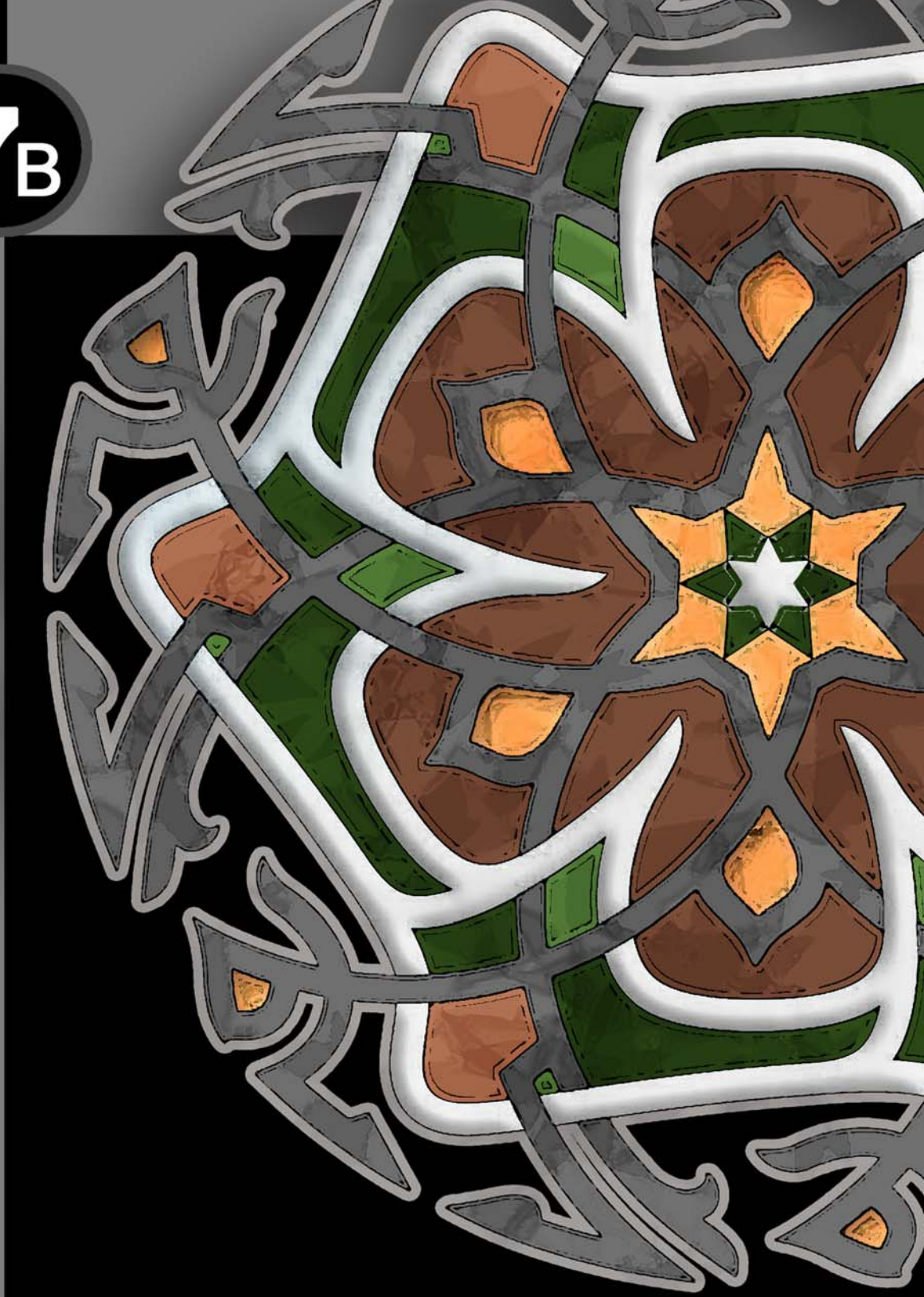
BOOK 7B

a textbook for
'AQAA'ID
AKHLAAQ
FIQH
AD'IYAH
AADAB
QASAS AL-AMBIYAA'
SIIRAT AN-NABII
TAARIKH AL-ISLAAM
TAFSIIR HADIITH
and
ISLAMIC STORIES



mawlaanaa FEIZEL CHOTHIA
mu'allimah NAEEMA DESAI

age 16-17

an advanced islamic studies program to be enjoyed by both child & parent

my faith ...ISLAM

my faith ...ISLAAM

Mawlaanaa Feizel Chothia
Mu'allimah Naeema Desai

BOOK 7b

BOOK 7a

'AQAA'ID
AKHLAAQ
FIQH
'AD'IYAH WA AADAAB

BOOK 7b

QASAS AL-AMBIYAA'
SIRAT AN-NABII
TAARIIKH AL-ISLAAM
TAFSIIR AL-QUR'AAN
HADIITH
&
SHORT
MORAL STORIES

my faith ...**ISLAAM**

A TEXTBOOK FOR *'AQAA'ID*, *AKHLAAQ*, *FIQH, 'AD'IYAH WA AADAAB, QASAS AL-AMBIYAA', SIIRAT AN-NABII, TAARIIKH AL-ISLAAM, TAFSIIR AL-QUR'AAN, HADIITH & SHORT MORAL STORIES*

GRADE 7

NB: The following subjects are covered in Book 7b :

QASAS AL-AMBIYAA', SIIRAT AN-NABII, TAARIIKH AL-ISLAAM, TAFSIIR AL-QUR'AAN, HADIITH & SHORT MORAL STORIES

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preface

The preservation of the religious and moral heritage of Muslims is important as well as complex. To impart Islaamic education to children and to enable them to grow as Muslims in modern society offers a great challenge to us. A fundamentally important facet in this context is Islaamic didactic material. It gives me pleasure to say that the book 'MY FAITH, ISLAAM' represents a positive attempt to address this challenge.

For a long time, the need has been felt for an augmentation of the current Islaamic studies programs. An innitiative was undertaken to address this need. The outcome is 'MY FAITH, ISLAAM'. It is a comprehensive set of textbooks on Islaamic Studies embracing the full school career of Muslim children. The books have been specially graded to enable children from grade one through to grade twelve to relate to the text in a manner that suits their particular academic level.

This text is designed to be both practical and interesting. I hope that the users will find the variety of topics, exercises and extracts do, in fact, fulfil that aim. An effort has been made to present the matter in a methodical and readable manner and all major Islaamic topics pertinent to Muslim children have been included. The text has been presented in lesson format and I have used language which is simple and a style which is appealing to young minds. I have attempted to narrate the facts in such a way that there is a moral lesson for the learners in each section and through every lesson I attempt to motivate the learner to imbibe the spirit of Islaam and transform it into practical living.

Although care has been taken to cover aspects as thoroughly as possible, constructive and clear criticism would be appreciated to improve the material. In the preparation of these books consideration was given to the limited time teachers have in preparing lessons. However, teachers should still make use of any extra material they have appropriate to the standard and lesson.

I do not claim this material to be the best, but it is the product of very sincere and laborious efforts. How far I have succeeded in my attempt is for the users to judge.

Books do provide a basis for education and it is the teachers who make them really useful and meaningful. Books on their own can do no miracle for young people unless they are properly geared to use them. I hope the Islaamic teachers will remain conscious of this.

Although my aim has primarily been to fascilitate the instruction of teachers and the assimilation of children I hope it will benefit parents too. I will deem my efforts well rewarded if it inspires young Muslims to under stand and practice Islaam passionately.

May Allaah accept my humble effort and make it a source of my salvation in the Hereafter. *Amin*.

Mawlaanaa Feizel Chothia
Ramadan 1440 AH / November 2019

acknowledgements

"*Whoesoever is not grateful to people is not grateful to Allaah*."

I wish to express my heartfelt gratitude in appreciation of the enthusiasm, sincerity and dedication to Islaamic re-awakening of brother Muhammad Doola without who's support this treatise could not have been accomplished. Special thanks to brother Muhammad Amod who provided invaluable technical assistance in the production of this work. Their love of Faith is most heartening and inspirational indeed. May Allaah, the Exalted, grant them all the best of this world and the hereafter.

I would be failing in my duty if I did not display my gratitude to my mentors, *Mawlana* Hasan Docrat a truly outstanding and erudite scholar of Islaam, who very kindly proof-read the work.

I owe a special debt of gratitude to my wife, *Mu'allimah* Naeema Desai Chothia, without whose assistance, support, encouragement and patience this work would not have been Possible.

Finally, let me add that if this work stimulates a more assertive and active interest in Islaamic faith and doctrine amongst young Muslims, I will consider the effort to have been amply rewarded.

Mawlaanaa Feizel Chothia

***Mawlaanaa* Feizel Chothia** has devoted his life to the cause of Islaam. Born in Johannesburg, South Africa in 1970 he was educated at the *Madrasah Arabiyah Islaamiyah* (*Daar Al-Uluum* Azaadville) institute of traditional Islaamic sciences, one of the most well known institutions of Islaamic learning in South Africa. He studied under the guidance of the eminent Islaamic scholar and *Shaykh ul-Hadiith* (Specialist in Prophetic Tradition), *Mawlaanaa* Fazlur Rahman Azmi and *Mawlaanaa* Hasan Docrat, author of the popular work on Arabic syntax, 'A Simplified Arabic Grammar' and Syllabus Co-ordinatorof *Madrasah Arabiyah Islaamiyah*. He has also acquired a post graduate degree in Islaamic Studies under the guidance of the distinguished academic, Prof. Abdur Rahman I. Doi. He has specialist training in Islaamic jurisprudence, primarily the Hanafi School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has traveled widely in the cause of Islaam, visiting Arabia, Palestine, South East Asia, Turkey and England as well as living both in South Africa and Australia where he served as Imam in numerous *Masjids* and was actively engaged in Islaamic propagation, teaching and administration, and developing curricula and materials for Islaamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islaamic seminaries). Apart from his formal training and experience, his development as an Islaamic scholar within the Western milieu and his intimacy with Western culture and its institutions has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islaamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islaamic education and literature.

***Mu'allimah* Naeema Desai Chothia** is a South African born graduate of *Madrasah Tarbiyat ul-Banaat*, a popular tertiary Islaamic institute near Johannesburg. She has, in the course of her academic endeavors, also acquired a diploma in the Montessori method of nursery and pre-school education. She has experience in teaching in primary, secondary and tertiary Islaamic seminaries (ie.*Madrasah's* and *Dar ul-'Ulum's*) and Nursery and Pre-schools, as well as conducting teenage and adult Islaamic educational programs for women and new convert Muslims, both in South Africa and Australia. *Mu'allimah* Naeema Desai is a qualified Islaamic Studies directress with twenty years of experience as not only a teacher but also as principal of Islaamic primary seminaries. She currently lives in Perth, Australia.

introduction

T P

The first and most crucial obligation upon a Muslim is to acquire knowledge. This is so because correct knowledge must come before correct action. The opposite is also true: that partial or false knowledge could, and does, lead to wrong or disastrous conduct. It is impossible for a Muslim to live according to the requirements of Islaam and at the same time live in a state of ignorance and barbarity. Our attitude, as Muslims, to knowledge is an important part of our worldview. How well we understand and fulfil our role as human beings will depend on the type of knowledge we acquire, the sources we depend on and the ways in which we gain knowledge, and the purposes for which we use our knowledge. Knowledge is connected in Islaam with worship. The acquiring of knowledge is worship, reading the *Qur'an* and pondering upon it is worship, travelling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality - with promoting virtue and combatting vice, enjoining right and forbidding wrong. Knowledge is to be pursued and practiced with modesty and humility and leads to beauty and dignity, freedom and justice. The main purpose of acquiring knowledge is to bring us closer to Allaah. It is not simply for the gratification of the mind or the senses. It is not knowledge for its own sake or science for its own sake. Knowledge accordingly must be linked with values and goals. One of the purpose of acquiring knowledge is to gain the good of this world, not to destroy it through wastage, arrogance and shamelessness in the reckless pursuit of higher standards of material comfort. Another purpose of knowledge is to spread freedom and dignity, truth and justice. It is not to gain power and dominance for its own sake. The *Qur'an* is our most important link with reality. A Muslim must therefore acquire a knowledge of the *Qur'an* and its essential guidance. A Muslim needs to have a knowledge of the *Sunnah* of the Sacred Prophet Muhammad [s]. This is because his *Sunnah* is the practical method or path for implementing Islaam. The *Sunnah* includes what the noble Prophet [s] said, what he did and what he agreed to. From the *Qur'an* and the *Sunnah* a Muslim needs to have a knowledge of the *Shari'ah* or the Islaamic Moral and Legal System which regulates man's actions. A Muslim needs to know the purposes of the *Shari'ah* and how it categorises life's transactions, that is, what is lawful (*halal)* and what is unlawful (*haram*) and the principles and values that govern each. Islaamic knowledge is the only authentic way to come nearer and closer to the Creator. It informs us of Him, of His attributes, of how He rules over the cosmos and history, of how He relates Himself to us, and how we should relate to Him, to ourselves and to our fellowmen, and to every other being. It is also important to remember that the search for knowledge is a life-long process and does not end with the receiving of a certificate.

ABBREVIATIONS

T - An activity that must be conducted by the teacher.

C - An activity or exercise that must be completed by the child.

P - An activity or exercise that requires the assistance or participation of the parent.

As a mark of reverence, Muslims are required to invoke the benedictions of *Allaah* upon the Noble Prophets and angels whenever their names are mentioned. Prayers are also invoked upon the Family and Companions of the Prophet [s] as well as the pious predecessors of Islaam.

[s] - *sallallahu 'alayhi wa sallam* : May the Peace and Blessings of *Allaah* be upon him.
[a] - *alayhis-salam* : On whom be peace.
[r] - *radiy-allahu anhu / anha* : *Allaah* be pleased with him / her
[rh] - *rahmat-ullahi alayhi / ha* : *Allaah* shower His Mercy upon him / her

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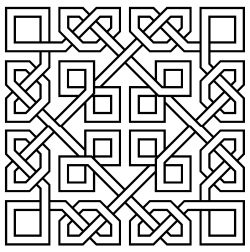
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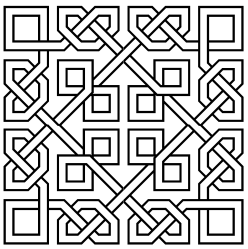
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QASAS AL-AMBIYAA'
stories of the prophets

بسم الله الرحمن الرحيم



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T P

***Nabii Yuunus* [a]**

Among the many prophetic narratives in the *Qur'aan*, the story of *Nabii Yuunus* [a] occupies a distinctive place. While brief in its scriptural appearance, the account encapsulates themes of human fallibility, divine mercy, and the transformative power of repentance.

Nabii Yuunus [a] was sent to the people of Nineveh, a city in ancient Assyria, renowned for its size and power but also for its idolatry and moral corruption. Despite years of preaching, his message was rejected, leading to his frustration and eventual decision to abandon his mission prematurely - without divine sanction. Boarding a ship, he was cast into the sea during a storm and swallowed by a great fish. Inside the darkness of the fish, *Nabii Yuunus* [a] prayed the celebrated supplication, *"Laa ilaaha illaa anta, subhaanaka, innii kuntu min az-zaalimiin" ("There is no Allaah but You, glory be to You; indeed, I have been of the wrongdoers" – Qur'aan 21:87).* This act of repentance and recognition of *Allaah*'s transcendence became a turning point. *Allaah* forgave him, caused the fish to release him, and nurtured him back to health under the shade of a vine. Restored and recommissioned, he returned to Nineveh, where his people had, in his absence, repented and embraced the message of Truth. The *Qur'aan* underscores that their collective repentance spared them from divine punishment making Nineveh a rare case of communal salvation.

The supplication of *Nabii Yuunus* [a] has been preserved as a model prayer in Islamic spirituality. It combines tawḥīd (affirming *Allaah*'s oneness), tasbiiḥ (glorifying His perfection), and iʿtiraaf bi-dh-dhanb (con-

fession of wrongdoing). This triadic structure demonstrates the ideal posture of a servant before *Allaah*: acknowledging His majesty while admitting human frailty. The story juxtaposes human despair with divine mercy. Whereas *Nabii Yuunus* [a] abandoned hope, *Allaah*'s forgiveness remained constant. The narrative assures believers that despair is unfounded, for divine compassion exceeds human limits of patience and expectation.

From a historical perspective, Nineveh was the capital of the Neo-Assyrian Empire, remembered in ancient records for its political dominance and martial aggression. The *Qur'aan*ic account, however, avoids historical detail and ethnic framing, instead foregrounding the moral and spiritual lessons. When compared to the Biblical Book of Jonah, a contrast emerges. In the Biblical tradition, Jonah resists God's command out of reluctance to see Nineveh spared, whereas in the *Qur'aan*, *Nabii Yuunus* [a] is faulted not for reluctance but for his premature departure. The *Islaam*ic account thus emphasizes divine mercy and prophetic accountability rather than ethnopolitical tensions. *Nabii Yuunus* [a]'s error of judgement highlights the importance of patience in prophetic mission. Unlike other prophets who endured rejection without faltering, *Nabii Yuunus* [a] departed prematurely. His story serves as both a cautionary example and a source of encouragement to those engaged in teaching and reform: perseverance is integral to faith. Nineveh's collective repentance stands out as an exceptional *Qur'aan*ic motif. It illustrates that divine punishment is not inevitable; rather, sincere turning to *Allaah* can transform an entire community's destiny. This positions repentance not merely as an individual act but as a social force.

The *Qur'aan* openly records *Nabii Yuunus* [a]'s error of judgement. While Prophets are sinless and guarded against major infractions, *Nabii Yuunus* [a]'s greatness lies not in infallibility but in his repentance. This transparency highlights humility and accountability as central spiritual virtues. The story of *Nabii Yuunus* [a] continues to resonate beyond its historical moment. For individuals, it underscores that even in the depths of personal crisis, sincere repentance and supplication can lead to deliverance. For societies, it offers a paradigm of collective moral reform, suggesting that no community is beyond redemption. The narrative also serves as a reminder for leaders, activists, and reformers to remain steadfast and not yield to frustration when change appears slow. The *Qur'aan*ic account of *Nabii Yuunus* [a] is not primarily a tale of miraculous survival but a profound meditation on human weakness and divine grace. It illustrates the dangers of impatience, the redemptive power of repentance, and the boundless mercy of *Allaah*. The story culminates in a powerful message: even from the darkest depths — whether literal or metaphorical — deliverance is possible through humility, remembrance, and hope in divine compassion.

***Nabii Saalih* [a]**

The story of *Nabii Saalih* [a] and the people of *Thamuud* is a foundational narrative in the *Qur'aan*. While the main theme focuses on core doctrinal and moral principles of *Islaam* — rejecting polytheism and upholding justice — a deeper analysis reveals socio-political and psychological truths that are often glossed over because they challenge entrenched power structures and collective self-perceptions. These "lesser-known truths" aren't new interpretations but are

emphases on aspects that are uncomfortable to confront. They are sometimes ignored because they force a critique of authority, wealth, and national identity that is as relevant today as it was then.

In the story of *Nabii Saalih* [a], the crisis was not just spiritual, but a clash of economic and political power. The she-camel wasn't only a miraculous sign; it was a direct, systemic challenge to the political economy and class structure of *Thamuud*. Wealth was concentrated in the hands of a ruling elite — the chieftains and nobles (*al-Mala'*). Their power was derived from control over resources, including water and pastureland. In this context, *Nabii Saalih*'s [a] instruction, after the she-camel emerged from the mountain, was highly specific: *"This she-camel of Allah is a sign for you; leave her to eat on Allaah's earth, and do not harm her, or you will be seized by a swift punishment".* The *Qur'aan* further implies a sharing arrangement where she would drink from the water source one day, and the *Thamuud* would drink the next. This was a radical economic reform. The elite's monopoly over the most vital resource — water — was broken by a divine decree. The she-camel, as a "sign," was a walking, breathing symbol of this redistribution. It wasn't merely an animal to be admired; it was a test of whether the powerful would cede their control and privilege for the sake of *Allaah*'s command. This truth is uncomfortable for any powerful class, be it political rulers, corporate giants, or economic elites. It frames divine revelation not just as personal piety but as a direct threat to unjust economic systems. It suggests that true faith necessitates economic justice and challenges monopolies, a concept that can be politically incendiary.

The "Mainstream Thinking" was a tool of the elite to

maintain control. The rejection of *Nabii Saalih* [a] was engineered through a sophisticated propaganda campaign led by the elite, who manipulated public opinion and used social pressure to isolate the believers. The *Qur'aan* pinpointedly quotes the arguments of the chieftains : The Appeal to Tradition: *"They said, 'O Saalih, we had hopes in you before this. Do you forbid us to worship what our fathers worshipped?'"* This is a classic conservative argument, using heritage and identity to resist change. The Politics of Fear: They framed *Nabii Saalih* [a] and his followers as a source of "evil omen" and a threat to their social cohesion and security. The Personal Attack: They sought to discredit him by questioning his sanity or motives, asking if he was merely a human like them, and therefore, in their view, unqualified to lead. This is identical to modern political and corporate playbooks. When a whistleblower or reformer challenges a harmful industry (e.g., banking, big pharma, military industrial complex), the standard response is: Appeal to Tradition/Economy: *"This industry is the backbone of our nation; it's how our fathers built this country."* Create Fear: *"These new regulations will destroy jobs and hurt our economy." Discredit the Messenger: "He's a radical," "She's an alarmist,"* or *"They are funded by foreign interests."* 'Mainstream public opinion' is often not organic but can be manufactured by powerful interests. So the story of *Nabii Saalih* [a] forces us to be critical of the narratives we consume and to question who benefits from them. This is dangerous for any authoritarian regime or corporation that relies on controlling the public narrative.
The ultimate transgression wasn't just killing a camel, but weaponizing Scarcity

The killing of the camel was the final, violent act of a society that chose to weaponize scarcity rather than

share abundance. It was the triumph of greed over compassion, of monopoly over equity. The man who conspired to kill the camel is described in the *Qur'aan*ic narrative as *"the most wretched of them"* who *"was incited".* This implies he was a tool, perhaps manipulated by the elite who were unwilling to tolerate the symbolic and practical challenge to their monopoly on resources any longer. By killing the camel, they weren't just killing an animal; they were re-asserting their absolute control over the resource and declaring that their power was more important than divine law or the collective welfare. Consider "water wars" where corporations drain aquifers, leaving local communities parched. Or the historical practice of "enclosure" in Europe, where common lands were privatized, dispossessing the peasantry. The act of killing the she-camel is the ancient equivalent of a powerful entity destroying a communal resource or blocking a life-saving reform (like a universal healthcare bill) because it threatens their profit or control. This truth forces a confrontation with the consequences of unchecked capitalism and resource hoarding. It suggests that environmental destruction and economic exploitation are not just policy failures but modern manifestations of the sin of *Thamuud* — prioritizing control and wealth over the right of all creation to access *Allaah*'s sustenance.

The destruction was a systemic collapse, not just a punishment. The *"earthquake and blast"* also refers to the catastrophic collapse of a society that had become morally and structurally rotten from within. Their advanced architecture, the very symbol of their power, became their tomb. Their magnificent, carved homes offered no protection. This is a profound metaphor because a civilization's greatest technological achievements are meaningless if its moral foundation is cor-

rupt. The destruction came from *"beneath them"* and *"from above them"*, suggesting a complete systemic failure. The fall of the Roman Empire is often attributed not just to barbarian invasions, but to internal decay: political corruption, economic inequality, and moral decline. Similarly, the 2008 financial crisis was a "blast" that destroyed the global economy, not caused by external divine intervention, but by the internal rot of greed, complex but unsound financial instruments (their *"advanced architecture"*), and a failure of ethical oversight. This interpretation is threatening to any civilization or nation that prides itself on its military, economic, or technological power. It suggests that this power is fragile and will not save them if they are unjust. It shifts the focus from divine retribution as a supernatural event to a natural consequence of broken systems, making it a deeply challenging and self-implicating lesson.

In conclusion, the story of *Nabii Saalih* [a] is far more than a simple parable of belief versus disbelief. It is a sophisticated critique of power, a warning about the manipulation of public opinion, and a lesson in how the weaponization of resources leads to civilizational collapse. These truths demand that we look beyond personal piety and confront the systemic injustices that are often sanctified by tradition and enforced by the powerful.

lesson 1

OUTCOME OBJECTIVES T P

- learn about Prophet *Yuunus* [a] and the people of Nineveh
- recognize that the message of *Islaam* is not just for a small tribe but must be conveyed to the nations of the world
- realize that for everything there is an appointed time, and so we should continue our service for *Allaah*'s pleasure alone and think of nothing else
- appreciate that ours is the duty to patiently invite to the worship of One *Allaah*, not to stand in judgement of people nor to punish
- learn that seeds of guidance patiently sowed always comes to sudden, even if late, fruition, and faith is guaranteed to blossom in the hearts because of it
- recognize that *Allaah* always turns in forgiveness to those who sincerely repent
- discover that it is not for any soul to believe except by the mercy of Allah
- understand that *Allaah* bestows His mercy upon those in times of difficulty and distress who were given to worshipfulness of Him whilst in times of ease and comfort
- discern that for anyone to impatiently seek the destruction of a people whom *Allaah* has fostered over generations because of an offense caused, is tantamount to ingratitude and insanity
- appreciate that all human beings are valuable inspite of their imperfections, and with a little extra effort their hearts are sure to bring forth the sweetness of faith
- understand that *Allaah*'s mercy far supercedes His Wrath

LESSON OVERVIEW (lesson 1 and 2) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Lessons 1 and 2 on the story of *Yuunus* [a]
- place sentences in chronological order
- answer questions on the topic
- complete key sentences related to the story
- sketch 2 scenes as depicted in the story
- identify lessons learnt from the story

LESSON 1

Yuunus



PROPHET TO NINEVEH

Read the following story and thoroughly discuss the lessons to be learnt.

The prophet *Alyasa'* [a] had grown old after a life of unyielding service to *Allaah*. He was approaching his eightieth year and suffered most from seeing his efforts remaining incomplete. Idolatry still prevailed over the earth and the hearts of men, and the land was in constant turmoil under the tyrannical yoke of the pagan Assyrian kings. People groaned under their oppression but still cherished their idols and falsehoods. *Nabii Alyasa'* [a] had been sent to guide the *Banuu Israa'iil*, teaching thousands amongst them the truth of *Islaam* and training them in the knowledge of the Sacred Law. But he knew that the message of *Islaam* is not just for a small tribe. It must be conveyed to the nations of the world, but who would be able to bear the responsibility? Who would continue his holy mission after him of calling humanity to worship One *Allaah*. There was one.

Although *Nabii Alyasa'* [a] had been blessed with many faithful supporters, it was to be the blessed destiny of another. And his name was *Yuunus*, the son of *Mattaa,* the pious woman. *Allaah* chooses for his religion whomsoever he prefers, and He knows best. While planting a seed in one land, *Allaah* can make it flourish in another.

Like *Nabii 'Iisaa* [a], the son of *Maryam* [a] 'The Pure', *Yuunus* is referred to by his mother's name, *Mattaa*, because it was through her character and pious influence that his spirit was nourished.

Qur'aan

Allaah ﷻ has declared:

"Yuunus too was one of the prophets; when he ran away to the laden ship and cast lots, and was of the rebutted, then the whale swallowed him down, and he was blameworthy. Now had he not been of those that glorify Allaah, he would have tarried in its belly until the day they shall be raised; but We cast him upon the wilderness, and he was sick, and We caused to grow over him a tree of gourds. Then We sent him unto a hundred thousand, or more, and they believed; so We gave them enjoyment for a while."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"No servant should say that I am better than Yuunus, son of Mattaa."

C T

Vocabulary

unyielding

.....

prevail

.....

turmoil

.....

yoke

.....

cherish

.....

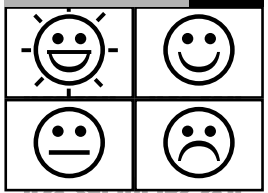
conduit

.....

Being named after his mother honours her role in his life and emphasises how mothers hold a place of deep respect and reverence in *Islaam*, because they are the patient nurturers and conduits of life. So too was *Yuunus* to be called to be a patient nurturer and conduit of life for the people of his time. It was because of his mother that *Yuunus* was distinguished above all others from a very young age by his piety and good character. For this reason *Nabii Alyasa'* [a] saw in him the fulfillment of his hopes.

One fine spring day *Nabii Alyasa'* [a] sat down at the foot of a blossoming tree, deep in thought. Destiny had brought him and Yuunus together, who by then was thirty three years old. Turning to him with love and hope, the aged *Nabii Alyasa'* [a] said, *"My dear Yuunus, upon a great river lies the great capital of the Assyrians, Nineveh. There, in those very lands, our father Ibrahiim [a] destroyed the idols with his axe, and to there you must now make your way to fulfill your duty to Allaah amongst an idol worshipping people who do not know the message of truth. Perhaps your presence among them will be a means of their guidance and good fortune, if Allaah so wills." Yuunus* replied modestly, *"O Prophet of Allaah, I cannot hope to fill the footsteps of our father Nabii Ibraahiim [a], but I do hope to attain at least the honour of his axe!" Nabii Alyasa'* [a] smiled and said, *"How is it that you would choose one and reject another of the gifts that Allaah has destined for you?"* With humility in his eyes*, Yuunus* replied once more, *"Oh Prophet of Allaah, I wouldn't dare to ask of Allaah to bestow upon me the honour of*

Comments T



a prophet, but I shall certainly make my presence among them an invitation to piety and the message of truth." Nabii Alyasa' [a] was overjoyed because the humility of *Yuunus* asured him that *Yuunus* was certainly fit to wear the robe of prophethood.

The next morning *Yuunus* took leave of *Nabii Alyasa'* [a], and with courage and eagerness began his epic journey to Nineveh. As destiny would have it, soon thereafter *Nabii Alyasa'* [a] fell ill. He knew that it was to be his final illness for he had felt the call of his Lord. His people and close of kin, realizing that he would leave them soon, began to weep and mourn. *Nabii Alyasa'* [a] called together the whole congregation of believers and led them in prayer. When the prayer was completed *Nabii Alyasa'* [a] spoke his final words to them. *"Oh my people,"* he said, *"Stay together, do not disperse, and do not lose hope in your Lord. Since the world began, how many prophets has Allaah not sent to mankind - and where are they now? No matter how corrupt the people of this land may become, do promise me one thing, that you will adhere to the teachings of the prophets of Allaah, and not go astray. Mankind was born of a single father and mother, and it is not race which denotes excellence. Rather devotion to the Will of the Creator is what distinguishes and enables men. What would the night skies be without stars to decorate them? That is the likeness of the believers, even if they be very few - their light will brighten the night of spiritual darkness."*

After this last gathering, *Nabii Alyasa'* [a] lay down

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Vocabulary

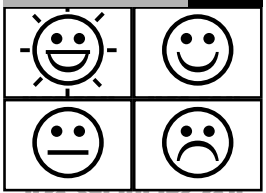
denote

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surrender

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Comments **T**



C T

Vocabulary

obeisance

heedless

revelry

uninhibited

abasement

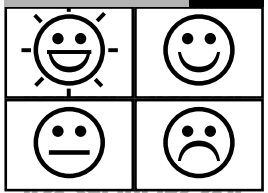
and surrendered his soul. He passed away in the afternoon and was buried before the evening prayer, in a simple grave without pomp or ceremony.



Yuunus had left half a year before *Nabii Alyasa'*s [a] death. He had joined an Assyrian caravan and travelled with them for many days over vast tracks of land. The road was made unsafe by brigands and highwaymen, who robbed and murdered travellers mercilessly. Soon the caravan reached a market-town and after trading there successfully they camped some way out near the open road. The Assyrians unpacked their travelling idols from their saddlebags, and made obeisance to them. *Yuunus* found this most absurd. *"Pocket gods being worshipped,"* He thought, *"How strange indeed."* After that they embarked on a drinking bout, joyful of their trading success and heedless of the dangers of the road. Their revelry became so uninhibited and shameless that *Yuunus* could not endure their company. He went away to a nearby shelter so as not to witness the abasement of his fellow travellers.

As they lay sleepless that night, the drunken men were attacked by a band of robbers and overpowered before even one of them could reach for his sword. *Yuunus* was awakened to the commotion and screaming. He hid himself, witnessing the tragic plight of the travellers from a safe distance. Whoever wasn't killed was led off in chains, and all their goods and camels fell into the hands of

Comments **T**



the robbers. After the robbers left, *Yuunus* set out instantly without being noticed.

By and by *Yuunus* came to the banks of the Euphrates river, and there he saw a great crowd of people waiting to cross. They were being ferried across in all kinds of boats and rafts. *Yuunus* was told that if he wished to cross with his camel he would have to wait in line for two days. As *Yuunus* prepared himself for a lengthy wait, he was approached by a stranger who said to him, *"Why wait here for two whole days? I can tell you of a better way. I will buy your goods and your camel from you. So leave everything with me on this side, and on the other side of the river you will be met by my agent who will give you a camel and merchandise of equal value in return" Yuunus*, conceiving of no evil, agreed to this offer, and gave his goods and camel into the man's charge. Then he boarded the ferry and crossed the great river. On reaching the opposite bank he disembarked and looked around for the man who was to meet him with a fresh camel and goods. He waited trustingly, but after some hours the ferryman noticed him and asked him about himself. *Yuunus* told him his story, and the ferrymen laughed, saying, *"You have been made a fool of, as this is a well-known bit of trickery in this land."* The onlookers, although sympathetic, were quite bemused as well, and wondered at *Yuunus*'s innocence.

Yuunus was appalled at this set-back of his fortunes. He realized that he had only himself to blame, for had he waited in line patiently, all would have gone smoothly. Luckily he still had some of

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Vocabulary

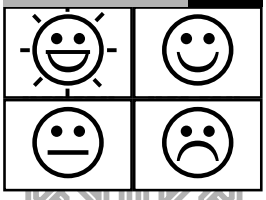
conceiving

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bemused

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Comments **T**



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Vocabulary

traverse

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apprentice

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mentor

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commission

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novelty

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ambassador

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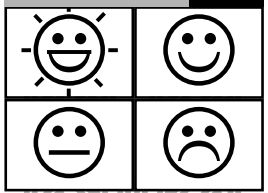
his money which he carried on himself and soon found a caravan that was willing to take him along, provided he paid them. So *Yuunus* gave them what little money he had and travelled further with them for several days.

They traversed a desert and were approaching the capital, Nineveh, when they came to a place that was inhabited by potters and tile-makers. There *Yuunus* met a young man who took him to see his grandfather who was a master potter and the most skilled of them all. But he had grown old and needed a helper and apprentice. *Yuunus* offered to stay with him and to learn the trade, and the old potter was very glad to have him. It was at this time that the sad news of *Nabii Alyasa's* [a] death eventually reached *Yuunus*, who grieved the loss of his mentor. The long separation made the sorrow all the more painful.



Yuunus stayed with the potter with admiration of the skill and the many unusual glazes the potter knew, learning all he could. One day the kings messenger arrived from the court at Niveveh, commissioning a piece of pottery which was to be a complete novelty, intended to impress the ambassador of a neighbouring kingdom. It was to be a true work of art. The old man sat down to think of something the likes of which had not been seen before. *Yuunus* came to his side and said, *"My uncle was a potter, and I used to help him on occasion. Once, I remember, we made a jug in such a way that when you poured out water from*

Comments **T**



it to wash your guests hands the song of birds would be heard over the gushing of the water, as if a nightingale were singing near a waterfall. Perhaps that would please the king and his guests, too." The old potter was delighted by this novel idea and at once they began to fashion this marvelous jug.

The jug was timeously finished. There were two days until it was to be delivered when the old potter fell ill and took to his bed. Fearing that he would not rise again, he said to *Yuunus*, *"Here, my son, take this money, and buy a horse and cart to carry me in my bedridden state, that I may bring this jug to the king, for I will not be able to go by myself. I fear that the time is near when I am expected at the court of another, King." Yuunus* understood the urgency and did as he was bidden. He brought a horse and cart, and bedded the old potter on a bed of straw, loaded on the presents for the king, and drove off towards the city.

Arriving in the capital, the old potter directed *Yuunus* towards the house of one of his sons who lived there. But when this son saw that his father was ill and needed care he wanted nothing to do with him and would have turned him away. But *Yuunus*, though inwardly enraged at this lack of filial piety, spoke to him calmly and measured his words. *"Your father is the king's potter,"* he said, *"And he is an important man on an important mission. Should anything happen to him, I should not like to be held responsible, and neither should you. He is carrying valuable goods and is expected at court, so you would be well advised to look*

C T

Vocabulary

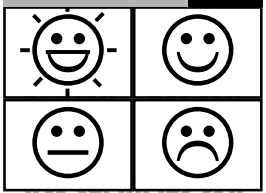
timeously

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filial

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Comments **T**



C T

Vocabulary

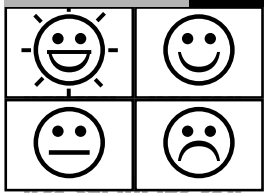
callousness
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kiln
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irreverent
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contest
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estate
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upstart
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aloof
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after him, lest the blame fall upon you." The son, for all his callousness, understood this language, and he certainly feared the punishment of the king. He sent word to the king, and shortly a whole troop of doctors and medicine-men arrived, frantic to effect a cure, for they were sent under threat of severe punishment if they should fail. But the old potter said, *"Nobody can do anything for me, for my time is almost over. Let it be known to the king that they have done for me all they could and their care has been of the best, and let none be punished for my sake. I leave my kiln and workshop to this youth, Yuunus, for he is more advanced in the craft of pottery than my own son. He indeed knows more of it than I do myself. It is he who fashioned the jug for the guest of our king, and may he alone receive due credit."*

The old man smiled at *Yuunus* then he turned his face to the wall and passed away. It was his will that his pottery together with all his belongings be left to his apprentice *Yuunus* who, in a short time, had won his heart. But the old man's son was a greedy and irreverent fellow, and he contested his father's will, saying, *"We are his own flesh and blood, and have had to work for him for many, many years. Now all his estate is to go to this upstart who arrived on his doorstep only a few months ago. That is unjust and I do protest!"* *Yuunus* remained aloof and picked no quarrel with the old man's son, agreeing to turn over everything to thim as soon as he had returned from delivering the pot at court.

Meanwhile the king's footmen had arrived to fetch

Comments T



the potter. They had witnessed the scene at the deathbed and were impressed by *Yuunus*'s show of character. They led *Yuunus* through the streets of Nineveh, and never before had he beheld such an amazing city. Every building was a work of art, every street corner was adorned with statues. There were turrets and balconies and marvelous shapes hewn out of stone, every nook was embellished in some way. *Yuunus* found one thing in particular quite interesting - all the soldiers and armed guards, police and watchmen, bore an axe as a ritual emblem on their shoulder. Even when they arrived at the palace, he saw that all the men on duty there, doorkeepers, gardeners and kitchenslaves too, carried a version of this same axe. *Yuunus* thought to himself, *"How strange it is that they all carry an axe. Could it be the legacy of Nabii Ibraahiim [a], the prophet who destroyed the idol of Nimrod with an axe, that they all carry one on their shoulders in his honour?"* How wonderful, that through the darkness of all the disbelief and idolatry, the memory of *Allaah*'s prophet still flickered. This imbued *Yuunus* with hope and even more enthusiasm.

Yuunus was led into the palace and down innumerable corridors until he came to a waiting room. Guards lined all four walls of the room, and *Yuunus* could not tell whether they were men or statues. They stood so motionless and their silence was complete. Later he learned that they could neither hear nor speak, and thus they mirrored the world of silence in which they lived. They were selected for this duty as children, therefore unable to betray the secrets of the royal

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Vocabulary

hewn

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turret

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emblem

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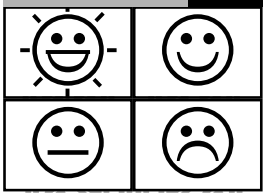
infuse

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imbue

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Comments **T**



palace, for a deaf man does not learn to speak intelligibly either. Surprisingly, they too carried a short-handled axe over their shoulders.

At last *Yuunus* was admitted to the presence of the king who received him graciously. *Yuunus* handed him the clay pot and explained its particularity, and the king was pleased beyond measure. Everything hitherto made in that country had been of awesome and terrible shape, frightening to the beholder, and intended to enhance the atmosphere of fearsome majesty surrounding the king. But the new object *Yuunus* had made was of a graceful and pleasing shape, and truly a novelty. The king asked *Yuunus* about himself and his country, and having already heard from his courtiers what had transpired at the home of the potter's son, suggested to *Yuunus* that he settle in Nineveh and fill the vacancy the old man had left - he was to become the king's personal potter. *Yuunus* gratefully accepted. In addition to his promised reward he was given a beautiful house and workshop near the palace, equipped with everything he needed to practice his art.



Yuunus settled in Nineveh and lived there for many years. He got to know the city and its people very well, and learned the Assyrian language. While not openly speaking about religious matters, nor publicly discussing his own religion or that of anyone else, *Yuunus* made a point of always displaying his beliefs through his character, especially his courteous and respectful treat-

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Vocabulary

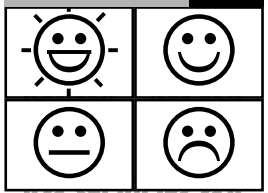
graciously

hitherto

graceful

transpired

Comments **T**



ment of everyone around him and, over time, earned the admiration of all. He had also won the trust and confidence of the king through his creative talents, diligent service and nobility. The king honoured him, raising him in rank above all and taking *Yuunus* as his confidant and close friend. This obviously elicited the jealousy of the other courtiers who often conspired against *Yuunus*.

As a token of their close friendship the king summoned *Yuunus* one day and said, *" I will let you see what I am doing to those who hate you because of envy."* With that he instructed his guards who led *Yuunus* from the throne-room down many corridors, until they came to a hall from which there were many doors leading off into different quarters of the palace. All these doors bore interesting and unusual signs. On one was written, 'Door of Goodness', on another 'Door of Safety', and, 'Door of Delight', and so on, until they came to a door on which was written 'Door of Torment'. Clearly, this was the entrance to the royal torture chambers.

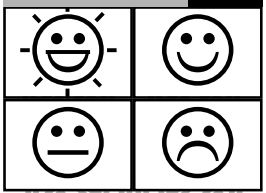
Yuunus now understood the king's thoughts, and he said to the attendants, *"It gives me no pleasure to watch anyone being tortured for my sake. On the contrary, it hurts me as much as the unfortunate one being tortured, and it grieves my soul all the more that I am the cause. For it is not the way of my religion, which is a religion of mercy, and I will never approve of such cruelty. I therefore wish for no one to be hurt on my account. Please inform the king of this, my wish, and ask him to let the prisoners free, even if they bore me malice*

C T

Vocabulary

confidence
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diligent
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elicited
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conspired
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token
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summon
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malice
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Comments **T**



C T

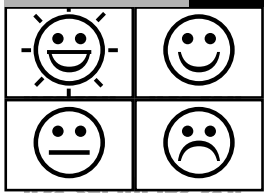
Vocabulary

coincidental
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congenial
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patron
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smirk
.....
earnestly
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and conspired against me." With that *Yuunus* returned to his home, winning even greater admiration from the king and his courtiers for his nobility, compassion and magnanimity.

Some time later a man from *Aqabah* came to Nineveh whom *Yuunus* coincidentally met in the marketplace. Finding him a fellow believer and countryman as well as being very congenial, *Yuunus* spoke with him for a long while about many things concerning their home land. At last the believer from *Aqabah* said to *Yuunus*, *"What are you doing here in this place among these disbelieving strangers? Don't we have a blessed land of our own, in which there are believers who worship One Allaah? Are we not favoured by the Almighty above all other people? Have we not received Sacred scriptures and revelations through the hands of prophets, and are the ways of our religion not excellent in all respects? What then are you doing, wasting yourself away among the disbelievers, and serving this idol worshipping king?"* *Yuunus* answered, *"I am not disadvantaged here and my position is favourable. I am the head of the royal potters in this kingdom, and the king is my friend and patron."* The man from *Aqabah* smirked and said, *"So, you have become a slave of silver and gold, and have forgotten that you have a people of your own and also a son's duty to perform towards his own aged elders."*

Comments T



Yuunus began to feel quite restless. It had been almost seven long years and he earnestly missed

his family, and so he resolved to travel back to his home land. Hurriedly *Yuunus* sent word to the king, asking to grant him leave. The king understood this natural human longing, and *Yuunus* was free to depart. *Yuunus* bade him farewell and, joining a trade caravan, was off once again.

After journeying a while they came to a village. where they wished to spend the night and replenish their provisions. As they approached the first house from a distance, *Yuunus* saw a funeral bier being carried away. They stood still to let the procession pass, only to see that it was joined by many more such biers, moving in a long line towards the cemetery of the village. He said to his companions, *"Obviously there is a contagious plague in here. We must not enter this village and avoid any contact with its people lest we contract the disease. Let us pass on right now without delay."* But the caravan didn't want to hear of a detour. *"We have passed through this village many times before, and nothing ever happened to us. Our gods have protected us before so why should the plague touch us just now?"*

Yuunus explained that the prophets of *Allaah* had taught not to enter a land where there is a plague, nor to run from it if one happened to live in one, but no one listened to him. In the end *Yuunus* went off by himself and camped alone at a distance on a hill from where he could observe the village and its access roads. Meanwhile the caravan went off into the village to fill up their waterbags and replenish their supplies. *Yuunus* remained at his post and watched. Days passed

C T

Vocabulary

resolved

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bier

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contagious

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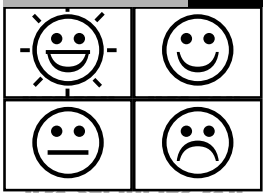
replenish

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emerge

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Comments **T**



Vocabulary

ravaged

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brigade

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salute

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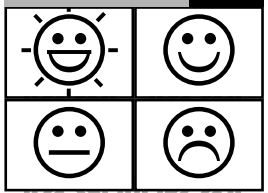
appalled

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and the caravan had not emerged from the village yet. From time to time he saw funeral processions come and go. After a week there was no more movement, not even a funeral procession, and *Yuunus* understood that the plague had ravaged every man and mouse. Sadly, he saddled his camel and prepared to be on his way. As he sorrowfully plodded along, he met a brigade of Assyrian soldiers going towards the ill-fated village. He warned them not to go, on account of the plague that had taken all the lives there. They thanked him for his advice and considered his warning a great kindness, and responded by showing him a safe way through the uninhabited region he had to pass. *Yuunus* bade them to salute their king on his behalf, and they parted company.

*Yuunus'*s journey home continued on through a mountainous region. He spent the night in the cold wilderness, and as he lay down after the dawn prayers, none other than *Nabii Alyasa'* [a] appeared to him in a dream. *Yuunus* saw him infuriated as he had never seen him while alive. *"Where do you think you are going, O Yuunus?" Nabii Alyasa'* [a] thundered. *"Why do you think I sent you to the idolatrous people of Nineveh? Do you think it was just an adventure or pastime without wisdom? You were sent there for a divine purpose. Do not be impulsive, merely following your heart, nor impatient? Through your impatience you may lose everything, as you once did at the bank of the river. Now go back this instant. Do as I say!"*

Comments



Yuunus awoke, appalled, and fearful of his lack of full understanding. He immediately turned on his heels to retrace his steps back to *Nineveh*. As he hurried along the road, pondering the furious apparition of his mentor, he suddenly beheld a blinding light in the sky descend from on high. The awe-inspiring light steadily drew ever closer to him, slowly taking the shape of a strikingly handsome human being, or so *Yuunus* thought. It now stood before him, in all its majesty, and spoke, *"As-Salaamu 'alaykum (peace be upon you), O Yuunus. You need not fear me for I am the Angel Jibraa'iil. I have been sent by Allaah, the Lord of the worlds, to inform you that you have been chosen to be His prophet to the people of Nineveh. You shall call them to worship Allaah alone and to renounce all idolatry and wickedness!"* With this proclamation, *Yuunus* was now *Nabii Yuunus* [a], the prophet of *Allaah*.

Nabii Yuunus [a] was overwhelmed, understanding the great responsibility he was being made to bear. Raising his hands to the heavens, he prayed, "*O Allaah, there is no power to do good nor strength to resist evil but by your Mercy. Therefore, my Lord, I beseech you to grant me the strength to perform my duty well."* With this prayer he set out to Nineveh with full determination.

Before long he met an Assyrian horseman who recognized him and bade him welcome back to the land of Assyria. He informed *Nabii Yuunus* [a] that all the people of the land praised him for saving them from the plague, and that the king was very pleased and had promised him great honour

C T

Vocabulary

retrace

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apparition

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mentor

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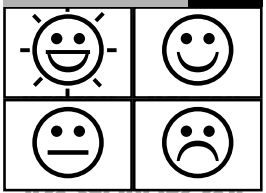
renounce

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beseech

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Comments **T**



C T

Vocabulary

escort

vizier

illustrious

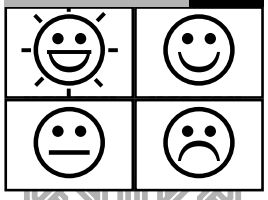
portent

divination

and a fantastic reward upon his return. *Nabii Yuunus* [a] was glad to hear this news and hoped it would make his mission of calling them to *Allaah* and the religion of truth easier for him. News of *Nabii Yuunus's* [a] arrival had swiftly spread through Nineveh, and before long a courtier came to escort him into the presence of the king. He led him not to the palace, but towards the great hill outside the gates of the city, where they erected their idols and which they called their prayer mount.

As *Nabii Yuunus* [a] approached he found all the priests and magicians assembled around the throne where sat the Assyrian king with a dark and despondent expression. The kings vizier mounted the platform and addressed the assembly. *"We have gathered here today to seek an interpretation for a dream which our illustrious monarch saw last night. He was very much disturbed by what he had seen and therefore all the priest and wise men are called together today to interpret its meaning. Our king has beheld a great fire in his dream issuing from his palace and spreading throughout the city. The flames swept in the direction of this here, our prayer mount, devouring everything in its path. Everyone was helpless before this raging blaze. It was a fearsome vision, and the king now wishes to understand its meaning and portent. So put together all your powers of divination and inform us of what you discover of its meaning."*

Comments **T**



The magicians and priests set about their guesswork of interpreting the meaning of this terrifying

dream while the king's courtiers tried their best to cheer their king and to relieve his gloom. At last the chief priest, stood before the king and said, *"Oh our lord and king, assuredly you are our master, and the god of the earth. Your dream is a message of warning from the god of the heavens. He informs you that your enemies are preparing a great war against you and that they wish to destory your kingdom. You are forewarned, that you may take precautions."*

They then advised him to order his chief potter to fashion an enormous new idol, before which the priests would offer human sacrifices in order to avert the calamity. Everyone now turned to *Yuunus* who was the kings chief potter.

Nabii Yuunus [a] boldly stepped forward and asked for permission to speak before the king. This was the very first time he had ever made a public address. *"Oh my king,"* he said, *"You are asking me to make a great new god, bigger than the rest, that he might overpower them all and vanquish your enemies. But there is no need for that, for that All-Powerful God exists already, and has always existed, uncreated, for He is the Creator of all being, Allaah."* Thus *Nabii Yuunus* [a] preached with inspiration from *Allaah* and the king listened attentively to him as he spoke.

The priests and magicians tried to interrupt him many times and cried out, *"How many times have we heard this before! How many have come to tell us about some great invisible God to which we should pray and bow our heads. Have we not driv-*

C T

Vocabulary

avert

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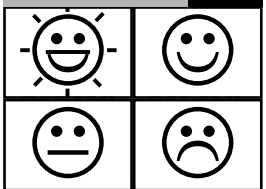
vanquish

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inspiration

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Comments **T**



C T

Vocabulary

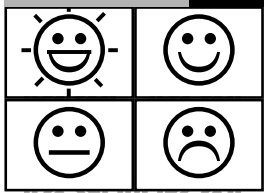
impertinence
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prattle
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fleeting
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depict
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solemnly
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en them all out before and stoned them for their impertinence! Must we now listen to this prattle again from the mouth of a foreigner?" But the king silenced them and allowed *Nabii Yuunus* [a] to finish his address . *Yuunus* [a] continued, *"It is Allaah, the All-Powerful, who has given us this fleeting existence in the world while He, Allaah Almighty, endures forever, having no beginning and no end. No man can comprehend Him, much less depict Him."*

"And as for your dream," Nabii Yuunus [a] concluded, *"O king, I fear that your dream is a warning of a punishment which will befall your people because of the misguidance which issues from your palace. Therefore I urge you to repent from your idolatrous ways, and turn in worship to the One true God and Creator of all being, Allaah."*

After *Nabii Yuunus* [a] finished his sermon, the king solemnly announced his verdict. *"I speak to you all, my people, as your king and as the Lord of the earth. It is clear to me that this man, Yuunus, has been touched by the plague and his mind has been afflicted. Therefore, as he is no longer in possession of his sanity he shall be treated as a madman, and he is free to go and come as he pleases, and to say whatever he likes. For that he saved the kingdom from destruction by the plague, I order all my subjects to leave him in peace and to do him no harm."* The whole assembly disapprovingly frowned at *Nabii Yuunus* [a] yet they were sympathetic. The king then turned to *Nabii Yuunus* [a] and said, *"Of you Yuunus, I ask only that you report to me once*

Comments T



every week and inform me of the number of my people who have accepted your call."

Nabii Yuunus [a] replied, *"If I tell you of those who heed my call and follow my religion I fear that you will have them executed."* The king answered, *"I ask not their names, only their number."* Some of the priests still objected, saying, *"But O king, the gods would surely be angered if you left Yuunus free to preach against them."* The kings vizier also complained, saying, *"And further, O our king, have you considered that Yuunus might possibly be an enemy spy in the assumed guise of a mad-man."*

But the king, being fond of *Nabii Yuunus* [a], answered, "*The gods have not inspired me to take any measure against Yuunus. Therefore let him be, or risk my anger."* Unfortunately though, the king still ordered for a great number of human sacrifices to be brought to their idols on the prayer mount. *Nabii Yuunus* [a] was struck with grief and all the while pleaded for them to be spared, but there was nothing in his power he could do to stop the insanity of idol worship, and a great deal of innocent blood was spilt that day.

From that day on *Nabii Yuunus* [a] was determined to strive against the falsehoods and wickedness of the people of Nineveh, and with great fervour he doubled down in his mission of calling people to *Islaam* and the worship of *Allaah*, the One. Day and night he roamed the streets of Nineveh hoping to find people who would accept the truth of his call, but all the folk, mindful of the

C T

Vocabulary

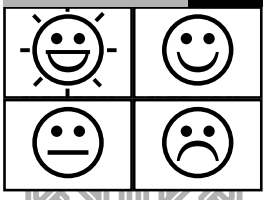
fervour

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feebleminded

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Comments T



words of their king, took him for a madman and only smiled at him with mild forbearance, as people do at the feebleminded or children.

They patted him on the back and took nothing he said seriously at all. The king received him every week and asked *Nabii Yuunus* [a] for the number of converts to his call, and always it was the same number - none. In their misguidance, the king's priests and physicians attempted to cure *Nabii Yuunus* [a] with every cure they could think of, as they considered him to be ill, but nothing changed, for the illness was not with him, but with them.

ACTIVITIES

Complete the following sentences. **C**

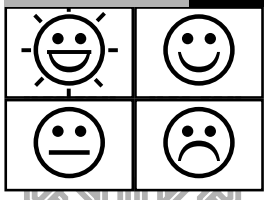
Although *Nabii Alyasa'* [a] had been sent to guide the ..... , he knew that the message of *Islaam* must still be conveyed to ..... of the world.

..... was chosen to continue *Nabii Alyasa'* [a] holy mission after him of calling ..... to worship One *Allaah*.

Yuunus is referred to by his ..... name because it was through ..... and ..... that his spirit was nourished.

Yuunus was sent to the ..... who were an ..... worshipping people who did not know the message of truth.

Comments **T**



Nabii Alyasa's [a] parting advice to his people was, "*...it is not ..... which denotes excellence. Rather devotion to ..... is what distinguishes and enables men.*

Comparing believers and disbelievers, *Nabii Alyasa'* [a] said, "*What would the night skies be without ..... to decorate them? That is the likeness of the ..... , even if they be very few - their light will brighten the night of ..... darkness."*

C **The journey of *Nabii Yuunus* [a] to Nineveh was a very interesting one. Place the following sentences into their correct chronological order.**

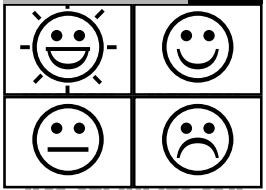
Yuunus joined an Assyrian caravan on its way to Nineveh and travelled with them for many days over vast tracks of land. [1]

Yuunus was admitted to the presence of the king who received him graciously. He was was pleased beyond measure with the amazing jug which *Yuunus* had made. [ ]

Yuunus suggested to make a jug in such a way that when you poured out water from it the song of birds would be heard. [ ]

By and by *Yuunus* came to the banks of the Euphrates river where he boarded a ferry and crossed the great river. [ ]

Comments **T**



Yuunus settled in Nineveh and filled the vacancy the old man had left, becoming the king's personal potter. ☐

As *Yuunus* approached Nineveh he came to a place that was inhabited by potters and tile-makers where he decided to stay as an apprentice. ☐

Arriving in the capital, *Yuunus* was amazed as he walked through the streets of Nineveh because every building was a work of art and every street corner was adorned with statues. ☐

The king of Nineveh commissioned a piece of pottery which was to be a complete novelty, intended to impress the ambassador of a neighbouring kingdom. ☐

As they lay sleepless that night, the drunken caravan men were attacked by a band of robbers and overpowered before even one of them could reach for his sword. ☐

Answer the following questions. **C**

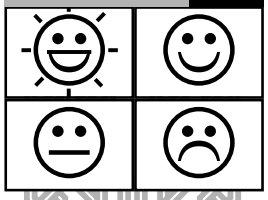
1) Before being commissioned as a prophet, did *Nabii Yuunus* [a] openly speak about religious matters, or publicly discuss his own religion or that of anyone else? Why do you think that was the case?

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Comments **T**



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2) At this stage, how did *Nabii Yuunus* [a] display his beliefs to the *kuffaar* of Nineveh?

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3) Why did *Nabii Yuunus* [a] decide to return to his family?

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4) Why did *Nabii Yuunus* [a] not enter the village he passed on his way back to his family?

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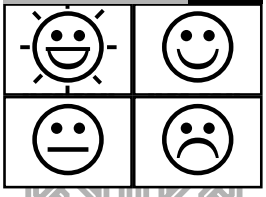
5) What dream did *Nabii Yuunus* [a] have and what happened thereafter?

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6) Did he return to his family? Why?

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Comments T



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6) Briefly describe what transpired when *Nabii Yuunus* [a] returned to Nineveh, now as a prophet.

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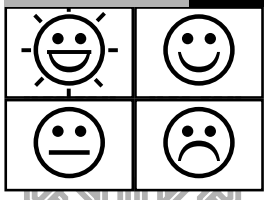
7) How did *Nabii Yuunus* [a] interpret the dream of the king?

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8) What was the kings response to the preaching of *Nabii Yuunus* [a]?

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Comments T



C

Find a verse in the Holy *Qur'aan* about Nabii Yuunus [a]. Thereafter write the verse in Arabic with the English translation, in the space below.

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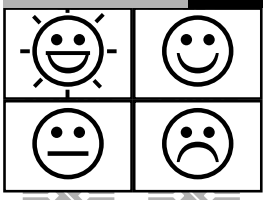
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Comments **T**

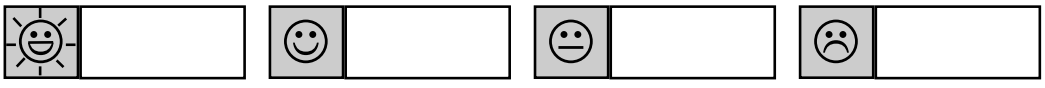


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson ☐
- learnt a new *Ayah* and a new *Hadith* ☐
- completed key sentences ☐
- placed sentences in chronological order ☐
- answered questions on the subject ☐
- searched for an *Aayah* with it's translation ☐

How does my teacher
rate my performance in this lesson ?



LESSON 2

Yuunus

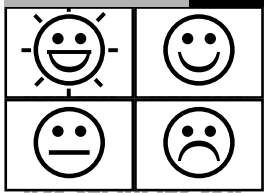
IN THE BELLY OF THE WHALE

C T

Vocabulary

arduous
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assailed
.....
dispondency
.....
incentive
.....
ineffectual
.....
vigour
.....

Comments **T**



Read the following story and thoroughly discuss the lessons to be learnt. **T**

Nabii Yuunus [a] continued his arduous mission in this manner for twenty one long years. At times he was assailed by despondency and hopelessness for the guidance of his stubborn people and the angel *Jibraa'iil* [a] would then be sent to him to give him new incentive to continue in his efforts. "*Allaah is pleased with you, O Yuunus, even if all that you do seems ineffectual," Jibraa'iil* [a] would say, *"Remember, O Yuunus, you are performing His Will, not yours, and you are His obedient servant. Know that for everything there is an appointed time, so continue your service for Allaah's pleasure alone and think of nothing else."*

Nabii Yuunus's [a] sorrow would then pass and he would resume his preaching with renewed vigour. And so the years passed and there was still no change at all. Until one day the angel *Jibraa'iil* [a] appeared to *Nabii Yuunus* [a] and announced to him, *"O Yuunus, now the time has come for you to warn the people of Nineveh that the punishment of Allaah is approaching. If they stubbornly refuse to believe, let them know that Allaah's wrath will come upon them after forty days have passed."*

Nabii Yuunus [a] went out and began to warn the people of the terrifying threat. But if they hadn't believed in him until this day, now they were most certainly convinced that he was a fool and they began to think him a nuisance. Word of his threat came to the king who grew annoyed. So when

Nabii Yuunus [a] came to give him his weekly count, the king said to him, *"I have had great patience with you over so many years, O Yuunus, but now my patience has worn thin. If your threatened punishment does not occur after these forty days, then you are proven a liar, and you will not be able to escape my punishment, for liars are not tolerated in my kingdom."*

Those most fond of *Nabii Yuunus* [a] began to fear for his life, and begged him to go to the great temple and place himself in the hands of the priests and healers there. But instead of asking the priests and healers for talismans and potions, *Nabii Yuunus* [a] began to preach to the assembled crowds, and repeated his warnings of the Divine punishment that was about to descend upon the stubborn and hard-hearted disbelievers of Nineveh. Still nobody wanted to heed his words, and they shrugged their shoulders and turned from him with indifference and annoyance.

It was now the thirty seventh day and only three days remained for the punishment to overtake Nineveh. *Nabii Yuunus* [a] made his final announcement of the impending doom, that hopefully his people may take heed in these final hours. The king consulted with his courtiers, agreeing that they had never found *Nabii Yuunus* [a] to lie, ever, and therefore his warning should not be altogether ignored. The king then instructed his courtiers, *"Watch Yuunus carefully to see whether he stays amongst us during the night or not. If he leaves then we can be certain that the promised punishment will descend upon us."* How

CT

Vocabulary

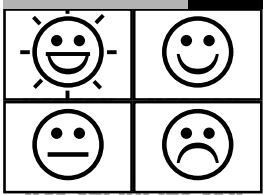
talisman

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indifference

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Comments **T**



C T

Vocabulary

confluence

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impregnable

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vessel

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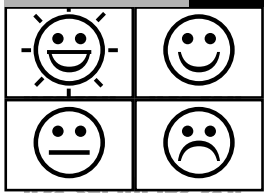
strange, that they mocked *Nabii Yuunus* [a] as being a madman while trusting that he never lied.

Finally the morning of the fortieth day dawned. *Nabii Yuunus* [a] could carry his patience no more and his anger overtook him. *"Oh Allaah,"* he cried, *"I leave this deaf people to Your Wrath!"* With that he departed from Nineveh making his way towards the confluence of the two great rivers, the Tigris and Euphrates. There were many vessels going to-and-fro upon it and *Nabii Yuunus* [a] was determined to travel as far away from Nineveh as he could. He approached the master of one ship headed for the open seas and asked if they would ferry him.

In those days, when a person went aboard a ship he was always asked whether he was a freeman or a slave, because the captains would not burden themselves with runaway slaves. *Nabii Yuunus* [a] assured them that he was a free-man. Just then some of the sailors recognised him as the noble and righteous *Yuunus*, the favoured one of the king, and so the captain took him on without payment. *Nabii Yuunus* [a] embarked and almost immediately fell into a deep sleep. They sailed for some time until reaching the open seas, when suddenly a huge whale (**NB**: or giant deep sea fish of unknown species), such as no one had ever seen before, rose out of the waters, obstructing the ship like a great, impregnable wall in the middle of the ocean. The seas ran high with waves crashing all around, and the ship rocked dangerously while the monstrous whale threatened to sink the vessel.

The captain and his crew rushed about in great

Comments **T**



desperation not knowing what to do, while frantically trying to stabilize the ship. Their desperation was heightened when they saw a violent storm-cloud moving overhead towards the city of Nineveh. So colossal was the cloud and of such terrifying blackness that they feared the skies and earth itself would be consumed by it.

Nabii Yuunus [a] finally awoke, called to his senses by their loud crying and the desperate panic on board. The captain was trying his best to steer the ship to safety but it would not move, while other ships were swiftly passing by. He was perplexed, but then remembered the age-old superstition of his people, saying to his crew, *"There must be a slave fleeing from his master on board or a criminal fleeing punishment, for that is what happens to a ship when a runaway is on it - it does not move."*

The captain turned to his passengers asking them one at a time, *"Is there something you have not told me about yourself, perhaps fleeing from your master or a crime you committed and now attempting to escape from its punishment? Do tell me now or we will all be destroyed!" "We have committed no crime!"* they called out in unison. *"But there must be a guilty one amongst you. Let us see what the gods determine,"* and so the captain proceeded to cast lots amongst the passengers and crew, and to their surprise the lot fell on *Nabii Yuunus* [a], the righteous. *"This cannot be,"* they thought, because they all knew *Nabii Yuunus* [a] to be a man of virtue, even if they had not accepted his religion. So they decided to cast lots once more, and then a third time, but on every

C T

Vocabulary

colossal

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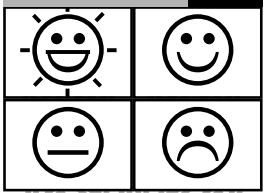
lots

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superstition

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Comments **T**



C T

Vocabulary

succumb

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lamented

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damn

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abated

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refuge

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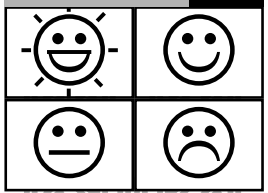
dwelling

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draw the lot fell on *Nabii Yuunus* [a]. Like a flash of lightning, it came to the mind of *Nabii Yuunus* [a] that he was the runaway, having impatiently run away from the duties given to him from the Master of all the worlds without express permission. He had abandoned the people of Nineveh and allowed his anger to overwhelm the compassion that all Prophets are commanded to show to their people to the very last moment. His was the duty to patiently invite to the worship of One *Allaah*, not to stand in judgement of people nor to punish. It is only *Allaah* who can judge his servants and only He has the right to punish.

"I have succumbed to my anger and impatience with the people of Nineveh", *Nabii Yuunus* [a] lamented. *"I left the city before Allaah commanded me to do so. As a prophet to these people, it was my duty to try my level best, to the very last moment, to save them from the consequences of their own foolishness, not to curse them and damn them to destruction. I cannot now be the cause of anyone else being destroyed, so throw me overboard, O captain, and save yourselves."* But the captain and his sailors hesitated to throw him overboard, and so *Nabii Yuunus* [a] threw himself into the cold deep dark waters. The great whale immediately swallowed *Nabii Yuunus* [a] and disappeared into the waters and the storm abated. Everyone was horrified by the sight but little did they know that *Allaah* commanded the whale, *"I have entrusted Yuunus to your care as a refuge and dwelling for a term. He will make a masjid of your belly, so do not crush his bones nor tear his flesh."*

Comments **T**



Nabii Yuunus [a] feared that he was dead, but his senses were alert and he was able to move. To his relief he realised that he was still alive. His heart beat with the remembrance of *Allaah* and immediately *Nabii Yuunus* [a] fell into prostration, gratefully and joyously calling out, *"O my Lord and Cherisher, I shall make a place of prayer to you where nobody else has ever worshipped you."* With that the whale swam down, all the way down, to the very bottom of the sea.

Miraculously *Allaah* made the skin of the whale (**NB**: or giant deep sea fish of unknown species) transparent such that *Nabii Yuunus* [a] could behold all *Allaah*'s wonders in the depths of the ocean. What he was to learn is that even in the darkest places, life could stir. Similarly even in the darkness of disbelief, in the hearts of the stubborn idol worshippers of Nineveh, belief could also stir.

Nabii Yuunus [a] heard strange beautiful sounds resonating from every sea creature he beheld and asked himself what it might mean. *Allaah* revealed to him, *"O Yuunus, this is the Tasbiih (glorification of Allaah) of the creatures of the sea. All of creation sing my praises, from the angels on high, to the very depths you find yourself in."* And so *Nabii Yuunus* [a] joined them in praise of *Allaah* all the while he stayed in the belly of the whale. For after all, is this not the only thing we are held fully responsible for – our own worshipful praise and gratitude to *Allaah* in eternity. Hearing this *tasbiih* of *Nabii Yuunus* [a] echoing from the belly of the whale, all the oceans creatures gathered around and began to celebrate the praises of *Allaah* in their turn, each in its own marvellous

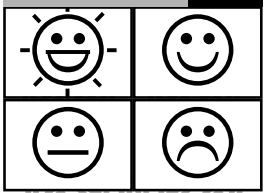
C T

Vocabulary

resonating

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Comments **T**



C T

Vocabulary

aura

damnation

fruition

confess

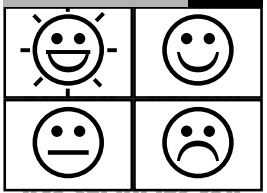
averted

way. *Nabii Yuunus* [a] had truly made a place of prayer to *Allaah* unlike anybody else ever had. In the darkness of the depths of the ocean, the light of faith shone brightly, just as it would soon shine through the darkness of the most disbelieving hearts.

The people of Nineveh saw the terrifying black clouds approaching, and in their hearts they knew that it was not a normal rain-laden cloud. It had an aura of damnation about it, and suddenly they all remembered the words of *Nabii Yuunus* [a] and everything he had patiently preached to them over many, many years. The seeds of guidance *Nabii Yuunus* [a] so patiently sowed came to a sudden and late fruition, and faith blossomed in their hearts, and now they realized the foolishness of their idolatry and the destructive harm of their stubbornness

The courtiers came hurriedly to inform the King that *Nabii Yuunus* [a] was missing. The King always knew that *Nabii Yuunus* [a] was not a liar, and with his absence, was even more certain now that he and his people were going to be destroyed. So he frantically sent his guards to search for *Nabii Yuunus* [a] and call him back so that they could confess their sinfullness and denial. They all wished to sincerely repent and profess their belief in him as a true prophet of *Allaah* that hopefully the impending punishment could be averted. But *Nabii Yuunus* [a] was nowhere to be found, so the king and his people

Comments **T**



took it upon themselves to repent and resort to prayer in the best spirit of sincerity at their command. And so they ran out to their prayer mount in remorse. Men, women and even animals, children and the elderly, all huddled together, wearing rags, weeping and wailing.

The king then ordered them all to turn in worship of the unseen God of *Nabii Yuunus* [a]. *"This shall be the mount of repentance,"* the king called out, *"And we shall all pray for Allaah's mercy and forgiveness from the depths of our hearts."*

They put their heads to the ground and prayed in earnest, begging for *Allaah*'s forgiveness and pleading that the punishment be averted from them, even as the suffocating black cloud began to envelop them all. Its black fog drifted over the mount and down into the city. It drifted menacingly through the streets, so thick they could scarcely see through it, accompanied by a terrifying low, rumbling noise, like the growl of a monstrous gigantic beast. Mothers forgot about their children and animals fled from their young. In terror all fell down on their faces and prostrated themselves before the awe and might of the unseen God. The repentance of their hearts was real and true, and now they certainly believed, just as the punishment was about to annihilate them.

At that very moment, *Allaah*'s mercy descended and He withdrew His Wrath before it touched them, for *Allaah* always turns in forgiveness to those who sincerely repent. This was the tenth day of the month of *'Aashuuraa*, the day of mercy

C T

Vocabulary

remorse

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earnest

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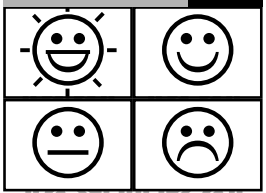
menacing

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annihilate

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Comments T



C T

Vocabulary

ominous

.....

despair

.....

belated

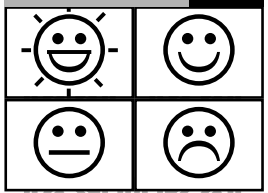
.....

to all the nations. And so the ominous clouds passed, and with it the terror and despair. Slowly the warm rays of sunlight reappeared. The people raised their heads in gratitude and looked around in relief. Nobody had come to harm, and the only damage they could see was to the idols of the temple - they were all toppled from their pedestals and lay broken to pieces on the ground.

This was the first and only time that *Allaah* had averted the punishment of a people after His punishment had enveloped them because of their belated repentance. The king of Nineveh was truly grateful and immediately issued a decree to the people of Nineveh to set about looking for *Nabii Yuunus* [a] for they needed a prophet to guide them, but no one knew where he had gone or what had become of him.

It so happened that the crew of the ship which ferried *Nabii Yuunus* [s] arrived in Nineveh. They told the fascinating story of the gigantic whale and how they had seen *Nabii Yuunus* [a] being swallowed by it and his disappearing into the depths of the ocean. The people deeply regretted all the time they had stubbornly refused to take good guidance from the precious *Nabii Yuunus* [a] and how they had called him a madman, insulting and threatening him. How often do people have a gift from *Allaah* right before them but they show no appreciation. Now they needed a true teacher to show them how to live in obedience to *Allaah*, but there was none teach them. The king was no less ignorant than they, but he tried to console them, saying, *"O my people, the same Allaah who has*

Comments T



been merciful to us will surely show us a way. For now, continue to give thanks for your salvation."

Everyone in Nineveh rejoiced in their new found faith and they were happy, but for the priests and sorcerers who, along with their idols, had fallen from grace and shown to be helpless liars. As with all falsehoods, this did not stop them from attempting to mislead the people by saying that it had only been an unusual natural storm and a pure coincidence that it occurred on the very day *Nabii Yuunus* [a] had foretold. This was a feeble attempt to regain the people's trust and their privileged positions amongst them, but no one was fooled. They had seen the terrifying reality and now could not be easily deceived by empty theories.

The king, long having been deceived by idols and priests, was furious. He shouted out at them, *"It is not for any soul to believe except by the mercy of Allaah. Know that Allaah brings disgrace upon those who have no true understanding."* He then threatened the priests and sorcerers saying, *"I would have certainly put you to death for your mischievous words, but I remembered that Nabii Yuunus [a] had always abhorred the spilling of blood, and so I shall spare you. However, you shall be driven into exile, never to return to mislead the people and cause confusion. This, because you have no true understanding."*



Forty long days and nights had passed in the belly

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Vocabulary

sorcerer

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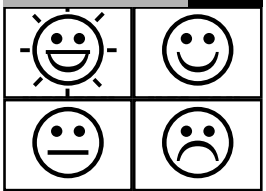
grace

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abhor

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Comments **T**



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Vocabulary

terrain

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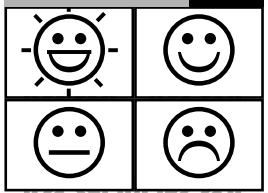
remorsefully

.....

of the whale and *Nabii Yuunus* [a] still prayed and glorified *Allaah* in all earnest and love. The angels in the highest heavens heard this glorification and curiously asked, *"O our Lord, we hear a weak, yet familiar voice praising you in an unknown terrain. Who is it?" Allaah* said, *"This is my servant Yuunus. He has been impatient and so I have confined him in the belly of a whale, in the depths of the sea."* The angels were astounded, saying, *"Is he not the pious servant from whom pious deeds used to ascend to You every day and night?" "Yes. He is the one," Allaah* replied. *"Yet piety must be coupled with patience and compassion, even for the sinful of the world."* All the while *Nabii Yuunus* [a] bowed down in prayer in the darkness of the night, beneath the darkness of the sea, in the darkness of the belly of the whale, the Angels in the highest heavens pleaded with *Allaah* on his behalf.

Having realised his mistake, *Nabii Yuunus* [a] called out remorsefully, *"Laa ilaaha illaa anta, subhaanaka, innii kuntu min-az-zaalimiin (There is no god but You, Glory be to You (O Allaah)! Indeed I have been of the wrongdoers)."* Hearing this the Angels implored once more, *"O Allaah, will you not bestow Your mercy upon him now in his time of difficulty and distress, given all his worshipfulness of You whilst in times of ease and comfort." Allaah* answered, *"Yes, indeed! For I am the Most Merciful of those who show mercy."*

Comments **T**



By the command of *Allaah*, the whale surfaced and cast *Nabii Yuunus* [a] onto a barren seashore. It was a desert shore with no shade, and the sun

beat down fiercely on the burning sands. *Nabii Yuunus* [a] had nothing to protect his naked body with, and his skin, so long in darkness, had become pale and tender. The sun burned into his delicate skin causing him intense pain and discomfort. *Allaah* then caused a large-leafed gourd-vine to grow rapidly over *Nabii Yuunus* [a] with which he sheltered from the sun and covered his nakedness. The gourd fruit were tasty and nutritious and inspite of being too weak to move *Nabii Yuunus* [a] could eat to his fill. *Allaah* also sent a wild gazelle to him who gave him nourishing milk. She came to him four times each day, and after a short while *Nabii Yuunus* [a] began to regain his strength.

One day a shepherd happened to be passing by that way, and to his surprise he noticed the vine which had suddenly grown in that waterless spot. He knew he had not seen it there before. Moreover, it was not grounded in the earth, but had roots reaching upward towards the sky. The shepherd had never seen such a sight and curiously came over to take a closer look. As he approached he noticed *Nabii Yuunus* [a] covered only by vine leaves and of pale white and foreign appearance. He was greatly astonished, and after greeting asked who he was. *Nabii Yuunus* [a] answered, *"I am Yuunus, the prophet of Allaah, sent to the people of Nineveh."* The shepherd was amazed and asked again, *"But how did you come to be on this desolate shore so far from Nineveh?"*

Nabii Yuunus [a] sighed remorsefully and said, *"I impatiently abandoned them in their hour of need,*

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Vocabulary

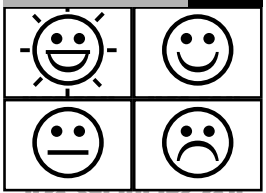
desolate

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remorse

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Comments **T**



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Vocabulary

revile

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insolence

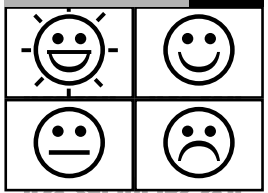
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leaving the city without Allaah's permission. For that Allaah had taken me to task, imprisoning me in the belly of a whale for forty days. Then, by His mercy, He returned me to dry land, and that is how you now come to find me here." The shepherd doubted this strange story, having never ventured beyond his grazing land, and having no knowledge of prophets and even of Nineveh. But he had a good heart and stayed by *Nabii Yuunus's* [a] side, caring for him until he was strong enough to walk about by himself.

Soon thereafter the shepherd met some travellers coming from Nineveh, and heard the same strange story about what had befallen *Nabii Yuunus* [a] and how the city of Nineveh had been saved from punishment. Now he knew that *Nabii Yuunus* [a] had spoken truly, so with belief in his heart, he excitedly rushed back to tell *Nabii Yuunus* [a] about what he had learnt. When *Nabii Yuunus* [a] heard that Nineveh had been saved at the very last moment because its people had repented and believed, he cried out in condemnation, *"Had they only embraced the truth while I was living amongst them. For so many years they reviled me and mockingly called me a madman, how is it that they are not even punished for their insolence."*

No sooner were those words uttered but the vine which had sheltered *Nabii Yuunus* [a] dried up and withered away, exposing him to the scorching, unforgiving sun. *Nabii Yuunus* [a] raised his hands in disappointment, calling out, *"O my lord, I now have nothing to shelter myself with."*

Comments **T**



Allaah addressed *Nabii Yuunus* [a], saying, *"Oh My prophet, you lament over a thing which I have caused to grow in a moment and wither in the next. Do you not therefore understand how I, the Creator Almighty, may be saddened over an impatient request to destroy a whole city and its inhabitants which I have created and fostered for so many years? Inspite of their heedlessness, why should they not be shaded by my mercy after having repented, just as I shaded you after your repentance?" Nabii Yuunus* [a] trembled as he heard these words. He now understood clearly *Allaah*'s workings with humanity, and that *Allaah* is the Ever-Forebearant with his servants, Most Forgiving. Without hesitation, *Nabii Yuunus* [a] bowed down in repentance, begging for *Allaah*'s forgiveness and ever better understanding.



Nabii Yuunus [a] was to stay with the shepherd for a while longer. The shepherd embraced the true religion of *Nabii Yuunus* [a] and became a devoted Muslim, dutifully serving him night and day. One day *Nabii Yuunus* [a] asked the shepherd, *"Oh my loyal companion, what does the owner of the flocks you tend say about you devoting so much time to my care instead of minding his sheep, for he pays you a wage for your service."* The shepherd answered, *"Oh Prophet of Allaah, he is getting much more now than he paid for, because since your arrival many wonderful things have begun to happen. Where there grew not a single blade of grass, now there are lush green meadows and running streams. The flocks too*

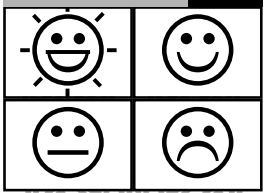
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Vocabulary

lament

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Comments **T**



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Vocabulary

berating

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ewe

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abound

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bounty

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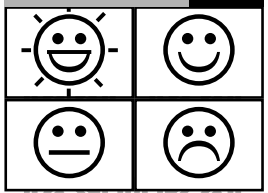
have multiplied fourfold in this short time since I have been in your service. So what could he possibly have to complain about?"

However, one day the owner of the flock happened to come that way to inspect his flock. *Nabii Yuunus* [a] saw him approaching the shepherd from a distance, and just as he had suspected, the owner was a disagreeable man who immediately began berating the shepherd, shouting out, *"What are you doing all the way out here? And who is the man I have heard of, who's company you keep? What is your business with him?"* The shepherd politely answered, *"The man you speak of is Nabii Yuunus [a], whom I found unwell, naked and destitute on this desert shore. He is certainly a Prophet of Allaah. Ever since I have dwelt with him, I now milk the sheep twice a day, and the ewes give twin births, and all other sorts of blessings have abounded through the presence of the holy one, Yuunus."*

Now the owner had heard that the king of Nineveh was seeking a man named *Yuunus*, of whom it was said was a prophet, and that whoever brought him was promised a handsome reward. So he said to the shepherd, *"Take me to him, so that I too may see this holy man.*" But the shepherd grew aware of his selfish motive. He made an excuse, saying that *Nabii Yuunus* [a] had gone away that very day, and pointed in a direction away from where *Nabii Yuunus* [a] was.

The heartless owner and his greedy men set out in pursuit to claim the bounty. He was so

Comments T



obsessed by the idea of a rich reward for the capture of *Nabii Yuunus* [a] that he continued his search until long into the night, even though he knew that the area was full of dangerous crevices and gorges. But he pressed on, until his greed led him and his men to their doom. They fell into a gorge never to be seen again. And so it goes with those who prefer the paltry treasures of this world over the treasures of right guidance.



By now *Nabii Yuunus* [a] had completely recovered, so he [a] said to the shepherd, *"Come, let us go together to the people of Nineveh, and join them in their new found faith."* So they set out for Nineveh, travelling for many days through the dusty tracts. But this dry dusty road was to offer two more important lessons on the value of humanity, and of hearts.

First *Nabii Yuunus* [a] and his companion came upon a potter who, seeing them to be travellers, hospitably entertained them as his guests. *Nabii Yuunus [a]*, being knowledgeable in pottery, admired the potters excellent handiwork and complimented him. The potter exclaimed, *"I take pride in my work because it reflects my own dignity and sense of self worth."* What interesting words indeed. After enjoying the meal the potter served to them, *Allaah* revealed to *Nabii Yuunus* [a] saying, *"Ask this man to break all his pottery." Nabii Yuunus* [a] was reluctant but he knew that there must be a hidden wisdom in *Allaah*'s commandment. So he first said to the potter, *"As I com-*

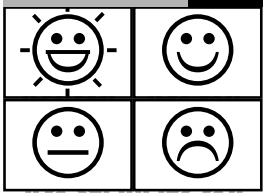
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Vocabulary

paltry

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Comments **T**



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Vocabulary

indignation

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similitude

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tantamount

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outrageous

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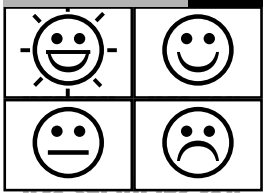
anxiety

.....

mented before, your work is excellent indeed." The potter was very appreciative of the compliments and immediately offered *Nabii Yuusuf* [a] a splendid pot as a gift. *"Thank you," Nabii Yuunus* [a] said, *"But rather my request is that you break it all to pieces, this and every other pot you have."* The potter was horrified at this request and, raising his voice in indignation, shouted, *"How ungrateful a man you are. In fact I think you to be completely mad. Go from here, for your company is no longer desired." Nabii Yuunus* [a] immediately understood the lesson to be learnt, for *Allaah* had set a similitude for him between the people of Nineveh and the pottery so carefully crafted. Humanity is even more carefully crafted by *Allaah*, over so much longer a period, and for anyone to impatiently seek their destruction because of an offense caused is tantamount to ingratitude and insanity... The second lesson was soon to follow.

After travelling for a while longer, *Nabii Yuunus* [a] and his companion came upon a people who were gathering their fruits and then throwing them away because of some minor imperfection. Alarmed at this outrageous waste, he said to them, *"Why are you throwing away valuable fruits because of so small an imperfection, an imperfection which makes them in no way less beneficial. With a little more effort, these fruits can still be made into a sweet jam."* At this very moment *Allaah* revealed to *Nabii Yuunus* [a], *"O Yuunus, you show anxiety about the fruits of these people, but you did not show any anxiety about a hundred thousand or more human beings in Nineveh who were valuable too, inspite of their imperfections,*

Comments T



and with whom a little more effort would bring forth the sweetness of faith." Realizing his previous error of judgement, *Nabii Yuunus* [a] immediately bowed down in remorse, calling out again and again, *"Laa ilaaha illaa anta, subhaanaka, innii kuntu min-az-zaalimiin (There is no god but You, Glory be to You (O Allaah)! Indeed I have been of the wrongdoers)."*

Having learnt these valuable lessons, *Nabii Yuunus* [a] eagerly returned to Nineveh. There was jubilation in the streets as he entered the city. The people called out, *"Behold, the Prophet of Allaah has returned, and with him Allaah's special Mercy and Guidance."* The king was overjoyed and respectfully bowed before *Nabii Yuunus* [a]. He issued a proclamation that celebrations begin in honour of the return of *Nabii Yuunus* [a] and that festivities be held across the city.

Instead of festivities, *Nabii Yuunus* [a] set about without delay to restore righteous order across the kingdom. He began by repairing the temples that had crumbled, now turning them into masjids for the worship of One *Allaah* alone. He established *madrasah*s (schools of religious teaching) and trained teachers in the ways of *Islaam*, so that all the people in the kingdom could know the sacred laws of *Allaah* and correctly practice their religion. The praises of *Allaah* filled the land and people lived lives of virtue and piety under the compassionate guidance of *Nabii Yuunus* [a], and so they prospered. Their lands were peaceful and everyone was blessed with riches and every other bounty.

C T

Vocabulary

remorse

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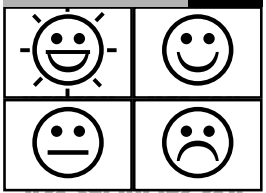
jubilation

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proclamation

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Comments **T**



Vocabulary

supercede

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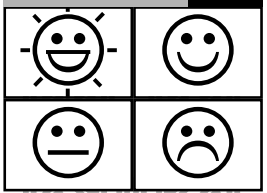
Nabii Yuunus [a] continued to preach *Allaah*'s message and guide his people for many more years until at last he felt the approach of death. He prepared himself and his burial place, and early the next morning, after the dawn prayer, he surrended his soul to his Master, *Allaah*, the Giver of Life and Death.

To this day, for those who travel that way, the tomb of *Nabii Yuunus* [a] stands near Mosul as a reminder to all who sincerely repent, that *Allaah*'s mercy far supercedes His Wrath.

AN IMPORTANT POINT OF INTEREST

The site of Nineveh, which is now no longer on the map, is marked by two prominent mounds on the left bank of the Tigris river in Iraq, opposite the flourishing city of Mosul on the right bank, about 230 miles north-northwest of Baghdad . One of the mounds bears the name of 'the Tomb of *Nabii Yuunus*'. Nineveh was the capital of the Assyrian empire dating back before 3500 BC. Around 1300 BC, Assyria became the supreme power in Western Asia under Shalmanester the 1st at a time when Babylon, whose tributary Assyria had formerly been, now became tributary to Assyria . The second Assyrian Empire arose about 745 BC, and its king, Sennacherib (705-681 BC), beautified the town with many public works. It was destroyed by the Scythians in 612 BC Historians assume the date of the ministry of *Nabii Yuunus* [a] to be about 800 BC between the First and Second Assyrian Empire, when the City of Nineveh was nearly destroyed for its sins, but on account of its repentance was given a new lease of glorious life in the Second Empire. The lesson to be learnt is clear - Nineveh was a great and glorious City but it became, like Babylon, a city of sin. *Allaah* sent his prophet, *Yuunus* [a], to warn it. Full of iniquities though it was, it eventually listened to the warning, therefore the All-Merciful, *Allaah*, spared it, and gave it a new lease of glorious life for about two centuries, after which it perished completely for its regression back into sin and abomination.

Comments



Complete the following key sentences. C

Nabii Yuunus [a] continued his arduous mission for ..... long years.

Angel *Jibraa'ill* [a] said to him , "*Allaah is pleased with you, O Yuunus, even if all that you do seems* ..... . *Remember, O Yuunus, you are performing* ..... , *not yours, and you are His obedient servant. Know that for everything there is an* ..... , *so continue your service for* ..... *alone and think of nothing else."*

"O Yuunus, warn the people of Nineveh that the ..... *of Allaah is approaching. If they stubbornly refuse to* ..... , *let them know that Allaah's wrath will come upon them after* ..... *have passed."*

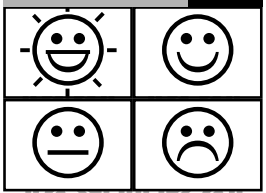
Nobody wanted to ..... his words, and they ..... from him with indifference and annoyance.

How strange, that they mocked *Nabii Yuunus* [a] as being a ..... while trusting that he never ..... .

Nabii Yuunus [a] departed from ..... making his way towards the confluence of the two great rivers, the ..... and ..... .

Upon reaching the open seas, suddenly a ..... rose out of the waters,

Comments T



obstructing the ..... like an impregnable wall in the middle of the ocean.

The captain proceeded to ..... amongst the passengers and crew, and to their surprise the lot fell on ..... .

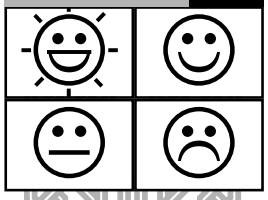
Nabii Yuunus [a] admitted*, "I left ..... before Allaah commanded me to do so. As a prophet to these people, it was my duty to try my level best, to the very last ..... , to ..... them from the consequences of their own foolishness, not to ..... them and ..... them to destruction. I cannot now be the cause of anyone else being ..... ."*

..... threw himself into the cold deep dark waters and the ..... immediately swallowed him.

Allaah commanded the whale, *"I have entrusted ..... to your care as a ..... and ..... for a term. He will make a ..... of your belly, so do not crush his bones nor tear his flesh."*

Nabii Yuunus [a] fell into prostration, calling out, *"O ..... , I shall make a place of ..... to you where nobody else has ever worshipped you."* With that the ..... swam down to the very bottom of the ..... .

Comments T



Read pages 572-575 carefully.
Thereafter answer the following questions.

C

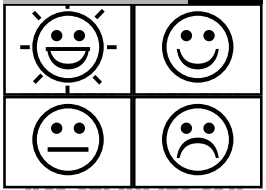
1) How did the people of Nineveh acknowledge their cullpability and express their repentance to *Allaah*?

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2) You will find important religious principles iterated in these pages. Identify at least five and write them below.

example:
Seeds of guidance patiently sowed can come to a sudden and late fruition, and faith will then blossom in the hearts.
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Comments **T**



Read pages 575-581 carefully.
Thereafter answer the following questions.

C

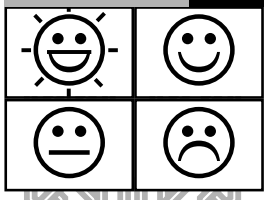
1) What were the words *Nabii Yuunus* [a] uttered when he remosefully called out to *Allaah* in the belly of the whale?

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2) Why did the vine which had sheltered *Nabii Yuunus* [a] suddenly dry up and wither away, exposing him to the scorching, unforgiving sun. Explain the significance of this event.

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Comments **T**



3) What lessons are to be learnt from the shepherd and the shepherd's master who met a very tragic end?

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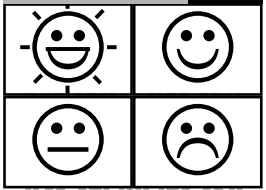
Read pages 581-584 carefully.
Thereafter answer the following questions.

C

1) Explain the significance of the incidents with the 'potter' and 'the people who were gathering their fruits' during *Nabii Yuunus*'s [a] journey back to Nineveh. What important lessons was *Nabii Yuunus* [a] to learn?

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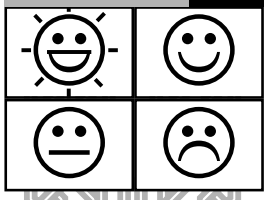


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2) What did *Nabii Yuunus* [a] prioritize when he set about to establish righteous order across the kingdom? What does this teach you about guaranteeing the success and prosperity of a nation?

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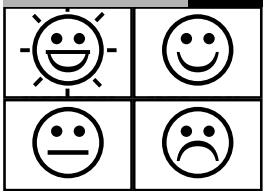
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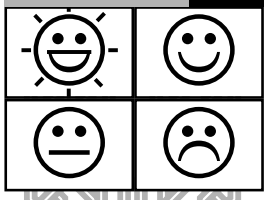
C

Research the art of Islamic miniatures. Then draw two miniatures depicting two events described in the previous chapters as you imagined it to be. Be careful not to depict the face of any Prophet.

Comments **T**



Comments



Form groups of 3-5 students and identify at least 15 lessons you have learnt from the story of *Nabii Yuunus* [a]. Write these down and then compare them to what the other groups in your class have identified. Your teacher may assist you. **C T**

Find another short verse in the Holy *Qur'aan* about *Nabii Yuunus* [a]. Thereafter write the verse in Arabic with the English translation, in the space below. **C**

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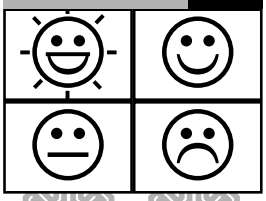
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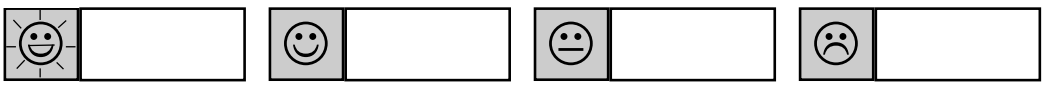


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to lesson 2 about *Nabii Yuunus* [a] ☐
- answered questions related to the story ☐
- completed key sentences related to the story ☐
- sketched 2 scenes as depicted in the story ☐
- identified lessons learnt from the story ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about Prophet *Saalih* [a] and the people of *Thamuud*
- recognize that the prosperity of *Thamuud* led them to haughtiness, tyranny and denial of *Allaah*, their Cherisher
- realize that *Allaah* had made the *Thamuud* masters of stone, but in their ignorant pride they became slaves of lifeless pieces of stone, by worshipping idols
- appreciate that *Allaah* sends people guiding messengers, because He does not like corruption to endure in the earth
- learn that there is no honour greater than to be blessed with with prophethood and right guidance
- recognize that man loses his honour if he leads a life of frivolity and sin
- understand that the greatest miracle for all to witness is the vastness of the heavens and the earth, and the uniqueness and perfection in every creature and every grain of sand
- discern that *Allaah* gives mankind numerous chances to reform and save themselves from His retribution, for *Allaah* is ever merciful towards His creation
- understand that true faith necessitates economic justice and removing monopolies
- realize that the tyrannical elite manipulate the public through an appeal to tradition, the politics of fear, personal attacks & threatening the economic wellbeing of people
-understand that civilization's technological achievements are meaningless if its moral foundation is corrupt
- appreciate that the story of *Nabii Saalih* [a] is a sophisticated critique of power, a warning about the manipulation of public opinion, and a lesson in how the weaponization of resources leads to civilizational collapse

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on the story of *Saalih* [a]
- complete key sentences related to the story
- link categories correctly
- answer questions on the topic
- sketch 2 scenes as depicted in the story
- identify lessons learnt from the story
- write a *Qur'aan*ic verse related to the topic

LESSON 2

Saalih



PROPHET OF THAMUUD

Read the following story and thoroughly discuss the lessons to be learnt.

In the stark, beautiful expanse of the *Waadii al-Quraa'*, where the sandstone cliffs glowed red at dawn, there once lived the people of *Thamuud*. The *Thamuud* were a people proud of their ingenuity, wealth and power. They were the heirs to the *'Aad*, as the *'Aad* were the heirs to the people of *Nabii Nuuh* [a]. The lands of the people of *Thamuud* were beautiful, with verdant green gardens, gushing rivers and crystal clear springs.

The *Thamuud* were similar to the *'Aad* in their sophisticated culture and their advanced agriculture. In fact, they excelled the *'Aad* in intelligence and skill. The *Thamuud* constructed innumerous gigantic castles of bricks and mortar throughout their vast lands, a testament to their power and wealth. But these could not endure their extensive lifespans for the people of *Thamuud* would live for five hundred years, and longer. Their castles would perish before their very eyes, and so they took to the mountains which were more enduring, carving beautiful and spacious palaces into solid rock, creating incredible cities like none had ever imagined before.

They skilfully worked stone as others might mold soft wax. Visitors to their cities saw towering palaces embellished with clourful ornate flower patterns on the walls looking as fresh as if the spring had just brought them.

Allaah poured out His blessings for the *Thamuud*,

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

""Do not enter the ruins of those who wronged themselves amongst the Thamuud, unless you enter weeping, fearing that the like of what befell them might befall you too."

Qur'aan

Allaah ﷻ has declared:

"To Thamud people We sent their brother Salih. He said: "O my people! Worship Allaah, you have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she camel of Allah is a sign unto you so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should size you. Remember when He made you successors after Aad and gave you habitations in the land, you build for yourselves palaces in plains and carve out homes in the mountains. So remember the graces bestowed upon you from Allah, and do not go about making mischief on the earth." The leaders of those who were arrogant among his people said to those who were counted weak to such of them as believed: "Know you that Saalih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."
So they killed the she camel and insolently defied the Commandment of their Lord, and said: "O Saalih! Bring about your threats if you are indeed one of the Messengers." So the earthquakes seized them and they lay dead, prostrate in their homes. Then he turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have give you good advise but you like not good advisers."

both from the heavens and the earth. Heaven was generous to them with abundant rains and the earth was generous to them with vegetation and flowers of every hue and contour. The gardens were generous to them with fruits and vegetables and *Allaah* blessed them an abundance of children, provision and luxurious livelihood.

Sadly, as is with disbelieving folk, none of these favours moved the people of *Thamuud* to gratitude and submission to the glory and majesty of *Allaah*, the Giver of all bounty. Rather, their prosperity led them to haughtiness, tyranny and denial of *Allaah*, their Cherisher. They had forgotten *Allaah*, all the while rejoicing in what they had been blessed with by Him of the good of this world.

The *Thamuud* would boastfully say, *"Who is more powerful or privileged than us?"* … words uttered only by those who foolishly believe that death would never enter their palaces and gardens, that death would find no way to reach them in their lofty mountains. How unwise that they thought that the people of *Nuuh* [a] had only been drowned because they lived in a valley, and *'Aad*, they would say, had been destroyed because they lived on an open plain. They falsely believed that they were safe and secure in their palaces carved deep into immovable mountains.

Regrettably, the people of *Thamuud* went still further in their ingratitude and rebellion. From the stones they carved, they made idols and worshipped them, just as the people of *Nuuh* [a] had

done before and the disbelieving *'Aad*. *Allaah* had made the *Thamuud* masters of stone, but in their ignorance they became slaves of lifeless pieces of stone. *Allaah* had elevated them and provided them with the good of this world, but they abased themselves and tyrannized mankind bringing nothing but wickedness to the world. *Allaah* certainly does not wrong a people at all, but sadly people wrong themselves.

But what strange madness! The stones they carved, and that with their very own hands, stones that could neither hear nor answer their prayers, this is what they abased themselves before, falling down in prostration to idols of their own imaginings. Do the strong worship the weak? Does the master prostrate to his slave? Does noble man submit to lowly dust? But they forgot *Allaah*, and thus they forgot themselves. They refused to worship the One True *Allaah*, and so they came to worship every other falsehood.

But *Allaah*, in His Mercy, still willed for the people of *Thamuud* to be offered right guidance, that hopefully they would reform themselves. And so He sent them a messenger, as He had sent to the people of *Nuuh* [a] aforetime, and to the *'Aad*, for *Allaah* does not like corruption to endure in the earth.



There was a righteous man among them whose name was *Saalih*. He had been born to a noble family and grew up to be the most intelligent and

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Vocabulary

ingenuity

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verdant

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sophisticated

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mortar

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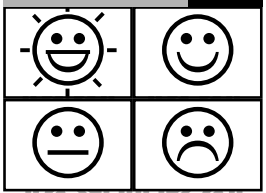
embellish

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haughtiness

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Comments **T**



CT

Vocabulary

prestige

peer

muse

disposition

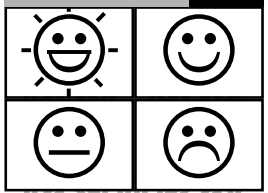
virtuous of them all. He was such a gracious and sensible young man that people would point him out in a crowd and proudly say, *"This is Saalih! This is Saalih! He is certainly the most noble of all."* His people, the *Thamuud*, had great expectations of him and thought that he would one day be the wealthiest and most powerful amongst them. This they thought would bring the *Thamuud* even greater prestige amongst the nations of their time.

Such was also the hope of his father, a respected chief of the *Thamuud*, who thought that his son would amass fabulous wealth through his keen intellect and would distinguish himself above all his peers, both in influence and beauty, for *Saalih* was admired for his striking features too. *"Saalih will be the pride of my family,"* he would say to himself, *"And I will be the most fortunate of all fathers,"* he mused.

But *Allaah* willed otherwise. *Allaah* wished to honour *Saalih* with gifts far more valuable than wealth and power. *Allaah* wished him to be blessed with prophethood and for him to guide his people to truth and the worship of One God, *Allaah*, the Creator of all. What honour is greater than this? What nobility is higher?

Sadly, Saalih was orphaned when he was still a child, and though he grew up among the *Thamuud*, he was never like them. Despite being born into nobility, the son of one of their proud chieftains, *Saalih* was of a compassionate, gentle and lovable disposition. When he grew into his youth, *Saalih* wished to go out and join in the work

Comments **T**



on the fields, but his people stopped him and said, *"It is not suitable for you to go out and work as the slaves do. You are one of the high-born, and it does not suit your noble status to do menial labour."* But *Saalih* did not understand this reasoning. *"I am of the children of Aadam [a],"* he thought, *"And so are they. What then is the difference?"*

As *Saalih* grew older and came into maturity, he became troubled as he began to understand the perversity and waywardness of his people more clearly. It depressed him to see them indulging in every sin and wickedness. He saw how the wealthy nobles, the *Mala'*, hoarded riches and resources, while poorer herders struggled for scraps. He saw the *Thamuud* as an indolent folk, spending all their time in long bouts of drinking and debauchery, while they drove their slaves to hard and unforgiving labour with all manner of oppression. Worst still, he also heard their invocations to imaginary gods and stone idols, a grotesque betrayal of the one true Creator of All-Being, *Allaah*, whom his own heart recognized.

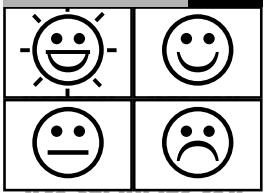
When *Saalih* was about forty years old he was still clinging to the path of righteousness and had not adopted the evil ways of his people. They thought him to be insane because he never joined them and led a simple life and never cared for their entertainments and sport. One day the aunt who had raised him after his parents' death, presented him with a glass of wine to intoxicate him, for she had decided to corrupt him into the sinful ways of the *Thamuud*. He realized her depraved intention

C T

Vocabulary

menial
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wayward
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perversity
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depress
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indolent
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resource
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debauchery
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invocation
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grotesque
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depraved
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Comments **T**



C T

Vocabulary

frivolty

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apparition

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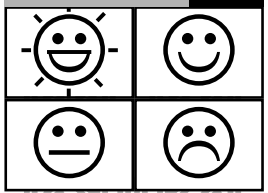
and was heartbroken. *"Oh my dear aunt, this I did not expect of you, for you should have known better than to try to corrupt me. Wine debases human beings and it is a thing forbidden. You should have been the one to follow me in avoiding such corruption rather than to tempt me into joining the sinful ways of the Thamuud. The children of Aadam [a] have been highly honoured, but man loses his honour if he leads a life of frivolity and sin."* With that, he fled from the city and did not return. He ran into the wilderness, to a place no one could follow him to, up sheer cliffs and rock faces. There he sought refuge for a long, long time.



While he was in seclusion *Saalih* had a vision. What at first looked like a dense fog, soon shone full of unearthly light, and he saw a figure with two wings resting against the face of the cliff. The apparition spoke to him in an overwhelming voice, saying, *"I am Jibraa'iil [a], the arch angel. Your Lord has sent me to announce to you your appointment to prophethood. You are to teach and to warn your people, and to call them back to the path of righteousness from which they have strayed."*

Nabii Saalih [a] immediately heeded the command of *Allaah* and set out to his people, the *Thamuud*. He stood up among them, calling out boldly, *"O my people, worship Allaah alone. You have no god but Him."*

Comments **T**



The response of the *Thamuud* was a mixture of derision and personal disappointment. The nobles of *Thamuud* shouted back, *"Would you now abandon the ways of our fathers?"* There was silence as the people looked at each other uncertain, for they always knew *Nabii Saalih* [a] to be righteous and truthful. But the chiefs and their priests would have nothing of it. *"O Saalih! We had hopes for you, wishing that you become the leader of our people. Till now! This is a strange religion which you call us to, instructing us to leave our gods who provide for and protect us, and to worship your God alone! Do you forbid us what our fathers have worshipped for ages? We are really in grave doubt as to that which you invite us to! "*

Nabii Saalih [a] responded, *"Why do you turn to false gods of stone, seeking provision and protection with them when the Lord of all the Worlds provides for you and offers you His protection? Worship Him alone. Be just with one another. For a day of reckoning is surely coming."*

These men of wealth and power detested *Nabii Saalih*'s [a] call. They were people who busied themselves everyday in eating, drinking and futile amusement. These were the ones who enslaved and tyrannized the poor and the weak, and worshipped idols of their own making and every other imaginary fetish. While once these nobles of *Thamuud* admired *Saalih*, now they sneered and said, *"Who is he? He is nobody and has nothing to offer us."*

Nabii Saalih [a] responded gently, saying, *"I am*

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Vocabulary

derision

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detested

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futile

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tyrannize

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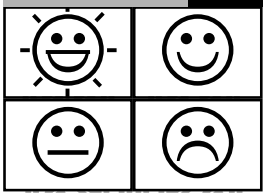
fetish

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Vocabulary

jeopardize

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undermine

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submit

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irate

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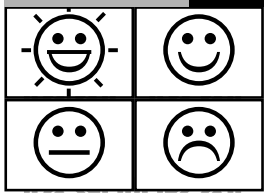
Allaah's messenger to you. O my people, Worship Allaah. You have no god but Him. Allaah will certainly raise you after your death, and call you to account for your deeds in this world."

The nobles of the *Thamuud* laughed and said mockingly, *"All we see is a pauper who imagines himself to be chosen by Allaah. How can this be?"* Turning to their people they said, *"He has neither wealth nor power, neither palace nor cultivated lands?"*

But inspite of the rejection of the nobles and chieftains, the poor and the slaves heeded *Nabii Saalih*'s [a] call to *Islaam*, and the worship of one *Allaah*, Creator of all being. The chieftains feared that this would jeopardize their leadership and undermine their authority, so they said to them, *"Saalih is nothing but a man like yourselves. If you submit to him, you will be losers, for what does he really promise you. Nothing except the fantasy that when you are dead and become dust, that you will be brought back to life again! How foolish for you to be deceived by him. Away with the falsehood you are promised! There is nothing but the life of this world. We live and we die and we shall never be raised up again. So enjoy the few delights of this life which only we can provide to you."*

Turning to *Nabii Saalih* [a] they said irately, *"O Saalih, you have disappointed us and have lost all significance in our eyes. Those who we thought were lesser than you, and not as intelligent, have become wealthy and powerful. But you, O Saalih,*

Comments T



you have chosen the path of foolish piety and preferred the poor and the slaves over us, your equals. We were hopelessly wrong in our opinion of you. Our hopes in you were in vain and the efforts of your parents have been wasted."

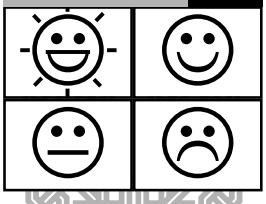
Nabii Saalih [a] responded, *"What do you think? If I stand upon a clear sign from my Lord, and He has blessed me with mercy from Himself, then who shall help me against Allaah if I rebel against Him? You would do nothing for me, except increase my loss."*

Nabii Saalih [a] grieved at the misguided words of his people, but still steadfastly persevered in advising them and calling them to the worship of One *Allaah*. *"O my brothers," he said, "Do you think you will live forever? Do you think that you will enjoy privilege and power forever? Never! That can never be! Why did your forefathers die, my brothers? They too lived in palaces and were feared by all. But their wealth and power did not help them when death arrived. Nothing can protect you when Allaah's decree comes."*

Nabii Saalih [a] continued his preaching, sincerely pleading with the chieftains, *"My brothers! Why do you run away from me? What do you fear? I will not lessen your wealth at all, neither do I seek your position of leadership. I ask for nothing but that you take heed of Allaah's guidance. I am only a sincere adviser to you, conveying the message of my Lord and your Lord."*

Turning to the common people, *Nabii Saalih* said,

Comments



C T

Vocabulary

indulgence

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caste

.....

desist

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hostility

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"O my people! Why do you not obey me when I am a faithful adviser to you all? Why do you obey those who oppress and consume the property of others, those who have given themselves up to a life of indulgence and who corrupt the land, never putting things right? O my people, serve Allaah ! You have no other God than He. It is He who created you from the earth and has given you every means to live therein. So ask forgiveness of Him, then repent to Him. Surely my Lord is near, and answers prayers."

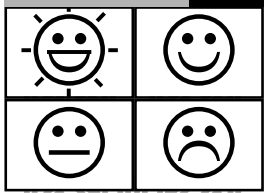


Time passed, and *Nabii Saalih* [a] exhorted his people to follow the revelation he had received. Many more amongst the slaves and the low-castes, the poor and the hapless began to follow him. He taught them about mercy and mutual help, honesty and truthfulness, virtue and upright character, and about the value of honourable work. Those who followed him changed - they stopped lying and stealing from one another, they no longer spoke ill of each other and desisted from injustice and cruelty.

Nabii Saalih's [a] following grew numerous, and so also did the opposition against him become ever stronger. But the chiefs of *Thamuud* simply could not prevent *Saalih*'s teaching from spreading and this embittered them all the more. And so they began to act with ever more hostility towards him and his faithful followers.

One day *Nabii Saalih* [a] decided to build a refuge

Comments T



and *Masjid* for the believers, away from the hatred and persecution of *Thamuud*. So he climbed up to the peak of an inaccessible mountain, taking with him a few tools. Up there he began to chisel and hew the rock, keeping busy for several years.

The *Thamuud* were suspicious of his activities, and their priests and magicians mocked him as a mad-man. *"The idols have cursed him,"* they said. *"His temple will fall down upon his head, misfortune and disaster will strike his followers, and all his attempts will come to nothing."* That mountain was thereafter taboo to them, and none of the idolaters of *Thamuud* dared climb up there to see what *Nabii Saalih* [a] was truly doing, for fear of the curse of their idols.

Altogether, the *Thamuud* were nine populous tribes. But among them there were nine individuals who were the chief orchestrators of all the evil and misguidance that befell the *Thamuud*. About one of these, *Nabii Saalih* [a] had prophesied would be the cause of their destruction. *Nabii Saalih* [a] warned that an accursed boy would be born to one of them, with striking blue eyes, a red face, and that he would be taller than average. He would be destined to lead the *Mala'*, the chieftains of disbelief, and seal the tragic fate of the *Thamuud*.

Shortly thereafter, just as *Nabii Saalih* [a] had prophesied, a boy with blue eyes was born to one of them. His name was *Qudar Ibn Saluuf*, and he was the most impertinent of them all. He grew up full of wickedness and became *Nabii Saalih*'s

C T

Vocabulary

refuge

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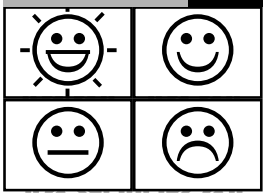
taboo

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prophesy

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Comments **T**



C T

Vocabulary

incite

hereditary

instigate

induce

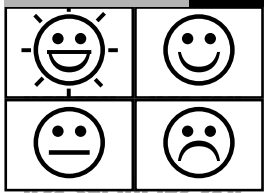
compelling

worst adversary.

It so happened that *Ibn Saluuf* fell in love with a beautiful girl by the name of *Saa'ihah,* but she would not have him unless he became king of the tribe. So *Ibn Saluuf*'s ambition was to usurp the leadership which was *Nabii Saalih*'s [a] hereditary right given that he was born into the best of the nobility of *Thamuud*. For this reason *Ibn Saluuf*'s enmity grew ever more, and he tried to incite opposition against *Nabii Saalih* [a] at every opportunity.

Saai'hah and her mother, *Aniizah*, were both idolaters who also bore great enmity towards *Nabii Saalih* [a]. One day, *Aniizah* instigated her daughter, *Saa'ihah*, to say to her admirer, *Ibn Saluuf*, *"I do not wish to marry you, I would rather marry Saalih, the prophet."* She did this to provoke *Ibn Saluuf* and induce him to even greater mischief against *Nabii Saalih* [a]. *"What ! How can you prefer that madman to me ?"* he shouted out in anger. *"What does he possess that pleases you which I do not have?" "Oh," Saai'hah* said, *"He has many traits that are exceptional. For one, he has built a splendid temple on the uppermost peak of the mountain unmatched by any other artisan, and his speech is distinctive unlike that of anybody else. It is strangely compelling and leaves a deep impression on the heart."* And this was indeed true, for when *Nabii Saalih* [a] spoke, people were enchanted by his voice. They fell silent and listened in earnest, in spite of themselves. Even if people turned against him and acted with hostility, his words still left them deeply impressed and

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touched them in a way they simply could not understand. The instigation worked for no sooner did *Ibn Saluuf* hear the girl utter these words, he grew ever more resentful of *Nabii Saalih* and pledged to double his efforts against him.



By now *Nabii Saalih* had completed his *Masjid* in the mountain peak, and he would come down regularly to preach to the people, calling them to give up their evil ways and to follow the straight path of *Islaam*. *"Allaah Almighty is your Creator and it is only He Who sustains you. So do not call on any other but Him alone. Look at what your Lord has created for you, and consider how He has fashioned you in the best of all possible forms. Those stones which you carve into figures and call your gods, can they help or harm you? It is nothing but a superstition, so why then do you worship them?"* *Nabii Saalih* [a] preached as *Allaah* inspired him through the angel *Jibraa'iil* [a] but sadly most of the people turned a deaf ear.

Soon thereafter, the great day of the annual fair came along. Every year the people of *Thamuud* held a festival that lasted several weeks where all the tribes gathered, amusing and entertaining themselves with every indulgence and heathen perversion. *Nabii Saalih* [a] sent word to the believers to gather in the *Masjid* on the mountain peak the night before the great fair. In the darkness they made their way up to the very top where they entered his most exquisite *Masjid*, surrounded by beautiful luscious gardens and delightful

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Vocabulary

resentful

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pledge

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superstition

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indulgence

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heathen

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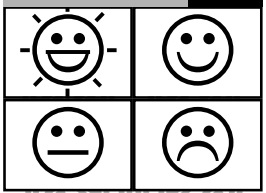
perversion

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exquisite

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Vocabulary

prominent

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menial

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allocate

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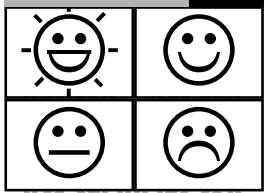
fountains such as they had not seen below in the well-watered valley of the *Thamuud*. *Nabii Saalih* [a] kept them there all night, worshipping *Allaah*, and teaching and instructing them in *Islaam* till the early hours of the morning.

The following morning he directed them to return to their people below in the valley and to mix with them while they celebrated. *“From this time on there is no more a need to keep your faith secret,”* he said to them. *“Call the people to Allaah and live amongst them as an example of righteousness, for none of the unbelievers are truly content however great their riches and prominent their position.”*

Upon *Nabii Saalih*'s [a] command all the Muslims came marching down from the mountain. The *Thamuud* were surprised at their great number. Some rash ones among them said, *"What! All those are followers of that madman? Let's quickly put an end to this and kill them while they are yet unarmed."* But others among them answered, *"If you kill them all, who will be left to serve on us and do our menial work? Better to leave them be in their futile delusion."*

Nabii Saalih [a] came forward and stood up on a prominent hillock overlooking the festival grounds which was specially allocated for whoever wished to speak, as this was the custom of the *Thamuud*. *Nabii Saalih* [a] began to call them in earnest again to belief and worship of the One *Allaah*, Creator and Sustainer of all being, and to the religion of *Islaam*, the only True path. No sooner did

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he begin his speach but *Ibn Saluuf*, jumped up and pulled *Nabii Saalih* [a] by his beard to prevent him from going any further. He was afraid that the crowd would fall under the spell of his words and would embrace *Islaam* there and then. But *Ibn Saluuf* had no right to do so, for according to their own customs, anyone who took that place could speak and say whatever he wished. So *Ibn Saluuf* shouted out, *"You are a sorcerer, bewitching people with lavish words. Enough with words! Bring us a sign of your prophethood now, if your claim is true." "What sign do you wish?" Nabii Saalih* [a] asked. *"If you are a prophet, and if all you say is true, then you must satisfy us with an irrefutable miracle."* At that moment the Arch Angel, *Jibraa'iil* [a], appeared to *Nabii Saalih* [a] saying, *"If they demand a miracle, it will lead them to their certain doom."*

Nabii Saalih [a] loved his people as he loved all of mankind, and so he implored, *"Ask no miracle of me, O my people. Rather look at the Creation of Allaah Almighty, how He has created man from a tiny drop and how He makes each grow uniquely into their own person. Now look at the vastness of the heavens and the earth, and the uniqueness and perfection in every creature and every grain of sand. Certainly these are signs for those who seek the truth."*

But his people were lured by the mischief of *Ibn Saluuf* and now insisted that he show them a miracle right there and then. With a heavy heart, *Nabii Saalih* [a] asked them, *"What then would you have as a sign of my prophethood?" Ibn*

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Vocabulary

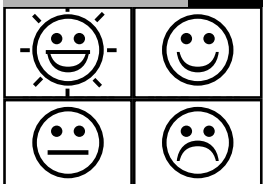
irrefutable

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lured

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Vocabulary

hew

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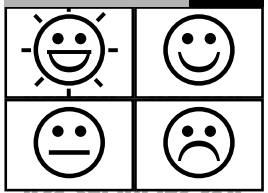
Saluuf shouted out, *"See that rocky mountain over there in plain view, we wish that you bring forth from it a she-camel, ten months pregnant, alive and whole. This camel shall give birth to its foal and dwell among us. Then we will all know whether you speak the truth of your prophethood."*

The *Thamuud*, being master sculptors, who hewed palaces from solid rock, knew that it was impossible for life to be fashioned from dead stone. So they were certain that *Nabii Saalih* [a] would never be able to meet this challenge. But *Nabii Saalih* [a] had true *iimaan*. He knew that *Allaah* has the power to do anything, and just as *Allaah* created all being from nothing, so too would He easily bring forth life from dead stone.

The angel *Jibraa'iil* [a] appeared before *Nabii Saalih* [a] and said, *"Your Lord will grant whatever you pray for."* So *Nabii Saalih* [a] performed two *Rak'ah*s of *Salaah*, then raised his hands in *du'aa'* and beseeched *Allaah, "Oh My Lord and Cherisher, they ask of me this miracle which will hasten their destruction. I do not wish for this, but they leave me no choice. The rest is in Your Decree, O my Allaah."* No sooner had he finished his supplication but the mountain began to heave and sway before their very eyes, and from it issued forth sighs and groans as from a woman about to give birth. As they stood watching, it split in two, and from its depths emerged a huge, magnificent, fullterm she-camel, a living impossibility.

Stunned silence fell. The miracle was undeniable to the wonderstruck and perplexed audience. A

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short while later the camel gave birth to a foal of almost equal stature. The people of *Thamuud* were truly impressed by this miracle except, of course, the wretch one who insisted on it in the first place, *Ibn Saluuf*, for truth was never his goal. Frustrated, *Ibn Saluuf* screamed out, *"This is nothing but a magician's trick."* So, inspite of the clear sign that *Nabii Saalih* [a] provided, the arrogant *Thamuud* were still doubtful.

But *Allaah* gave them yet another chance to reform and save themselves from His retribution, for *Allaah* is ever merciful towards His creation.*"O my people, this is the She-camel of Allaah, a sign for you," Nabii Saalih* [a] said. *"For your salvation, all that is required now is that you show due respect to this sacred sign." Nabii Saalih* [a] immediately framed the miracle not just as a wonder, but as a harbinger of a new just social order of sharing and mutual consideration. *"Leave the camel and her foal that they may graze and drink peacefully in Allaah's earth. They shall have access to the water and pasture, as shall you, on appointed days. Cause them no harm, lest you be seized by a painful punishment that will destroy you all,"* he warned.



And so the camels pastured awhile in peace, for people had taken the dire warnings to heart. Because the *Thamuud* had one main well-spring, the arrangement was made that the sacred camel and her foal would drink on one day, and the animals of the *Thamuud* the next. But when *Nabii*

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Vocabulary

stature

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wretch

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harbinger

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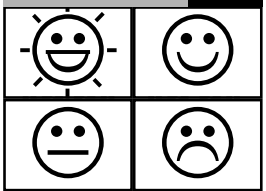
social

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Vocabulary

consumed

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exhausting

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vessel

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abide

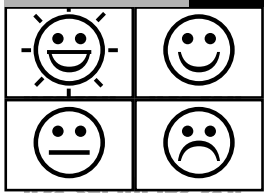
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Saalih [a] led her to the well she drank so much that all the water in the spring was consumed. The people of *Thamuud* were alarmed and complained to *Nabii Saalih*, *"O Saalih, your camel is exhausting all the water in the well. What shall we give our animals?" Nabii Saalih* [a] calmly replied, *“Be patient, and obey Allaah's Command. By tomorrow the well will have filled again, and your flocks may drink to their fill."* And so it was - every other day the sacred camel and her foal drank, and on the alternate day people gave drink to their own flocks.

Furthermore, *Nabii Saalih* [a] instructed them to milk the camel, but they were afraid to go near the gigantic animal, because they superstitiously feared some dark magic. But *Nabii Saalih* [a] reassured them, *“For as long as you do not approach the camel with harmful intention, nothing would happen to you.”* So the people of *Thamuud* brought vessels from their homes, and began to milk the camel, and to their amazement all the vessels were filled with the most delicious milk they had ever tasted. So while on the day the camel would drink while their flocks could not, they would still receive an abundance of wholesome, delicious milk. *"If only you believed wholeheartedly in the mercy of your Creator"*, *Nabii Saalih* [a] counselled them, *“You would need nothing more than what this camel gives you. She would be entirely sufficient, then hopefully you would know the joy of contentment."*

The *Thamuud* abided by the rule. The she-camel would come to the spring, drink it deep, and yet it

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would be full the next day for the people. She would produce vast quantities of milk, enough for all. Time passed in this way, and things would have gone well for the *Thamuud*, but they were proud and rebellious and, inspite of the miraculous sign of *Allaah* that dwelt with them, the evil-doers among them did not cease to spread corruption.

Resentment festered among the powerful who saw their authority undermined by this miraculous animal. The sharing of water and pasture, the most basic of resources, was an affront to their control. *Ibn Saluuf* led the incitement and a fresh quarrel about the camel and the water-rights ensued. He argued that *Nabii Saalih*'s camels were harming the flocks of the *Thamuud*. Without hesitation, *Nabii Saalih* [a] warned them to stand down and to let the camels drink in peace, but the opposition of the idol-worshippers grew in spite of his warnings.



At long last the nine most vicious disbelievers among the *Thamuud* resolved to put an end to *Nabii Saalih*, the camels, and his followers, so they whispered to one another, *"Who will rid us of this annoyance? Who will kill the camel and its master?"*

But the followers of *Nabii Saalih* [a] had become far too numerous by this time, so they resolved, *"We will not be able to rid ourselves of them all at once, but if we kill their leaders, Saalih and his*

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Vocabulary

festered

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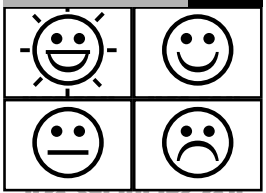
undermined

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affront

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Vocabulary

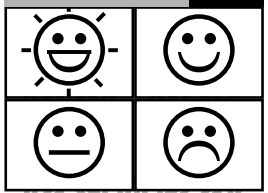
confound
.....
vulnerable
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allocate
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hamstring
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seduce
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closest companions, the rest of them will be confounded and left vulnerable. Therefore we must do it in secrecy, in the dead of night, so that no one can accuse us of their deaths."

The nine conspirators began to secretly follow *Nabii Saalih* [a] and his closest supporters to find out where they spent their nights. They discovered that *Nabii Saalih* [a] would go up to his *Masjid* on the mountain peak and gather his faithful followers there for worship and instruction in the ways of *Islaam*, and in the evening they would retire to their homes while he, along with his family, would spend the nights in a house he had built on the mountain side. So they allocated the wicked deeds of murder among themselves, with two of them selected to kill the sacred camel, while four would attack and kill *Nabii Saalih* [a] and his family, and another four would murder his companions on their way home.

The role of killing the sacred camel was allocated to the chief villain, *Ibn Saluuf*, but no one else volunteered to assist him because of fear of the camel. The *Thamuud* sought the help of their womenfolk to entice the men to carry out their evil plan. *Saduuq bint Mahyaa*, a beautiful woman from a rich and noble family, offered herself to a young man named *Masraa'ii Ibn Mahraj* on condition that he assist *Ibn Saluuf* to hamstring the camel. Seduced by beauty and wealth, he volunteered himself for the evil deed, and so *Ibn Saluuf* excitedly hurried over to *Saa'ihah* early the following morning to inform her that by nightfall he, with the help of *Masraa'ii*, would be the hero she

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wished him to be. But she was not at home. Strangely, in the distance he could hear her voice crying out for help. In a panic he asked the house folk, *"Where is Saa'ihah?"* and, to his surprise, *Aniizah*, her mother sternly answered, *"She went out early this morning to kill the accursed camel of Saalih. O Ibn Saluuf, Saai'hah wishes very much to marry you, but she has pledged not to do so until you have become the hero of the chiefs of the Thamuud. Since you have not shown yourself man enough, she decided to take the matter into her own hands and kill the camel in your name, telling people that you had done it and that you were now worthy of marrying her."*

Ibn Saluuf felt humiliated, but also very distraught, for he had clearly heard her voice. So he ran out into the wilderness in search of her. There he met a shepherd who informed him, saying, *"Yes, the woman you ask of came early this morning brandishing a sword. She tried to attack the camel of Saalih, but the camel drew a deep breath, and with a tremendous blast, its breath miraculously carried here far away beyond sight."*

Ibn Saluuf was beside himself in panic. Not knowing what to do he rushed over to the temple of the idols of *Thamuud* where he consulted the priests and sorcerers. They had already heard the tale from the shepherd, and they knew that if it became known to the people of *Thamuud*, then nobody would dare to approach the camel again. But they saw that *Ibn Saluuf*, blinded by his obsession with *Saai'hah* and his ambition to become king, would do anything if they held her out to him as a prize.

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Vocabulary

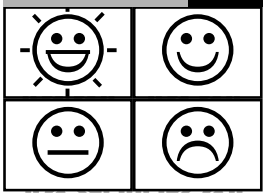
distraught

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brandish

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Vocabulary

divination

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smirk

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dastardly

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conspire

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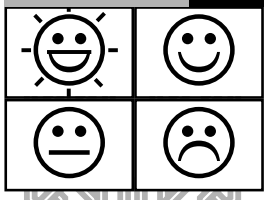
So they misled him, saying, "*We can see, by our divinations and by the signs the gods have shown us, that she has been carried off to a distant land, and that she lives there under a spell. The enchantment cannot be broken, unless the camel of Saalih is killed, and the gods are given their due." "But she is still alive? Do tell me" Ibn Saluuf* pleaded. *"Yes, my son,"* lied the priest. *"And when I have killed the camel I can take her as my bride?"*. *"Yes certainly, as the gods have promised, dear son,"* they smirked as they reassured *Ibn Saluuf*.

With that, *Ibn Saluuf* stormed out to find the sacred camel. Escorted by his evil accomplice, *Masraa'ii*, they quickly found her grazing peacefully in the valley. They lay in wait as the she camel came to drink at the well, when *Masarai* swiftly shot it in the leg with an arrow, hamstringing the magnificent creature. She fell to the ground and with one stroke of his sword, *Ibn Saluuf* slew it where it fell. Not a sound escaped her as she died. With that dastardly act, the killers were given a hero's welcome when they returned to the city, cheered with songs and poetry composed in their praise.

It was after the night-prayer, and *Nabii Saalih* [a] was sitting with his companions in the *Masjid* when the angel *Jibraa'iil* [a] appeared before him saying, *"O Saalih, your enemies have conspired to attack you all this very night. So take heed."*

Nabii Saalih [a] instructed his followers to stay in

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the *Masjid* for the night and not return to their homes. In the meantime the assassins made their way up the mountain to the house where they expected to find *Nabii Saalih* [a]. No sooner did they steal into the house but the earth began to tremble violently and the roof of the house collapsed upon the assassins, killing them all. The other group of four assassins that had set out to kill his companions was struck by rocks and boulders which the angels set in motion, and so they never reached their goal. The only conspirators left were *Ibn Saluuf* and his accomplice.

That morning people came running to *Nabii Saalih* [a], for they had discovered that his camel was slain. *Nabii Saalih* [a] immediately asked them if they had seen the foal and they told him it had run away in fear. *"If only we can find it on time," Nabii Saalih* [a] said, *"We might yet be able to save this nation from the punishment Allaah."* Since the moment they had called for a miracle, *Nabii Saalih* [a] knew that their doom was sealed and only on account of his fervent prayers had *Allaah* delayed their punishment. *Allaah* had granted them respite for as long as the camels remained among them unharmed, and now in the she-camel's foal lay their last chance.

Urgently, *Nabii Saalih* [a] went in search of the foal when, at last, he found it standing upon the great rocky mountain from which its mother had first emerged. A voice sounded from the mountain, calling out thrice to the foal, *"Come down! Come down, Come down now!"* Suddenly the rocky mountain split apart, and the young camel

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Vocabulary

assassin

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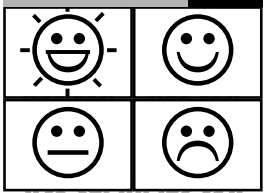
fervent

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respite

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Vocabulary

augur

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ill omen

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conjure

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sorcery

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portent

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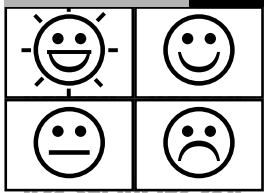
disappeared into the cleft, which quickly shut closed again.

Those who were present asked *Nabii Saalih* [a], *"What does this mean?"* and he replied, *"Know that now only three days remain to you, then the punishment will befall you with certainty."* But *Ibn Saluuf* was nearby and again he would not keep silent, *“Why should we believe you now after all these years of futile preaching. Whether your imagined punishment comes or not, we will continue to live as we always have, and why should we not do so!” Ibn Saluuf* shouted out at the croud, *“At last we are rid of the sorcery of Saalih, all with the help of our powerful idols. And they will protect us against any more of his magical tricks.”* With defiance in his eyes, *Ibn Saluuf* taunted *Nabii Saalih* [a] saying, *"There, O Saalih! We have slain your camel! Now bring down the punishment you threaten us with, if you are truly a prophet!"*

Nabii Saalih [a] said, *"O my people! Why do you seek to hasten the evil of punishment before the good of Allaah's Mercy? Why do you not instead seek the Forgiveness of Allah, that you may receive mercy?"* But again *Ibn Saluuf* would not relent, *“We augur an ill omen from you and all those with you."*

In vain *Nabii Saalih* [a] tried to bring them to their senses as he appealed to them one last time. *"There is no protection nor power except with Allaah, the Amighty! O my people. I do not conjure magic nor deal in sorcery. I am only warning you*

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of the punishment of Allaah which is about to descend upon you and which will utterly destroy you, one and all. There is certainly no escape, and its terror cannot be described in human words."

Some of the people were now fearful and asked, *"How will we know that the punishment is upon us?" "These shall be its portents," Nabii Saalih* [a] replied. *"On the first day your faces will turn blood-red. The next day your whole bodies will turn saffron yellow, and on the third day your faces and entire bodies will turn pitch black. Alas, the fourth day will bring your total annihilation."*

With these final words, *Nabii Saalih* [a] left the people of *Thamuud* and retreated with his followers to the *Masjid* on the mountain top, and there they remained in prayer and supplication. *Nabii Saalih* then received the command to leave the land altogether, and all the believers followed him.



The proud, disbelieving people of *Thamuud* celebrated what they took to be their victory over *Nabii Saalih* [a], for had they not finally driven him and his band out of the land? They danced around their idols and committed all manner of forbidden obscenities, delighting in every perverse pleasures. Only the young man *Ibn Saluuf*, who had vainly dreamt of being married to the girl of his ambition, waited hopelessly. The priests continued their deceptive lie, saying to him, *"We can't let you have her yet for you have not fulfilled your*

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Vocabulary

annihilation

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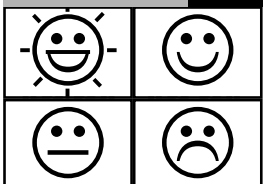
retreat

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obscenity

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Vocabulary

bemoan

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pulverize

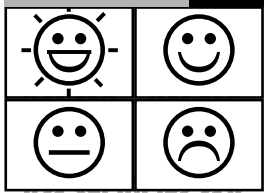
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duty. Saalih is still alive, and so you will have to wait till you have accomplished your task." But there would be no opportunity for waiting because the punishment of *Allaah* was now upon them.

The morning came and as they looked at each other they saw that their faces had turned blood red. With the coming of the second day their faces and bodies had turned yellow as saffron, and now they began to tremble with dread as the truth of *Nabii Saalih*'s [a] promise dawned upon them. They rushed about frantically through the streets, weeping and wailing, but to no avail. By the third day they had turned pitch black, as the prophet had foretold, and now their grief knew no limits, for they knew their doom was a certainty ordained and that there was no escape from it. They screamed out in anguish and bemoaned their fate, wishing in desperation that the punishment would come and do away with them. But they were made to wait, and this waiting was to them the most unbearable of all the suffering - the three days were made to seem to them like three hundred years as a punishment for what they had inflicted on *Nabii Saalih* [a] and his followers for so long.

At last the fourth day came, and as the sun broke over the horizon, the arch angel *Jibraa'iil* [a] let out one thunderous blast. The air shattered, tearing through the bodies of the *Thamuud*, splitting them apart to the last man as they lay in agony. The thunderous sound pulverized *Thamuud*'s rock palaces and shattered their souls. *Nabii Saalih*'s [a] followers heard the petrified yelling

Comments T



and shrieking from afar and some of them thought of going back to help the hapless souls. But *Nabii Saalih* [a] immediately stopped them, saying, *"The Punishment of Allaah will not spare anyone. This is a matter between Allaah and his rebellious servants."*

The terrifying punishment continued for seven days, after which not a soul emerged from the rubble. They lay dead within what remained of their homes, their proud architectural wonders now their tombs. From a distance, *Nabii Saalih* [a] looked pitifully at the remains of the once powerful *Thamuud* who were only hollowed corpses now. With great sadness He said , *“O my people! I conveyed the message of my Lord to you and I advised you sincerely. But you do not love sincere advisers.”*

After the seventh day *Nabii Saalih* [a] addressed his followers, *“Now it is done. The children of Aadam cannot return to a habitation upon which the wrath of Allaah has descended. So follow me now to where I shall lead you."* And so they departed with him, and not one remained or returned to that accursed place thereafter.

Nabii Saalih [a] led his followers to *Makkah*. They settled in its vicinity and became prosperous. *Nabii Saalih* [a] lived for two hundred years more, worshipping *Allaah* and preaching the message of *Islaam* to all. When he died the believers buried him near the *Ka’bah*, somewhere between the *Rukn Yamaanii* and the hillock of *Marwah* (**NB**: some say between the *Rukn Yamaanii* and the *Hajar ul-*

C T

Vocabulary

habitation

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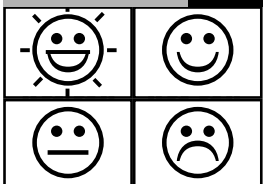
convey

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corps

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Comments **T**



C T

Vocabulary

inevitable

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ruins

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Aswad).

Thousands of years passed and the wind and sand scoured the few remaining forsaken dwellings of the once mighty *Thamuud*, when one day, the final prophet, *Muhammad* [s], and his noble companions passed by those very ruins. The *Qur'aan,* revealed to *Muhammad* [s], recounted the story of *Thamuud*, ensuring that the message of *Nabii Saalih* [a] would be read in those very stones till the end of time. It was to be a reminder to mankind, of the inevitable fate of those who stubbornly reject the message of truth. *"Do not enter the ruins of those who wronged themselves amongst the Thamuud," Muhammad* [s] said to his Companions, *"Unless you enter weeping, fearing that the like of what befell them might befall you too."*

"The Thamuud rejected their Lord. So away with the Thamuud!"

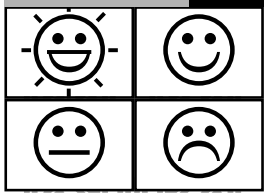
IMPORTANT POINTS TO CONSIDER

T P

The story of *Nabii Saalih* [a] and the people of *Thamuud* is a foundational narrative in the *Qur'aan*. While the main theme focuses on core doctrinal and moral principles of *Islaam* — rejecting polytheism and upholding justice — a deeper analysis reveals socio-political and psychological truths that are often glossed over because they challenge entrenched power structures and collective self-perceptions. These "lesser-known truths" aren't new interpretations but are emphases on aspects that are uncomfortable to confront. They are sometimes ignored because they force a critique of authority, wealth, and national identity that is as relevant today as it was then.

In the story of *Nabii Saalih* [a], the crisis was not just spiritual, but a clash of economic and political power.

Comments T



The she-camel wasn't only a miraculous sign; it was a direct, systemic challenge to the political economy and class structure of *Thamuud*. Wealth was concentrated in the hands of a ruling elite — the chieftains and nobles (*al-Mala'*). Their power was derived from control over resources, including water and pastureland. In this context, *Nabii Saalih*'s [a] instruction, after the she-camel emerged from the mountain, was highly specific: *"This she-camel of Allah is a sign for you; leave her to eat on Allaah's earth, and do not harm her, or you will be seized by a swift punishment".* The *Qur'aan* further implies a sharing arrangement where she would drink from the water source one day, and the *Thamuud* would drink the next. This was a radical economic reform. The elite's monopoly over the most vital resource — water — was broken by a divine decree. The she-camel, as a "sign," was a walking, breathing symbol of this redistribution. It wasn't merely an animal to be admired; it was a test of whether the powerful would cede their control and privilege for the sake of *Allaah*'s command. This truth is uncomfortable for any powerful class, be it political rulers, corporate giants, or economic elites. It frames divine revelation not just as personal piety but as a direct threat to unjust economic systems. It suggests that true faith necessitates economic justice and challenges monopolies, a concept that can be politically incendiary.

The "Mainstream Thinking" was a tool of the elite to maintain control. The rejection of *Nabii Saalih* [a] was engineered through a sophisticated propaganda campaign led by the elite, who manipulated public opinion and used social pressure to isolate the believers. The *Qur'aan* pinpointedly quotes the arguments of the chieftains : The Appeal to Tradition: *"They said, 'O Saalih, we had hopes in you before this. Do you forbid us to worship what our fathers worshipped?'"* This is a classic conservative argument, using heritage and identity to resist change. The Politics of Fear: They framed *Nabii Saalih* [a] and his followers as a source of "evil omen" and a threat to their social cohesion and security. The Personal Attack: They sought to discredit him by questioning his sanity or motives, asking if he was merely a human like them, and therefore, in their

view, unqualified to lead. This is identical to modern political and corporate playbooks. When a whistleblower or reformer challenges a harmful industry (e.g., banking, big pharma, military industrial complex), the standard response is: Appeal to Tradition/Economy: *"This industry is the backbone of our nation; it's how our fathers built this country."* Create Fear: *"These new regulations will destroy jobs and hurt our economy." Discredit the Messenger: "He's a radical," "She's an alarmist,"* or *"They are funded by foreign interests."* 'Mainstream public opinion' is often not organic but can be manufactured by powerful interests. So the story of *Nabii Saalih* [a] forces us to be critical of the narratives we consume and to question who benefits from them. This is dangerous for any authoritarian regime or corporation that relies on controlling the public narrative.
The ultimate transgression wasn't just killing a camel, but weaponizing Scarcity

The killing of the camel was the final, violent act of a society that chose to weaponize scarcity rather than share abundance. It was the triumph of greed over compassion, of monopoly over equity. The man who conspired to kill the camel is described in the *Qur'aan*ic narrative as *"the most wretched of them"* who *"was incited".* This implies he was a tool, perhaps manipulated by the elite who were unwilling to tolerate the symbolic and practical challenge to their monopoly on resources any longer. By killing the camel, they weren't just killing an animal; they were re-asserting their absolute control over the resource and declaring that their power was more important than divine law or the collective welfare. Consider "water wars" where corporations drain aquifers, leaving local communities parched. Or the historical practice of "enclosure" in Europe, where common lands were privatized, dispossessing the peasantry. The act of killing the she-camel is the ancient equivalent of a powerful entity destroying a communal resource or blocking a life-saving reform (like a universal healthcare bill) because it threatens their profit or control. This truth forces a confrontation with the consequences of unchecked capitalism and resource hoarding. It suggests that environmental destruction and economic exploitation are not just poli-

cy failures but modern manifestations of the sin of *Thamuud* — prioritizing control and wealth over the right of all creation to access *Allaah*'s sustenance.

The destruction was a systemic collapse, not just a punishment. The *"earthquake and blast"* also refers to the catastrophic collapse of a society that had become morally and structurally rotten from within. Their advanced architecture, the very symbol of their power, became their tomb. Their magnificent, carved homes offered no protection. This is a profound metaphor because a civilization's greatest technological achievements are meaningless if its moral foundation is corrupt. The destruction came from *"beneath them"* and *"from above them"*, suggesting a complete systemic failure. The fall of the Roman Empire is often attributed not just to barbarian invasions, but to internal decay: political corruption, economic inequality, and moral decline. Similarly, the 2008 financial crisis was a "blast" that destroyed the global economy, not caused by external divine intervention, but by the internal rot of greed, complex but unsound financial instruments (their *"advanced architecture"*), and a failure of ethical oversight. This interpretation is threatening to any civilization or nation that prides itself on its military, economic, or technological power. It suggests that this power is fragile and will not save them if they are unjust. It shifts the focus from divine retribution as a supernatural event to a natural consequence of broken systems, making it a deeply challenging and self-implicating lesson.

In conclusion, the story of *Nabii Saalih* [a] is far more than a simple parable of belief versus disbelief. It is a sophisticated critique of power, a warning about the manipulation of public opinion, and a lesson in how the weaponization of resources leads to civilizational collapse. These truths demand that we look beyond personal piety and confront the systemic injustices that are often sanctified by tradition and enforced by the powerful.

ACTIVITIES

Complete the following sentences. **C**

The *Thamuud* were the heirs to the ..... . In fact, they excelled the *'Aad* in ..... and .....

Thamuud would live for ..... years, and longer.

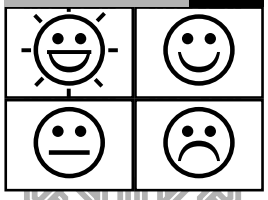
They skilfully worked ..... as others might mold soft wax, carving beautiful and spacious ..... into solid rock.

The prosperity of the people of Thamuud led them to ..... , ... and denial of ..... , their Cherisher.

Allaah willed for the *Thamuud* to be ..... aright, so He sent them a messenger whose name was ..... , for *Allaah* does not like ..... to endure in the earth.

Nabii Saalih [a] called out boldly, *"O my people, worship ..... alone. Why do you turn to false gods of stone, seeking ..... and ..... with them. Be ..... with one another. For a day of ..... is surely coming."*

Comments **T**



These men of wealth and power detested *Nabii Saalih*'s [a] call.

The ..... and the

..... heeded *Nabii Saalih*'s [a] call to ..... , but the ..... feared that this would jeopardize their authority.

C

The chieftains of the *Thamuud* used different forms of propaganda to manipulate the ordinary people against *Nabii Saalih* [a]. Link what they said to the appropriate category of propaganda by writing the correct number in the box / boxes.

(1) **The Appeal to Tradition**
(2) **The Politics of Fear**
(3) **The Personal attack**
(4) **The Appeal to Economic Wellbeing**

"The idols have cursed him," **2**

"They said, 'O Saalih ... Do you forbid us to worship what our fathers worshipped?' " **1**

"All we see is a pauper who imagines himself to be chosen by Allaah. How can this be?" ☐

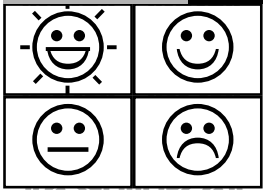
"We augur an ill omen from you (O Saalih) and all those with you." ☐

"Saalih is nothing but a man like yourselves. If you submit to him, you will be losers." ☐

"There is nothing but the life of this world. We live and we die and we shall never be raised up again. So enjoy the few delights of this life which only we can provide to you." ☐

"Would you now abandon the ways of our fathers?" ☐

Comments **T**



"O Saalih, you have disappointed us and have lost all significance in our eyes... you have chosen the path of foolish piety and preferred the poor and the slaves over us, your equals."

"This is a strange religion which you call us to, instructing us to leave our gods who provide for and protect us, and to worship your God alone!"

"Who is he? He is nobody and has nothing to offer us."

"His temple will fall down upon his head, misfortune and disaster will strike his followers, and all his attempts will come to nothing."

"...What does he really promise you. Nothing except the fantasy that when you are dead and become dust, that you will be brought back to life again! How foolish for you to be deceived by him."

"He has neither wealth nor power, neither palace nor cultivated lands?"

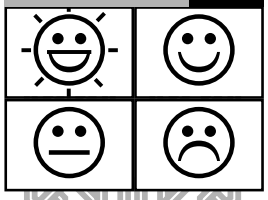
"You are a sorcerer, bewitching people with lavish words."

"O Saalih, your camel is exhausting all the water in the well...Who will rid us of this annoyance? Who will kill the camel and its master?"

"...All those are followers of that madman."

"Now bring down the punishment you threaten us with, if you are truly a prophet!"

Comments T



Read pages 604-614 carefully.
Thereafter answer the following questions.

C

1) What did *Nabii Saalih* [a] build and why? Describe his building.

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2) How many people were the chief orchestrators of all the evil and misguidance that befell the *Thamuud*? Who would become the most wretched amongst them? Describe him.

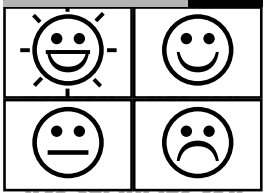
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3) Who did *Ibn Saluuf* fall in love with and why did his enmity towards *Nabii Saalih* [a] increase?

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4) Why were the chiefs of *Thamuud* reluctant to take action against the followers of *Nabii Saalih*

Comments **T**



[a]?

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5) Why was *Nabii Saalih* [a] reluctant to provide a miracle as proof of his prophethood?

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6) What was the greater miracle which *Nabii Saalih* [a] appealed to his people to look at?

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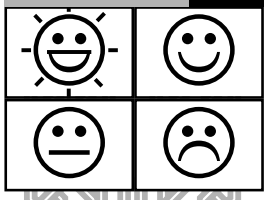
7) Why was *Saalih*'s [a] camel an irrefutable proof for the *Thamuud* specifically?

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8) Was the miraculous camel a harbinger of a new just social order? Briefly explain.

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Comments



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9) Inspite of the miraculous camel providing vast quantities of milk for the *Thamuud*, why were the *Mala'* still resentful?

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10) Describe briefly the conspiracy they hatched against *Nabii Saalih* [a] and his followers.

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Read pages 614-622 carefully.
Thereafter answer the following questions. **C**

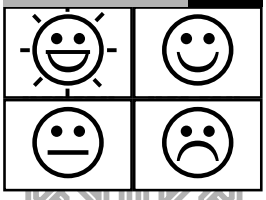
1) Who was appointed the role of killing the sacred Camel and why did no one else initially volunteer?

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2) What did the Thamuud use to entice their men to carry out their evil plans?

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Comments **T**



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3) How did the priests and sorcerers manipulate *Ibn Saluuf*'s emotions, and why him specifically?

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4) How did Allaah protect *Nabii Saalih* [a] and his companions against the conspiracy of the *Thamuud*?

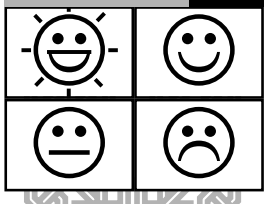
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5) Why did *Nabii Saalih* [a] urgently search for the foal? And why do you think *Allaah* make it of no avail?

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6) What were the signs which preceded the punishment?

Comments



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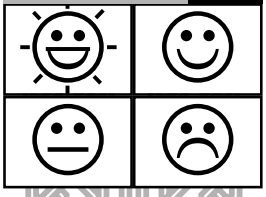
7) What was the symbolism associated with each colour? (**NB**: Your teacher may help you with this question)

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8) Describe the punishment that befell the people of *Thamuud* and why you think they were destroyed by a sound blast and not any other form of punishment.

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Comments **T**



IMPORTANT POINTS TO CONSIDER

T P

In truth, the people of *Thamuud* did not merely kill an animal - they killed a divine sign (*aayah*) that mirrored the light of their own hearts. In the *Qur'aan, Nabii Saalih* [a] tells his people, *"This is the she-camel of Allaah, a sign for you. So let her graze in Allaah's earth and do not harm her, lest an imminent punishment seizes you."* She was a miraculous creation, emerging from the rock, as proof of *Allaah*'s power. She was to have a share in water - one day for her, one day for them. By killing her, they broke a divine covenant and transgressed natural balance.

The camel was a test of obedience and patience, a symbol of mercy, for her milk nourished all, and a manifest sign of *Allaah*'s creative command. Thus, when they slew her, it symbolized a people who rejected mercy itself - and once mercy is slain, punishment inevitably follows.

The *naaqah* (she-camel) is the manifestation of *Allaah*'s mercy within creation - patient, gentle, and life-giving. She represents the *fitrah*, the pure and balanced nature of the soul that carries the divine trust (*amaanah*). Her emergence from the rock (*sakhrah*) symbolizes the awakening of spirit from the hardness of matter. So when *Thamuud* killed her, they symbolically silenced the inner voice of mercy, severed the link between heart and heaven, and killed their own fitrah - the last living remnant of divine gentleness within them.

Regarding the color transformation which preceded their destruction, *Allaah* made manifest upon their skins what had long been hidden in their hearts. The lesson is universal – Red symbolized the blood of the slain she-camel as well as their own burning fire of passion, aggression and rebellion. The people of *Thamuud* reached the height of arrogance and lust for domination. When mercy (the she-camel) was slain the blood guilt then stained them. Yellow symbolized fear and cowardice and the fading of spiritual vitality because the light of life drains away after mercy departs. It also corresponds to *nafs al-lawwaamah*, the self that begins to regret, but too late. Their hearts sensed dread, but not repentance. Black symbolized the darkness of the

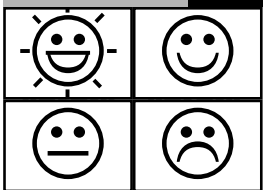
degenerate soul, which becomes opaque and the heart sealed with heedlessness and despair. No light of mercy remains to reflect. It symbolizes *nafs al-mayyitah* - the dead self. At this point, they were spiritually annihilated before physical destruction came. Thus, their own bodies became mirrors of the spiritual consequence of their disbelief and their outer faces turned colors reflecting the inner transformation of their souls - from defiant vitality to moral decay, to spiritual death.

The story shows that when mercy is rejected, the outer form (body, society, civilization) begins to decay - spiritual death therefore precedes physical death. In every age, the *naaqah* of *Allaah* lives within us - the part of the soul that carries compassion, balance with nature, and humility before the Divine. To harm her - through arrogance, greed, or cruelty - is to invite the same gradual darkening of the heart that overtook *Thamuud*.

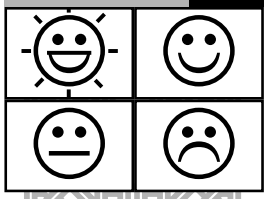
C

Research the art of *Islaam*ic miniatures. Then draw two miniatures depicting two events described in the story as you imagined it to be. Be careful not to depict the face of any Prophet.

Comments **T**



Comments



Form groups of 3-5 students and identify at least 10 lessons you have learnt from the story of *Nabii Saalih* [a]. Write these down and then compare them to what the other groups in your class have identified. Your teacher may assist you. **C T**

Find a short verse in the Holy *Qur'aan* about *Nabii Saalih* [a]. Thereafter write the verse in Arabic with the English translation, in the space below. **C**

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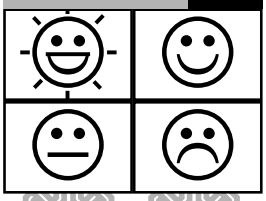
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Comments **T**

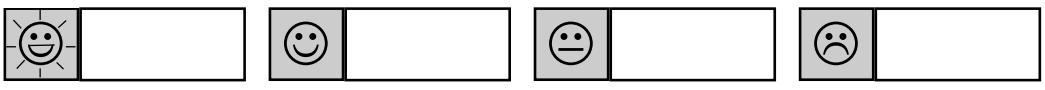


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson about *Nabii Saalih* [a] ☐
- completed key sentences related to the story ☐
- linked categories correctly ☐
- answered questions on the topic ☐
- sketched 2 scenes as depicted in the story ☐
- identified lessons learnt from the story ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



SUPPLEMENT

OUTCOME OBJECTIVES T P

- learn about the *Thamuud*ic sript
- appreciate that the *Thamuud* were not only historical but also culturally significant, carving monumental architecture and developing a script linked to multiple ancient alphabets, putting Arabia at the center of early human development rather than on the periphery
- discern that *Thamuud*ic culture and its script dates back as far as 7,000 BC at least
- realize that this discovery challenges the conventional Western academic narrative that credits the Phoenicians as the originators of writing around 1200 BC
- understand that the *Thamuud*ic script discredits the foundational assumption of European cultural superiority
- recognize that Western academia is racist and its historical framework biased
- appreciate that a renewed study of Arabian history and *Islaam*ic theology is thus essential for human intellectual growth and reshaping biased and seriously outdated Eurocentric historical narratives

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to information on the *Thamuud*ic script
- complete an assignment on the topic

ASSIGNMENT

C T

Listen carefully to the information below which your teacher will read out and explain in detail.

Then, in groups of 5, prepare a short essay on the *Thamuud*, including maps, diagrams and pictures.

Thereafer research the *Thamuud*ic, *Safai*tic and *Naba*tean scripts and draw a table showing how each letter evolves into the familiar Arabic script we have today.

Lastly, try to write your name in one of those ancient scripts.

*Thaamuud*ic Script

C

The *Thamuud* were not only historical but also culturally significant, carving monumental architecture and developing a script linked to multiple ancient alphabets, putting Arabia at the center of early human development rather than on the periphery. The detailed description of *Thamuud*'s architecture and trading prowess reveals a sophisticated ancient civilization that played a significant role in regional history. Their large storehouses, amongst the few remnants of their civilization, indicate profound economic strength and organizational complexity, negating simplistic views of pre-Islamic Arabian society.

Their script, known as *Thamuud*ic, is decipherable and closely related to Phoenician, Ethiopic, Hebrew, Greek, and Latin. Along with the script, archaelogists have discovered *Thamuud*ic rock paintings in the Arabian desert depicting an array of animals including camels and ostriches as well as men and women similar to what is found in the Sahara Desert, dating back to at least 7,000 BC, which enters into the old stone age (2,6 million – 10,000 BC) . It is therefore an archaeological 'time bomb' because if *Thamuud*ic is dated any time before 1,000 BC, all history as the modern world understands it, changes. This discovery challenges the con-

ventional Western academic narrative that credits the Phoenicians as the originators of writing around 1200 BC because *Thamuud*ic predates it by almost 6000 years.

That *Thamuud*ic culture and its script dates back as far as 7,000 BC at least, fundamentally negates established Western archaeological timelines, which incorrectly place their script around 576 BC. This highlights a Eurocentric bias which suppresses irrefutable evidence that drastically alters our understanding of ancient history, particularly the origins of writing and civilization in the Near East, including the emergence of Phoenician and Israelite cultures and their scripts around 1,000 BC. It also highlights how historical knowledge is contingent on Western academic bias and how new evidence can disrupt long-held prejudicial historical frameworks

A renewed study of Arabian history and Islamic theology is thus essential for human intellectual growth and reshaping biased and seriously outdated Eurocentric historical narratives.

Toynbee and the 'Historical Timebomb'

The historian Arnold Toynbee refered to the *Thamuud*ic script as a 'Historical Timebomb' because ancient Arabian history is fundamentally disruptive to conventional western narratives. Toynbee argued against a linear, Eurocentric view of history (ie. the "Greek miracle" > Rome > Medieval Europe > Modern West as the pinnacle of civilization). Instead, he proposed that civilizations rise and fall in a cycle of "Challenge and Response", Western civilization being just one amongst many.

Crucially, he argued that the so called "barbarians" (ie. non-Europeans) on the fringes of great empires were not just savages; they were creative, resilient societies generating dynamic civilizations themsleves. He construes the rise of Islam from the Arabian Peninsula as one of his prime examples — a civilization that emerged from a region dismissed by the Roman and Persian empires as a cultural backwater.

*Thamuud*ic is a ‘ticking bomb’. The "bomb" is the evidence itself, and the "ticking" is the gradual process of archaeology and scholarship forcing a rewrite of history. Toynbee argued that the *Thamuud*ic script (and the broader family of North Arabian scripts) shatter several core, Eurocentric assumptions, firstly because it upends the "Blank Slate" or "Barbarian Desert" myth. Conventional Eurocentric assumption describes the Arabian Peninsula as a vast, isolated desert inhabited by warring, illiterate Bedouin tribes - a cultural vacuum, significant only as a land bridge for trade between the "real" civilizations (Rome and Persia). Civilization, literacy, and complex history, accordingly, were the products of the Nile, Tigris-Euphrates, and Mediterranean worlds. Now, however, the sheer volume of *Thamuud*ic, Safaitic, and other North Arabian inscriptions — tens of thousands now discovered — proves the peninsula was teeming with writing. This wasn't a blank slate; it was a vibrant, complex world of peoples with their own sophisticated systems of communication, record-keeping, and poetic expression. They were not merely passive recipients of culture from the "great empires" but active participants and even originators in a rich intellectual landscape.

Secondly it upends the simplistic "Diffusion" model of civilization. Conventional Eurocentric assumption proposes that cultural advances (like writing) diffuse outward from a few core centers (Mesopotamia, Egypt, Greece) to the passive periphery. The story of the alphabet is often told as : Phoenicians > Greeks > Etruscans > Romans > Europe. But the *Thamuud*ic script is part of a vast and independent evolutionary branch of the original Proto-Sinaitic alphabet. While the Phoenicians were spreading their script across the Mediterranean, the peoples of Arabia had long before developed their own unique alphabetic traditions. This means the evolution of writing was not a single, linear thread from a European source, but a multifaceted, decentralized process. Arabia was not a dead-end for cultural diffusion; it was a vibrant laboratory for script development.

Thirdly, according to Toynbee, the *Thamuud*ic script provides the "Missing Link" for the rise of Islam.

Although not a sentiment shared by Muslims, it is noteworthy as it challenges another conventional Eurocentric assumption that the sudden appearance of the *Qur'aan* and the Islamic empire in the 7th century was a mysterious, almost miraculous event that came "out of nowhere." This view inadvertently reinforces the "barbarian desert" trope. The *Thamuud*ic and related scripts are the direct precursors to the Nabataean script, which in turn evolved into the classical Arabic script. According to Toynbee the discovery of these scripts proves that the cultural and intellectual infrastructure for the *Qur'aan* existed millennia before Muhammad. The Arabic language was being written, refined, and standardized in various forms. The peninsula was not a cultural void suddenly producing a masterpiece, but a region with a long, deep, and sophisticated literary and linguistic history that culminated in the *Qur'aan*. Islam did not emerge from a vacuum, he argues; it was the product of a complex, literate, and ancient Arabian culture.

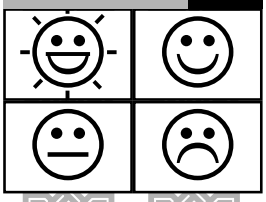
Why does this fact remain hidden? Well, the study of Epigraphy (ancient inscriptions) is highly specialized. Debates about *Thamuud*ic scripts are confined to academic journals and conferences, not mainstream history books, which often still present the outdated, simplistic Eurocentric narratives. It's easier to tell history through the lens of pyramids, Roman legions, and Greek philosophers than through thousands of pieces of prehistoric inscriptions scattered across a desert. For Western orientalists, the *Thamuud*ic script discredits the foundational assumption of European cultural superiority.Therefore Toynbee argued that the "*Thamuud*ic script" was a historical timebomb because its existence and significance directly contradicted the Eurocentric, "diffusionist" model of history that placed Europe at the center of the human story. According to him, it proved that one of the world's great civilizations, Islam, sprang from a deeply rooted, sophisticated, and literate cultural matrix that had been thriving for millennia, predating Rome, Persia and most of the other familiar historical civilisations. The bomb has already detonated in scholarly circles, but its shockwaves are now slowly making their way through our conventional understanding of world history.

SUMMARY P

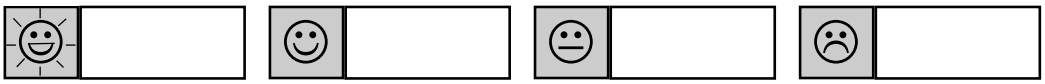
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to information on the subject ☐
- completed an assignment on the subject ☐

Comments T



How does my teacher
rate my performance in this lesson ?



SIIRAT AN-NABII
life of prophet muhammad [s]

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	The Jewish Threat	647
LESSON 2	The Conquest of *Makkah*	673
LESSON 3	Confronting the Romans	701
LESSON 4	Prophetic Misson Ends	727

T P

The campaigns against the Jewish tribes of *Khaybar* (7 AH) and the subsequent consolidation of authority in Arabia offer profound lessons across multiple dimensions. Religiously, they demonstrated *Tawhiid*'s supremacy over idolatry and covenant-breaking, with victories attributed solely to divine aid rather than numerical or material strength, as later echoed at *Hunayn* and affirmed in the *Qur'aan*. The Prophet's [s] conduct underscored that prophets inherit no worldly wealth; revenues from conquered lands were channeled to charity, freeing slaves, and propagating *Islaam*, reinforcing reliance on the hereafter. Morally, the episodes highlighted mercy, justice, and forgiveness. The general amnesty upon *Makkah*'s conquest, pardon of bitter enemies like Hind, and equitable treatment of defeated foes exemplified magnanimity even in triumph. Strict rules protecting non-combatants, women, children, and property illustrated *Islaam*'s ethical warfare framework, contrasting sharply with the treachery and aggression of opponents. Socially, the events promoted equality and brotherhood. The Farewell Pilgrimage sermon abolished pre-Islamic hierarchies, declaring piety as the sole measure of nobility: *"An Arab has no superiority over a non-Arab... except by piety."* Integration of former adversaries, including *Quraysh* nobles and tribes like *Hawaazin*, fostered unity, while the *Ansaar*'s selfless loyalty and the Prophet's reassurance to them modeled enduring communal bonds. Politically, the period witnessed the end of fragmented tribal autonomy and external influences. Subjugating *Khaybar* eliminated a "state within a state," while treaties, *jizyah*, and the *Tabuuk* expedition secured borders and established a centralized authority in Medina. The Conquest of *Makkah* without widespread bloodshed showed strategic patience and the power of moral suasion over coercion. Economically, policies emphasized justice and welfare: land revenues supported the poor, usury was abolished, and spoils were distributed to heal hearts and encourage voluntary conversion rather than exploitation. The preservation of productive capacity (eg., *Khaybar*'s date palms) reflected sustainable governance. Historically, these events transformed a persecuted minority into a unified *ummah* spanning Arabia by 10 AH. From *Hudaybiyyah*'s truce to the Year of Delegations, they illustrated progressive consolidation through resilience, divine favor, and principled leadership, laying the foundation for *Islaam*'s enduring civilizational impact.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the treachery of the Jewish tribes of Arabia and their eventual subjugation and expusion by the Holy Prophet *Muhammad* [s]
- appreciate the noble and humane *Islaam*ic teachings governing warfare
- understand that *Jihaad* is underatake exclusively to establish a just social order and not merely for conquest and acquisition
- discern that true piety and religious humiltiy are the most powerful force in capturing the admiration and confidence of the most inveterate enemies of *Islaam*
- ascertain that intermarriage is often the most effective way of fostering friendship and good-will between *Muslim*s and their adversaries
- appreciate that while faith and courage are indespensable in *Jihaad*, intelligent, innovative and disciplined battle strategy is always most important
- realize that while the Prophet [s] hated war and bloodshed and did everything to avoid it, he hated aggression and treachery even more
- recognize that *a Muslim, especially a Muslim ruler,* never goes back on any pact or treaty made nor on any promise given

LESSON OVERVIEW (Chapter 1-7) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 1-7 of the life of the Prophet *Muhammad* [s]
- identify the specific teachings being conveyed
- answer questions related to the story
- locate the *Ghazawaat* on a map
- complete key sentences related to the subject
- write an *Aayah* in Arabic with the translation

Revise the *Siirah* lessons covered in grades four, five and six dealing with the early life and mission of the Holy Prophet *Muhammad* [s] before commencing this lesson.

Read the following chapters. T

LESSON 1

The Jews



NEUTRALIZING THE THREAT

CHAPTER 1

The treaty of *Hudaybiyyah* made the south of Arabia safe for *Muslim*s, but in the north lived the most powerful and numerous of the Jewish tribes who had such great influence inside the Arabian peninsula as well as influence and connections outside it that they formed a separate polity within the Arab lands.

Some of the Jewish tribes expelled from *Madiinah* had joined the tribes of *Khaybar* making them more powerful and numerous. It was no use making pacts with these tribes for it was they, with *Huyayy ibn Akhtab* at their head, who had gathered the polytheist Arab tribes to attempt to exterminate the *Muslim*s at *Madiinah*. Every Jewish tribe the Prophet *Muhammad* [s] had made a covenant with had broken it, therefore the only thing to do was to fight these treacherous tribes and subjugate them.

The Prophet *Muhammad* [s] had received the command to proclaim his religion to all men and to fight the Jews of *Khaybar* at the same time and he proceeded with both actions simultaneously. The Jews of *Khaybar* did not ask for outside help for they thought themselves more than a match for the Prophet *Muhammad* [s] and his Companions.

Qur'aan

Allaah ﷻ has declared:

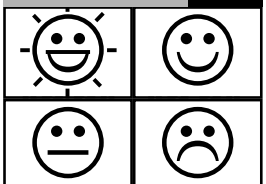
"You will find those most bitter in their enmity towards you, the Jews and those worship idols."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"Go ahead and besiege them. First invite them to accept Islaam and explain the obligations they owe to Allaah. I swear by Allaah, that if even one man is guided to the right path through you, this would be better for you than red camels (invaluable treasures)."

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Vocabulary

polity

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polytheistic

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subjugate

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simultaneous

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decree

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breach

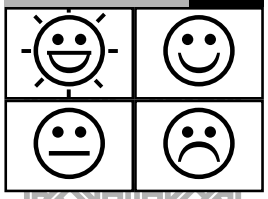
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They had everything in their favour - men, money, power and experience in war. The entire Arabian peninsula held its breath for no one knew how the issue would end. Those who trusted in *Allaah* knew that *Allaah* would let His Prophet [s] prevail. Those who did not trust in *Allaah* felt that the Jews, with their great forts and large numbers, had the advantage. The *Quraysh* even made bets as to who would be victorious.

The Prophet *Muhammad* [s] marched out at the head of one thousand five hundred men. Meanwhile the Jews, in preparation for the battle, placed their women and children in two forts, their treasures in a third fort and the warriors occupied the fourth fort. Unlike the Jews who sent their men to harass the women and children in the fortified houses when *Madiinah* was besieged, the *Muslim*s would not approach the women and children nor the fort that contained the treasures, but sought the men in the fourth fort, as *Islaam* decrees that women, children and the elderly are not to be injured, and homes and fields are not to be burnt unless they are occupied by fighters.

The battle raged fierce and long for the fourth fort and fifty *Muslim*s were martyred on the first day. On the Jewish side a great number were slain, including their leader, who was immediately replaced by another and the battle raged on.

Comments T



The Prophet *Muhammad* [s] had asked *Abuu Bakr* [r] to lead an attempt to force the gate. Both he and those with him fought bravely, but the gate was not breached. The next day the Prophet

Muhammad [s] sent *'Umar ibn al-Khattaab* [r] to make a breach. *'Umar* [r] was fierce and brave, nevertheless he failed in the attempt. On the third day the Prophet *Muhammad* [s] sent *'Alii ibn Abii Taalib* [r] and, giving him a banner, dispatched him with these words, *"Take this banner and keep fighting until Allaah opens the fort to you."*

'Alii [r], powerfully built and absolutely fearless, kept fighting until one of the Jews struck his shield away. *'Alii* [r] wrenched out a door and, using it as a shield, kept on fighting until the fort was breached.

With this victory, the most powerful Jewish tribe in the peninsula was subjugated and the fortresses of the Jews of *Khaybar* came under *Muslim* control. The Prophet *Muhammad* [s], not caring for material possessions, allotted the revenue of much of these lands to the poor, for the heritage of prophets is not in this world but in the next.



CHAPTER 2

After the capture of *Khaybar*, the Jews offered to remain in the land and cultivate the date palms for the *Muslim*s. So the holy Prophet [s] made a treaty with them enabling them to remain and to take half of the harvest on condition that he could have them leave their lands if this proved to be necessary. The Jews of *Fadak* did not attempt to fight the Prophet [s] but sought a similar treaty and this was granted to them. But he [s] had to

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Vocabulary

wrench

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revenue

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allot

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heritage

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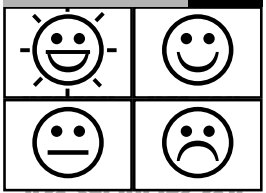
cultivate

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treaty

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Comments **T**



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Vocabulary

peninsula

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credulity

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turmoil

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yoke

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cherish

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conduit

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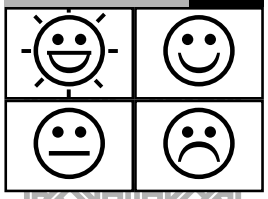
fight the Jews of *Waadii al-Quraa* and then came to a similar agreement with them. The people of *Tihaamah* made an agreement with the Prophet [s] to pay the defence tax (*jizyah*) and remained on their land.

This was the end of Jewish power in the peninsula and although they still remained on the land they ceased to be of importance politically or to form an independent entity within the Arab lands. The Jews had used all their cunning and all their power, all the brute force and all the credulity of the idol worshippers to destroy the Prophet [s], but *Allaah* had willed otherwise. In the end they were completely defeated.

The Holy Prophet *Muhammad* [s] spent the revenue that came from the lands of the Jews on the poor, in freeing slaves and on the furtherance of *Islaam* generally. For himself he took nothing at all and he taught his followers that whatever prophets left was for charity, emphasising that their heritage being not of this world but in the hereafter.

Although the Prophet *Muhammad*'s [s] Companions were not themselves prophets, they too cared for nothing except the religion of truth that had made them see beyond the limitations of this world. One day *'Umar ibn al-Khattaab* [r] went to consult the Prophet *Muhammad* [s]. He had received a piece of land from the wars and wanted to give it to the poor. He asked if he should sell it and distribute the money among the poor? The Prophet [s] advised him to keep it, thus preserving

Comments T



the capital, but to give away the income he got from it every year. So *'Umar* [r] assigned it to the poor and this was the first public endowment (*Waqf*) of its type in the history of *Islaam*.



CHAPTER 3

The year passed and in accord with the treaty of *Hudaybiyyah* it was the *Muslim*s' right to enter *Makkah* as pilgrims. The Prophet *Muhammad* [s] announced his intention of departing for the *'Umrah* (lesser pilgrimage) and thousands flocked around him, even more than the previous year. They all went unarmed, except for swords in their scabbards, observing the terms of the Treaty of *Hudaybiyyah*. The Prophet [s], feeling he could not trust *Quraysh*, sent a hundred horse-men before them as scouts and gave them strict orders not to enter the Sacred Precincts (*Haram*).

Hearing of the Prophet's [s] approach, the *Quraysh* decided to leave the Sacred Precincts to the *Muslim*s and took refuge in the mountains where they erected their tents and awaited the arrival and eventual departure of this strange man who, although one of them, would fight the whole world, if need be, for the truth.

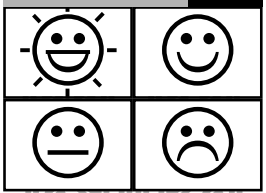
The *Muslim*s approached from the north and as soon as they could see the *Ka'bah*, the Ancient House, they called out, *"I come in answer to You, O Allaah, I come in answer to You."* In awe, hope and fear, they approached the Ancient House of

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Vocabulary

capital
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endowment
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scabbard
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precinct
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awe
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Comments **T**



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Vocabulary

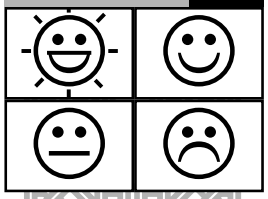
compelling

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Ibraahiim [a] and *Ismaa'iil* [a] with the Prophet *Muhammad* [s] leading the way on his white camel. When he reached the precincts of the *Ka'bah* he alighted, and baring his right arm, he went to the *Ka'bah* and said, *"My Lord, have mercy upon a man who has let them see strength in him today."* Then he went to the corner where the Black Stone (*Hajar al-Aswad*) lay and began the rites of pilgrimage. All those who were with him followed his example and as they circled the *Ka'bah*, their marched compellingly, with firm strides, around it in front of the *Quraysh* who stared awestruck at them.

'Abdullaah ibn Rawaahah [r], the *Muslim* poet, saw *Quraysh* staring in disbelief, and out of sheer joy and excitement wanted to hurl the battle-cry at them, but the Prophet *Muhammad* [s] said to him, *"Patience, Ibn Rawaahah, rather say this, 'There is no god but Allaah. He fulfilled his promise, gave victory to His slave, and alone defeated the (disbelieveing) tribes'."* *Ibn Rawaahah* [r] called out these words and all the *Muslim*s repeated them after him. Their voices were carried by the winds and echoed by the mountains until they encircled all of *Makkah*. After encircling the *Ka'bah* seven times, the Prophet *Muhammad* [s] went to the hillocks, *As-Safaa* and *Al-Marwah*, and marched between them as the Arabs had done since the time of *Ibraahim* [a], with the *Muslim*s following close behind him. Next he sacrificed the offerings at *Al-Marwah*, then shaved his head, according to the rites of pilgrimage. They remained in *Makkah* for three days as agreed in the treaty of Al-*Hudaybiyyah*. The *Muhaajiruun* (Emigrants) visit-

Comments T



ed their homes and their relations and took the *Ansaar* (Supporters) of *Madiinah* along with them as honoured guests. There was an atmosphere of rejoicing and reunion, tender memories and cherished hopes.

The *Makkah*'ns were much impressed by this stately yet simple faith and by the noble change that had come over the *Muslim*s. In *Makkah* there lived among *Quraysh* four lovely sisters who, although *Muslim*s, could not leave their home city. The Prophet *Muhammad* [s] called them the four devout sisters, the oldest of them being the wife of his uncle, *Al-'Abbaas*. Her youngest sister, *Maymuunah* [r], longed to be with the *Muslim*s and to be near the Prophet [s]. She confided this to her sister who spoke to her husband, *Al-'Abbaas* who approached his nephew, *Muhammad* [s]. *Maymuunah* [r] came from one of the noblest families of *Quraysh* and she was the aunt of *Khaalid ibn al-Waliid*, the great *Quraysh*ii general. When *Al-'Abbaas* asked the Prophet *Muhammad* [s] to marry her, the Prophet *Muhammad* [s] thought this a good opportunity to soothe the hurt pride of *Quraysh*. By accepting to be connected to them through marriage, he [s] hoped would promote an atmosphere of friendship and good-will between them and the *Muslim*s.

During these three short days the *Muslim*s tried best to satisfy their longing for the *Ka'bah*, the Ancient House founded by *Aadam* [a], and its Holy Precincts by offering prayers of thanks. They took every opportunity to walk upon the soil of

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Vocabulary

cherished

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rite

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stately

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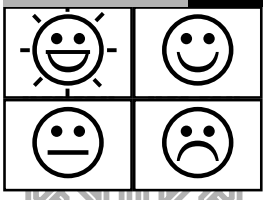
confide

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precinct

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Comments **T**



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Vocabulary

console
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amiable
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banquet
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perception
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hereditary
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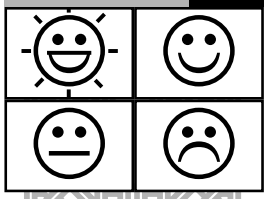
their beloved *Makkah*, visiting those too old to emigrate and consoling the weak who were shackled to the polytheists. At the end of the prescribed period, two representatives of the *Quraysh* went to the Prophet *Muhammad* [s] and asked him to leave with the *Muslim*s according to the treaty. The Prophet *Muhammad* [s], in an effort to open *Makkah* to the *Muslim*s by amiable means, suggested to them that he marry *Maymuunah* [r] in *Makkah* and celebrate his union among them with banquets and feasting. The *Makkah*'n nobles bluntly refused. They had seen how much all the people of *Makkah* longed to be with the *Muslim*s, and if they accepted to sit at the table with *Muhammad* [s], then *Makkah* would be forever open to the *Muslim*s.

The Prophet *Muhammad* [s] did not tarry long in *Makkah* after that. He gave his followers the order for departure and asked that *Maymuunah* [r] be escorted to *Sariif* and there they were married. When she came to die, some fifty years after the death of the Prophet *Muhammad* [s], she asked to be buried in *Sariif* where she had spent the early days of her marriage with him.



CHAPTER 4

Comments **T**



Khaalid ibn al-Waliid was a man of keen perception and sharp intellect. He came from the powerful tribe of *Banuu Makhzuum* who had been entrusted for generation after generation with the defence of *Makkah*. They had a hereditary knowl-

edge of war tactics and excelled in these. It was he who thwarted the Muslims on the cusp of victory at *Uhud*.

All during the years of his youth *Khaalid* had lived in an atmosphere hostile to the Prophet *Muhammad* [s], for his father, one of the greatest and most influential men in *Quraysh*, was a bitter enemy to the Prophet [s]. *Khaalid*, however, had an observant mind of his own, and as he fought with surpassing courage in one battle after another, he could see that the laws of nature were being broken for the sake of a few, poor, ill-equipped and inexperienced *Muslim*s. He began to study the Prophet *Muhammad*'s [s] words, as indeed all his enemies did, in the hope of finding something absurd or incongruous in them that they could use to divert people from him. But what *Khaalid* found was only truth. One day he stood in a council of *Quraysh* and with moral courage, equal to his physical courage in battle, said, *"It has become clear to any who has an open mind that Muhammad is no sorcerer and no poet, that his words are the words of the Lord of creation. Therefore it is the duty of all who have intelligence to follow him."*

His words created a storm of confusion in the meeting and he was accused of deserting the religion of his forefathers. *Khaalid* [r] replied, *"No, I have submitted myself to the Lord of All, after the truth has been revealed to me."* Without delay he left for *Madiinah* to swear allegiance to the holy Prophet *Muhammad* [s] and entered into *Islaam*.

C T

Vocabulary

thwarted

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cusp

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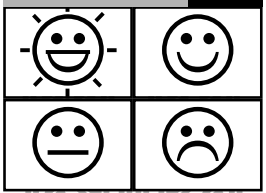
hostile

.....

incongruous

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Comments **T**



Two more *Quraysh*i nobles also embraced *Islaam* after the *'Umrah* (minor pilgrimage) of the *Muslim*s to *Makkah,* one of which was *'Amr ibn Al-'Aas* [r] who was to become the victorious general who would later conquer Egypt to *Islaam*.



CHAPTER 5

The Prophet *Muhammad* [s] sent an army to the borders of the Roman territories in *Ash-Shaam* to chastise the tribes there for killing the emissaries he had sent to call them to *Islaam*. The army was three thousand strong and the banner of command was given to *Zayd ibn al-Haarithah* [r]. If he fell, it was to go to *Ja'far ibn Abii Taalib* [r], and if he fell, it was to be given to *'Abdullaah ibn Rawaahah* [r]. *Khaalid ibn Waliid* [r] went out with this army. He had just entered into *Islaam* and wanted to prove his valour in the service of the religion that had convinced him of its truth.

Before they left, the Prophet [s] did something he had not done with the armies he had dispatched before. He seemed concerned for them and ordered all the *Muslim*s to pray for their safe return. The Prophet [s] went out to bid them farewell and walked with them to the outskirts of *Madiinah*. He charged them not to kill women, children, the elderly and infirm, not to destroy houses nor cut down trees.

They had hoped to take the tribes who had killed their brethren by surprise, but when they arrived

in *Mu'tah*, they found the tribes had heard of their approach and were prepared for them, having collected all the neighbouring clans. They had also alerted the Roman emperor, Heraclius, who mobilized a hundred thousand troops together with another hundred thousand men of *Lakham*, *Judham* and *Balqayn* – disbelieving Arabian tribes allied to the Romans.

When the three thousand *Muslim*s learnt of what was awaiting them, some counselled that it would be better to inform the Prophet [s] of the numbers of their enemy, then wait for his orders. Many approved and this counsel would have prevailed had not *'Abdullaah ibn Rawaahah* [r], who besides being a passionate poet was also an indomitable warrior, spoken fiery words to them saying that they were evading what they had come for - the honour of dying for *Allaah*'s sake. He said, *"In our struggle we don't count on the numbers of soldiers or equipment, but rather on the religion that Allaah has honoured us with. So let us race to win either of the two, victory or martyrdom.*"

They were all moved by these words and decided to march forwards. So on marched the three thousand to face an army of two hundred thousand in all. They moved to engage with the enemy in *Mashaarif*, a town of *Al-Balqa'*, but then changed direction towards *Mu'tah* where they encamped.

Bitter fighting commenced between the two armies, three thousand *Muslim*s against an enemy more than fiftyfold as large. *Zayd ibn al-*

C T

Vocabulary

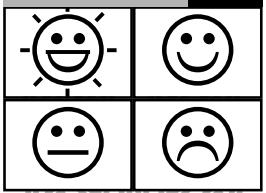
indomitable

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evade

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Comments T



C T

Vocabulary

hamstrung

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rearguard

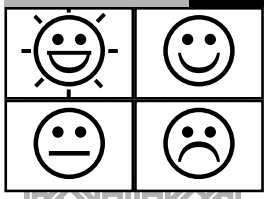
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Haarithah [r] charged forward with the banner, knowing very well that it meant death, and fought bravely until he was killed. *Ja'far ibn Abii Taalib* [r] took the banner from his hand and led the *Muslim* army. In the thick of the battle, he dismounted, hamstrung his horse and resumed fighting until the enemy cut off his right arm. He quickly took the banner with the left hand until this too was gone. He then clasped the banner with the stumps of his arms until a Roman soldier struck and him in two, killing him. The Prophet *Muhammad* [s] later said about him, *"Allaah has given Ja'far two wings in place of his arms. He flies with these in paradise, whersoever he likes."* Since then *Ja'far* [r] came to be known as *Ja'far at-Tayyaar* (*Ja'far* the One who soars in Paradise) and *Dh-ul-Jinaahayn* (the one with two wings).

Now it was the turn of *'Abdullaah ibn Rawaahah* [r] to lead the battle. He hesitated a moment and then uttered this poem, *"I swear, my heart, you shall charge in! I swear I shall compel you."* Then he charged in and continued to fight until he too was killed. Who would take the banner after that, knowing full well that he would meet certain death? *Khaalid ibn al-Waliid* [r] accepted it.

Khaalid [r] was a military genius of rare ability and he could see that the *Muslim*s were beginning to lose control over their movements and were being driven right and left by the two great hosts. So he turned the army round and fought a rearguard action. It is said nine swords were broken in his hand that day. Fighting continued until it was dark and the *Muslim* and Roman armies separated for

Comments T



the night.

In the cool of the night, *Khaalid* [r] made his plans. Before dawn he changed the positions of his men. He placed the right wing in place of the left and the centre in place of the rear and vice versa. In the rear he ordered a long contingent of men, sparsely arranged into ranks and files with banners raised, to march, making such noise and din as to give the impression that a great army was on its way to reinforce the *Muslim*s.

When morning came, the Romans saw faces they had not seen the day before (due to the change of position) and heard an immense noise from afar. They feared that a great *Muslim* army was coming as reinforcement from *Madiinah*. If three thousand had been able to stand against them and almost win, what would this great army do to them?

The *Muslim*s engaged with the Romans in targeted sporadic skirmishes while gradually and judiciously retreating in a fully organized and well-planned withdrawal. The Romans believed that they were being entrapped and drawn into the heart of the desert. So they decided to draw back and would not fight the *Muslim*s anymore. *Khaalid* [r] was then able to withdraw with the army towards *Madiinah*, saving it from odds far beyond its powers to tackle.

The Romans were relieved that the *Muslim*s had left their territory, but the Arab tribes of these parts had watched with great admiration how the *Muslim*s had fought. These were Arabs like them,

C T

Vocabulary

contingent

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sporadic

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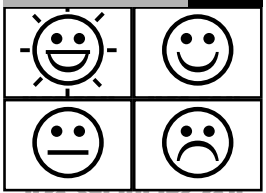
skirmish

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judicious

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Comments T



C T

Vocabulary

liberate

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deterred

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derision

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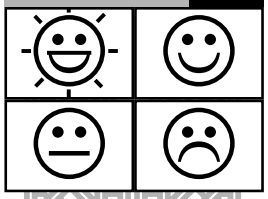
valiant

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yet they surpassed the feared Roman legions in courage and ability. What was it that gave them this tremendous power and endurance? Surely there must be something in this new religion that liberated the souls of men. One of their leaders, who was at the same time the head of a Roman detachment, entered into *Islaam* and would not be deterred by the threats or temptations of Heraclius, the Roman emperor. He was beheaded, but *Islaam* began to be studied and loved by these northern tribes. In a short period of time many from the tribes of *Ghatafaan*, *Banuu Saliim*, *Ashja'*, *Dhubyaan* and *Fazaarah* entered into *Islaam*.

At a distance things can be misrepresented and so it was when the *Sahaabah* in *Madiinah* met their returning army with words of derision, because for them to retreat in battle was a great shame. That the *kaafir* army was two hundred thousand strong and the *Muslim* army three thousand seems to have made no impression upon them. The only person who gave the army a hearty welcome and encouragement was the holy Prophet *Muhammad* [s]. When some of the *Muslim*s started throwing dust on the returning soldiers, saying *"You runaways, you fled from the path of Allaah."* The holy Prophet *Muhammad* [s] said, *"They are not runaways, but valiants, Allaah willing."* He [s] congratulated them on their courage in facing an adversary two hundred thousand strong and nick-named *Khaalid* [r] 'the Sword of *Allaah*'. Some *Muslim*s wondered at the title, mistakenly thinking that *Khaalid* [r] had hardly earned it. But a few years later after the

Comments T



Prophet [s] had passed away and *Khaalid* [r] had defeated both the Persian and Roman Empires in the name of *Allaah*, this title was heard on every tongue and in every land.

Some smaller expeditions were undertaken after this event. One of them was the raid of *Dhaat as-Salaasil* in the lands of *Qudaa'ah* near *Waadii al-Quraa*. The *Muslim* raiding party returned successful after vanquishing the enemy.

Another raiding party consisting of three hundred *Ansaar* and *Muhaajiruun* was sent under *Abuu 'Ubaydah ibn al-Jarraah* [r] to *Najd*. The party was sent to chastise a clan of *Juhaynah*. The *Muslim* army was exhausted with hunger and had to live for days on the leaves of trees until *Allaah* caused a whale from the sea to beach. The soldiers fed themselves with the fresh meat and fat of the whale and regained their strength. After accomplishing their mission they returned to *Madiinah*, bringing back a preserved portion of the whale meat to the Holy Prophet [s] who said to the men, *"It was sent by Allaah (as a provision) for you."*

News also reached the Prophet [s] of the amassing of troops by *Banuu Ghatafaan*. He [s] urgently summoned *Abuu Qataadah* [r] and sent him at the head of a contingent of *Muslim* soldiers to discipline those outlaws. It took fifteen days to teach them an unforgettable lesson. Some were killed, others captured and all their property confiscated.



C T

Vocabulary

contingent

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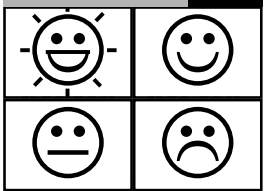
summon

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consfiscate

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Comments **T**



C T

Vocabulary

vanquished

sanctified

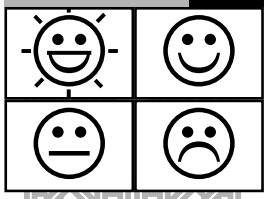
massacre

adversary

treachery

flagrant

Comments T



CHAPTER 6

The *Quraysh* heard rumours that the *Muslim*s were vanquished and that the battle of *Mu'tah* had exhausted their fighting power. So they assumed that it would be safe to break the Treaty of *Al-Hudaybiyyah* without fear of retaliation. They went to the aid of their pagan allies, *Banuu Bakr*, in the old feud the latter had with *Banuu Khuzaa'ah*, who were the allies of the Prophet *Muhammad* [s] and, taking advantage of the darkness of the night, attacked their tribesmen. Pressed by their enemies, the tribesmen of *Khuzaa'ah* sought refuge in the *Haram* of the *Ka'bah,* but here too their lives were not spared. Contrary to all accepted traditions, *Nawfal*, the chief of *Banuu Bakr*, chasing them in the sanctified area where no blood should be shed, massacred his adversaries.

This was not only a despicable act but a flagrant violation of the Treaty of Al-*Hudaybiyyah*. A delegation from *Khuzaa'ah* went to seek the Prophet's [s] assistance and he assured them, "*Khuzaa'ah*, you will certainly be aided." He [s] hated war and bloodshed and had done everything to avoid it, but he hated aggression and treachery even more. There was nothing left now but to conquer *Makkah*, the city he loved and had tried so hard to spare, and do away with the sedition of the *Quraysh* once and for all. He began to amass troops without informing them what their destination would be.

The *Quraysh* began to realise the enormity of

what they had done. They had miscalculated - the *Muslim*s were not as weak as they had assumed. Because they had violated their treaty and attacked without just cause, they knew that the Prophet *Muhammad* [s] was sure to retaliate. He was a man who never went back on any pact or treaty he had made nor on any promise he had given. If he had given his word to support *Khuzaa'ah* against aggression, *Muhammad* [s] was sure to do so no matter what price he had to pay.



CHAPTER 7

The *Quraysh* sent *Abuu Sufyaan*, the greatest of their nobles, as a herald of peace. *Abuu Sufyaan* feared going directly to the Prophet *Muhammad* [s] for he knew they were clearly in the wrong. So he went first to the house of his own daughter, *Umm Habiibah* [r], who was married to the Holy Prophet [s]. His reception was ominous. She instructed him not to sit on the Prophet's [s] bedding. Hearing this, the respected *Abuu Sufyaan* did not know what to think, so he asked her whether she considered him too great for the bed or the bed too good for him. She answered, *"You are an unclean idol worshipper, and this is the bed of the Prophet of Allaah."*

"Woe, woe, child, wickedness has befallen you after me," he complained in exasperation. Angry and indignant, *Abuu Sufyaan* now went to the Prophet [s]. He offered peace and the extension of the Treaty of Al-*Hudaybiyyah* for another ten

C T

Vocabulary

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aggression

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herald

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ominous

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woe

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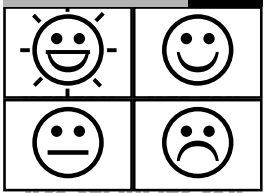
exasperation

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indignant

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Comments **T**



C T

Vocabulary

conciliatory

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avail

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weary

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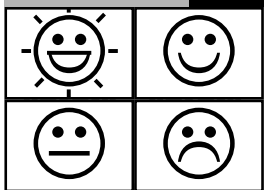
years. The Prophet *Muhammad* [s] was bound to truth, he would not attempt to mislead an enemy as many would in war today, but at the same time he could not declare war openly, for he hoped and prayed to enter *Makkah* without bloodshed and this would not happen unless he could take it by surprise. So he rose and left *Abuu Sufyaan* without a word said, good or bad.

Next *Abuu Sufyaan* tried to seek Abuu Bakr's [r] help in conciliation. He knew *Abuu Bakr* [r] to be kind-hearted, gentle and conciliatory, but he had misjudged *Abuu Bakr* [r]. All his life *Abuu Bakr* [r] was gentle and mild, except when it was a matter of principle. Now *Abuu Bakr* [r] was as firm as the Prophet [s] himself. Almost in despair, *Abuu Sufyaan* tried *'Umar* [r]. *'Umar* [r], forthright as always, said, *"If I had only my bare hands, I would still fight you (to death)!" Abuu Sufyaan* then went to *'Alii ibn Abii Taalib* [r], but *'Alii* [r] told him that he could do nothing for him. He tried lesser men, men who before *Islaam* would have been only too happy to speak for the great *Abuu Sufyaan*, but it was of no avail. Then at last he took his weary, humiliated self and left *Madiinah*.

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Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you.

Comments T



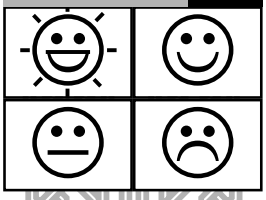
example:

Chapter 1

1) The Jews, as a general rule, have always

harboured hatred towards Islaam and have been the most treacherous and dangerous enemies of Muslims.

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Answer the following question. **C**

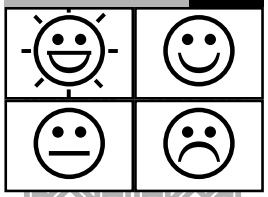
1) Why was it was of no use anymore for the Muslims to make pacts with the Jewish tribes in the North of Arabia?

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2) Why did the Muslim army specifically beseige the fourth fort in *Khaybar* where the Jewish men were stationed?

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Comments **T**



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3) Why did the Muslim army specifically beseige the fourth fort where the Jewish men were stationed in *Khaybar*?

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4) How did the Prophet [s] reallocate the revenue of the lands confiscated from the antagonistic Jewish tribes?

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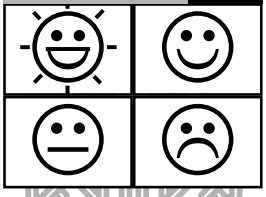
5) Upon entering Makkah for the *'Umrah* how did the Prophet *Muhammad* [s] attempt to soothe the hurt pride of *Quraysh* and reconcile with them?

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6) Briefly describe the personality and distinguishing characteristics of *Khaalid ibn Waliid* [r] and the reasons why he eventually embraced *Islaam* inspite of his father being one of the greatest adversaries of the Prophet [s].

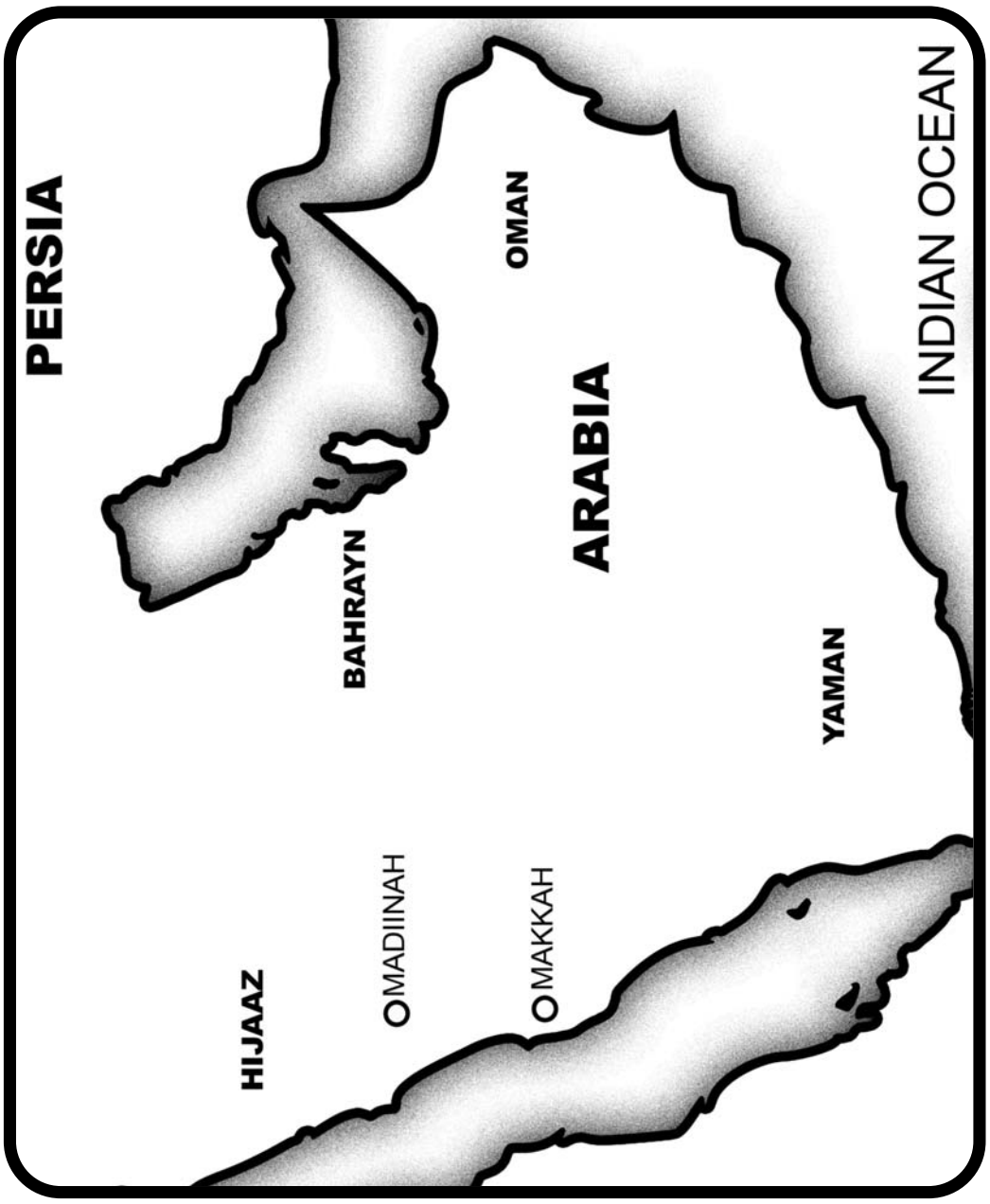
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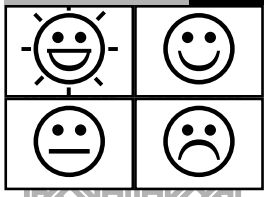
On the map below indicate the locations of all the *Ghazawaat* (battles) undertaken during the time of the Prophet *Muhammad* [s]. Specifically identify the location of *Mu'tah* then answer the questions that follows.

C T

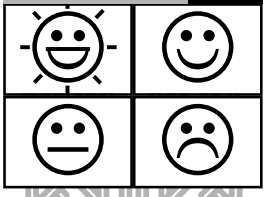


Briefly describe the battle strategy of *Zayd* [r], *Ja'far* [r] and *'Abdullaah* [r] as compared to that of *Khaalid ibn Waliid* [r]. What does it teach you about the place of faith, courage and strategy in war, given that each is important in *Jihaad*. Explain in detail.

Comments T



Comments



Complete the following sentences to appreciate the Prophet *Muhammad*'s [s] attitudes to war and peace. **C**

The ..... hated war and bloodshed and had done everything to avoid it, but he hated ..... and ..... even more.

He [s] had to ..... *Makkah*, the city he loved and had tried so hard to spare, to do away with the ..... of the *Quraysh* once and for all.

He began to amass ..... without informing them what their ..... would be.

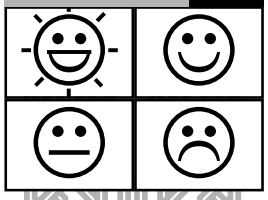
Because the *Quraysh* had violated their ..... and attacked without ..... cause, they knew that the Prophet [s] was sure to ..... .

He [s] was a man who never went back on any ..... he had made nor on any ..... he had given.

He [s] had given his word to support *Khuzaa'ah* against ....., therefore he [s] was sure to do so no matter what ..... he had to pay.

The Prophet [s] was bound to ..... , he would not attempt to ..... an enemy as many would in war today.

Comments **T**



Find a short verse in the Holy *Qur'aan* about *this epriod of the Siirah*. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C**

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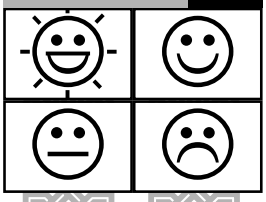
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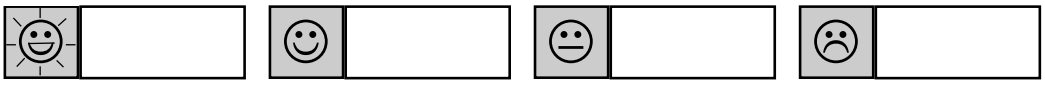


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified lessons learnt from the story ☐
- answered questions on the topic ☐
- located *Ghazawaat* on a map ☐
- completed key sentences related to the story ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn that in spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and protect the honour of his enemies
- appreciate the Prophet *Muhammad* [s] was always loyal and true and that he would never go back on his word
- understand that the *Muslim*s enjoyed a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of acceptance of the truth
- discern that victory comes from *Allaah* and from Him alone and is not a matter of arms or numbers
- ascertain that if the only way to make an enemy city surrender without needless bloodshed is to burn groves and vineyards then it would be permissable
- appreciate that true *Muslim*s are content to have only the Messenger of *Allaah* [s] as their share and their destiny and never give preference to worldly acquisition

LESSON OVERVIEW (Chapter 8-11) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 8-11 of the life of the Prophet *Muhammad* [s]
- identify the specific teachings being conveyed
- study and compare the Prophet's [s] battle strategy
- identify quotations and match them
- complete key sentences related to the subject
- completed a crossword puzzle

Read the following chapters. T

LESSON 2

Conquest



OF MAKKAH

CHAPTER 8

Without delay, the holy Prophet *Muhammad* [s] ordered the troops on a quick march towards *Makkah*. He hoped he could take the city by surprise and avoid a long and protracted struggle and he prayed and prayed that there would be no fighting inside the *Haram*, the Sacred Precincts, which had been a sanctuary to all men for centuries immemorial.

The army marched quickly forwards. It was an army so large that the Arabs had never seen one like it before. On its march many of the tribes who had entered into *Islaam* joined it, such that it grew greater and greater as it approached *Makkah*.

The *Quraysh* were yet unaware of what was approaching. They still sat arguing and bickering on what was to be done about *Muhammad* [s] . *Al-'Abbaas*, the Prophet's [s] uncle, left them in their endless talk and went out of *Makkah* to meet the holy Prophet [s]. Two other cousins of the Prophet [s] from *Banuu Haashim* also came, each separately. They had been too proud to accept the truth before, now they begged permission to meet the Prophet [s] . At first the Prophet [s] refused, for they had spoken ill of him and persecuted the *Muslim*s for many years. When one of them threatened to lose himself in the desert to die of hunger and thirst, the holy Prophet [s], always kind-hearted, relented and let them in. They professed their belief in him and entered into *Islaam*.

Qur'aan

Allaah ﷻ has declared:

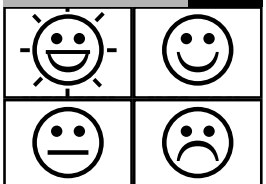
"Truth hath corne and falsehood has vanished away. Indeed, falsehood is ever bound to vanish."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"*T*oday is the day of mercy and forgiveness, Today will Allaah honour the Quraysh, And raise the glory of the Sanctuary.I"

Comments T



C T

Vocabulary

protracted

precinct

immemorial

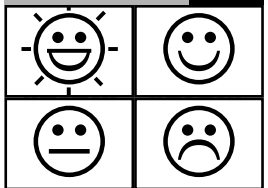
relented

Although *Al-'Abbaas* [r], unbeknown to the *Quraysh*, was by now a *Muslim*, he was appalled by the great armies that accompanied his nephew. *Makkah* was his city and he feared for it. He spoke of his concerns to the Prophet [s] who was glad to make *Al-'Abbaas* [r] a means of entering *Makkah* in peace. It was agreed that *Al-'Abbaas* [r] would go to the *Quraysh* and relate what he had seen of the overwhelming *Muslim* forces and convince them to accept the Prophet's [s] entry into *Makkah* without resistance. So he rode the Prophet's [s] white mule in order to pass unmolested amid the great hosts of *Muslim*s and headed towards *Makkah*.

As *Al-'Abbaas* [r] approached *Makkah* he heard two familiar voices speaking in the dark. They were the voices of *Abuu Sufyaan* and *Budayl ibn Waraqah* whom the *Quraysh* had sent to see if they could find out anything about the advancing *Muslim* army. He overheard *Abuu Sufyaan* saying, *"I have never seen so many camp fires as I see tonight nor such a great army."*

Al-'Abbaas [r] called out to them, offering to show them the *Muslim* army camp, which they accepted. As they passed amid the ranks, the *Muslim* soldiers once again recognised the Prophet's [s] mule and let them pass. They walked until they reached the Prophet *Muhammad*'s [s] tent. He [s] asked *Al-'Abbaas* [r] to bring them to him in the morning. The following morning *Al-'Abbaas* [r] ushered them before the the holy Prophet [s]. *Abuu Sufyaan*, the once proud and powerfull chief

Comments T



of *Quraysh*, declared his belief without reservation, saying that though he had believed in gods other than *Allaah* he could see that they were of no use now. Then *Al-'Abbaas* wisely asked a favour of the Prophet [s]. *"Abuu Sufyaan is a man who likes privilege,"* he said. *"Give him something to distinguish himself."*

"Certainly," said the Prophet [s]. *"He who enters the house of Abuu Sufyaan is safe... He who enters his own house and shuts the door is safe, and he who enters the precincts of the Ka'bah is also safe."*

In spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and the honour of his enemies. He bore no grudges and remembered no wrongs. The Prophet [s] divided the army into four contingents. Each was to enter *Makkah* from a different direction. They were given strict orders to march peacefully and not to fight unless it was forced upon them.



CHAPTER 9

As the *Muslim* army approached *Makkah*, the holy Prophet *Muhammad* [s] noticed that there were no preparations for resistance so he stopped to pray and thank *Allaah*, for his heart's desire was to enter the *Ka'bah* inside the Holy City without bloodshed. News then came to him that *Sa'd ibn 'Ubaadah* [r], one of the *Muslim* commanders, had

C T

Vocabulary

contingent

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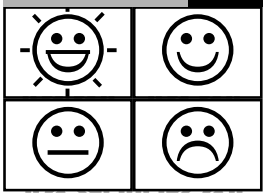
inviolate

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vengeful

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Comments **T**



C T

Vocabulary

temperament

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implacable

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prod

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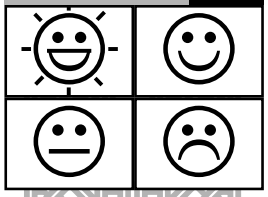
been shouting out, *"Today is the day of vengeful slaughter, when the inviolate is no longer inviolate, when you cannot seek sanctuary at the Ka'bah. Today will witness the humiliation of Quraysh."*

The Prophet [s] was displeased with *Sa'd*'s bragging and replied, *"No, rather today is the day of mercy and forgiveness, today the Ka'bah will be sanctified and Quraysh honoured,"* The Prophet [s] immediately deposed *Sa'd* [r] and wisely replaced him by his son without causing him insult. *Sa'd*'s [r] son was certainly a man as large in stature as his father, but milder in temperament.

Three of the four groups found no resistance and were able to enter the Holy City in peace. The fourth group, led by *Khaalid ibn al-Waliid* [r], was forced by men who were implacable enemies of the Prophet [s], to fight. It was only a minor skirmish and *Khaalid* [r] was able to disperse them quickly. Only two of his men who had been separated from the group were killed while fifteen of the enemy were slain.

At last peace reigned in *Makkah* and a calm followed that it had not known for many, many years. The *Muslim*s could return to their own homes and at last the House of *Allaah*, the *Ka'bah*, was to be returned to His worship alone.

Comments T



A tent was erected for the Prophet [s] by the grave of his grandfather and that of his beloved wife, *Khadiijah* [r]. He was asked if would like to rest in his own house and he replied, *"No, they have left*

no home for me in Makkah." He remained in his tent for some time to pray in thanks to *Allaah*, then he went to the *Ka'bah* and circled it seven times in worship of *Allaah*. The *Ka'bah* had at that time three hundred and sixty idols all around it. The holy Prophet [s] prodded each with a bow in his hand, saying, "Truth has come and falsehood has vanished. Indeed, falsehood is ever bound to vanish," and with that the idols collapsed, one after the other, falling on their wretched faces.

The Prophet [s] then turned to the people who had gathered there. He [s] stood at the door of the *Ka'bah*, holding its frame, while the *Quraysh* listened in anticipation. *"There is no God but Allaah alone,"* the Prophet [s] said. *"He has no partner. Allaah has made good His promise and helped His servant. He alone has vanquished all the confederates. Indeed, all the privileges and claims to retaliation and bloodwit are nullified, except the custody of the Ka'bah and the sacred duty of giving water to the pilgrims. O you people of the Quraysh, Allaah has abolished the arrogance of paganism and the pride of lineage. All human beings spring from Aadam and Aadam was created from dust."* Thereafter the holy Prophet *Muhammad* [s] recited the following *Qur'aan*ic verses: *"O Mankind, We have created you from a single male and female, and made you into nations and tribes that you may know each other. Indeed, the most noble of you in the estimation of Allaah is the one who is most righteous. Indeed Allaah is the All-Knowing, the All-Aware."*

At last the *Quraysh* came to find out what their

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Vocabulary

bloodwit

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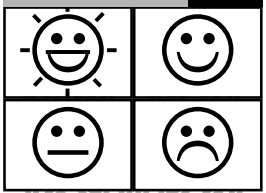
confederate

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lineage

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Comments **T**



C T

Vocabulary

venerable

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kinsman

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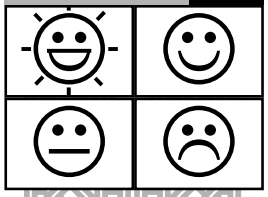
fate would be. They had harassed, injured, persecuted, killed and imprisoned *Muslim*s for years and now they were in the hands of the *Muslim*s, in the hands of the holy Prophet *Muhammad* [s], the man they had done everything in their power to destroy. He looked at them with a merciful smile and said, *"People of Quraysh, what do you think I shall do to you?"*

"We hope for the best. You are a gracious brother and an honourable kinsman," they said. The Prophet [s] said in reply, *"I say to you what prophet Yuusuf said to his brothers, 'Have no fear this day'. Go your way for you are all free."*

Then he [s] entered the *Ka'bah*. Inside, on the walls there were pictures of the prophets and the angels. He looked at the painting of *Ibraahiim* [a] and said, *"May Allah forgive them. Is this how they paint an old, venerable man?"* The angels were painted as beautiful women and he explained that angels were neither male nor female but something quite different. He asked to have all these paintings erased and the walls made a pure white.

Thus the Ancient House of *Ibraahiim* [a] was purified from idolatry and returned to being the House of *Allaah* alone as it had been in the days of the Prophet's [s] ancient grandfathers, *Ibraahiim* [a] and *Ismaa'iil* [a].

Comments **T**



The holy Prophet *Muhammad* [s] then ordered *Bilaal* [r], his *Mu'azh'zhin*, to climb on to the roof of the *Ka'bah* and give the call to prayer. This was the first time that the chiefs and nobles of the

Quraysh heard the *Adhaan* echoing through the valley of *Makkah*. Thereafter the Prophet [s] took a bath and offered eight *raka'aat Salaah* in thanksgiving for the victory *Allaah* had granted him.

Earlier, in order to allow the Prophet [s] to enter the *Ka'bah*, *'Alii ibn Abii Taalib* [r] had gone to the custodian of the *Ka'bah, Uthmaan ibn Talhah*, who was an idol worshipper, and taken the keys by force. *IbnTalhah* protested, saying, *"If I knew with certainty that Muhammad was the Messenger of Allaah, I would have given him the keys myself!"* After completing the rites of visiting the *Ka'bah*, the Prophet *Muhammad* [s] returned the keys to the idol worshipping custodian. Completely amazed, *Ibn Talhah* asked, *"Why do you return the keys to me while you now wield full power and the city is completely under your authority?"* Whereupon the holy Prophet [s] read to him these words from the *Qur'aan*, *"Allaah commands you to restore trusts to their owners, and if you decide between people, to decide fairly."*

Immediately *Ibn Talhah*, the idol worshipper, embraced *Islaam* in awe of *Muhammad* [s] who made the hearts of all men submit to the right, inspite of might and victory being theirs. The keys of the *Ka'bah* returned to him by the Prophet [s] remained a sacred trust inherited from father to son to this very day.

Now that the victory was complete, all the people of *Makkah* were granted amnesty. Only nine per-

C T

Vocabulary

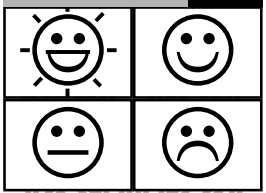
amnesty

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apostasy

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Comments **T**



C T

Vocabulary

awe

.....

allegiance

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sons were condemned to death. Of these was one who had been guilty of apostasy (irtidaad) after accepting *Islaam*, another man had deceitfully killed a *Muslim* while a few others had been active in denigrating *Islaam* and sowing sedition.

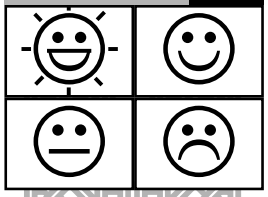


CHAPTER 10

When the *Ansaar* (Helpers), the native inhabitants of *Madiinah*, saw the simple, yet majestic and awe-inspiring *Ka'bah*, the distinguished position of *Makkah* surrounded by fort-like hills, its atmosphere of inspiring, spiritual beauty, and how well this background suited the holy Prophet *Muhammad* [s], they said to each other, *"Makkah has the Sacred House, Makkah has As-Safaa and Al-Marwah, Makkah has the Station of Ibraahiim [a], and it was the Prophet's [s] home where he lived and grew up. Surely he is not going to leave all this and go back to Madiinah with us."* The *Muslim*s of *Madiinah* feared he was lost to them now that he had recovered his own. The Prophet [s] had been performing *Salaah* while they conversed. No sooner did he finish, he turned to them asked them what they had been discussing. Hesitant and shy, they explained their fears.

"Allaah forbid," the Prophet [s] said. *"My life is with you and my death will be among you."* As always the Prophet [s] was true. He would never go back on his word to them. Ten years earlier they swore the oath of allegiance to him at *Al-'Aqabah.* These were the people who had opened their city and

Comments T



their homes to him when everyone else had rejected him, therefore no matter what sanctity or love for *Makkah* he had in his heart, he would not prefer it over them.

In spite of the general pardon, some of the *Makka*ns feared lest the Prophet *Muhammad* [s] remembered the cruelty they had done to him and his followers. There were those who had tortured and killed *Muslim*s, and there was *Hind* who had mutilated the body of *Hamzah* [r], the Prophet's [s] uncle and foster brother who had been so dear to him. *Hamzah* [r] was perhaps the greatest warrior and huntsman the Arabs had ever known, but *Hind* had maliciously cut open his body after he fell at the battle of *Uhud* and barbarically chewed his liver. But the holy Prophet *Muhammad* [s] did not have it in his nature to bear a grudge or hurt those who had become the weaker party. He forgave all, pardoning even his most inveterate enemies, like *Hind*. In his magnanimity he told the *Makkan*s that he loved them dearly and that he would have never have made another people their equals if they had not driven him out. The Prophet [s] sent guarantees of peace and safe conduct to the people who had fled from *Makkah* because of his arrival. They could return to their homes and families unmolested.

The *Makka*ns looked in awed wonder at the Prophet *Muhammad* [s] and at the noble *Muslim*s, these people who had become so graceful, so refined, so benevolent. They saw how his followers loved him [s], how they loved and trusted each other, and how kind and magnanimous they were

C T

Vocabulary

sanctity

.....

inveterate

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magnanimity

.....

unmolested

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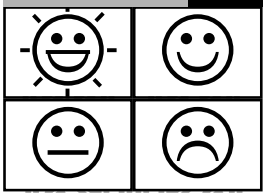
graceful

.....

benevolent

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Comments **T**



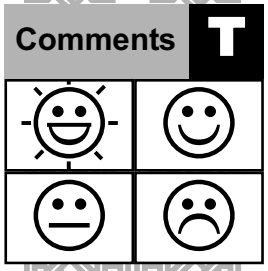
to all people and even to animals. They looked at the serenity and tranquility the *Muslim*s enjoyed - a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of a feeling that the truth, in fact the very secrets of the whole universe was within one's grasp.

Most of *Quraysh* entered into *Islaam* - men, women and children. They swore allegiance to the Prophet *Muhammad* [s] and began to be instructed in *Islaam*, the religion that would be their refuge, hope and pride for all the generations to come. The Prophet [s] remained in *Makkah* for fifteen days. Every day *Bilaal* [r] would give the call to prayer and all the *Muslim*s, *Muhaajiruun* (Emigrants), *Ansaar* (Helpers), *Makka*ns and tribesmen would respond, leaving everything and heading towards the *Ka'bah* to pray. There the Prophet *Muhammad* [s] would lead them in *Salaah*, all bowing to *Allaah*, The One, Creator of all. No more strife, no more discord, all brothers in *Islaam*.



CHAPTER 10

In the midst of peace and rejoicing, news came that the tribes of *Hawaazin* and *Thaqiif* were making preparations to attack the *Muslim*s. *Hawaazin* were the old enemies of the *Quraysh* and regarded themselves as their rivals in power and prestige. The submission of the *Quraysh* to the rising power of *Islaam* had made the *Hawaazin* the new



champions of paganism in Arabia. *Hawaazin* began to harbour hopes of winning the leadership of all Arabia by bringing the *Muslim*s to their knees. They saw an opportunity with the fall of *Makkah* to build up their reputation on the declining prestige of the *Quraysh*.

Once again the *Muslim*s had to leave their families to answer the call of duty. In the battle against *Hawaazin* the situation of the *Muslim*s was different from all the preceding battles. In previous encounters the *Muslim*s had been inferior in number and weapons to their enemies, often overwhelmingly so. In this battle they had all the means at their disposal in terms of men, weapons and experience, to expect a resounding victory. They were twelve thousand strong, consisting of the ten thousand who had conquered *Makkah* reinforced by two thousand more from *Quraysh*, while the enemy numbered only around four thousand.

Each tribe marched in splendid array preceded by its banner. *Khaalid ibn al-Waliid* [r] lead the procession at the head of the tribe of *Sulaym*. They marched forward until they reached the valleys at the pass of *Hunayn* where they camped for the night. Well pleased with their numbers, the *Muslim*s said to each other, *"Today we are invincible, today none is a match for us."*

At first light they began to move with *Khaalid* [r] in the forefront and the Prophet *Muhammad* [s] in the rear. However, the enemy warriors, knowing the landscape well, had already taken position in

C T

Vocabulary

prestige

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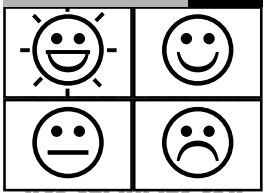
resounding

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procession

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Comments **T**



C T

Vocabulary

glen

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flank

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formidable

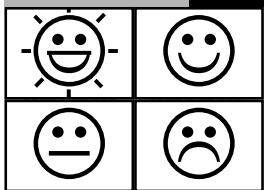
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the glens, hollows and craters of the valley. *Hawaazin* were celebrated archers and dense volley of arrows was all that the *Muslim*s saw of the enemy, then suddenly the enemy followed up the attack with full force. The sudden onslaught forced the *Muslim* flanks to fall back and they fled in terror, none heeding the other. The battle had taken a sudden and dangerous turn - a complete rout of the *Muslim*s was in sight without any possibility of an orderly retreat or rallying of their forces again. Like *Uhud*, when the rumour of the Prophet's [s] death had disheartened the *Muslim*s, the troops were once more driven to despair in *Hunayn* by a similar misgiving.

The Prophet *Muhammad* [s] saw one tribe after another flee in confusion but remained calm and firmly in his place with a few of his *Sahaabah* (Companions). He was, nevertheless, disappointed to see the tribes running in terror. *"Where to? Where to are you fleeing?"* he asked, riding forward on his white mule.

The charging enemy were led by a man riding a black war camel and carrying a black banner on the point of a long spear. As the tribes fled past him, the Prophet *Muhammad* [s], seeing the man, went forward on his little white mule to face this formidable enemy. However one of his Companions, fearing for the Prophet [s], held tight the reins of the mule to prevent it from moving. *Al-'Abbaas* [r], the Prophet's [s] uncle who had a thunderous voice, called out, *"O you Ansaar who have given shelter and help! O you Muhaajiruun who have sworn the oath under the tree!*

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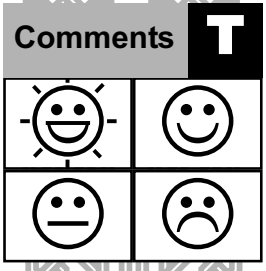


Muhammad is alive, so come to him!"

These words were carried by the winds and echoed by the mountains. Those of true faith heard them and began to flock around the Prophet [s]. They came from every direction crying, *"I come, I come in answer to you.*" They came, knowing they would face certain death - they came to die with the Prophet [s]. The enemy were four thousand, fighting in perfect order while those who answered the call were only six hundred.

Then the wondrous happened. Picking up a handful of sand, the holy Prophet *Muhammad* [s] hurled it at their faces, saying, *"May your faces be disgraced."* The eyes of the enemy were thick with dust and the six hundred gallant *Muslim* soldiers, by *Allaah*'s will, were able to drive back the enemy four thousand strong and change the tide of defeat to victory. Slowly the others began to return and by the end of the day it was a complete victory for the *Muslim*s.

The *Qur'aan* declared, *"Allaah has given you victory on many occasions, but on the day of Hunayn, when you were pleased with your numbers, they were of no use to you. And the earth, in spite of its spaciousness, seemed narrow to you, and you turned around in flight. Then Allaah sent down His serenity on His Messenger and on the Believers, and sent down troops you could not see, and He punished those who disbelieved. Such is the recompense of those who disbelieve."*



C T

Vocabulary

rancour

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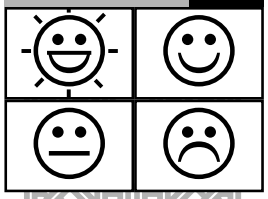
spoils

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It was a similar lesson to that of *Uhud* - a painful, clear lesson they had to learn. Victory comes from *Allaah* and from Him alone. It was not a matter of arms or numbers, for when they had neither arms nor men and trusted in Him, He gave them victory, but the moment they relied on their numbers and became proud, *Allaah* withdrew His support and they ran as if they had never seen a battlefield before. When six hundred trusted *Allaah* and were ready to die for His sake and the sake of His Prophet [s], *Allaah* supported them again and victory became theirs. This lesson served the *Muslim*s through all the years of fighting and *Khilaafah*-building that lay ahead of them, when they had to face the armies of Rome, Persia and other enemies of far greater numbers in distant lands.

The bitterness and rancour borne by the idolaters against *Islaam* melted away after the battle of Hunayn. The last stronghold of paganism was toppled in this battle and no formidable opponent of *Islaam* remained in Arabia. The spoils of war captured by the *Muslim*s was tremendous - six thousand captives including women and children, twenty four thousand camels, over forty thousand sheep and four thousand silver ounces, the largest amount of spoils among all the campaigns thusfar. The Prophet [s] then gave orders that the spoils be confined at *Al-J'iraanah* to be distributed later. This because a group of the enemy put to rout had taken refuge in *Taa'if*, the city of *Thaqiif*, and the chief of *Hawaazin*, *Maalik ibn 'Awf*, was also with them.

Comments T



CHAPTER 11

Taa'if was a fortified city of great wealth and strong defences. The *Muslim*s marched on the city only to be met by showers of arrows and, so withdrawing out of range, they set up camp. The seige dragged on and the Prophet *Muhammad* [s] came to the conclusion that the only way to make them surrender without needless bloodshed was to burn the groves and vineyards around *Taa'if*. He disliked to resort to this measure for he had always disapproved of it but under these circumstances the loss of life was to be curtailed and pressure was to be made to bear on *Thaqiif*.

The economy of *Taa'if* depended on the fine quality of grapes and other fruits grown in these orchards. Just as the Prophet [s] had calculated, as soon as he began to burn the orchards and vineyards the inhabitants of *Taa'if* begged him in the name of *Allaah* and their blood relationship to him to spare their cultivations. Taking pity on the enemy and given that the Holy Months, when fighting was forbidden to the Arabs, were approaching, the Prophet *Muhammad* [s] said, *"Certainly! I leave it to Allaah and kinship between us,"* and lifted the temporary seige as a reminder to them that if they attacked others, they were liable to be attacked themselves. The Prophet [s] then withdrew his forces and marched towards *Makkah*. While returning some of the *Sahaabah* (Companions) asked the Prophet [s] to invoke *Allaah*'s curses against *Thaqiif* for their stubborn

C T

Vocabulary

seige

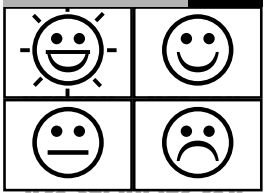
curtail

economy

invoke

cultivation

Comments T



C T

Vocabulary

expediency

facilitate

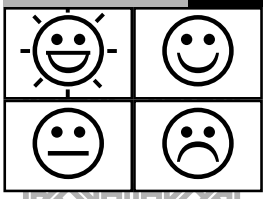
compelled

resistance againt *Islaam*, but he replied, saying *"O Allaah, guide Thaqiif and bring them to us as Muslims,"* – a blessed prayer that would be answered in a remarkably short time.

As mentioned, distribution of the spoils of war was delayed. This was due to the Prophet *Muhammad*'s [s] hope that *Hawaazin*' s delegation might arrive and announce their repentance and consequently reclaim their loss. Seeing that none of them arrived, he began to divide it. The first to receive the spoils and the ones who obtained the greatest number of shares were the newcomers who had recently embraced *Islaam*, especially the nobles of *Quraysh*. Even though he knew that the declaration of faith of some of them had been a matter of expediency, nevertheless he gave them hundreds of camels and heads of cattle - many more than he had given the *Muhaajiruun* and *Ansaar*. He [s] did this to wipe away the bitterness in the hearts of *Quraysh* and to facilitate their entrance into *Islaam* willingly instead of feeling compelled to do so.

Seeing how generously he had given to those newly entered into *Islaam*, those who had once been his bitter enemies, some of the *Ansaar* thoughtlessly said to each other, *"The Prophet [s] has indeed found his tribe and his people indeed."* These painful words reached the Prophet [s], so he called them and said, *"O Ansaar, did I not find you astray and Allaah guided you to the right path? Were you not in poverty and Allaah made you wealthy? Were you not enemies and Allaah brought harmony between your hearts?"*

Comments **T**



"All good and bounty comes from Allaah and (by the blessedness of) His Messenger," they replied. *"No!"* the Prophet [s] responded, *"Answer me in truth, O Ansaar." "But what else can we say, O Messenger of Allaah, when Allaah and His Messenger are the kindest, the most gracious."*

"If you wanted," said the Prophet [s] , *"You could have replied, 'You came to us despised and we believed in you; a fugitive and we gave you shelter; defeated and we gave you victory; needy and we gave you comfort'."* There were tears in the Prophet's [s] eyes for he loved these men who had stood at his side in the darkest hour. *"O Ansaar, do you resent that the debris of this world is given to some to soothe their hearts and encourage them to enter into Islaam? O Ansaar, would you not prefer to let them have goats and camels, while you return with the Messenger of Allaah?"* With tears flowing from their eyes the *Ansaar* called out in unison, *"We are overjoyed and content to have the Messenger of Allaah as our share and our destiny."*

Thereafter, a deputation of the defeated tribe of *Hawaazin* came to the Prophet [s] and requested him to take pity on them because of filial affinity and return their kinsmen and property to them. They knew that the Prophet [s] always honoured ties of kinship. They reminded him that his foster mother had been one of them. The holy Prophet *Muhammad* [s] always tried to console and reconcile his defeated enemies. His duty was to destroy the idolatry that corrupted them, and once that was achieved he was magnanimous and obliging.

C T

Vocabulary

depised

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fugitive

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resent

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debris

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filial

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affinity

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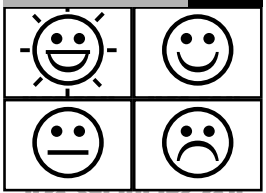
console

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reconsile

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Comments **T**



C T

Vocabulary

obliging

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magnanimous

.....

intercede

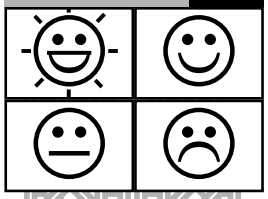
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So he asked them, *"Tell me, which of the two is dearer to you ? Your children and women or your property?"* They replied with one voice, *"We treasure nothing more than our children and women."*

The Prophet [s] who had always been very considerate to his foster mother until the day of her death now declared that his allotment of the spoils and that of his tribe, *Banuu Haashim*, would be returned to *Hawaazin*. As regards the rest already distributed amongst the *Muslim*s, the holy prophet *Muhammad* [s] suggested to them a way to retrieve their captured kinsmen. *"Tomorrow morning when I have concluded the congregational Salaah, stand up amongst the Muslims and say, 'We have asked the Prophet to intercede for us with the Muslims and the Muslims to intercede with the Prophet, that our children and women be returned to us'."* They did as the Prophet [s] recommended. The holy Prophet *Muhammad* [s] then announced to all the *Muslim*s that he would return whatever was apportioned to him and *Banuu Haashim*. *"To others I make a recommendation for you,"* he said. Without hesitation the *Muhaajiruun* (Emigrants) and *Ansaar* (Helpers) declared *"Whatever share has been apportioned to us is passed on to the Prophet to return to their owners."*

The Prophet [s] then asked the *Hawaazin* about their leader, *Maalik ibn 'Awf,* who had fled to *Thaqiif* and asked them to deliver the message to him that if he came to the Prophet [s], his wealth and children would be returned. The Holy Prophet *Muhammad* [s] then set out to *Makkah* to perform the lesser pilgrimage (*'Umrah*). Thereafter he

Comments T



returned to *Madiinah*, the illuminated city. As regards the city of *Taa'if*, its people eventually sent a delegation to *Madiinah* to sue for peace with the Prophet [s]. They requested the Prophet [s] not to destroy their chief deity, the idol *al-Laat*, for three years, but the Prophet [s] refused. He dispatched *Abuu Sufyaan* [r] and *Mughiirah ibn Sh'ubah ath-Thaqafii*, a prominent *Muslim* from *Taa'if*, to destroy *al-Laat*. No sooner was the idol destroyed but the people of *Taa'if* embraced *Islaam* en-masse and the Prophet's [s] blessed prayer was fulfilled. More information will be provided in the next section about this event.

C T

Vocabulary

illuminated

.....

delegation

.....

sue

.....

dispatch

.....

en-masse

.....

C ACTIVITIES

Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 1

1) When victorious, Muslims are called to emulate the Prophet [s] by saving the lives and the honour of their enemies in spite of all their persecution and injury.

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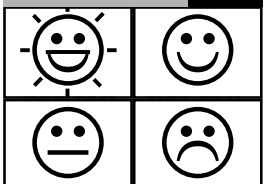
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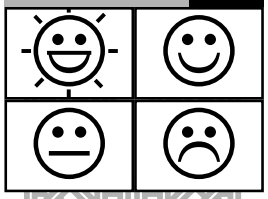
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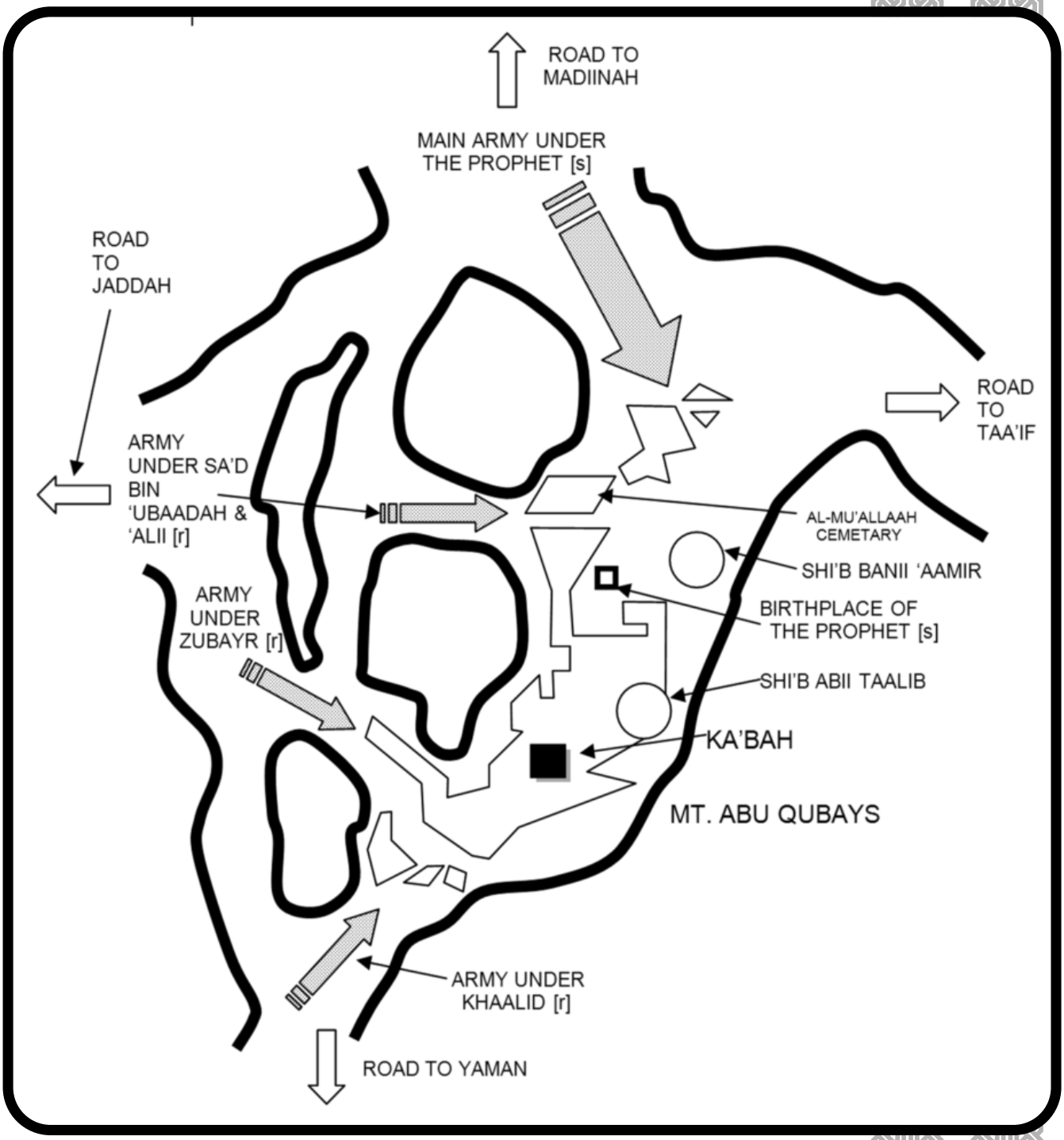


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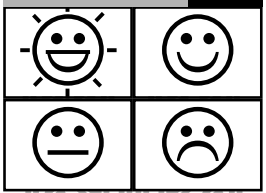
C

Study the map of the Conquest of *Makkah*. Then research the battle strategy of the Prophet [s] and the precedent He [s] set for the conquest of cities.



Now compare the Prophetic [s] precedent to the conduct of other conquerors like Julius Caesar, the Crusader conquest of Jerusalem, the Allied armies conquest of Nazi German cities or any other personality or event in history. Submit a 5 page essay on your findings

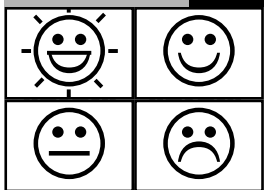
Comments **T**



Read the quotations in column A, then identify the person who said it and write his name in column B. **C**

COLUMN A	COLUMN B
"*Abuu Sufyaan is a man who likes privilege. Give him something to distinguish himself.*"	**Eg.** *Al-'Abbaas* [r] the Prophet's [s] uncle
"*Today is the day of vengeful slaughter, when the inviolate is no longer inviolate, when you cannot seek sanctuary at the Ka'bah.*"	
"No, rather today is the day of mercy and forgiveness, today the Ka'bah will be sanctified and Quraysh honoured."	
"O Mankind, We have ... made you into nations and tribes that you may know each other. Indeed, the most noble of you ... is the one who is most righteous."	
"We hope for the best. You are a gracious brother and an honourable kinsman."	

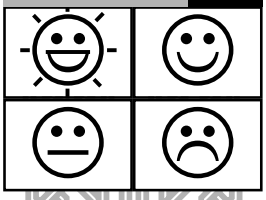
Comments **T**



COLUMN A	COLUMN B
"*O Ansaar, would you not prefer to let them have goats and camels, while you return with the Messenger of Allaah?*"	
"*O Ansaar, did I not find you astray and Allaah guided you to the right path?... Were you not enemies and Allaah brought harmony between you?*""	
"Allaah has given you victory on many occasions, but on the day of Hunayn, when you were pleased with your numbers, they were of no use to you."	
"*Why do you return the keys to me while you now wield full power and the city is completely under your authority?*"	
"*Allaah has abolished the arrogance of paganism and the pride of lineage. All human beings spring from Aadam and Aadam was created from dust.*"	



Comments



What happened next?
Complete the paragraphs below. **C**

1) The Muslim army marched quickly forwards towards Makkah, larger than the Arabs had ever seen before. On its march .....
.....
.....

2) As the *Muslim* army approached *Makkah*, the holy Prophet *Muhammad* [s] noticed that there were no preparations for resistance so .....
.....
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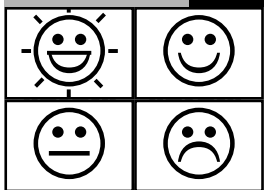
3) The Prophet [s] was displeased with *Sa'd*'s bragging and threats of violence and immediately
.....
.....

5) The *Ka'bah* had at that time three hundred and sixty idols all around it. The holy Prophet [s]
.....
.....

6) He [s] looked at them with a merciful smile and said, *"People of Quraysh, what do you think I shall do to you?"* .....
.....
.....
.....

7) After the *Ka'bah* was purified the holy

Comments **T**



Prophet [s] then ordered *Bilaal* [r] to .....
.....

8) After completing the rites of visiting the *Ka'bah*, the Prophet *Muhammad* [s] returned the keys .....
.....

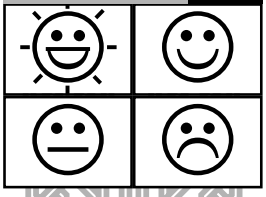
9) When the *Ansaar* (Helpers) saw the majestic and awe-inspiring *Ka'bah* and the distinguished position of *Makkah* and how well this suited the holy Prophet *Muhammad* [s], they said to each other, ...
.....
.....
.....

10) There were those who had tortured and killed *Muslim*s, but the holy Prophet *Muhammad* [s] ....
.....
.....
.....

11) In the midst of peace and rejoicing after the conquest of *Makkah*, news came that .....
.....
.....

12) Then the wondrous happened. Picking up a handful of sand .....
.....
.....
.....
.....

Comments T



Complete the crossword puzzle. C

ACROSS

2) In order to make them surrender without needless bloodshed He [s] instructed that the ..... and ..... of *Taa'if* be burnt.

5) *"O Ansaar, would you not prefer to let them have goats and camels, while you return with the ..... of Allaah?"*

6) The holy Prophet *Muhammad* [s] always tried to console and reconcile his defeated ..... .

8) *Taa'if* begged him [s] in the name of ..... to spare their cultivations and so He [s] lifted the seige.

9) They requested the Prophet [s] not to destroy their chief idol, al- ..... , but the Prophet [s] refused.

11) After defeating the tribe of ..... a group of them took refuge in *Taa'if* with the tribe of ..... .

13) The Prophet [s] gave the ..... more than he had given the ..... and ..... to facilitate their entrance into *Islaam* willingly.

14) The Prophet [s] decided to beseige the city of ..... .

15) The Prophet [s] prayed, *"O Allaah, guide ..... and bring them to us as Muslims."*

DOWN

1) In order to make them surrender without needless bloodshed He [s] instructed that the ..... and ..... of *Taa'if* be burnt.

3) The Prophet [s] gave the ..... more than he had given the ..... and ..... to facilitate their entrance into *Islaam* willingly.

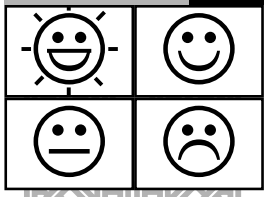
4) Soon after the seige of *Taa'if*, the chiefs of *Thaqiif* sent a delegation to *Madiinah* to sue for ..... with the Prophet [s].

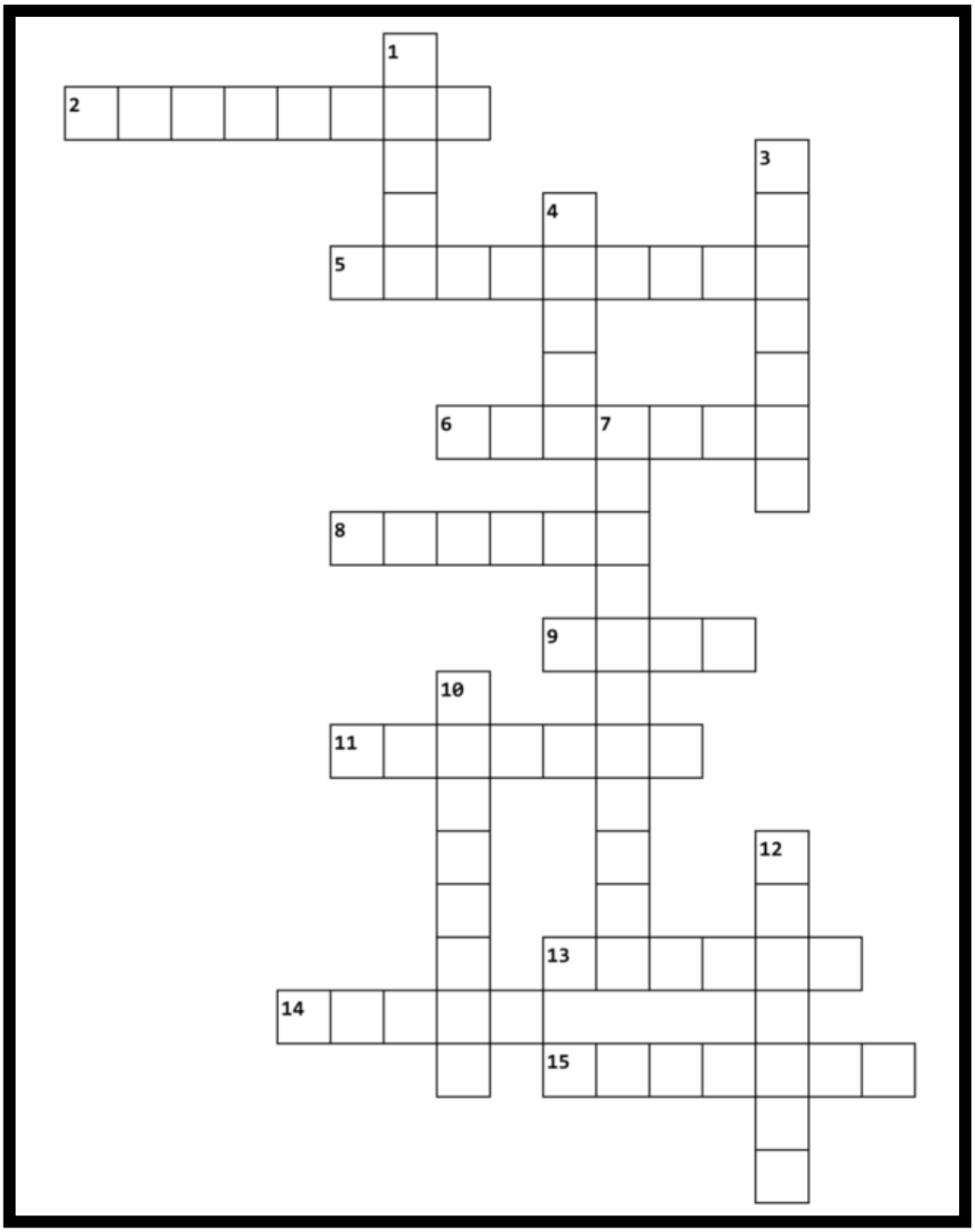
7) The Prophet [s] gave the ..... more than he had given the ..... and ..... to facilitate their entrance into *Islaam* willingly.

10 After defeating the tribe of ..... a group of them took refuge in *Taa'if* with the tribe of ..... .

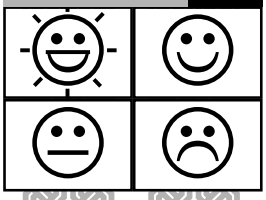
12) The Prophet [s] declared that his allotment of the spoils and that of his tribe, Banuu ..... , would be returned to *Hawaazin*.

Comments T





Comments **T**

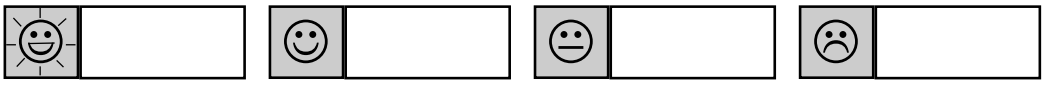


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :

- identified specific teachings ☐
- studied strategy and compared it ☐
- identified and matched quotations ☐
- completed key sentences related to the story ☐
- completed a crossword puzzle ☐

Rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn that the Arabs who had been disunited warring tribes began to be, for the first time, one united nation with a central authority in *Madiinah* and one religion whose sanctuary was in *Makkah*
- appreciate that those of true *iimaan* always willingly volunteered their all in the cause of *Islaam* even if it meant that they would die of heat or thirst
- understand that the Romans were tyrannical religious zealots who even persecuted fellow Christians who differed from them in religious matters
- discern that their are hypocrites amongst *Muslims* who intended to sow discord amongst them and pervert the words of the *Qur'aan* in order to shake people's faith
- ascertain that kuffaar are not permitted to reside in Arabia because *Allaah* decreed that Arabia be the heartland of *Islaam*, and that He alone be worshipped on that sacred land
- appreciate that *Islaam* is to be made easy and not complicated and that Muslims should give glad tidings to all and do not make people averse to *Islaam*
- learn about the inspiring life giving message of the Prophet's [s] farewell sermon

LESSON OVERVIEW (Chapter 12-16) T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 12-16 on the life of the Prophet *Muhammad* [s]
- identify the specific teachings being conveyed
- complete sentences related to the story
- answered questions on the topic
- analyse the Prophet's [s] farewell sermon
- translate a verse from the Holy *Qur'aan*

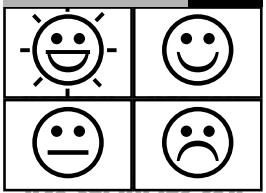
Read the following chapters. T

CHAPTER 12

Islaam spread from *Madiinah* in all directions, to the north, to the south and towards the east. Most of the tribes began to embrace the religion of truth that was far superior to anything they had known before. It spread until it reached the borders of the Roman and the Persian Empires, thus covering the whole peninsula. The Arabs who had been disunited warring tribes began to be, for the first time, one united nation with a central authority in *Madiinah* and one religion whose sanctuary was in *Makkah*.

The tribes who had entered into *Islaam* now willingly paid the charitable tax (*zakaat*) that was an obligation on the believers. Those who had not entered into *Islaam* paid a defence tax (*jizyah*) in exchange for security of person and property. Under the merciful rule of *Islaam*, the peninsula attained a just peace and unified stability. It was not, however, in the interest of the Romans to have a strong and unified power on their borders. They had previously been inciting the northern tribes against the *Muslim*s and giving them money and material support, but that year in the late summer, news came that the Romans were preparing a great army to fight the *Muslim*s. This army was to cross the borders into Arab lands and make all its people, both vassals and those who were not yet subject to Rome, feel the true strength of Roman military might.

Comments T



C T

Vocabulary

tyrannical

notoriously

zealot

formidable

adversary

expedition

daunting

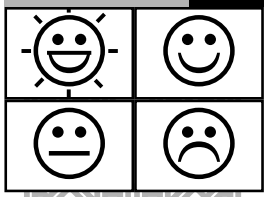
prospect

Once again the holy Prophet *Muhammad* [s] had to unsheathe his sword to confront another tyrannical power who was notoriously oppressive. The Romans were also religious zealots who executed anyone amongst their own who embraced *Islaam* and even persecuted fellow Christians who differed from them in religious matters. It was also well known that the Roman legions were the largest and most powerful of their time and so the Prophet *Muhammad* [s] had to amass a substantial army that could stand against this formidable adversary.

He summoned the tribes and explained the urgency of the situation to them. The rich were called to spend of their wealth for *Allaah*'s sake. All those who could provide their own equipment for the expedition were recruited to fight. To confront the famous Roman legions was a daunting prospect at a time when the Roman Empire was the dominant power in the region. Moreover it was late summer in Arabia, amid burning rocks and waterless deserts, where the climate could kill before even confronting any Romans. So the Prophet *Muhammad* [s] decided to lead this expedition himself and take every precaution.

Those of true faith willingly volunteered even if it meant that they would die of heat or thirst. They had pledged to endure anything in the path of *Allaah*. The hypocrites on the other hand, those whose hearts faith had not touched in the least but who had only entered into *Islaam* for material gain, began to whisper to each other, *"Do not go out to war in this heat,"* whereupon

Comments T



the following verses were revealed , *"Those who stayed behind leaving the Messenger of Allaah, rejoiced in it, and hated to strive with their wealth and lives for Allaah's sake. They said, 'Do not go out to war in this heat.' Say to them, 'the heat of the fire of Hell is more intense', if they could only understand."*

Some of them did not only stay behind, but were active in persuading others to stay behind. They used to have meetings in the house of a Jew called *Suwaylim*. Not to answer the call of duty was bad enough, but to try to corrupt others was unforgivable. The Prophet [s] sent *Talhah ibn 'Ubayd-il-laah* [r] to burn down the house where they met and put an end to these seditious gatherings.

Many of the wealthy *Muslim*s, like *'Uthmaan ibn 'Affaan* [r], offered generous contributions towards the war preparations while many of the poor went to the Prophet [s] to beg for equipment to fight for *Allaah*'s sake. The Prophet [s] had to apologise to some of them, saying he had no means for them- for even transport at the very least, and so many returned with tears in their eyes because they were unable to sacrifice their all for their Creator.

A mighty army was finally gathered, thirty thousand men strong. The cavalry were ten thousand and went in front, while the rest followed on camel back. The Prophet *Muhammad* [s] marched out at the head of the army. Those who were ready to meet the worst for their faith marched forward with him while those who preferred a life of ease, cool

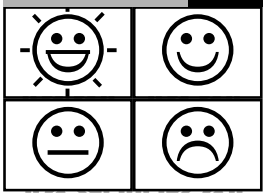
C T

Vocabulary

seditious

.....

Comments T



shade and safety remained in *Madiinah*.

The sight of this army going out in manly courage to cross hundreds of miles of treacherous terrain in deadly weather to meet an enemy many times their number, not knowing whether they would ever return to their homes again, moved many of those who had decided to stay behind. One of them, *Abuu Khaythamah* [r], returned after watching the army leave the city to find that each of his wives had prepared food, water and cool shade for him. He looked at them appalled and said, *"The Messenger of Allaah is in the blistering heat and Abuu Khaythamah in cool shade with food, drink and beautiful women. Never! Prepare provisions for me, so that I can catch up with the Messenger of Allaah."* With that he mounted his horse and rode out to join the departing *Muslim* army



CHAPTER 13

The army marched until they reached *Al-Hijr* where they passed by the ruins of *Thamuud*, an ancient people who had been destroyed because they persisted in their idolatry and transgressions, ignoring the prophets who came to them. The holy Prophet *Muhammad* [s] warned his men not to drink from the wells of *Thamuud*, nor to wash themselves for prayers with it, and if they had baked any bread with the water, to give it to the camels. As an alternative He [s] told them to take water from the well which Prophet *Saalih*'s [a] she-camel used to drink from. He [s] also instruct-

CT

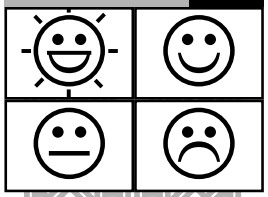
Vocabulary

treacherous

terrain

compelled

Comments **T**



ed them not to go out alone at night, but rather in twos and threes because of the wretchedness of that land. Only two men disobeyed the Prophet's [s] command and went out alone. One of them was carried away by the winds and the other was buried in the sands. The next day the *Muslim*s found the wells of *Thamuud* covered by a sand-storm during the night.

The *Muslim* army marched onward through the desert. The route was long and hot and their water supply was nearly exhausted. They still had a long way before them and did not know what to do, when suddenly, with the Prophet's [s] blessed prayer, a rain laden cloud came drifting towards them showering them with abundant water until every man had quenched his thirst and stored enough water to meet his needs.

Eventually they reached *Tabuuk*. On arrival there, the holy Prophet *Muhammad* [s] learnt that the Romans, hearing of his approach, had retreated into their own territory. The Prophet [s], who had never fought for the sake of merely vanquishing an adversary, saw no reason why he should follow them and thought this to be a good opportunity to come to an understanding with the border tribes. He summoned the Arab princes who's lands formed buffer states between him and the Roman empire and invited them to *Islaam*. The holy Prophet *Muhammad* [s] also undertook to give them protection and free passage on land and sea in exchange for pledging loyalty to him and paying the *Jizyah* (protection tax) that non-*Muslim*s paid as an alternative to the *Zakaah*

C T

Vocabulary

vanquish

.....

adversary

.....

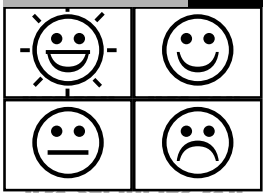
pledge

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summon

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Comments T



C T

Vocabulary

levied

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treaties

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allegiance

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which was levied on *Muslim*s.

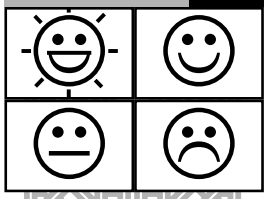
After confirming these treaties to secure the borders of Arabia, there was no need to fight anymore. One Arab prince though, the prince of *Duumat-ul-Jandal*, was still allied with the Romans , so the Holy Prophet *Muhammad* [s] sent *Khaalid ibn al-Waliid* [r] at the head of five hundred horsemen to capture him. *Khaalid* [r] and his men found the prince out hunting and took him captive, forcing the city to open its gates to them as ransom for its prince. They seized much spoils and cattle and returned to *Madiinah* with the prince. The Holy Prophet *Muhammad* [s] explained the teachings of *Islaam* to him and soon he too embraced *Islaam* and beacme a staunch ally of the Prophet [s].

The Arab Christian tribes in northern Arabia, which were previously allied to Rome, were so impressed by the daring challenge of the *Muslim*s that they began to shift their allegiance from the Roman empire to the Holy Prophet *Muhammad* [s]. It would be only a short time after that most of them would eventually embrace *Islaam*.



CHAPTER 14

Comments T



Some of the hypocrites had built a *masjid* for a dark purpose of their own. They intended to sow discord within the *Muslim* community and pervert the words of the *Qur'aan* in order to shake people's faith. To hide their evil design, they asked the

Prophet *Muhammad* [s] to pray with them in their *masjid* after he had returned from *Tabuuk*, thus hoping to give credence to their group in the eyes of the *Muslim*s. *Allaah* revealed the following verses of the Holy *Qur'aan* on this occasion, *"And those who built a masjid for mischief, denial and to sow division amongst the believers… they swear, 'We sought only good,' but Allaah bears witnesses that they are liars. (O Prophet) Do not ever pray in it. A masjid (ie. masjid an-Nabawii) founded on piety from the first day is more worthy of your prayers in it. There are men in it who love to purify themselves, and Allaah loves those who keep themselves pure."*

The *masjid* of the hypocrites, called *Masjid-ud-Diraar* (the mosque of wickedness) was burnt down on the instructions of the Prophet [s] and the hypocrites were scattered. Their chief, *'Abdullaah ibn Ubayy ibn Saluul,* died a short while after this event leaving them inconsequential.

Nobody lagged behind from the expedition of *Tabuuk* except those who were either hindered by a serious excuse and lack of resources or the hypocrites (*munaafiquun*) who lied about their circumstances. But there were three true believers who unjustifiably lingered. They had been held back on this occasion partly on account of indolence and indecision and partly because of their placing reliance on wordly means and concern for their material wellbeing, a common human failing which has often let down the best of believers.

As soon as the holy Prophet *Muhammad* [s]

C T

Vocabulary

discord

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credence

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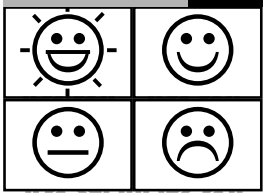
inconsequential

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indolence

.....

Comments T



C T

Vocabulary

boycott

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facilitate

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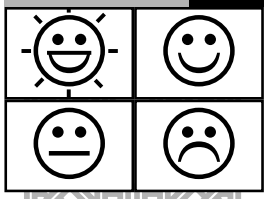
compelled

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returned to *Madiinah* from *Tabuuk*, the hypocrites, who were over eighty men in total, came and offered various false excuses under oath. The Prophet [s] acknowledged their excuses and invoked *Allaah*'s forgiveness for them, but he entrusted their inner motives and sincerity of faith to *Allaah*.

As for the three faithful *Muslim*s, namely *Ka'b ibn Maalik* [r], *Muraarah ibn Ar-Rabii'* [r] and *Hilaal ibn Umayyah* [r], who favoured telling the truth, the Prophet [s] of *Allaah* instructed his *Sahaabah* not to associate with them at all. Consequently the three were subjected to a severe boycott and were totally excluded from the life of the *Muslim* community. The anguish they lived through, which lasted for over forty days, was indescribable, until *Allaah*, having tested the strength of their faith and having set a stern example for the benefit of future *Muslim* generations, turned to them in forgiveness. The *Qur'aan* declared, *"And to the three who lagged behind (did Allaah turn in mercy), when the earth, vast as it is, was restricted for them, and their own souls were so constricted till they understood clearly that there is no fleeing from Allaah except toward Him. Then Allaah turned to them in mercy, that they too might turn (repentant to Him). Indeed, Allaah is the One who repeatedly accepts repentance, Most Merciful."*

Comments **T**



Allaah's turning to them in forgiveness was a great joy for both the *Muslim*s and the three *Sahaabah* concerned. It was the happiest day in their lives and these verses filled their hearts with delight.

CHAPTER 14

C T

Vocabulary

forsake

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delegation

.....

recalcitrance

.....

intermediary

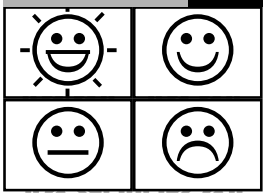
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After the march to *Tabuuk* and the retreat of the Romans, the Arabs who had not yet entered into *Islaam* began to reconsider the matter of *Islaam*. Here was an Arab like them, *Muhammad* [s] of noble birth and character, who called to a religion more sound and true than anything they had known. So why not forsake the stone and wooden idols and march under the banner of *Allaah*, the True, the One, the Invincible? Many tribes now hastened to the holy Prophet *Muhammad* [s], but a few still clung to their tribal idols and ethnic isolation. Inspite of the few exceptions, delegation after delegation came to the Prophet [s] to profess *Islaam*. Historians refer to it as the Year of Delegations. This was the tenth year after the *Hijrah*.

As mentioned in the previous lesson, the city of *Taa'if*, with its strong forts and rich lands, still held out against *Islaam*. The *Thaqiif*, the tribesmen of *Taa'if*, considered themselves guardians of Arab paganism because their city played host to a celebrated idol, *Al-Laat*, which was revered by all pagan Arabs. The Prophet [s] had besieged *Taa'if* after the Battle of *Hunayn* in which the *Thaqiif* had participated, thereafter lifting the siege to give them time to reconsider their recalcitrance.

One of their great men, *'Urwah ibn Mas'uud*, who had acted as an intermediary years before between the Prophet *Muhammad* [s] and *Quraysh*

Comments T



C T

Vocabulary

sagacity

integrity

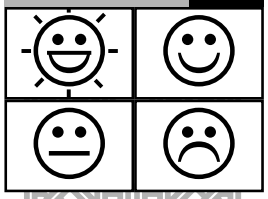
compelled

at *Hudaybiyah*, had been in Yemen when the Prophet [s] had besieged *Taa'if*. He was a man of sagacity and integrity and soon after his return, he went to the Prophet *Muhammad* [s] and pledged allegiance to him. *'Urwah* [r] requested the Prophet [s] to allow to speak to *Thaaqif* and invite them to the religion of truth, but the Prophet [s] feared the worst from them. *"They will certainly kill you,"* he warned. But *'Urwah* [r] insisted, saying, *"I am dearer to them than the apple of their eye."* He persisted with his request until the Prophet *Muhammad* [s] gave him permission.

'Urwah [r] returned to his people and explained to them the virtues of *Islaam*. They listened and then asked him to give them time to consider the matter. The next day *'Urwah* [r] woke up at dawn and chanted the call to prayer (*adhaan*). Fanaticism for their idol, *Al-Laat*, drove them to mercilessly attack *'Urwah* [r], firing arrows at him from every direction. *'Urwah* [r] was mortally wounded and in his dying breaths he said the following to his family who had gathered around him, *"This is a majestic thing which Allaah has destine for me - it is martyrdom. Now I shall die like the martyrs who fought beside the Prophet at Badr."* He then requested them to bury him with the noble martyrs of *Badr*, and his request was duly fulfilled.

After the people of *Taa'if* killed one of their own nobles because of simply proclaiming his own beliefs, the tribes around them, who had by now entered into *Islaam,* would have nothing to do with them. The situation deteriorated to the point that if one of the men of *Taa'if* went out alone he would

Comments **T**



not return, and even in a group they were not safe. Soon they realised that they were in a hopeless position and would have to reform and reconcile with the neighbouring *Muslim* tribes. So the *Thaqiif* chose an emissary to go to the holy Prophet *Muhammad* [s] for redress as the whole Arabian peninsula was now effectively under his authority.

In their negotiations with the Prophet [s] they peculiarly professed their willingness to enter into *Islaam* provided that their chief idol, *Al-Laat*, was left to them and also that they would not have to pray five times a day. The holy Prophet *Muhammad* [s] refused this perverse request saying, *"There is no good in religion when there is no Salaah in it."* In this context, he [s] used to instruct his *Sahaabah*, *"He who wishes to speak to his Lord, let him perform Salaah, and he who wants his Lord to speak to him, let him read the Qur'aan."*

Finally the *Thaqiif* agreed to pray five times a day and to destroy their cherished idol, but requested that they should be spared doing it themselves. To this the Prophet [s] acquiesced. He dispatched *Abuu Sufyaan* [r] and *Al-Mughiirah ibn Shu'bah* [r], who were both well liked and respected by the people of *Taa'if*, to do away with the idol. They smashed it to pieces while the women of *Taa'if*, still languishing in paganism, wailed and beat their faces all around them. Then *Mughiirah* [r] and *Abuu Sufyaan* [r], with the prior permission of the Prophet [s], confiscated the treasures in the temple of *al-Laat* and paid debts with it including that

C T

Vocabulary

reconcile

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emissary

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redress

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perverse

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acquiesce

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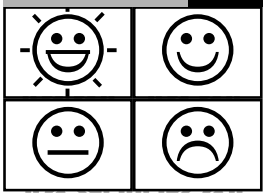
languish

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console

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Comments **T**



C T

Vocabulary

respite

.....

amicable

.....

which *'Urwah ibn Mas'uud* [r], the fallen martyr, had left behind. With this final act, all of the *Hijaaz* became *Muslim*.

The delegation of Al-*Taa'if* still remained with the holy Prophet *Muhammad* [s] for the whole month of *Ramadaan* and fasted with him and the *Muslim*s. The Prophet [s] personally instructed one them in *Islaam* so that he could teach his people when he returned home. He [s] charged him to be brief in prayer (*Salaah*), to be considerate of the old and the children praying behind him and to make the practice of *Islaam* easy and not difficult for the people of *Taa'if*.

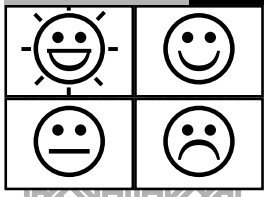


CHAPTER 15

The year went by and it was now time for the pilgrimage to *Makkah*. Delegation after delegation continued to come to *Madiinah* to pledge their allegiance leaving the holy Prophet *Muhammad* [s] no respite, so he instructed *Abuu Bakr* [r] to lead the pilgrims to *Makkah* instead of himself.

After *Abuu Bakr* [r] had departed with the *Hujjaaj* (pilgrims), the verses of the *Qur'aan* were revealed declaring that no idol worshipper would be permitted to visit the *Ka'bah* after that year. The *Mushrikiin* (polytheists) were given four months to return to their lands in peace after which they were never to return to the *Haram* (Sacred Precincts) of *Makkah*. Should the Arabs of the Arabian peninsula wish to establish amica-

Comments **T**



ble relations with the *Muslim*s, they were to forsake their idols and enter into *Islaam* wholeheartedly, otherwise they should expect war from *Allaah* and His Prophet [s]. This because *Allaah* decreed that Arabia be the heartland of *Islaam* to the exclusion of all other religions, and that He alone be worshipped on that sacred land. However, those non-*Muslim*s with whom the *Muslim*s had treaties were to be dealt with according to the terms of the treaties until their dates of expiry.

The Prophet [s] dispatched *'Alii* [r] after *Abuu Bakr* [r] had departed with the newly revealed decrees. *'Alii* [r] announced the newly-revealed verses of *Suurah At-Tawbah* to the pilgrims gathered in *Makkah*, *Muslim*s and idol-worshippers alike, *"No disbeliever will ever enter paradise. No polytheist will make the pilgrimage to the Ka'bah after this day. No naked person shall circumambulate the Ka'bah. Those who have covenants with the Messenger [s] of Allaah, their covenants shall be honoured until their time of expiry."*

Thus after twenty-three years of relentless struggle and self-sacrifice, and after many long and dark centuries of idolatry, the first house built for the worship of One *Allaah*, once more became exclusively dedicated to His worship alone.

The Prophet [s] also dispatched his *Sahaabah* to Yemen to tutor its newly converted people in *Islaam*, saying *"Make religion easy and do not complicate it. Give glad tidings and do not make people averse to Islaam. You will encounter the*

C T

Vocabulary

forsake

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circumambulate

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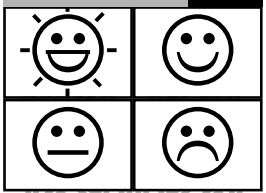
covenant

.....

averse

.....

Comments **T**



C T

Vocabulary

rite

.....

precinct

.....

unison

.....

People of the Book (Jews and Christians) under your authority who will ask you what the key to paradise is. Say to them, 'It is the testimony that Allaah is One, and that He has absolutely no partner whatsoever'." Islaam had now spread through-out the peninsula, north and south, east and west, and *Allaah*'s promise of victory had come to pass.

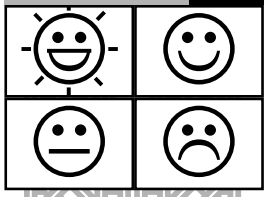


CHAPTER 16

Yet another year passed and it was once again time for the *Hajj*. The holy Prophet *Muhammad* [s] decided to perform the pilgrimage that year and teach the *Muslim*s its rites through personal example. No sooner did the news spread but thousands upon thousands began to flock towards *Madiinah* from all over the Arabian peninsula. All came to worship in humility and brotherhood behind the leader they loved and trusted.

That year, contrary to all his preceding travels, the Prophet [s] requested all his wives to accompany him to ensure that they all fulfilled the obligatory pilgrimage to *Makkah* - a duty that every *Muslim* owes his Lord at least once in a lifetime. The Prophet *Muhammad* [s] seemed to know that this would be the only time they would be able to perform the pilgrimage with him.

Comments T



The *Hajj* caravan departed *Madiinah* and when the pilgrims reached *Dhu-l-Hulayfah*, they began to purify themselves in preparation for entry into the *Haram* (Sacred Precincts). Then marching in

unison towards *Makkah* they began to call out, *"Labbayk, Allaahumma labbayk - I come in answer to You, my Lord, I come in answer to You. You have no partner, my Lord, I come in answer to You alone."* These words chanted by a hundred thousand pilgrims echoed through the valleys and mountains of Arabia until they reached *Makkah*.

As the *Muslim*s passed by each village and oasis they stopped to pray. The Prophet [s] recited the verses of pilgrimage to them, instructing, *"The pilgrimage is in certain appointed months. For he who undertakes to make the pilgrimage there shall be no intimacy (with spouses), no transgression and no argumentation during the pilgrimage. The good you do is certainly known to Allaah. And take adequate provisions with you, but the best of all provisions is piety and good conduct. So fear Me, O you of understanding."*

The *Muslim*s devoted themselves completely to their Lord during the *Hajj*, fulfilling its every rite. On the day of gathering on the plains of *Arafaat*, the culmination of the *Hajj* rites, the Prophet *Muhammad* [s] spoke to the assembled mass of believers thus,

> *" All praise is due to Allaah. We praise Him alone, and seek His help alone, and beseech His forgiveness alone, and repent unto Him alone. We seek refuge in Allaah from the sinfulness of our own egos and the wickedness of our actions. Whomsoever Allaah guides, none can lead astray, and whomsoever He leads astray, none can guide.*

C T

Vocabulary

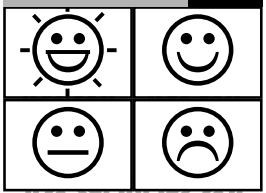
intimacy

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culmination

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Comments **T**



C T

Vocabulary

cognizant
.....
inviolable
.....
reckon
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usury
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capital
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inequity
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waived
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I enjoin you, O servants of Allaah, to be ever cognizant of Allaah. And I urge you to obey Him.

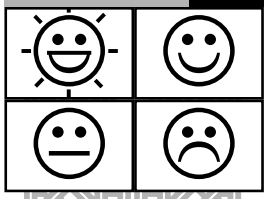
O People, lend me an attentive ear that I may explain, for I know not whether after this year, I shall ever be amongst you again, as I stand here now. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today. O People, indeed the blood, wealth and dignity of every person is inviolable and sacred, and will be forever be so until you meet your Lord, just as this day of yours is sacred, during this sacred month, in this sacred city.

Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Therefore return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you.

Allaah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allaah has judged that there shall be no interest, and that all the interest due to my very own uncle, Al-Abbas ibn Abd-il-Muttalib shall henceforth be waived...

And truly the blood-vengeance of the Era of Ignorance has been laid aside forever...

Comments T



O people, Indeed shaytaan (the Devil) has despaired of ever being worshipped in this your land, though he is content to be obeyed in your other works that you deem to be of little importance. So beware of him, for the safety of your religion.

O People, it is true that your wives have rights over you, just as you have rights with regard to them. It is your right that they should never lie with any other in your bed, and that they not even allow into your home anyone whom you disapprove of. And let wives never even approach indecency, for if they do then Allaah has permitted you to expel them from your beds, or [finally] strike them in a way that does no physical harm. But if they desist, and abide by your right, then to them belongs the right to be fed and clothed in kindness.

So I beseech you to treat your women well and be kind to them, for they are your partners and committed helpers, like captives in your care, subordinate and restricted in wedlock. And you have taken them as a trust from Allaah, and enjoyed their intimate companionship as lawful through a word from Allaah... So fear Allaah in respect to women, and concern yourselves with their wellbeing.

O people, the believers constitute one brotherhood. Nothing shall be legitimate to another person which belongs to his brother unless it was given freely and willingly. After me, never go back to being unbelievers, smiting each

C T

Vocabulary

desist

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abide

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subordinate

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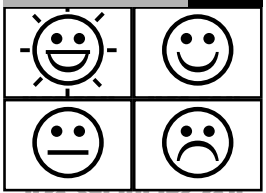
wedlock

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smiting

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Comments **T**



other's necks... Do not, therefore, do injustice to yourselves.

Indeed, I leave behind me two things, which if you follow you will never go astray - the Book of Allaah and the Sunnah of his Prophet.

O people, indeed your Lord is One, and your father was One (Aadam), All mankind is descended from Aadam, and Aadam was created from dust. Indeed the most noble of you in the sight of Allaah is he who is most righteous. An Arab has no superiority over a non-Arab, (nor does a non-Arab have any superiority over an Arab. A white man has no superiority over a black man, nor does a black man have any superiority over a white man) except by piety and good action.

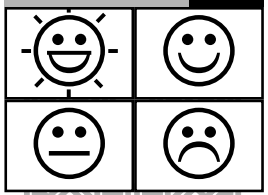
Remember, one day you will appear before Allaah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet nor apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand these words which I convey.

So have I conveyed the message of truth to you."

The throngs of pilgrims then replied in unison, *"Yes Indeed!'*

Comments T



Then the Prophet *Muhammad* [s] turned to the heavens and said, *"Be my witness, O Allaah, that I have conveyed your message to your people."* Then he [s] said, *"All those who hear to me shall pass on my words to others, and those to others again, and it may be that the last ones understand my words better than those who listen to me directly."*

The Prophet [s] then prayed the noon and afternoon prayers and rode his camel up to the rocks. There he read these newly-revealed verses to the people present, *"Today I have completed your religion for you, completed My blessing upon you, and approved Islaam as a religion for you."*

On hearing these words *Abuu Bakr* [r] burst into tears. This was an unmistakable indication to him of the Prophet's [s] term of life ending. The Prophet [s] was repeating to them the basic precepts of *Islaam*, precepts he [s] had taught them twenty-three years earlier. But these verses of the *Qur'aan* made his fears turn into an awful certainty. If religion was complete, if the message had been delivered, what need had the Prophet [s] to remain in the land of his sojourn? He realised that the Prophet [s] would soon be taken from them. He was dearer than life itself was to *Abuu Bakr* [r], but the will of *Allaah* is always fulfilled.

The Prophet's [s] words were paving the way for those who would come after him and securing the gains *Islaam* had given his *Sahaabah*. *Abuu Bakr* [r] noted all this and followed the Prophet [s] with an anxious eye and mournful heart. A few months

C T

Vocabulary

sojourn

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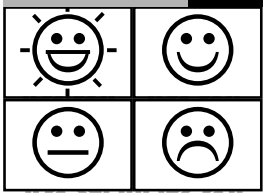
anxious

.....

mournful

.....

Comments T



later, when the Prophet *Muhammad* [s] would pass away and the whole *Ummah* convulsed, it would be *Abuu Bakr* [r] alone who, with a hand of steel, would steady the faltering, rectify the erring and carry the banner of *Islaam* entrusted to him high over distant lands and foreign climes.

Continuing the rites of pilgrimage, the Prophet [s] spent the night at *Muzdalifah*, then in the morning returned to *Minaa* where he threw the symbolic stones at the *Jamaraat* (stone pillars) representing the devil. When he returned to his tent, he sacrificed sixty-three offerings, one for each year of his life. Then he shaved his head and ended the rites of pilgrimage.

This was the last time he [s] visited the *Ka'bah*. After twenty-three years of constant struggle, of patience and indomitable courage, he [s] was soon to attain rest and peace and the true promise that he cherished - the companionship of

C T

Vocabulary

convulsed

.....

indomitable

.....

ACTIVITIES

C

Form groups of three students & identify at least four lessons you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 1

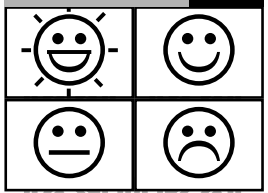
1) The Kaafir powers will never tolerate a unified and peaceful Islaamic homeland and, like the Romans, will always aggressively attack Muslim lands.

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Comments **T**



Qur'aan

Allaah ﷻ has declared:

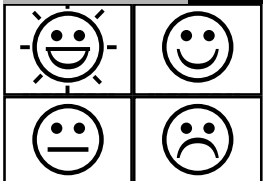
"Those who stayed behind leaving the Messenger of Allaah, rejoiced in it, and hated to strive with their wealth and lives for Allaah's sake. They said, 'Do not go out to war in this heat.' Say to them, 'the heat of the fire of Hell is more intense', if they could only understand."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"Make religion easy and do not complicate it. Give glad tidings and do not make people averse to Islaam. You will encounter the People of the Book (Jews and Christians) under your authority who will ask you what the key to paradise is. Say to them, 'It is the testimony that Allaah is One, and that He has absolutely no partner whatsoever'."

Comments



Complete the following sentences. C

For the first time in their history the Arabs were united by ..... with a central authority in ..... under one religion whose sanctuary was in ..... .

The Prophet [s] had to unsheathe his sword to confront another ..... power who was notoriously ..... - the Romans - who were also ..... zealots.

Those of true ..... willingly volunteered to fight even if it meant that they would ..... of heat or thirst.

The Romans, hearing of his [s] approach, ... into their own territory.

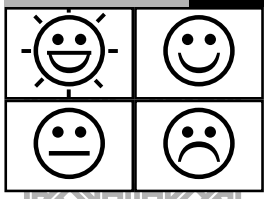
The Arab ..... tribes in northern Arabia were so impressed by the daring challenge of the ..... that they began to shift their allegiance from the Roman empire to ..... .

Some of the ..... had built a *masjid* intending to sow discord within the ..... community and pervert the words of the ..... in order to shake people's faith.

The city of ..... , with its strong forts and rich lands, still held out against *Islaam*.

The ..... , the tribesmen of *Taa'if*, considered themselves guardians of Arab ..... because their city played host to a celebrated idol, ...

Comments T



The Prophet [s] dispatched ..... [r] and ..... [r], who were both well liked and respected by the people of *Taa'if*, to do away with the ..... .

Answer the following questions. C

1) Why were the verses of the *Qur'aan* revealed declaring that no idol worshipper would be permitted to visit the *Ka'bah* again? State at least four reasons.

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2) What instructions did the Prophet [s] give the *Sahaabah* he dispatched to the new converts of Yemen.

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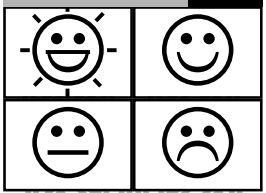
3) What instructions did the *Qur'aan* give for those undertaking the *Hajj* ?

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4) Why did *Abuu Bakr* [r] burst into tears after the Prophet [s] delivered his sermon?

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.....

Comments T

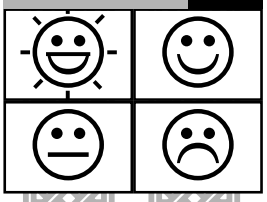


C

Read the Prophet *Muhammad*'s sermon carefully. I dentify the major themes. Draw a mind map displaying these themes and subthemes. Draw your mind map in space below.

Then write an essay about how these are fundamental in building a strong spiritually grounded and prosperous society.

Comments **T**



Find a short verse in the Holy *Qur'aan* about this period of the *Siirah*. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C**

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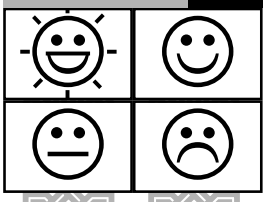
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Comments **T**

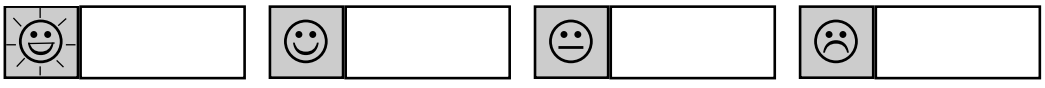


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified lessons learnt from the story ☐
- completed sentences related to the story ☐
- answered questions on the topic ☐
- analysed the 'Farewell Sermon' ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn that the whole Arabian peninsula enjoyed peace for the first time ever only under the benevolent rule of the holy Prophet *Muhammad* [s]
- appreciate that the Prophet [s] let people rule themselves in their own lands in peace, provided that they accorded to the justice, brotherhood and the benevolence that *Islaam* decreed
- understand the stubborn bedouin idolaters who could not resist the Prophet [s] by force of arms disingenuously began to fabricate prophets of their own
- discern that the Prophet [s] gave *Usaamah* [r] command to wipe out from the Arab mind, once and for all, the idea of the superiority of masters over slaves
- understand that the Prophet [s] set a precedent of meritocracy whereby those most capable are to be appointed to positions of responsibility
- appreciate that no man was a better companion to the Prophet [s] than *Abuu Bakr* [r]
- learn that the *Qur'aan* decrees that the appointment of leaders and the affairs of *Muslim*s be settled by consultation among themselves
- ascertain that the Prophet [s] praised *Umar*'s [r] discernment by saying, *"Indeed Allaah has placed inspired truth on the tongue of 'Umar."*
- appreciate that it was only *Abuu Bakr* [r] who could deal with the perilous circumstances that the nascent *Muslim Ummah* would have to face after the Prophet's [s] death given that behind his gentle exterior there was a will of steel, a deep mind and limitless faith

LESSON OVERVIEW (Chapter 17-20) T P

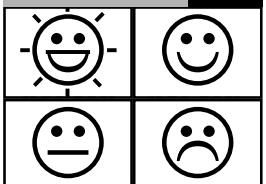
BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to Chapters 17-20 on the life of the Prophet *Muhammad* [s]
- identify the specific teachings being conveyed
- complete sentences related to the lesson
- complete a research project on the topic
- match quotations to the correct speaker
- translate a verse from the Holy *Qur'aan*

CHAPTER 17

The whole Arabian peninsula was now at peace for the first time ever, all under the benevolent rule of the holy Prophet *Muhammad* [s]. Its tribes and clans were united in equitable justice and secure freedom such as they had never before experienced, neither by themselves nor under Persian or Roman rule. *Muhammad* [s] asked for no temporal power nor territory - all he asked was that they recognise that *Allaah* is One, and that all of humanity are His servants alone. Once they grasped this truth, he let them rule themselves in their own lands in peace, provided that they accorded to the justice, brotherhood and the benevolence that *Islaam* decreed.

But a few from the outlying bedouin tribes were still unable to grasp the profundity of what had just happened to the Arabs, and still thought in terms of temporal power and material privilege. They resented that a man from *Quraysh* should have power and distinction over them. *"Why not a man from our own tribe,"* they foolishly thought, *"Then we too would have the pride and glory of a prophet to boast of before all the Arabs."* The stubborn bedouin idolaters could not resist the holy Prophet *Muhammad* [s] by force of arms nor could they defeat him by their decadent superstitions and idol worship, for the Prophet [s] had put an end to the worship of stone once and for all. So they disingenuously began to fabricate prophets of their own. These charlatan prophets did not



C T

Vocabulary

profundity

temporal

decadent

disinge-nuously

fabricate

charlatan

pretension

imposter

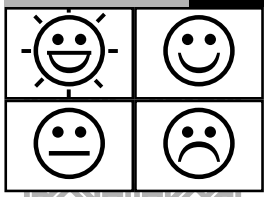
charlatan

pretension

dare attack the Prophet *Muhammad* [s] or the *Qur'aan* which they simply could not match, but rather they claimed that they too received messages from heaven and were inspired. Most of them kept their pretensions secret for as long as the Prophet *Muhammad* [s] was alive. The Prophet [s] for his part paid little attention to these imposters and concentrated all his efforts on assembling an army to counteract the Roman troop movements in the north which represented a far greater threat to the Muslims.

One of these imposters was a little ugly creature called *Musaylamah Al-Kazh'zhaab* (the Great Liar). So ugly was he that his tribe would not take him with them to meet the Prophet *Muhammad* [s] in the Year of the Delegations. *Musaylamah* sent a message to the Prophet [s] claiming that half the land belonged to *Quraysh* and the other half of it belonged to his tribe, and that *Quraysh* were unjust tyrants. The Prophet *Muhammad* [s] responded with a verse from the *Qur'aan* , *"The land belongs to Allaah alone. He gifts it as a legacy to whomsoever He wills of His righteous servants. And peace be unto those who follow right guidance." Musaylamah* would eventually be killed during the *Khilaafah* of *Abuu Bakr* [r]. A similar false prophet appeared in Yemen who was eventually killed by his own people when his unseemly behaviour proved him to be a liar.

Comments **T**



The Holy Prophet *Muhammad* [s] focussed his attention on the Roman and Persian Empires who were the two mighty neighbours of the Arabs. The Arab kingdoms on the borders of Roman territory

paid homage to the Romans and similarly those on the border of the Persians paid homage to the Persian Empire. The Roman Empire was a more formidable enemy than the Persians and represented a far greater danger to *Islaam* and the nascent Muslim *Khilaafah*. Therefore, as soon as the Prophet *Muhammad* [s] returned from the Farewell Pilgrimage, he began to prepare a formidable Muslim army to confront the Romans.

The army contained many of the great forerunners of *Islaam*, among them the Prophet's [s] two closest *Sahaabah*, the pious *Abuu Bakr* [r] and the powerful *'Umar ibn al-Khattaab* [r]. Inspite of their presence, the honorary position of leadership of the army was given to a very young man, *Usaamah* [r], son of *Zayd ibn Haarithah* [r], the Prophet's [s] freed slave, who had been killed fighting the Romans at the Battle of *Mu'tah*. Inspite of there being many *Sahaabah* of noble birth and having much more experience in warfare, the Prophet *Muhammad* [s] gave *Usaamah* [r] command of the army to honour the name of his father and to wipe out from the Arab mind, once and for all, the idea of the superiority of masters over slaves.

He [s] commanded *Usaamah* [r] to take the enemy by surprise at early dawn. Then if *Allaah* granted him victory, he was to return immediately and not to penetrate too deeply into Roman territory nor remain there too long.



C T

Vocabulary

homage

.....

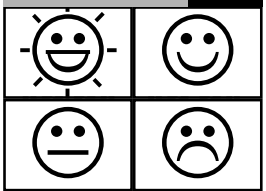
formidable

.....

honorary

.....

Comments **T**



C T

Vocabulary

devotions

.....

intimate

.....

inferred

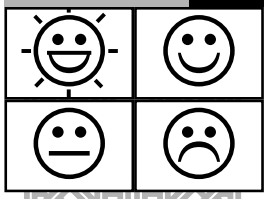
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The Prophet *Muhammad* [s] used to withdraw into his *masjid* for private devotions (*i'tikaaf*) during the last ten days of *Ramadaan*, but during the last *Ramadaan* of his life he retired for twenty days. The *Qur'aan* used to be revised by the Prophet [s] with the arch-angel *Jibraa'iil* [a] once annually, but this was done twice in the year in which he died. The Prophet [s] intimated to his closest companions that he inferred from it that the time of his departure from the world was drawing near.

No man has ever had the glowing desire to meet the Lord of the Worlds as the Prophet *Muhammad* [s] had, nor was *Allaah* less eager to have him in His presence. He now gave him leave to quit this fleeting world.

The Prophet *Muhammad* [s] suddenly fell ill. He had never been seriously ill before because he lived an exceptionally healthy and pure life. He ate sparingly, always foods of a simple nutritious nature like dates or milk. Occasionally he ate honey which he enjoyed alot. He washed five times a day for prayer and wore simple clean clothes. Therefore the Muslims were bewildered. They had never seen the Prophet [s] ill before nor giving in to any physical need. Consequently *Usaamah*'s [r] army did not depart, but waited on the outskirts of the city to be reassured that all was well.

Comments T



On the first day of his illness, while he was still able to move about, the Prophet [s] went to visit the graves of the deceased Muslims, taking only his servant, *Abuu Muwayhibah* [r], with him. The

Prophet [s] said to him as they walked towards the graves, *"I was given the keys of the treasures of this world and living eternally in it and Paradise after it, or meeting my Lord now and being in His Paradise." "Bless you, O Messenger of Allaah," Abuu Muwayhibah* [r] replied, *"Choose the keys of the treasures of this world, then Paradise afterwards."* The Holy Prophet *Muhammad* [s] smiled gently and replied, *"No, O Abuu Muwayhibah, I have chosen meeting my Lord now and His Paradise." Abuu Muwayhibah* [r] did not keep the Prophet's [s] conversation with him a secret, and related it to others, but no one seemed to have considered *Abuu Muwayhibah*'s [r] words.

The next day the Prophet [s] went from house to house visiting his relatives and close comanions. Then he went to his wives' houses, visiting them one by one. Passing by *'Aa'ishah*'s [r] house, he found her suffering from a headache.*"Woe, my head aches so,"* she said. The Prophet [s] laughed and said, *"My head aches as well."* Then he called all his wives to the house of *Maymuunah* [r] where he was staying when he first fell ill and asked their permission to be nursed in the house of *'Aa'ishah* [r]. They all agreed, so he left for *'Aa'ishah*'s [r] house helped by *Al-'Abbaas* [r] and *'Alii* [r], because his illness was beginning to take its toll.

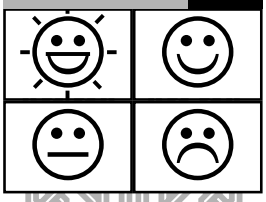
For several days the Prophet *Muhammad* [s] suffered from fever. When it subsided, he would leave to perform *Salaah* with the community but when it increased, he remained at home. He [s] heard that some were displeased about his giving command of the army to the young *Usaamah* [r]. He had a sever fever, but called for water to be

C T

Vocabulary

subsided
.....
unhindered
.....
meritocracy
.....
precedent
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grievance
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Comments **T**



C T

Vocabulary

adjacent

.....

realm

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gesture

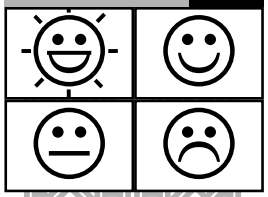
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poured over him after which the fever subsided. He [s] dressed and went out to the people to address their grievances. After thanking *Allaah* and praying for the martyrs of *Uhud*, he said, *"Let the mission of Usaamah proceed unhindered. You are criticising his command as you criticised his father's command before him. He is worthy of it just as his father was worthy of it."* The Prophet *Muhammad* [s] set a precedent of meritocracy for all Muslims to follow. Those most capable are to be appointed to positions of responsibility.

It was then that the Prophet [s] issued his last two instructions - *" Despatch the troops in the same manner as you have been sending out the detachments earlier. Do not allow two religions to remain in the Arabian Peninsula and drive out all the idolators from it."*

He [s] was quiet for a moment, then spoke again. *"A slave of Allaah who was asked to choose between this world and the eternal world, has chosen the eternal with Allaah,"* he said. The Prophet [s] did not speak for a while and everyone continued to listen attentively, waiting for the rest of his words. They thought he was giving them counsel and examples as he used to do. They did not realise that he was bidding them farewell, all except *Abuu Bakr* [r], his closest and dearest companion. He could not bear the situation and burst into tears, saying, *"No, O Messenger of Allaah, let us ransom you with our own souls, our wives and our children."*

Comments T



The Prophet *Muhammad* [s] had much to tell them and feared that *Abuu Bakr*'s [r] intense emotion might move others so that they would not be able

to grasp with cool minds what he had to say. So he [s] gestured to him with his hand, charging him to be silent. Then the Prophet [s] began to revise the basic precepts of *Islaam*, pointing out the temptations and pitfalls to be aware of before the few hours left to him on earth expired. Towards the end of his address he [s] asked to have all the doors from the adjacent houses leading into the *Masjid* courtyard to be closed, except the one from *Abuu Bakr*'s [r] house. Then he said, *"I know of no man who was a better companion to me than Abuu Bakr. If I were to always choose a friend among men, I would choose Abu Bakr in companionship, faith and brotherhood, until Allaah brings us together in His eternal realm."* Then he turned to the people and said, *"O Muhaajiruun (Emigrants), be good to the Ansaar (Supporters), for they were close to me - they were the refuge I sought. So extol the good in them and overlook their faults."*

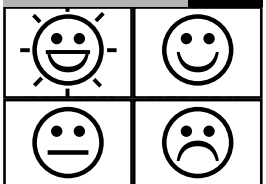
The next day the Prophet [s] was too ill to lead the *Salaah* and instructed *Abuu Bakr* [r] to henceforth lead prayers instead. One day *Abuu Bakr* [r] was absent, so *'Umar* [r] led the *Salaah* in his place. The Prophet [s], whose house was next to the masjid, heard him and said, *"Where is Abuu Bakr? No, Allaah and the Muslims will resent this." 'Umar* [r] was certainly a distinguished believer, but he was feared for his stern and overbearing temperament. *Islaam* was to be a mercy and healing first. The Prophet [s] led his people to what was good for them by example and sincere advice, and not by overbearing command. He knew how noble and true *Abuu Bakr* [r] was and that he was the only man who could deal with the perilous circumstances that the nascent Muslim *Ummah*

C T

Vocabulary

extol
.....
overbearing
.....
temperament
.....
perilous
.....
nascent
.....
conciliatory
.....
consultation
.....
successor
.....

Comments **T**



would have to face after his death. He was not distracted by *Abuu Bakr*'s [r] gentle exterior and humble, conciliatory ways. He knew that behind that gentle exterior there was a will of steel, a deep mind and limitless faith. But the Prophet [s] would not command the Muslims directly to appoint *Abuu Bakr* [r] as his successor (*Khaliif*) after him because the *Qur'aan* decrees that the affairs of Muslims be settled by consultation among themselves. However the holy Prophet *Muhammad* [s] suggested his selection in different ways - by appointing him to lead *Salaah*, by leading the *Hujjaaj* (pilgrims) to *Makkah* and by praising him as the most perfected of all his Companions.

C T

Vocabulary

dissention

.....

debilitating

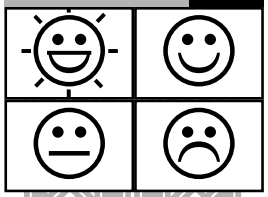
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CHAPTER 19

One day when the illness became particularly severe, the Prophet [s], being overly concerned for the well being of his *Sahaabah* after his death, said to those who had gathered around him, *"Bring me pen and ink and I shall have written for you that which will guard you from going astray after me."* Some Companions hurried to do so, but others, among them *'Umar* [r], said that because of the severity of pain the Prophet [s] was experiencing he [s] should not be distressed further and should rather be left to rest. *"The Book of Allaah will suffice us, O Messenger of Allaah,"* he said but some of the other *Sahaabah* present disagreed. When the Prophet [s] saw their dissension, he said, *"Leave me now, for it is not appropriate that a people dispute in the presence of their prophet."* Some time after the Prophet [s] passed away a few *Sahaabah* expressed their

Comments **T**



regret at this lost opportunity, but *Umar* [r], certain that he was correct, recited the following verse *"And we have neglected nothing in the Book,"* emphasizing that the *Qur'aan* offered comprehensive guidance till the end of time. The Prophet [s] himself often praised *Umar*'s [r] discernment by saying, *"Indeed Allaah has placed inspired truth on the tongue of 'Umar."*

The Prophet [s] continued to suffer patiently during his debilitating illness. Seeing him in this condition, *Faatimah* [r], his only living child cried, *"Oh, how distressing is the anguish of my father." "No!"* the Prophet [s] replied, *"For there shall be no anguish for your father after this"*, intimating that he would soon cast off the suffering and sorrows of this world. Once *'Aa'ishah* [r] saw *Faatimah* [r] crying beside him, then she saw her laugh immediately thereafter. Curiously *'Aa'ishah* [r] asked her what had made her cry, then laugh immediately thereafter. *Faatimah* [r] replied, *"I am not to betray the confidence of the Messenger of Allaah."*

Some time after the Prophet [s] had passed away, *Faatimah* [r] explained to *'Aa'ishah* [r] that she had cried because the Prophet [s] told her he would be taken to *Allaah* in this illness, then laughed joyoudly when he [s] told her that she would be the first of his family to join him. Six months later *Faatimah* [r] also passed away.

The Prophet *Muhammad* [s] had no more than seven *diinaar*s in his possession at this time. Despite being such a small amount he [s] still instructed his family members to distribute the few coins amongst the poor and needy. Being

C T

Vocabulary

intimating

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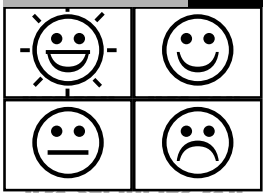
abated

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disbursed

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Comments **T**



Vocabulary

subside

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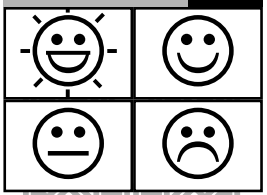
assert

.....

preoccupied with nursing him, the Prophet's [s] family forgot all about the seven coins. One day when the fever had abated somewhat, the Prophet [s] asked if they had disbursed the seven *diinaar*s. Disappointed that they had forgotten, he [s] instructed *'Aaishah* [r] to bring them to him, then holding the seven *diinaar*s in his hand, he said, *"What would Muhammad do if he met His Lord and this was still with him?"* Then the Prophet [s] personally gave the coins away.

On the last day, the holy Prophet *Muhammad* [s] had slept peacefully. The fever had subsided to the extent that he was able to go out to the *masjid* and meet with his *Sahaabah*. He attended the *Fajr Salaah* leaning for support on *'Alii* [r] and *Al-Fadl ibn Al-'Abbaas* [r] who walked beside him. When the *Sahaabah* saw him, their hearts leapt for joy for they anticipated that he was recovering. They immediately made way, but the Prophet [s] gestured to them not to disrupt their prayers and to continue in their places. *Abuu Bakr* [r], who was leading the *Salaah*, sensed the excitement behind him and the shuffling of the *Sahaabah* making way and realised that the Prophet [s] was approaching. Just as he was about to step back to allow the Prophet [s] to lead the *Salaah*, the Prophet [s] gently restrained him in his place. He [s] then quietly sat down to pray beside *Abuu Bakr* [r] while *Abuu Bakr* [r] led the *Salaah*. After the prayers the Prophet *Muhammad* [s] turned around and addressed his *Sahaabah* saying, *"The fire is stirred high and trials come like dark patches of the night. I have not permitted you except what the Qur'aan permits, and I have not forbidden you except what the Qur'aan forbids…After me you will differ amongst yourselves. So whatever*

Comments



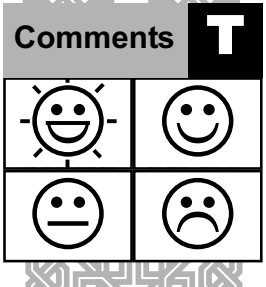
agrees with the Qur'aan is certainly from me, and whatever differs from the Qur'aan is certainly not of me." This statement of the Prophet was a confirmation of what *'Umar* [r] asserted when the Prophet [s] requested that pen and ink be brought to him a few days before and *'Umar* [r] wisely insisted that the Prophet [s] not be distressed further and be left to rest.

The *Muslim*s rejoiced seeing their beloved Prophet [s] amongst them again. *Usaamah* [r], the general of the army came forward and sought confirmation for the army to march out. *Abuu Bakr* [r] seeing all well again even asked the Prophet [s] permission to return to his home which lay some distance on the outskirts of *Madiinah*. All the *Sahaabah* then returned to their homes optimistic and in good spirits. But their happiness did not last long, for the Prophet's recovery would only last long enough for him to see them one last time.



CHAPTER 20

On Monday, the 12th day of *Rabii' al-Awwal*, while the *Sahaabah* were performing the *Fajr Salaah*, the holy Prophet *Muhammad* [s] lifted the curtain of his door and kept his gaze fixed on the worshippers for some time, delighting in how dutifully they paid divine honours to their Lord. What the Prophet *Muhammad* [s] saw was extremely satisfying to him because never had the mission of any prophet been carried to completion in such an excellent manner. The Prophet [s] smiled and then laughed joyfully. The *Sahaabah*, seeing him from the corners of their eyes thought that per-



haps he was coming out to join them in prayers but he gestured to them to continue and pulled down the curtain. That would be the last time ever they saw him.

With every passing moment the holy Prophet *Muhammad* [s] began to feel weaker and weaker and knew that he had only a few hours to live. When the fever became unbearable, he would immerse his hand in a bowl of cool water and wipe his forehead, saying, *"O My Lord, help me bear the pangs of death."* The Prophet [s] chose to bear an intensified pain so that his *Ummah*'s death would be eased. All the while, the holy Prophet *Muhammad* [s] had his head rested on the thigh of *'Aaishah* [r], his favoured wife. As the Prophet [s] approached his last breaths, he said repeatedly to those around him, *"Be vigilant with your Salaah , and kind to those under your authority."* He [s] continued to repeat these words until they became inaudible. The holy Prophet *Muhammad* [s] fainted momentarily then regained consciousness one last time. Looking up at the sky he [s] then uttered, *"Indeed, with the Exalted Companion on high,"* and with these words he passed away.

The holy Prophet *Muhammad* [s] returned to his Lord on Monday, the 12th day of *Rabii' al-Awwal* in the heat of the noon after the sun had passed the meridian. He was then sixty-three years of age. This was the darkest hour for the Muslims, a day lamentable for all of humanity just as his birth had signalled hope and celebration for the whole world.

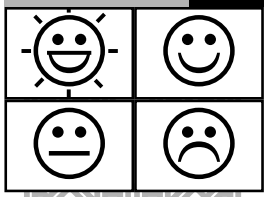
The Prophet *Muhammad* [s], who only a few

C T

Vocabulary

immerse
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meridian
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lamentable
.....
pervasive
.....

Comments **T**



hours before was so alive, so pervasive in the lives of his people, was now gone. People heard women crying and wailing, and were stunned. This could not be. Only a short while before he was among them, counseling them and comforting them. Could he be gone forever? Impossible! A spirit so strong cannot, does not, die. They stood bewildered, not knowing what to think.

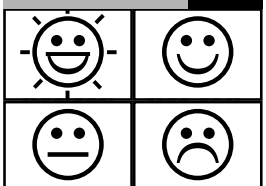
'Umar ibn al-Khattaab [r], overwhelmed, stood brandishing his sword, saying he would kill anyone who told him that the Prophet [s] was dead. He said to the bewildered crowd that the Prophet [s] had merely gone to confide with his Lord and would soon be back to punish those who said that he was no more. *'Umar* [r] was a most powerful personality, a formidable man, courageous and indomitable, just and severe. But this great man had found in the Prophet *Muhammad* [s] an even greater spirit, greater vision, greater justice tempered by mercy and greater will-power and perseverance for the sake of truth. For seventeen years *'Umar* [r] had bowed to him in love and esteem, for nothing else could control the dauntless *'Umar* [r]. Seventeen years he had fought under the Prophet's [s] banner and struggled by his side to uphold the word of *Allaah*. He could not now face the fact that the Prophet [s] was dead – *Muhammad* [s] the leader like no other, the king like no other, the friend like no other. *'Umar* [r], this brave man who had faced so many adversaries, overcome so many hardships, could not face this one fact because it was a matter of the heart. He had loved the Prophet [s] dearly and, as he did everything else, passionately. Now he was ready to kill any man who told him the Prophet [s] was no more. As a shield to his

C T

Vocabulary

bewildered
.....
confide
.....
formidable
.....
indomitable
.....
tempered
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esteem
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dauntless
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adversary
.....

Comments **T**



C T

Vocabulary

relentless
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appalling
.....
unofficial
.....

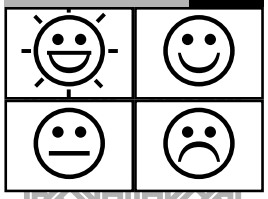
heart against this terrible reality, *'Umar* [r] had imagined that the Prophet [s] would consult his Lord and then return to them. Many of the men believed him for they felt the same, but the women inside the Prophet *Muhammad*'s [s] house continued to cry.

According to material fact, *'Umar* [r] was mistaken, but according to higher truth he was not far wrong. The spirit does not die. The Prophet *Muhammad* [s] was more alive, more happy and more free than he ever was in this world of trials and relentless struggle. But to mortal men living in this world of sorrow he was gone, separated forever by impassable barriers.

Hearing the appalling grief, *Abuu Bakr* [r] hurried back from his house in *As-Sunh*. *'Umar* [r] was talking to the people, saying that only hypocrites claimed that the Messenger of *Allaah* was no more. *Abuu Bakr* [r] did not stop to listen but hurried to his daughter's house where the Prophet [s] lay. He went to the Prophet's [s] motionless body and uncovered his face. Bending over him, he kissed him on the forehead, saying, *"How beautiful you were alive and how beautiful you still look, even in death."* Then he covered his beloved face again and went out to the people.

From that moment the great and terrible responsibility of carrying the banner of *Islaam* fell upon the slim but steely shoulders of *Abuu Bakr* [r], unofficially at first, then soon officially as the first *Khaliif* of *Islaam*. He heard *'Umar* [r] still talking and firmly said, *"Be quiet for a moment, O 'Umar, and listen."* But *'Umar* would not be quiet nor listen. So *Abuu Bakr* [r] began to address the peo-

Comments T



ple who flocked around him like dazed lambs. After praising *Allaah* and giving thanks to Him, *Abuu Bakr* [r] spoke forcefully. *"He who worshipped Muhammad, know that Muhammad is dead. But he who worships Allaah, know that Allaah is ever Living, and never dies."* Then he recited to them the following verses of the holy *Qur'aan*, *"Muhammad is only a messenger. Many other messengers have preceded him. Should he die or be killed, would you then turn on your heels? For he who turns on his heels shall not harm Allaah in the least, and Allaah will reward the grateful."*

Upon hearing these words from the *Qur'aan*, *'Umar* [r] fell unconscious for at last he realised that the Prophet *Muhammad* [s] had gone. People stood listening in bewilderment, motionless as stone, for *'Umar*'s words had given them a flicker of hope. Now these verses from the Book of Truth left no doubt that *Muhammad* [s] was no more. The greatest of leaders, the greatest of messengers, the most noble spirit that ever walked the earth was lost to them until the Day of Judgement.

Abuu Bakr [r] continued to read the words of the *Qur'aan* that bring solace while they bring the terrible truth, for at that moment only the *Qur'aan*, the word of *Allaah* that the holy Prophet *Muhammad* [s] had taught them to love and understand, could be understood by those bereaved hearts. Only the *Qur'aan* could bring peace and the promise of a meeting in a world where death does not separate, where age does not make the eyes grow dim with tears, and where loss does not clutch at the heart with pain.

C T

Vocabulary

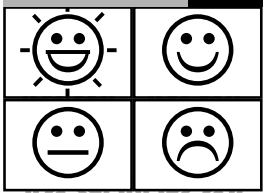
solace

.....

bereaved

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Comments T



ACTIVITIES

C

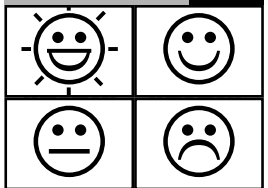
Form groups of three students & identify at least three lessons you have learnt from each chapter. Your teacher may assist you.

example:

Chapter 17

1) The Prophet *Muhammad* [s] let people rule themselves in their own lands in peace, provided that they accorded to the justice, brotherhood and the benevolence that *Islaam* decreed.

Comments **T**



Qur'aan

Allaah ﷻ has declared:

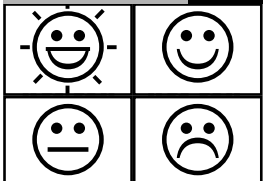
"Muhammad is but a Messenger, Messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? For he who turns back does no harm to Allaah, and Allaah will certainly reward the grateful."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"I am one who goes before you and I shall be a witness to you. Your appointed place is at the Hawd al-Kawthar (the Pond of Abundance) where I find myself standing. I have been given the keys of the treasures of the earth. I do not fear for you that you would become polytheists after I am gone, but I fear lest you should long for worldy possessions and perish like your predecessors."

Comments



Complete the following sentences. C

The stubborn ..... idolaters could not resist the Prophet [s] so they disingenuously began to fabricate ..... of their own.

One of these imposters was a little ugly creature called ..... (the Great Liar) who was eventually killed during the *Khilaafah* of ..... [r].

The Prophet [s] paid little attention to these imposters and concentrated all his efforts on assembling an ..... to confront the ..... and ..... empires which represented a far greater threat to the Muslims.

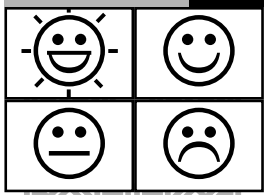
He [s] commanded ..... [r] to take the Romans by surprise at early dawn.

In appointing *Usaamah* [r] the Prophet [s] set a precedent of ..... for all Muslims to follow whereby those most ..... are to be appointed to positions of responsibility.

On the first day of his sudden illness the Prophet [s] went to visit the ..... of the ..... and thereafter his ..... and close ..... .

The Prophet [s] suffered from ..... and whenever it subsided he would leave to perform ..... with the Muslim community.

Comments T



The next day the Prophet [s] was too ill to lead the ..... and instructed ..... [r] to henceforth lead instead.

Behind *Abuu Bakr*'s [r] gentle exterior there was a will of ..... , a deep ..... and limitless ..... .

The Prophet [s] would not command the Muslims directly to appoint *Abuu Bakr* [r] as his ..... after him because the *Qur'aan* decrees that the affairs of Muslims be settled by ..... among themselves.

However the Prophet [s] suggested *Abuu Bakr*'s [r] selection by appointing him to lead ..... , by leading the ..... to *Makkah* and by praising him as the most ..... of all his Companions.

C

Research the floorplan of the Holy Prophet *Muhammad*'s [s] *masjid* during his life time and the relative position of his wives homes which were in close proximity.

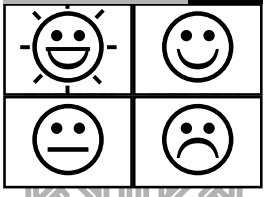
Specifically identify the house of *'Aa'ishah* [a] and the position of the Prophet's [s] grave within the house.

Then overlay that with the current floorplan of *Masjid an-Nabawii* as it is today.

Lastly, identify any other significant landmarks on the map.

Once complete attach a copy of the floorplan to this page

Comments **T**

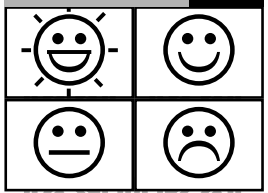


Match the quotations in column A with the person who said it in column B. Link the two with a line.

C

COLUMN A	COLUMN B
"Why (should we) not (have) a man from our own tribe (appointed as a prophet), then we too would have the pride and glory of a prophet to boast of before all he Arabs."	*'Umar ibn al-Khattaab* [r]
"*I know of no man who was a better companion to me than Abuu Bakr. If I were to always choose a friend among men, I would choose Abuu Bakr in companion-ship, faith & brotherhood..."*	*Abuu Bakr* [r]
"The Book of Allaah will suffice us, O Messenger of Allaah."	Prophet *Muhammad* [s]
"Indeed, with the Exalted Companion on high."	The stubborn bedouin idolaters
"*He who worshipped Muhammad, know that Muhammad is dead. But he who worships Allaah, know that Allaah is ever Living, and never dies.*"	Prophet *Muhammad* [s]

Comments **T**



Find a short verse in the Holy *Qur'aan* about this period of the *Siirah*. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C**

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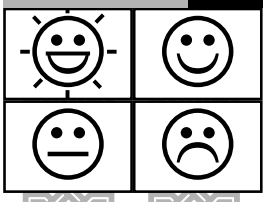
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Comments **T**

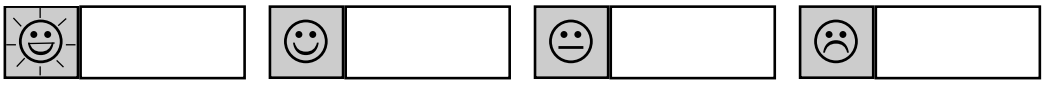


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified lessons learnt from the story ☐
- completed sentences related to the lesson ☐
- completed a research project on the topic ☐
- matched quotations correctly ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?

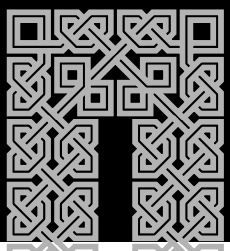


TAARIIKH AL-ISLAAM
history of islaam

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	Wives of the Prophet - 1	751
	Khadiijah [r]	751
	Sawdah [r]	756
	'Aa'ishah [r]	759
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	Zaynab [r]	767
	Hind [r]	769
LESSON 2	Wives of the Prophet - 2	778
	Zaynab [r]	781
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	Safiyyah [r]	788
	Maymuunah [r]	792
	Maariyah [r]	795
SUPPLEMENT	*Khaalid ibn al-Waliid* [r]	808



T P

The Companions of the holy Prophet [s] of Allaah are spread all over the firmament of *Islaam* like briliant stars in the sky. They were the persons who readily responded to the call of the Phophet *Muhammad* [s] when he came with the message of the Oneness of *Allaah*. They did not embrace Islaam with any selfish motive. It is not difficult to understand from a study of the circumstances prevailling at the advent of *Islaam* that it was a very critical period for the Muslims.To embrace *Islaam* in those days meant to invite trouble and misery on oneself. Despite this, those sacred souls, the Companions of the Prophet, known as *Sahaabah*, accepted *Islaam* without any fear of troment or atrocity. No one could succeed in attaining such a sublime state in Faith and Knowledge as these fortunate ones. By enduring all sorts of humiliation and unbearable atrocities for the Divine Message and in devotion to the righteous path, they set examples which will serve as beacons of light for the seekers of truth and the righteous till the end of time.

They served the faith in deed and practice, in character and conduct. At that time, a larger number of Muslim converts were poor, helpless and weak, often powerless to defend themselves from the atrocities and assaults of their persecutors. It is a sign of true faith that when a man accepts Islaam, knowing it to be the truth from His Lord, he holds on to it with rock-like firmness, under all forms of calamity, hardship and trial, and so did the Companion of the Prophet [s].They endured all kinds of hardship and put little value on thier own lives in defense of *Islaam*. They embraced *Islaam* with perfect sincerity and with true hearts, and endured all the hardships and afflictions for the sake of *Allaah* and His Messager, with poise,dignity and radiant faces.

They listened to what the Prophet [s] said; they acted as they were instructed; they practiced what he preached to them. No Prophet or Messenger had ever had such devoted,faithful, loyal and sincere companions as those of the last Messenger of Allaah, Prophet *Muhammad* [s].They expressed thier deep devotion and love for him in every way and could not bear, not a war or peace, the slightest discomfort to their Master [s]. Neither adversity nor danger could separate them from him. It is a fact that every Companion of the Prophet [s] was in his own right a sign of *Allaah*. We are to follow their footprints if we wish to succeed in life. There is not an iota of doubt in this matter that, after the Holy *Qur'aan* and the traditions of the Holy Prophet [s], the lives and examples of the *Sahaabah* are burning torches of light for humanity. We cannot do without their guiding light. May *Allaah* grant us the guidance and strenght to follow the footsteps of those Sacred Souls.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the wives of the holy Prophet *Muhammad* [s]
- discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage.
- recognize that each of them in her own way was exemplary as an individual and each had special characteristics
- appreciate that they lived at the highest standard of *taqwaa* (God-consciousness)
- know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment
- realize that were scholars and transmitters of *Islaami*c knowledge
- understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess
- realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet [s]

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of the first six wives of the holy Prophet *Muhammad* [s]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- identify personalities from descriptions
- write an *Aayah* in Arabic with the translation

LESSON 1

WIVES



OF THE PROPHET

Read the following story. **T**

Each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage. Each of them in her own way was exemplary as an individual and each had special characteristics or circumstances that make it imperative for *Muslim*s to study their lives and emulate it.

The women in the Prophet's [s] life were exceptional women, just as the men who supported him were very great indeed, but contrasted with the overpowering light of the Prophet [s] they often seem no different from the commonality of righteous believers. It is only when each is studied individually that one discovers how truly great these early *Muslim*s were.



Khadiijah bint Khuwaylid [r]

We shall begin in chronological order with the life of *Khadiijah bint Khuwaylid* [r]. She was the first wife of the holy Prophet *Muhammad* [s] and the most preeminent of all women in *Islaam*ic history. She is revered for her faith, strength, and unwavering support of the Prophet [s] during the earliest and most difficult years of *Islaam*.

Khadiijah [r], the daughter of *Khuwaylid*, was of noble birth. She was born in *Makkah* into the powerful *Quraysh* tribe. *Khadiijah* [r] was beautiful and

Qur'aan

Allaah ﷻ has declared:

"The Prophet is closer to the believers than their own selves, and his wives are their mothers..."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"The best of you are those who are best to their wives, and I am the best of you to my wives."

C T

Vocabulary

renowned
.....
lineage
.....
imperative
.....
emulate
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chronological
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preeminent
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revered
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commercial
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composure
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prosperous
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consort
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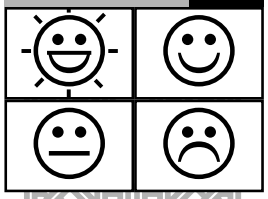
intelligent, and emerged as a fabulously wealthy, successful and highly respected businesswoman, managing extensive trade caravans to Syria and Yemen amongst others. Known for her integrity, she was called *'at-Ṭaahirah'* (the Pure One). *Khadiijah* [r] was noted as a woman of refined character, composure and maturity. She was dignified, graceful, and always well-presented, reflecting her noble *Qurayshii* lineage and high social standing. Her presence always commanded respect and admiration.

She had been married twice before and was now widowed, inheriting much wealth from both her father as well as from her previous marriages. In spite of being widowed she continued her commercial ventures independently, preferring to manage her prosperous trading business herself. This was an uncommon achievement for the women of her time who could do very little for themselves.

Several *Quraysh* nobles sought the honour of her hand in marriage but were graciously and firmly refused, for the lady *Khadiijah* [r] was gracious in all her ways. However the day she met the holy Prophet *Muhammad* [s] she discovered true love. He was of noble character and from the most revered family of *Quraysh*, and was indeed a suitable consort. She, in turn, was the only woman who could have understood and helped him in the trials that soon lay ahead.

Khadiijah [r] employed the then young man *Muhammad* [s] to manage her trade caravans due

Comments T



to his reputation for honesty and having earned the title *'al-Amiin'*, the Trustworthy. Impressed by his character, she proposed marriage. At the time, she was forty years of age, and he was twenty five. Their marriage was marked by deep love, mutual respect, and loyalty. For twenty five years, *Khadiijah* [r] remain his only wife, and their household would be peaceful and full of love and laughter. They had several children together, including *Faatimah* [r].

Muhammad [s] managed her business and was successful in performing his duties as a husband and agent, but *Khadiijah* [r], perspicacious and understanding as she always was, could see that his heart was not invested in business. So she relieved him of it to enable him to spend long months in contemplation and solitary worship in the mountains, which he felt an overwhelming urgency to do, and which *Khadiijah* [r] thoroughly understood and appreciated. The Prophet [s] was so immersed in his contemplations that he would often forget himself, and not even think of food or drink during those long periods of seclusion and worship. But *Khadiijah* [r] was truly his soul mate and she would always thoughtfully bring provisions to the cave.

One day *Muhammad* [s] returned from the mountain, trembling in fear and amazement, to relate his encounter with the arch-angel *Jibraa'iil* [a] to her. With a wisdom beyond most people's, she understood the nature of his [s] vision and reassured him saying, *"Allaah will never disgrace you. You maintain family ties, you bear the burden of*

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Vocabulary

perspicacious

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invested

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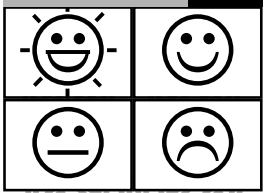
solitary

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contemplation

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Comments **T**



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Vocabulary

nascent

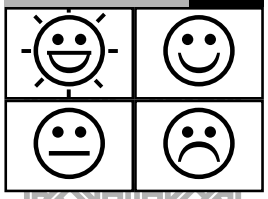
economic

the weak, you help the poor and the needy, you honour guests and you endure every hardship in the path of truth." *Khadiijah* [r] then took him to her learned cousin, *Waraqah ibn Nawfal*, who confirmed his prophethood. From that moment, *Khadiijah* [r] held the unique honor of being the first person to accept *Islaam* and became the primary source of emotional, moral and financial support for the Prophet *Muhammad* [s].

Khadiijah [r] was the very soul of mercy and tenderness and when the years of struggle against the idol worshippers began, she stood firm and steadfast next to her persecuted husband. As opposition to *Islaam* intensified, *Khadiijah* [r] used her wealth and status to protect and support the nascent *Muslim* community. She financed the early mission, aided the poor among the believers, and stood firmly by the Prophet [s] despite overwhelming social and economic pressure. She saw him risk his life and hers, expending all his money and hers for the sake of *Islaam*, and she joyfully accepted it all, always encouraging, comforting and supporting him. She made his heavy responsibilities seem light and the injuries of the *Quraysh* seem trivial.

Khadiijah [r] suffered patiently with him during the three years of the boycott of *Banuu Haashim* and the severe privations in the mountains. Being a lady unaccustomed to such rough conditions, her health suffered and she died with a word of encouragement to her husband and complete trust in her Lord. *Khadiijah* [r] passed away in 619 CE, about three years before the *Hijrah*, in what

Comments T



became known as the 'Year of Sorrow' due to the loss of both her and the Prophet's [s] uncle and patron, *Abuu Taalib*.
The holy Prophet *Muhammad* [s] felt the loss of *Khadiijah* [r] as he felt no other loss, and he grieved for her as he grieved for no one else. Theirs was love on an unimaginable scale, not of this world but of the eternal, and in all his life after he cherished her memory and revered anything or anyone associated with her. No one was ever able to take her place in his affections. Even his [s] beloved *'Aa'ishah* [r] would repeatedly say, *"I am jealous of no woman as I am of the memory of Khadiijah [r]."*

The marriage of the Prophet [s] and *Khadiijah* [r] lasted for twenty five years. It was an ideal marriage of mutual love and respect. During those twenty five years the Prophet [s] grew from a young man, for he was only twenty five when he first married, to a distinguished and gifted paragon of human perfection. He lived in many ways like the noble people of his age and class, but two things marked him out - his long months of worship in the mountains and his never marrying or even desiring a woman other than *Khadiijah* [r]. This was extraordinary in an age when most men had several wives and many slave-girls.

Khadiijah [r] was honored with the glad tidings of a Palace in Paradise while still alive, and the archangel *Jibraa'iil* [a] conveyed *Allaah*'s greetings to her directly - an honor granted to only a few. She was famed for her wisdom, patience, generosity, and unwavering faith. The Prophet [s]

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Vocabulary

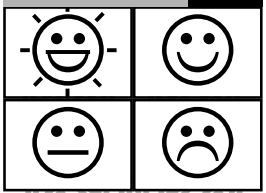
paragon

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demise

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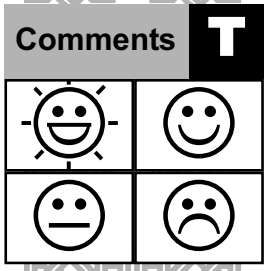
consistently praised her, and after her demise he would remember her noble qualities with deep affection. *Khadiijah* [r] was not only the Prophet's wife and a model of perfected faith and human dignity, but also the foundation of the early *Islaam*ic mission. Her commitment, wealth, and character played a decisive role in the survival and success of *Islaam*.

The three years after *Khadiijah* [r] had passed away were the three saddest and most distressing years in the Prophet's [s] life, for with the death of *Khadiijah* [r] he had no comfort and warmth within his home, and with the death at the same time of his influential uncle *Abuu Taalib* he had no protection outside his home either. The Prophet *Muhammad* [s] was left without comfort and aid to uphold and spread the word of *Allaah* against the most vicious and unforgiving forces bent on extinguishing the message of *Islaam*.



Sawdah bint Zam'ah [r]
and *'Aa'ishah bint Abuu Bakr* [r]

After three years of this lonely struggle, when the Prophet *Muhammad* [s] was fifty-three years old, a relative named *Kh*awlah [r] visited the Prophet [s] and urged him to consider remarrying given how desperately his [s] home needed the warmth of a woman and how his children needed a mother figure to care for them. The Prophet *Muhammad* [s] was certainly aware of this, but he had never thought of re-marriage, and asked, *"But*



who can take the place of Khadiijah [r]?". Without hesitation *Kh*awlah replied, *" 'Aa'ishah, the daughter of Abuu Bakr."*

Abuu Bakr [r] was the Prophet's [s] dearest friend and closest Companion. More than once he had risked his life to save the Prophet [s], and more than once he had expended his wealth and possessions for the cause of *Islaam*. He had in fact dedicated his entire life to the service of *Allaah* and his Prophet [s]. Now to be related to the Prophet [s] through marriage as well would be an even greater honour to *Abuu Bakr* [r], but the Prophet [s] was concerned given that *'Aa'ishah* [r] was still a prepubescent young girl no more than six years old - obviously not the right person to marry and certainly not suitable to take care of his [s] children.

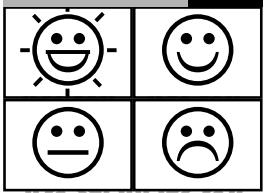
*Kh*awlah [r] immediately responded saying that he [s] should first marry *Sawdah* [r], the widow of *As-Sakran ibn 'Amr* [r], a martyr for *Islaam*, which was the obligation for *Muslim* men. *Sawdah* [r] was a devoutly pious woman of great simplicity. She had the distinction of being the first woman to emigrate to Abyssinia for her faith and had certainly sacrifced much for the sake of *Islaam*. She was among the early converts to *Islaam* at a time when *Muslim*s faced severe persecution. She was dark skinned and of east African ancestry, middle-aged, rather plump, with a cheerful, kindly disposition and admired for her generosity - just the right person to take care of growing young children in the Prophet's [s] household. So the Prophet *Muhammad* [s] gave permission to

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Vocabulary

expended
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prepubescent
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ancestry
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proposition
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Comments **T**



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Vocabulary

consummated

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pioneer

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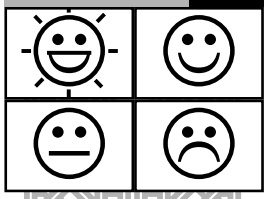
Khawlah [r] to speak to both *Abuu Bakr* [r] as well as *Sawdah* [r] on the subject of marriage.

Both parties accepted the proposition and the honour of being related to the holy Prophet [s]. *Sawdah* [r] went to live in the Prophet's [s] house and immediately took over the care of his children and management of his household, while *'Aa'ishah* [r] was contracted in marriage as was custom amongst the Arabs of the time, but because of her tender age remained in her father's house until she reached puberty when eventually the marriage was consummated.

The Prophet's [s] marriage to *Sawdah* [r] provided protection and dignity to a widowed believer, while also bringing stability to his [s] household after *Khadiijah*'s [r] death. After the *Hijrah* (migration) to *Madiinah*, she [r] continued to live as part of the Prophet's [s] household alongside the other Mothers of the Believers (*Ummahaat al-Muʾminiin*).

Sawdah [r] lived quietly after the Prophet's [s] death and did not play a major public or political role. However, as one of the Mothers of the Believers, she remained highly respected within the *Muslim* community. She passed away during the *Khilaafah* of *Sayyidunaa ʿUmar ibn al-Khattaab*, in 54 AH (674 CE). Though she transmitted relatively few *ahaadiith* compared to other wives of the Prophet [s], *Sawdah* [r] remains honored as one of the Mothers of the Believers and a pioneer of the early *Muslim* community.

Comments T



In summary, *Sawdah bint Zamʿah* (ra) played a crucial yet often understated role in early *Islaam*ic history, offering stability, compassion, and quiet strength during a critical period of the nascent *Muslim* community.



'Aa'ishah bint Abuu Bakr [r]

As mentioned earlier, *'Aa'ishah* [r] was contracted in marriage to the Prophet [s] before the *Hijrah*. Three years later, after the Prophet [s] and *Abuu Bakr* [r] emigrated to *Madiinah, 'Aa'ishah* [r] now having attained puberty went to live with Prophet [s]. *Abuu Bakr* [r] was a man with great knowledge, experience and vision who had travelled extensively and was renowned amongst the Arabs as a man of profound wisdom and a poet of note. *Abuu Bakr* [r] imbibed these self same qualities in his daughters *'Aa'ishah* [r] and her older sister, *Asmaa'* [r] who both distinguished themselves amongst the women of their time. The Prophet *Muhammad* [s] found in the youthful *'Aa'ishah* [r] an apt and avid pupil, quick to learn with an accurate memory. Very intelligent, she soon became a keen scholar of *Islaam* and would successfully debate others on the most subtle aspects of law, doctrine and ritual practice. Whenever she overcame anyone in a debate the Prophet [s] would smile and say, *"After all, she is the daughter of Abuu Bakr."*

'Aa'ishah [r] attained to such a degree of knowledge and understanding that her contemporaries

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Vocabulary

imbibe

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apt

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avid

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subtle

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ritual

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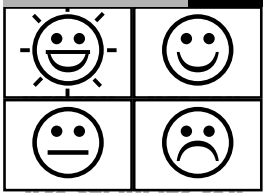
doctrine

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contemporary

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Comments **T**



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Vocabulary

reference

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testament

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transmit

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physician

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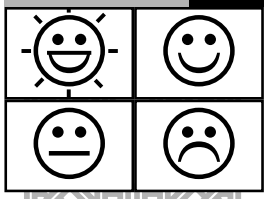
relinquish

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would say that, *"… if the knowledge of 'Aa'ishah were placed on one side of the scale and that of all other people on the other, 'Aa'ishah's would certainly outweigh the rest."* She would sit in huge study circles gathered around her and teach about every aspect of *Islaam* which she had learnt directly from the Prophet [s] himself. Long after the Prophet [s] and *Abuu Bakr* [r] passed away she remained one of the most important references on every aspect of *Islaam*, especially law and the sayings (*hadiith*) of the Holy Prophet [s]. Her marriage to the Prophet [s] in her youth is a testament to the Divine wisdom of her becoming the means through which *Islaam* was transmitted to subsequent generations, so much so that the Prophet [s] would praise her learning and intelligence by instructing, *"Take half of your religion from this rosy cheeked girl."*

Besides being a respected scholar and physician as well, *'Aa'ishah* [r] was also renowned for being a graceful young woman with strikingly beautiful features. A close friendship grew between her and her much older co-wife *Sawdah* [r] after moving to Prophet's [s] household as a young pubescent bride. *Sawdah* [r] was not just a close friend to her but an admirable role model of character and piety for the youthful *'Aa'ishah* [r]. After a few years *Sawdah* [r], due to her old age, would even relinquish her allotted night with the Prophet [s] in favour of *'Aa'ishah* [r] and was content to manage his [s] household and support her beloved Prophet [s] as *Umm al-Mu'miniin* (the Mother of the Believers) in caring for the nascent *Muslim* community in *Madiinah*.

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That *Aa'ishah* [r] was renowned for her generosity is no surprise given that she was the daughter of *Abuu Bakr* [r] who had himself given away all his vast wealth in the service of *Islaam*, and also the wife of the Prophet *Muhammad* [s] who kept nothing for himself. One day the Prophet [s] had a sheep sacrificed. According to *Islaam*, the giver of an offering is entitled to retain one third, and the rest is to be given to the poor. It was *'Aa'ishah*'s [r] responsibility to distribute the meat to the poor. After disbursing it she found that she had left nothing for the Prophet's [s] large household except the neck of the animal. Distressed, she went to the Prophet [s] and said, *"I have been able to save nothing for us but this."* The holy Prophet *Muhammad* [s] smiled and replied, *"O 'Aa'ishah that is the only part you have not saved! Because whatever is offered to Allaah is truly saved (ie. as a reward in eternity)."*

'Aa'ishah [r] was very charismatic and had a charming demeanor. The Prophet [s] grew extremely fond of her, more so than any of his other wives, except one. One day an elderly lady came to visit them and the Prophet [s] was most attentive to her. After she left, *'Aa'ishah* [r] asked who she was and the Prophet [s] said, *"She used to visit us in the days of Khadiijah [r]."* Anything that reminded him [s] of his beloved *Khadiijah* [r] was cherished by him for she was his true love. On another occasion he heard the voice of *Haalaa* [r], *Khadiijah*'s [r] sister, in the courtyard outside and hurried out to meet her. Annoyed, *'Aa'ishah* [r] jealously said to him, *"Khadiijah [r] was an old woman and Allaah has given you far*

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Vocabulary

entitled

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disburse

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charismatic

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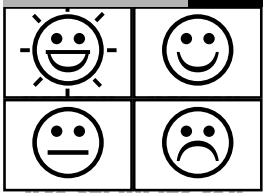
demeanor

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cherish

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Vocabulary

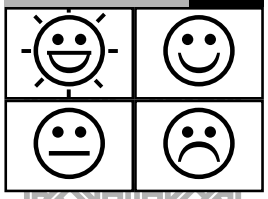
scorned
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deprived
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jurisprudence
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intellectual
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academy
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ethics
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better than her." "By Allaah," the Prophet [s] replied, *"My Lord has not given me better than her. She trusted me when people scorned me. She believed in me when people denied my message. She supported me with her wealth when people deprived me. And Allaah has given me children from her to the exclusion of other women."* Later *'Aa'ishah* [r] would say that, *"I learnt to hold my tongue where Khadiijah [r] was concerned."*

After the death of Prophet *Muhammad* [s] in 632 CE, *'Aa'ishah* [r] became one of the most influential figures in the preservation and interpretation of *Islaam*ic knowledge, and the moral direction of the early *Muslim Ummah*. Her contributions spanned education, jurisprudence, politics, and social reform, shaping the intellectual foundations of *Islaam* for generations. *'Aa'ishah* [r] was among the greatest scholars of the early *Muslim* community. She narrated over 2,200 *ahaadiith* (Prophetic sayings), many dealing with personal aspects of the Prophet's life that only a spouse could observe. These narrations became foundational for *Islaam*ic law, ethics, and worship.

Her house in *Madiinah* effectively became an educational academy where leading Companions (*Sahaabah*) and later scholars studied. Major Companions such as *ʿUrwah ibn uz-Zubayr* [r]*, al-Qaasim ibn Muhammad* [r]*,* and *ʿAbdullaah ibn uz-Zubayr* [r] transmitted *Islaam*ic knowledge from her. She was especially authoritative in matters of, family law and marital ethics, Ritual practice (*Tahaarah*, *Salaah, Sawm,* etc.), *Qurʾaan*ic

Comments T



interpretation (*Tafsiir*), Medicine and poetry. Many Companions also consulted her for legal rulings (*fataawaa*), demonstrating her pre-eminent status as a jurist (*faqiihah*).

'Aa'ishah [r] frequently corrected misunderstandings or inaccurate narrations among the Companions. Classical scholars record numerous instances where she clarified *ahaadiith* interpretations or pointed out contextual details that others had overlooked. Through this role she helped preserve the accuracy of prophetic teachings and ensured that *Islaam*ic religious practice remained faithful to the Prophet's [s] example (*Sunnah*).

'Aa'ishah [r] also played a role in the political turbulence following the assassination of the third *Kh*aaliif, *Sayyidunaa ʿUthmaan* [r]. Believing justice for his killing had not yet been achieved, she joined calls for accountability. This culminated in her involvement in the Battle of the Camel (656 CE) during the *Kh*ilaafah of *Sayyidunaa 'Alii* [r]. Although the conflict ended in defeat for her faction, *Sayyidunaa 'Alii* [r] treated her with the greatest of respect and ensured her safe return to *Madiinah* recognizing that her intentions were always sincere, albeit that her judgement on this matter was erroneous. Recognising her error, *'Aa'ishah* [r] withdrew from political activism after this event, dedicating the rest of her life primarily to scholarship and teaching.

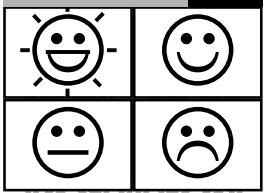
Because many legal and personal issues affecting women could not easily be discussed with male Companions, *'Aa'ishah* [r] became the prin-

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Vocabulary

contexual
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turbulence
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accountable
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culminated
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activism
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Vocabulary

formative

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decade

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cipal authority on women's religious matters. Women frequently came to her to learn about laws pertaining to ritual purity and worship, marriage and divorce, and ethical conduct and spirituality amongst other matters. Her role helped ensure that women were not deprived of religious knowledge in the early *Muslim* community.

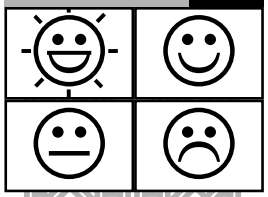
'Aa'ishah [r] lived for nearly 50 years after the Prophet's [s] death, spanning the reigns of several *Khulafaa*'. During this time she served as a legal, religious and moral reference point for the *Ummah*. Her recollections of the Prophet's character and life preserved the ethical model (*sunnah*) of *Islaam* in practical terms.

In summary, *'Aa'ishah* [r] was not only the Prophet *Muhammad*'s [s] wife but also one of the most important intellectual, religious and moral authorities in early *Islaam*. Through her scholarship, legal insight, teaching, and even political involvement, she played a central role in preserving prophetic knowledge, shaping *Islaam*ic jurisprudence, educating both men and women, and guiding the early *Muslim* society during its formative decades.



Hafsah bint 'Umar [r]

Comments **T**



Hafsah bint 'Umar [r] was the fourth wife of the Prophet *Muhammad* [s] and the daughter of the prominent Companion *sayyidunaa ʿUmar ibn al-Khattaab* [r], the second *Khaliif* of *Islaam*. She

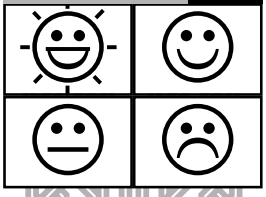
was born in *Makkah* in 605 CE, about five years before the beginning of the prophetic mission, and grew up in a household that soon became deeply committed to *Islaam*.

Hafsah [r] embraced *Islaam* early along with her father. She was first married to *Khunays ibn Hudhaafah as-Sahmii*, one of the early *Muslim*s who participated in the migration to *Madiinah* (*Hijrah*) and who fought in the Battle of *Badr*. *Khunays* later died from wounds sustained in the Battle of *Uhud* (625 CE), leaving *Hafsah* [r] a widow at a young age.

Concerned for his daughter, *sayyidunaa ʿUmar* [r] sought to arrange a new marriage for her. He first approached *sayyidunaa ʿUthmaan* [r], who declined as he was still grieving the death of his wife *Ruqayyah* [r] (the Prophet's daughter). *Sayyidunaa ʿUmar* [r] then proposed the matter to *sayyidunaa Abuu Bakr* [r], who remained silent knowing something about the matter that the Prophet [s] would soon reveal. Later, the Prophet *Muhammad* [s] himself proposed marriage to *Hafsah* [r] in 3 AH (625 CE). Through this marriage, she became one of the 'Mothers of the Believers' (*Ummahaat al-Muʾminiin*).

Hafsah [r] was known for her piety, fasting, and devotion to prayer. She was described as highly intelligent, strong-willed, and deeply committed to *Islaam*ic practice. Like several of the Prophet's [s] wives, she played a crucial role in transmitting the knowledge of *Islaam* and narrating *ahaadiith*. Her most historically significant contribution came

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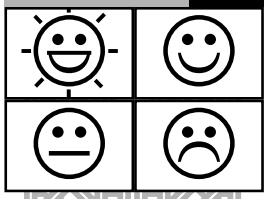
manuscript
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rendition
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ascertain
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piece-meal
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commentator
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after the Prophet's death during the *Khilaafah* of *sayyidunaa Abuu Bakr* [r]. During his reign the *Qur'aan* was formally compiled into a single written manuscript primarily due to concerns that many memorizers of the *Qur'aan* had died in battle. Although thousands of manuscripts also existed in the possession of the Companions (*Sahaabah*) they were often not complete renditions of every single chapter of the *Qur'aan* or were not cross referenced to ascertain errors or inconsistencies. Most importantly, it was only possible to compile the *Qur'aan* into a single volume after the death of the Prophet [s] given that the verses and chapters were being revealed piece-meal up until the very end of his [s] life.

After completing the master manuscript it was entrusted to *Hafsah* [r] for safekeeping given that she was renowned as one of the greatest scholars and commentators of the *Qur'aan*. Later, during the *Khilaafah* of *sayyidunaa ʿUthmaan* [r], this copy served as the primary reference for producing the many standardized copies of the *Qur'aan* that were distributed across the vast *Muslim* world. Because of this, her role was crucial in the preservation of the *Qur'aan*ic text and hence of *Islaam* itself as an authentic religion.

Hafsah [r] lived through the early decades of the rapidly expanding *Muslim* Ummah after the Prophet's [s] death. Despite the political turmoil that arose during the later *Khilaafah*'s, she generally remained aloof from direct political involvement, dedicating herself to worship and teaching. *Hafsah* [r] passed away in 45 AH (665 CE) in

Comments T



Madiinah, during the *Khilaafah* of *Muʿaawiyah ibn Abii Sufyaan* [r], at the age of 60. The governor of *Madiinah*, *Marwaan ibn al-Ḥakam*, led her funeral prayer, and she was buried in *Jannat al-Baqii'*, the historic cemetery of *Madiinah*.

Hafsah bint 'Umar [r] is remembered in *Islaam*ic history for her devotion, scholarship, and the crucial role she played in preserving the written manuscript of the *Qur'aan*, making her one of the most significant female figures in *Islaam*ic history.

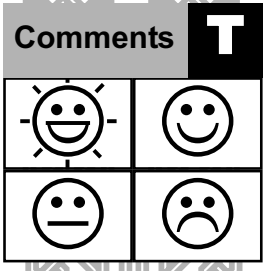


Zaynab bint Khuzaymah [r]

Zaynab bint Khuzaymah [r] was the fifth wife of the holy Prophet *Muhammad* [s] and is remembered for her generosity and compassion toward the poor. She is widely known by the title *'Umm al-Masaakiin'*, Mother of the Poor, because of her boundless charity and care for the needy.

She was born in *Makkah* into the tribe of *Banuu Hilaal*, a respected Arab tribe. Even before *Islaam* she was distinguished for her kindness and generosity toward the poor and weak, which earned her the title 'Mother of the Poor' prior to accepting the religion. After embracing *Islaam*, she remained ever more so devoted to helping those in need.

Before marrying the Prophet *Muhammad* [s], *Zaynab* [r] had been married to *ʿUbaydah ibn al-Haarith* [r], one of the early Companions of the



C T

Vocabulary

enduring

legacy

exemplify

vulnerable

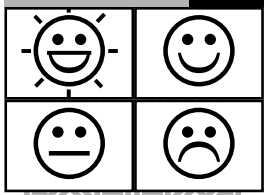
Prophet [s]. He was wounded during the Battle of Badr (624 CE) and later died from his injuries, leaving *Zaynab* [r] a widow. In *Islaam*ic society widows are always supported by the *Muslim* community, and marriage has always been an important way to ensure their welfare and uphold their dignity.

The Prophet *Muhammad* [s] married *Zaynab* [r] in 3 AH (625 CE) in *Madiinah*. Through this marriage she became one of the *Ummahaat al-Muʾminiin* (Mothers of the Believers), the honored title given to the Prophet's [s] wives in the *Qur'aan*. Her marriage was part of the Prophet's [s] broader pattern of supporting widows and strengthening social bonds within the *Muslim* community.

However, her time as the Prophet's [s] wife was very brief. She passed away only a few months after the marriage in 3 AH. Because of her early death, relatively few detailed reports about her life within the Prophet's [s] household have been preserved as compared to the other spouses.

Her death made her the first of the Prophet's [s] wives to pass away during the *Madiinan* period. The Prophet [s] personally oversaw her funeral arrangements, and she was buried in *Jannat al-Baqiiʿ*, the renowned cemetery in *Madiinah* where many members of the Prophet's [s] family and Companions are buried.

Comments T



Although her marriage to the Prophet [s] was short, *Zaynab*'s [r] enduring legacy in *Islaam*ic tradition is that of a woman whose life exemplified

selfless charity, boundless compassion and dutiful care for the most vulnerable members of society.



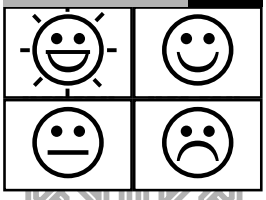
Umm Salamah [r]

Umm Salamah [r] (*Hind bint Abii Umayyah*) was one of the most distinguished wives of the holy Prophet *Muhammad* [s], revered for her keen intellect, wisdom, patience, and profound understanding of *Islaam*.

She was born into the noble *Quraysh* tribe in *Makkah*, the daughter of *Abuu Umayyah ibn al-Mughiirah*, a well-known and generous leader. She embraced *Islaam* early along with her husband *Abuu Salamah* [r] (*ʿAbdullaah ibn ʿAbd al-Asad*), making them among the first *Muslim* families.

Umm Salamah [r] and her husband endured severe persecution in *Makkah* due to their faith. They were among the first to migrate to Abyssinia (Ethiopia) seeking refuge under the just Christian king, *Najaashii*. Later they returned and then migrated again to *Madiinah* (*Hijrah*). During this second migration, *Umm Salamah* [r] faced a painful trial. Her pagan family forcefully separated her from her husband and child. She was kept back in *Makkah* while her husband went to *Madiinah*, and her child was taken by her husbands disbelieving tribe. After a long period of separation, hardship and grief, she was eventually reunited with her family in *Madiinah* – an event

Comments



C T

Vocabulary

unyielding

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perseverance

.....

prominent

.....

declined

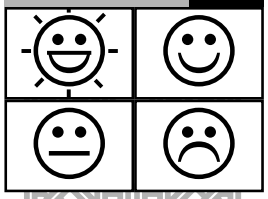
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often cited as an example of her profound patience and unyielding perseverance.

Her husband *Abuu Salamah* [r] was a brave soldier of *Allaah* who fought valiantly at Battle of *Uhud* (625 CE) and was seriously wounded. After recovering he was given command in the operation against the rebellious *Banuu Asad* tribe and was able to defeat them and prevent their raid on *Madiinah*, but his exertions reopened the wound received at *Uhud* and he died of the same wound after returning to *Madiinah*. The Prophet *Muhammad* [s] sat by his deathbed until the last moments and prayed over him. *Umm Salamah* reported that the Prophet *Muhammad* [s] advised her saying, *"There is no Muslim who is afflicted with a calamity and recites what Allaah has commanded, namely, 'Indeed we belong to Allaah and to Him we return, (and then supplicates), 'O Allaah, reward me in my affliction and replace what I have lost with something better,' except that Allaah will replace the loss with something far better."*

Umm Salamah [r] recited this supplication but wondered, *"Who could be better than Abuu Salamah (given his renowned piety and good character)?"* After completing her waiting period (*ʿiddah*) mourning her husband, several prominent *Sahaabah* proposed marriage to her, including *Abuu Bakr* [r] and ʿUmar [r], but she declined. Unbeknowns to her, *Allaah* had already answered her supplication by granting her something far greater. The Prophet *Muhammad* [s] himself then proposed to her in 4 AH (626 CE).

Comments T



She initially hesitated, citing her jealousy, her age, and her responsibility to her own children, but the Prophet [s] reassured her saying, *"As for you being old then I am older than you, and as for you having a jealous nature, then Allaah will cast jealousy out of your heart, and as for your children, they belong to Allaah and His Prophet,"* and she accepted the proposal. Through this marriage, she became one of the Mothers of the Believers.

The Prophet *Muhammad* [s] was so good to her orphaned children, treating them just as his own, that some even believe he married her only for their sake. The Prophet [s] could have sent them financial support, but to an honorable people like the early *Muslim*s, it would have hurt their pride and position in the community. To make them his [s] own by marrying their mother was the only way the Prophet [s] could help them without seeming to be giving them charity. The *Muslim*s subsequently emulated the Prophet [s] in his noble example, and by such devices the widows and children of men who died in war were not left destitute, unprotected or fatherless. This incident in the life of *Umm Salamah* [r] teaches patience (*sabr*) during hardship, it affirms unwavering belief in *Allaah*'s decree (*qadar*) and it encourages hope that any loss can be replaced with something better. This supplication is still widely recited by *Muslim*s till today during times of grief, loss, or hardship.

Umm Salamah [r] became renowned for her wisdom and sound judgment. A famous example occurred during the Treaty of *Hudaybiyyah* (6 AH)

C T

Vocabulary

financial

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perseverance

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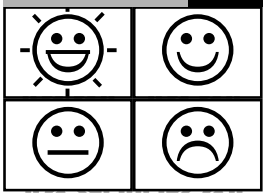
device

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subsequent

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Comments **T**



C T

Vocabulary

comply

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contention

.....

acumen

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turmoil

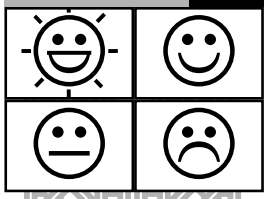
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when the first attempt to perform the *'Umrah* (minor pilgrimage) was undertaken. This was arguably the most important treaty in the history of *Islaam*. The Companions were distressed and hesitant to comply with the seemingly disadvantageous terms of the treaty, so the Prophet *Muhammad* [s] consulted *Umm Salamah* [r]. She advised him to remain steadfast and conclude the agreement by quietly performing the required rites of *'Umrah* himself without completing the pilgrimage and then depart, which led the Companions to comply and follow his example without any further contention. This incident demonstrates both the Prophet's [s] confidence in her acumen, her insight into the psychology of men and her impact in decision making within the early *Islaam*ic community.

She was also a major transmitter of *hadiith*, narrating over 300 *ahaadiith* on various aspects of *Islaam*ic law and daily life. Many Companions and prominent Sucessors (*Taabi'uun*) sought knowledge from her, recognizing her as a leading female authority on *Islaam*.

Umm Salamah [r] lived a long life after the Prophet's [s] death and witnessed much of the early *Muslim* community's development, including periods of political turmoil. She generally remained removed from conflict, offering guidance and propagating *Islaam*ic knowledge. She passed away in 59 AH (678 CE) in *Madiinah*, making her one of the last surviving wives of the Prophet *Muhammad* [s]. She was buried in *Jannat al-Baqii'*.

Comments **T**



Umm Salamah [r] is revered as a woman of patience, intelligence and profound scholarship, whose life played a crucial role in shaping the early *Muslim* community and transmitting the teachings of *Islaam* to later generations.

ACTIVITIES

C T

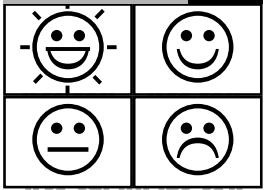
Form groups of three students & identify at least three lessons you have learnt from the life of each of the first six wives of the Prophet [s].

example:

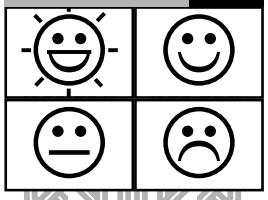
***Khadiijah bint Khuwaylid* [r]**

1) Because Khadiijah [r] possessed refined character, displaying composure, dignity, and grace, and always being well-presented, her presence commanded respect and admiration.

Comments **T**



Comments



Below are descriptions of the first six wives of the holy Prophet *Muhammad* [s]. Read each description carefully and then identify the wife who you think is decribed in the sentences below.

C

1) She was the widow of the martyr *As-Sakran ibn 'Amr* [r].
She was the first woman to emigrate to Abyssinia for her faith.
She was dark skinned and of east African heritage.
She was cheerful, kind and generous.

Who was she?

.....

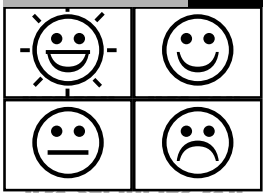
2) She was revered for her keen intellect, wisdom, patience, and profound understanding.
Her pagan family forcefully separated her from her husband and child.
Allaah replace the loss of her righteous husband with someone far better.
She became renowned for her wisdom and judgment during the Treaty of *Hudaybiyyah.*

Who was she?

.....

3) She was youthful, an avid pupil with an accurate memory and exceptionally intelligent.
She mastered the most subtle aspects of *Islaam*ic law, doctrine & ritual practice.
She narrated over 2,200 *ahaadiith.*
She was the most beloved wife of the Prophet [s], second only to <u>*Kh*</u>*adiijah* [r].

Comments **T**



Who was she?

.....

4) She was widely known by the title *'Umm al-Masaakiin'*, Mother of the Poor.
Her marriage prioritised supporting widows and strengthening social bonds within the *Muslim* community.
She was the fifth wife of the holy Prophet [s]

Who was she?

.....

5) She was a very wealthy businesswoman.
She was the first person to accept *Islaam.*
No one could take her place in the Prophet's [s] affections.
Angel *Jibraa'iil* [a] conveyed *Allaah's* greetings to her directly & the promise of paradise

Who was she?

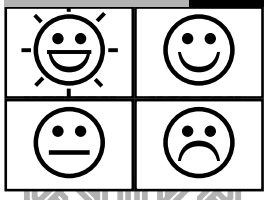
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6) She was the daughter of *'Umar ibn al-Khattaab* [r].
She was renowned as one of the greatest scholars and commentators of the *Qur'aan*.
The master manuscript of the *Qur'aan* was entrusted to her.
She was the fourth wife of the Prophet [s]

Who was she?

.....

Comments T



Find a short verse in the Holy *Qur'aan* about the virtues of the Wives of the holy Prophet Muhammad [s]. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C**

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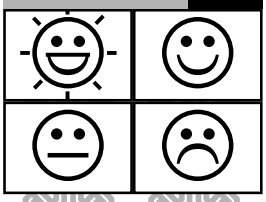
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Comments **T**

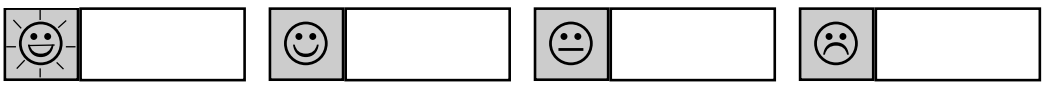


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified lessons learnt from the story ☐
- identified personalities from descriptions ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about the wives of the holy Prophet *Muhammad* [s]
- discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage.
- recognize that each of them in her own way was exemplary as an individual and each had special characteristics
- appreciate that they lived at the highest standard of *taqwaa* (God-consciousness)
- know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment
- realize that were scholars and transmitters of *Islaami*c knowledge
- understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess
- realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet [s]

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to the story of the first six wives of the holy Prophet *Muhammad* [s]
- find suitable one-word meanings for the words in the vocabulary lists
- identify the specific teachings being conveyed
- identify personalities from descriptions
- write an *Aayah* in Arabic with the translation

Read the following story. **T**

Zaynab bint Jahsh [r]

Zaynab bint Jahsh [r] was the seventh wife of the holy Prophet *Muhammad* [s] and a prominent figure in early *Islaam*ic history, known for her piety, generosity, and the unique circumstances of her marriage.

She was born in *Makkah* into the noble *Quraysh* tribe, and was the daughter of *Umaymah bint ʿAbd al-Muṭṭalib*, the Prophet's paternal aunt, making *Zaynab* [r] his cousin. She accepted *Islaam* early and was among the first believers.

Initially *Zaynab* [r] was married to *Zayd ibn Haarithah* [r], a freed slave and adopted son of the Prophet [s]. This marriage was encouraged by the Prophet [s] to break the social barriers between nobility and former slaves, emphasizing piety and good character above lineage in *Islaam*. However, the marriage was not harmonious, and despite efforts to reconcile, it eventually ended in divorce.

After her waiting period (*ʿiddah*), *Zaynab* [r] was married to the Prophet [s] in 5 AH (627 CE). This marriage is uniquely significant because it was commanded by *Allaah* and mentioned explicitly in the *Qur'aan*. This event, like the marriage to *Zayd* [r], had an important legal and social implication because it abolished the pre-*Islaam*ic custom that treated adopted sons exactly like biological sons, clarifying that adoption does not create the same lineage-based marital prohibitions nor legal obli-

Qur'aan

Allaah ﷻ has declared:

"The Prophet is closer to the believers than their own selves, and his wives are their mothers..."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"The best of you are those who are best to their wives, and I am the best of you to my wives."

C T

Vocabulary

reconcile

lineage

social

biological

ordained

stipend

dignity

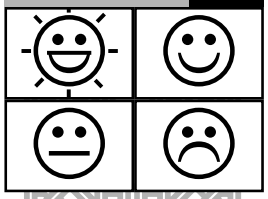
gations as for example inheritance and custodial rights.

Zaynab [r] was known for her strong devotion to worship, frequently engaging in prayer, fasting and remembrance (*Dhikr*) of *Allaah*. She was also famous for her charity and generosity, often giving away whatever wealth she possessed to the poor. Like *Zaynab bint Khuzaymah* [r], she was associated with care for the needy, though her primary distinction was her independence and pious devotion. She possessed a strong personality and sense of dignity. She also prided herself on her marriage being divinely ordained. Despite occasional natural jealousy among co-wives, she was respected for her sincerity and righteousness.

Zaynab also contributed to the preservation of *Islaam*ic teachings by narrating a number of *ahaadiith*. Her life within the Prophet's [s] household provided valuable insights into both legal and personal aspects of early *Islaam*ic practice.

After the death of the Prophet [s] *Zaynab* [r] continued her life in *Madiinah*, dedicating herself to worship and charity. During the *Khilaafah* of *Sayyidunaa 'Umar ibn al-Khattaab* [r], she received a large stipend from the public treasury, but she would distribute most, if not all, of it to the poor almost immediately.

Comments T



As a woman of *Quraysh*, she shared the general noble Arab features of her tribe. Historical records emphasize her dignity and presence. As mentioned before, *Zaynab* [r] was famous for giving

away her wealth to the poor, quickly distributing any money she received, especially to widows and the needy. This is why she was described as having the 'longest hands'.The Companions described her as honest, straightforward, and principled, never inclining toward hypocrisy or flattery. She used to work with her own hands (such as tanning leather and sewing clothes) and would give away the earnings in charity.

She passed away in the 20 AH (641 CE) in *Madiinah*, becoming the first of the Prophet's [s] wives to die after him. As foretold in a *hadiith*, the Prophet [s] said that the first of his wives to join him would be *"the one with the longest hands,"* interpreted to mean the most charitable - and this was fulfilled in *Zaynab*'s [r] case.

She was buried in *Jannat al-Baqii'* cemetery in *Madiinah* and is remembered primarily for her strong faith, generosity, integrity, and dignified character. Her life played a key role in shaping *Islaam*ic social and legal norms, particularly regarding adoption, lineage, and social equality.



Juwayriyah bint al-Haarith [r]

Juwayriyah bint al-Haarith [r] was the eighth wife of the holy Prophet *Muhammad* [s] and is remembered for the significant social impact her marriage had on her people.

She was born into the antagonistic pagan tribe of

C T

Vocabulary

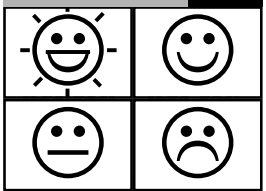
tanning

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adoption

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Comments T



C T

Vocabulary

antagonistic

.....

exhorbitant

.....

predicament

.....

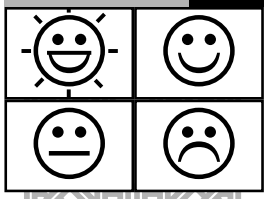
solicit

.....

Banuu al-Mustaliq, and her father, *al-Ḥaarith ibn Abii Diraar*, was the chief. Before *Islaam*, she was married to *Musaafiʿ ibn Safwaan*. In 6 AH (628 CE), while the tribe of *Banuu al-Mustaliq* were making preparations to raid *Madiinah*, the holy Prophet *Muhammad* [s] pre-empted them by a surprise attack. This saved lives on both sides and especially the people of *Madiinah* from the carnage of war.

Among the captives was *Juwayriyah* [r], the daughter of the chief of *Banuu al-Mustaliq*. She had fallen to the lot of one of the *Ansaar* (Supporters) and feared that since the man knew that her father was the chief, he would ask for an exorbitant ransom. So she went to the Prophet [s] to solicit his assistance. He [s] was at *'Aa'ishah*'s [r] house at that time and after listening to her predicament the Prophet [s] thought for a moment, then said, *"Shall I tell you what would be better than this?"* He then proposed marriage to her which she immediately accepted. The Prophet [s] was compassionately thinking of how to save her and her tribe, as well as opening a path for them to enter into *Islaam* with honour and erase the humiliation of defeat which, according to Arab custom, could not be ignored except by a war of vengeance until one of the parties was exterminated, or by marriage. The merciful Prophet [s], as always, chose the more compassionate of the options. No sooner was the marriage announced and the Companions learned that her tribe had now become relatives of the Prophet [s] through marriage, they said, *".. it is not appropriate to keep relatives of the Prophet [s] as captives,"* and as a

Comments T



result over one hundred families were immediately set free. Because of this, *Aa'ishah* [r] commented, *"I know of no woman who was more of a blessing to her people than Juwayriyah, the daughter of Al-Haarith."* Through this marriage, *Juwayriyah* [r] became one of the Mothers of the Believers (*Ummahaat al-Muʾminiin*).

Juwayriyah [r] was described as very beautiful and graceful, with a striking presence. *'Aaʾishah* [r] is reported to have said that when she first met *Juwayriyah* [r], her notable beauty left an impression on her. While renowned for her beauty, *Juwayriyah* [r] is primarily remembered for her piety, dignity, intelligence, and the positive impact she had on the fate of her people.

Juwayriyah [r] was especially admired for her dedication to acts of worship, especially remembrance of *Allaah* (*Dhikr*). A well-known *hadiith* reports that the Prophet [s] once found her engaged in *Dhikr* from early morning, and then taught her a concise supplication that carried great reward and which outweighs any other form of *Dhikr*. The Prophet then instructed, *"Recite the following, 'Glory and praise be to Allaah, as often as the number of His creation, and in accordance with His pleasure, and equal to the weight of His Throne, and the sum of His words."* This *Dhikr*, though short, is immensely rewarding. It multiplies *Dhikr* far beyond ordinary repetition and displays the virtue of concise, meaningful supplications. Till today devout *Muslim*s the world over recite it three times every morning after the *Fajr* prayer.

C T

Vocabulary

impression

.....

concise

.....

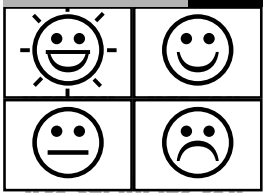
supplication

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engaged

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Comments **T**



C T

Vocabulary

composure

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aloof

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legacy

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exile

.....

Juwayriyah [r] was also admired for her confidence and composure, especially in difficult circumstances. Despite her noble lineage and distinction as Mother of the Believers, she remained humble and focused on worship rather than status or influence.

Juwayriyah [r] also narrated a number of *ahaadiith*, contributing to the preservation of *Islaam*ic teachings. Her life reflects a transformation from worldly privilege to a position of hardship and distress, and then to one of spiritual honor and prestige within the early *Muslim* community.

Juwayriyah [r] lived for many years after the Prophet [s] and witnessed the growth of the *Muslim* community. She remained aloof from political conflicts, focusing instead on worship and *Islaam*ic teaching.

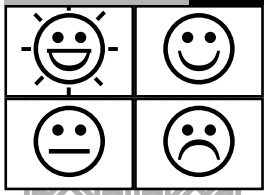
She passed away in 50 AH (670 CE) in *Madiinah*, during the *Khilaafah* of *Muʿaawiyah ibn Abii Sufyaan* [r], and was buried in *Jannat al-Baqiiʿ*. Her life reflects strength in adversity and devotion to faith, which became her defining legacy.



Umm Habiibah, Ramlah bint Abii Sufyaan [r]

Umm Habiibah (*Ramlah bint Abii Sufyaan*) [r] was the ninth wife of the holy Prophet *Muhammad* [s]. She is notable for her steadfast faith, perseverance during exile, and the political significance of her marriage to the Prophet [s].

Comments T



Ramlah [r] was born into one of the most powerful families of *Quraysh* in *Makkah*, the proud and fabulously wealthy house of *Banuu Umayyah*. Her father, *Abuu Sufyaan ibn Harb* [r], was initially one of the most tenacious enemies of the Prophet *Muhammad* [s] and *Islaam*, and a man who led armies against him on many battle fields, before later accepting the faith. Despite growing up in a prominent household that resisted the new religion, *Ramlah* [r] embraced *Islaam* in its early years.

She was married to *ʿUbaydullaah ibn Jahsh*, and together they accepted *Islaam* during a time when the early *Muslim*s faced intense persecution from the *Quraysh*. Because of the increasing persecution in *Makkah*, *Ramlah* [r] and her husband joined the migration to Abyssinia (Ethiopia), one of the earliest and most significant events in early *Islaam*ic history. The *Muslim* refugees found protection under the Christian ruler *al-Najaashii* (the Negus).

During their stay in Abyssinia, her husband, finding the whole land Christian, apostatized from *Islaam* and embraced Christianity. She found herself in a most painful and precarious position as she could not remain with her apostate husband nor could she return to her antagonistic disbelieving father. *Umm Habiibah* [r] was from the nobility of *Quraysh*, a woman used to every comfort and privilege before *Islaam* given that she hailed from the proud and fabulously wealthy house of *Banuu Umayyah*. But her commitment to *Islaam* was inexorable and so she withdrew with her infant

C T

Vocabulary

tenacious

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precarious

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apostate

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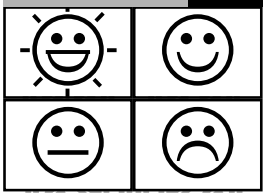
hailed

.....

inexorable

.....

Comments **T**



daughter away from the alien Abyssinian society she found herself in, all but forgotten and forsaken living in the most frugal circumstances.

She may have been forgotten by men, but *Allaah* in His mercy forgets none of his devout servants. One day as she sat in her solitary room in that disbelieving land, a messenger from the court of the *Najaashii*, the King of Abyssinia, himself came requesting that she attend his presence. Upon arriving at the palace, *Najaashii* gave her the glad tidings that he had received a message from the holy Prophet *Muhammad* [s] requesting her hand in marriage. *Umm Habiibah* [r] was overjoyed - she was not forgotten by *Allaah* nor his Prophet [s].

This was the highest honour any woman in *Islaam* could aspire to. The *Najaashii* himself acted as her guardian and officiated the marriage, paying her a stately dower of four hundred *dinaars* on behalf of the Prophet [s]. The *Najaashii* [r] too embraced *Islaam* and the Prophet [s] praised him as a righteous man and devout believer in *Allaah*. When the *Najaashii* passed away the Prophet [s] honored him with the funeral prayer (*salaat al-janazzah*) in absentia, praising him as having been amongst the just rulers under whom no one was oppressed.

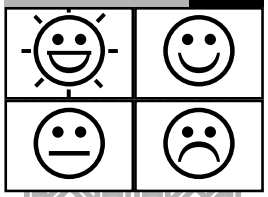
The marriage of the Prophet [s] to *Ramlah* [r] was significant in several ways. It honored and supported a faithful *Muslim* woman who had endured hardship for her belief. It strengthened ties between the *Muslim* community and the Christian

CT

Vocabulary

forsaken
.....
frugal
.....
solitary
.....
officiated
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stately
.....
dower
.....
abentia
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Comments **T**



ruler of Abyssinia, who had protected the refugees. It also carried a powerful strategic political dimension, as she was the daughter of *Abuu Sufyaan* [r], the leading figure of *Quraysh*.

Soon after the marriage *Ramlah* [r] traveled from Abyssinia to *Madiinah*, where she joined the household of the Prophet [s]. *Ramlah* [r] was admired for her strong loyalty to *Islaam* and the Prophet [s], even when it conflicted with family. A well-known incident illustrates this. When her father *Abuu Sufyaan* [r] visited *Madiinah* before his conversion to *Islaam*, she folded away the Prophet's [s] bedding so that her still-pagan father would not sit on it, saying it was not appropriate for him while he remained opposed to *Islaam*.

She also narrated several *ahaadiith*. One well-known narration from her encourages performing twelve voluntary *rakʿahs* (prayer cycles) daily, promising a palace in Paradise for the devotee.

After the death of the holy Prophet *Muhammad* [s], *Ramlah* [r], now fondly referred to as *Umm Habiibah* [r], continued to live in *Madiinah* and remained revered as one of the Mothers of the Believers (*Ummahaat al-Mu'miniin*). She maintained a quiet life devoted to worship and teaching until she passed away in 44 AH (664 CE) during the *Khilaafah* of *Muʿaawiyah ibn Abii Sufyaan* [r], who was her brother.

Umm Habiibah's [r] life reflects several key themes of early *Islaam*ic history: Steadfast faith despite family opposition, endurance through

C T

Vocabulary

strategic

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endurance

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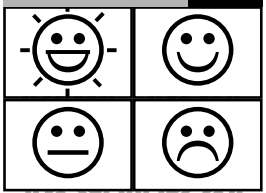
pagan

.....

illustrate

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Comments **T**



migration and exile and the humanitarian and diplomatic dimensions of the Prophet's [s] marriages. Her story remains an example of loyalty, perseverance, and devotion to faith even under the most challenging and difficult circumstances.

C T

Vocabulary

exile
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humanitarian
.....
diplomatic
.....
dimansion
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antagonism
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subversion
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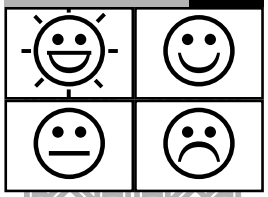
Safiyyah [r] *bint Huyayy* [r]

Safiyyah bint Huyayy [r] was the tenth wife of the holy Prophet *Muhammad* [s]. She was born in 610 CE into a prominent Jewish family of the *Banuu Nadiir* tribe in *Madiinah*. Her father, *Huyayy ibn Akhtab*, was the chief of the tribe and a bitter opponent of the Prophet *Muhammad* [s] in *Madiinah*.

Safiyyah [r] grew up in an environment of wealth, status and influence. Before embracing *Islaam*, she was married twice. Her second husband, *Kinaanah ibn al-Rabii'*, was killed during the Battle of *Kh*aybar (629 CE) when the *Muslim*s conquered the Jewish stronghold following years of antagonism and subversion of the Jews of Arabia against the early *Muslim* community. *Safiyyah* [r] was taken into custody along with the other captives of *Kh*aybar.

The Companions report how after the victorious battle two Jewesses were brought before the Prophet *Muhammad* [s]. One was screaming and throwing sand on her head while the other was silent. The silent one was *Safiyyah* [r], the daughter of *Huyayy ibn Akhtab*, the chief of the *Banuu*

Comments T



Nadiir, while the other was her cousin. The Noble Prophet *Muhammad* [s] instructed that the screaming one be attended to, then took his cloak and placed it over the silent one, *Safiyyah* [r]. It was a gesture of compassion, and from that moment *Safiyyah* [r] was to be honoured and afforded the highest respect in the *Muslim* community.

The Prophet [s] then turned to *Bilaal* [r] who had escorted the two women to him, and said, *"O Bilaal, has Allaah snatched mercy from your heart that you let these women pass by the slain ones of their menfolk?"* This was considered a severe reprimand, for the Prophet [s] very rarely criticised the behaviour of those who served him.

It should be noted that *Safiyyah's* [r] father, *Huyayy ibn Akhtab*, had earlier planned to assassinate the Prophet [s] and conspired to exterminate all the *Muslim*s in the Battle of the Trench, but it was characteristic of the Prophet [s] to bear no grudges, especially in victory. For those who wronged him he felt pity rather than vengeful anger, but he felt even more compassion for the innocent who had to suffer as a consequence of their misguided leaders.

The Prophet *Muhammad* [s] then offered *Safiyyah* [r] a choice : either to retain her Jewish religion and be freed, or to accept *Islaam* and marry him. She chose *Islaam* and accepted marriage. Thus *Safiyyah*'s [r] status was elevated from captivity to becoming one of the Mothers of the Believers (*Ummahaat al-Muʾminiin*).

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Vocabulary

reprimand

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exterminate

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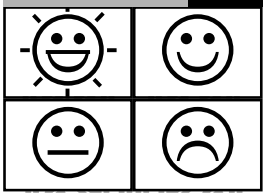
assassinate

.....

consequence

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Comments **T**



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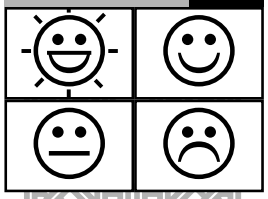
Vocabulary

acknowledge
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resolved
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begrudged
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conscientous
.....
civic
.....
foreshadow
.....
allude
.....
symbolic
.....

One may wonder how *Safiyyah* [r] could embrace *Islaam* and become the wife of the Prophet [s] while her father had been one of his most bitter enemies, having fought bloody battles against the *Muslim*s. The answer may be found in what she relates of her early life when she overheard her father acknowledging the truth of the Prophet *Muhammad*'s [s] mission but resolved to oppose him instead of submit to *Islaam*. *Safiyyah* [r] was familiar with the Prophet *Muhammad* [s] being accurately described in the ancient Jewish texts but her father begrudged very much that he [s] should appear among the Arabs. *Safiyyah* [r] conscientiously resented the behavior of her own father given the fact that while the Prophet *Muhammad* [s] was confirming treaties with the Jews that guaranteed them security and civic rights equal to the *Muslim*s, they were already planning to destroy the Prophet [s] whenever they got the opportunity.

There is also an interesting event that occurred before her capture at <u>*Kh*</u>aybar which represented a foreshadowing of her eventual marriage to the holy Prophet *Muhammad* [s]. *Safiyyah* [r] relates, *"I saw in a dream that the moon had fallen into my lap. I mentioned that to my husband, and he reacted violently, striking me and said, 'Do you desire (to be the wife of) the king of Yathrib (ie, referring to the Prophet [s] who came to rule Madiinah)'."* *Safiyyah* [r] alluded to how this dream symbolically (ie. the moon representing the Prophet [s]) foretold her good fortune of eventually embracing *Islaam* and marrying the Prophet [s].

Comments T



Safiyyah [r] was admired for her intelligence, patience and composed noble bearing. She initially faced hurtful remarks from some *Muslim*s because of her Jewish heritage, especially given the open hostilities of the Jews towards *Islaam* and the *Muslim* community, but the noble Prophet *Muhammad* [s] defended her honor as a new adherent of *Islaam* and also reminded others of her noble lineage given that she was a direct descendant of the prophet *Haaruun* [a], the brother of prophet *Muusaa* [a].

Safiyyah [r] was admired for her gentle character, generosity and always maintaining good relations with others, including members of her former Jewish community. Her life reflects a transition from Jewish chauvinism and tribal bigotry to reconciliation and inclusion within the *Muslim* community.

She was also very beautiful, often described as among the most attractive of the Prophet's [s] wives which occasionally led to jealousy among her co-wives. She is reported to have had a fair complexion and refined features, reflecting her noble ancestry, and her appearance carried a sense of grace and dignity.

Safiyyah [r] was soft-natured and compassionate, never harsh nor confrontational in her dealings with others. She was thoughtful and self aware, and despite her background and the bitter conflict waged by the Jews of the time against the nascent *Muslim* community she showed kindness towards all and an admirable capacity for recon-

C T

Vocabulary

composed

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heritage

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hostility

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chauvinism

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bigotry

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inclusion

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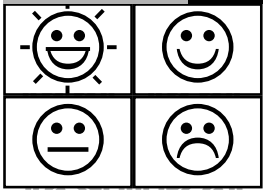
confrontational

.....

nascent

.....

Comments **T**



C T

Vocabulary

prolific

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earnest

.....

refined

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declined

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ciliation.

Safiyyah [r] also narrated a number of *ahaadiith*, contributing to the preservation of *Islaam*ic teachings. Though not as prolific as some other wives, her reports are valued in *Islaam*ic scholarship. After the death of the Prophet [s], she lived through the period of the early *Khulafaa'.* She is known to have maintained a peaceful and non-political role, focusing on earnest worship and refined personal conduct.

She passed away in 50 AH (670 CE) in *Madiinah*, during the *Khilaafah* of *Mu'aawiyah ibn Abii Sufyaan* [r], at 60 years of age. She was buried in *Jannat al-Baqii'*, alongside many of the Prophet's family members and Companions.

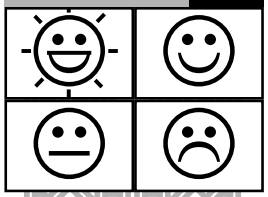
Safiyyah [r] bint Ḥuyayy [r] is remembered as a woman of nobility, patience, and grace, whose life symbolized reconciliation, faith, and dignity in the face of profound personal and social change.



Maymuunah bint al-Haarith [r]

Maymuunah bint al-Haarith [r] was the last woman to marry the Prophet *Muhammad* [s] and to be honored as one of the Mothers of the Believers (*Ummahaat al-Mu'miniin*). Her life reflects devotion, generosity, and an important moment of reconciliation between the Prophet [s] and his arch enemies, the *Quraysh*.

Comments T



Maymuunah [r] was born in *Makkah* into a respected Arab family. She was originally named *Barrah*, but the Prophet [s] later renamed her *Maymuunah* ('blessed') because he preferred names that reflected humility and which avoid implied self-praise or assumed purity, which *Islaam* discourages.

She was the half-sister of several notable women, including *Umm al-Fadl* [r] (the wife of *al-ʿAbbaas ibn ʿAbd al-Muttalib* [r] who was the most influential man in *Quraysh* along with *Abuu Sufyaan* [r]) and *Asmaaʾ bint ʿUmays* [r], linking her to prominent Companions.

Before marrying the Prophet [s], *Maymuunah* [r] had been married twice and was widowed, which was common among many of the Prophet's [s] marriages that served social and humanitarian purposes. The Prophet [s] married *Maymuunah* [r] in 7 AH (629 CE) after the *ʿUmrah al-Qadaaʾ* (the pending minor Pilgrimage), when the *Muslim*s were allowed to enter *Makkah* following the Treaty of *Hudaybiyyah*. The marriage took place at a location called *Sarif*, just outside *Makkah*.

This marriage carried important social and political significance. It strengthened ties between the Prophet [s] and influential *Makkah*'n families representing a strong symbol of reconciliation between *Muslim*s and the *Quraysh* before the conquest of *Makkah*. *Maymuunah* [r] in fact offered herself in marriage to the Prophet [s], an act referenced by scholars in relation to the

C T

Vocabulary

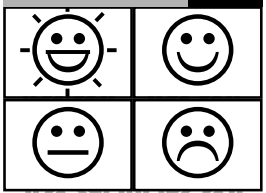
assumed

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pending

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Comments T



C T

Vocabulary

composure

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norms

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diligent

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domestic

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Qurʾaan (ie. 33:50), highlighting her enthusiasm and devotion to *Islaam*.

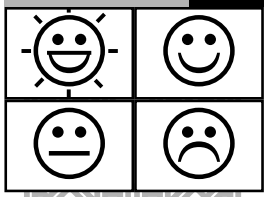
She was pleasant in appearance, with a dignified and mature presence. She is generally described as a woman of natural beauty, modesty, and composure, reflecting the norms of early *Islaam*ic society where outward adornment was secondary to character.

Maymuunah [r] is revered for her inner qualities, which were widely praised by all. She was deeply committed to worship and remembrance of *Allaah*, and known for her sincerity and *Allaah*-consciousness (*taqwaa*). She had a reputation for charity and kindness, helping the poor and those in need. She was especially famous for upholding bonds of kinship and actively nurtured close family relationships. Despite her status as a Mother of the Believers, she lived simply and avoided worldly excess. She showed deep respect and devotion to the Prophet [s] and diligently maintained harmony within his [s] household.

Scholars described her as one of the most righteous and mindful of *Allaah* among the Prophet's [s] wives. She narrated a number of *ahaadiith*, especially concerning matters related to marriage, purification and the personal life of the Prophet [s]. Though not among the most prolific narrators, her reports contribute to the understanding of the Prophet's domestic life.

After the passing of the Prophet *Muhammad* [s] , *Maymuunah* [r] lived a quiet life devoted to wor-

Comments T



ship and remembrance of *Allaah*. Like the other Mothers of the Believers, she remained a respected figure in the *Muslim* community and a source of knowledge. She maintained close relationships with her relatives and continued to embody the values of piety, generosity and kinship that she was known for during the Prophet's lifetime.

Maymuunah [r] passed away in 51 AH (671 CE). Notably, she died in the same place, *Sariif* near *Makkah*, where she had married the Prophet [s], and was buried there.

In summary, *Maymuunah bint al-Haarith* [r] holds an honored place in *Islaam*ic history as a devoted wife of the Prophet [s] whose life reflected piety, humility, generosity, and dedication to maintaining family ties, making her a model of quiet righteousness in early *Islaam*ic history.

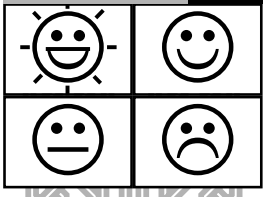


Maariyah al-Qibtiyyah [r]

Maariyah al-Qibtiyyah [r] was an Egyptian Coptic Christian who was honoured to became part of the Prophet *Muhammad*'s [s] household. She is known for her piety, humility, and her role as the mother of the Prophet's [s] last child *Ibraahiim*, who died in infancy. Her life is linked to the international diplomacy of the Prophet [s], the early *Islaam*ic expansion, and the Prophet's compassionate treatment of those under his care.

Maariyah [r] hailed from Upper Egypt, most likely

Comments



C T

Vocabulary

envoy

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contemplate

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cordial

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esteemed

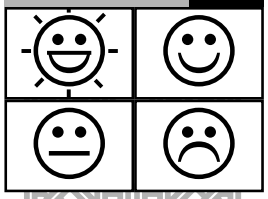
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the region of Heliopolis or its surroundings. Her father was a Copt and her mother Greek. She was entrusted, when still quite young, to the palace of *al-Muqawqis* (Cyrus), the Roman governor of Egypt. In 7 AH (628 CE), the Prophet *Muhammad* [s] dispatched letters to the neighbouring rulers inviting them to *Islaam*, including to *al-Muqawqis* who contemplated the letter for long time. He then said to the envoy of the Prophet [s], *Haatim ibn Abii Balta'ah* [r], *"I was aware that a Prophet was yet to appear. I thought he would appear in Ash-Sham where the prophets of old have lived, but he has appeared in Arabia. I fear that the Christian Copts will not heed my words, and I resent giving up my realm for it (ie. for a truth that will not benefit me)."*

Al-Muqawqis did however send a cordial letter to the Prophet *Muhammad* [s] and many presents including two esteemed slaves, *Maariyah* and her sister *Siiriin*, emphasizing in his letter that both *Maariyah* and her sister were highly respected among the Christian Copts. When the two women were presented to the holy Prophet [s] he [s] welcomed *Maariyah* into his household whom he [s] treated with dignity and care. He [s] presented her sister, *Siiriin*, to a *Sahaabii* (Companion) whom he wished to honour.

Maariyah [r] thus joined the holy Prophet *Muhammad*'s [s] household as a gift and bondswoman, which was a common diplomatic practice of the time. The Prophet [s] later freed her and she resided in *al-ʿAaliyah*, a district of *Madiinah*, rather than in the main wives' quarters.

Comments **T**



Maariyah was destined to bring comfort to the Prophet [s], at a time when he [s] was mourning the death of his beloved daughter, *Zaynab* [r], by the good news that *Maariyah* was expecting a child. The Prophet [s] was overjoyed to receive some months later in 8 AH a baby boy, when he [s] was now almost sixty years of age. He [s] named him *Ibraahim*, after his illustrious forefather, the great patriarch prophet *Ibraahiim* [a]. This was a significant event, as *Ibaahiim* was the Prophet's only son from a woman other than *Khadiijah* (ra). In celebration, the Prophet [s] distributed the weight of the child's hair in gold to the poor.

The Prophet [s] showed deep love and joy at his son's birth, and *Maariyah*'s [r] prestige amongst the Prophet's [s] wives was enhanced. However *Ibraahiim* died in infancy when he was about 18 months old. The Prophet [s] was deeply saddened, and his famous statement at the time of the child's death reflects both his humanity and total submission to *Allaah*'s will, *"The eyes shed tears and the heart grieves, but we do not say anything except what pleases our Lord."*

Maariyah [r] was modest, devout, and reserved, being humble and quiet in character. Devoted to worship and committed to *Islaam* she was highly respected and maintained a calm presence within the Prophet's [s] household. She is also noted for maintaining a dignified separation from the domestic rivalries that sometimes existed among the Prophet's [s] wives.

C T

Vocabulary

prestige

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enhanced

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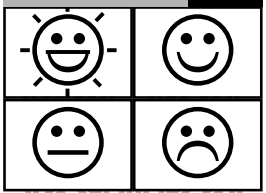
illustrious

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patriarch

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Comments **T**



C T

Vocabulary

bondswoman
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imperative
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emancipation
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venerate
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engagement
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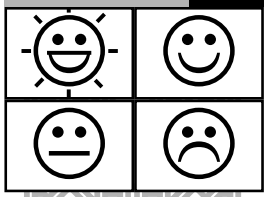
After the death of the Prophet [s], *Maariyah* [r] continued to live in *Madiinah* under the care of the *Muslim* community. She was respected as part of the Prophet's [s] household, though she did not play a major public or political role.

She passed away during the *Khilaafah* of *sayyidunaa ʿUmar ibn al-Khattaab* [r] in 16 AH (637 CE), and was buried in *al-Baqiiʿ* cemetery in *Madiinah*.

Maariyah al-Qibtiyyah's [r] life is significant for several reasons. She represents early diplomatic relations between Egypt and the *Islaam*ic *Khilaafah*. She was privileged to become the mother of the Prophet's [s] last child to the exclusion of all his other wives. She reflects the Prophet's honourable treatment of bondswomen and the *Islaam*ic imperative of emancipation of slaves. Inspite of being of slave origins she was included as part of the *Ahl al-Bayt* (Prophetic household) in a venerated capacity.

Maariyah [r] had a fair complexion typical of her Greek and Coptic ancestry, along with a pleasant and graceful appearance. Unlike many of the Prophet's [s] other wives, *Maariyah* [r] was not a major transmitter of *hadiith* nor a public teacher. Instead, she was a quiet, respectful, and inwardly focused figure, whose life was centered on devotion and family rather than public engagement.

Comments T



Maariyah al-Qibtiyyah [r] is remembered as a gentle, modest, and devout woman, known more for her inner character and dignity, and embody-

ing patience, humility, and quiet faith within the Prophet's [s] household. Her life also reflects the political realities of early *Islaam* and the careful consideration and compassion with which the Prophet [s] treated all those under his care.

AN IMPORTANT POINT TO DISCUSS

The Prophet's [s] Divorces

In classical *Islaam*ic historiography and *hadiith* scholarship, the Prophet *Muhammad* [s] is reported to have contracted approximately 11–13 marriages, most of which ended with the death of the wife. While the majority of these unions are uncontroversial in primary sources (eg. *Sahiih al-Bukhaarii*, *Sahiih Muslim*, etc.), two divorces (*talaaq*) stand out as prominently reported in *hadiith* collections yet remain subject to scholarly debate regarding exact circumstances, authenticity of ancillary details, and interpretive nuances. These are the divorce of *Hafsah bint 'Umar* [r] and the divorce of the woman known as *Bint al-Jawn* (also called the *Jawniyyah* or *Asmaa' bint al-Nu'maan*). Both are classified by many traditional scholars as 'well-established' in reliable sources, though some reports contain variations or weaker chains (*mursal* or disputed attributions), and analyses sometimes question contextual motivations.

The Divorce of *Hafsah bint 'Umar* [r]

This is documented in several *hadiith* collections. A key narration from *'Umar ibn al-Khattab* [r] states: *"The Prophet [s] divorced Hafsah, then took her back in marriage."*

Context and reported reasons: The incident is widely linked to events described in the *Qur'aan* 66:1–5 (*Suurah at-Tahriim*), involving the Prophet's [s] temporary withdrawal from his wives after a private matter (often identified in exegeses as either an oath concerning honey or intimacy with *Maariyah al-Qibtiyyah* [r]) was disclosed by *Hafsah* [r] to *'Aa'ishah* [r]. Some narrations connect this to a broader marital dispute among the wives demanding greater material provisions. The Prophet [s] issued a revocable divorce (*talaaq raj'ii*), but later revoked it (*rujuu'*) following divine instruction via the arch angel *Jibraa'iil* [a], who testified to *Hafsah*'s piety (fasting and night prayers). Umar [r] intervened, and the Prophet [s] ultimately retained her.

While the core fact of divorce followed by revocation is accepted in *Islaam*ic scholarship, the episode underscores human elements in the Prophet's [s] household while affirming divine oversight.

The Divorce of *Bint al-Jawn* (the *Jawniyyah*)

This is recorded in *Sahiih al-Bukhaarii*. The most detailed account states that a woman from *Banuu al-Jawn* (a subtribe of *Kindah*) was brought to the Prophet [s] in a date-palm garden after her marriage was contracted to him [s]. When he approached her, she said, *"I seek refuge with Allaah from you."* He replied, *"You have sought refuge with One Who is Greatest. Go back to your family,"* and instructed Abuu Usayd [r] to provide her with two white linen garments and return her to her people.

Context and reported reasons: The marriage was not consummated. Some ancillary reports (of varying strength) attribute the separation to her having a skin condition described as "whiteness" (*bayaad*, possibly leukoderma or leprosy), or to her explicit refusal. The Prophet [s] treated her with kindness, providing gifts despite the brevity of the union. Her name appears variably as *Asmaa' bint al-Nu'maan* or linked to *Faatimah bint Dahhaak* in some lists of unconsummated marriages.

The core event is authentic per *al-Bukhaarii*, but details (eg., leprosy as the cause) are weaker or disputed. Scholars note this as one of several short-lived, unconsummated unions (others include *Mulaykah bint Ka'b* or *al-'Aaliyah bint Zabyaan al-Dahhaak*). The Prophet's [s] actions constitute a binding *sunnah* and inform core rulings on marriage and divorce (*talaaq*, *khul'*, and *faskh*) across the four *Madhaahib* with minor variations. Both cases affirm that divorce is legally valid (*halaal*) but *"the most hated of permissible things"* (per a well-known *hadiith*). They model restraint and kindness in execution (eg. gifts to the *Jawniyyah* and revocation for *,* reinforcing *Qur'aan*ic emphasis on equity (Q. 2:229, 4:128) and reconciliation.

Revocable Divorce and *Rujuu'*

*Hafsah'*s [r] case exemplifies *talaaq raj'ii* (revocable during the *'iddah* waiting period), allowing the husband to restore the marriage without a new contract. It also links to *Qur'aan*ic legislation on marital oaths and secrets (*Suurah al-Tahriim*), influencing rules on spousal confidentiality and

the prohibition of collusion against the husband (Q. 66:4).

Pre-consummation Dissolution

The *Jawniyyah* case illustrates that a marriage may be annulled before consummation with minimal obligations - no full *mahr* (dower) in many views, a shortened or waived *'iddah*, and no automatic status as *Umm al-Mu'miniin, etc*. The phrase *"go back to your family"* functions as valid *talaaq* by clear indication (*kinaayah*). It also shows that a wife's explicit refusal (*"I seek refuge…"*) can serve as grounds for separation.

Broader *Fiqh* Precedents

These incidents shaped rules on :
(1) maintenance and housing during *'iddah*,
(2) the Prophet's [s] unique marital privileges (Q. 33:50–52), and
(3) emphasis on justice among wives.

In modern *Islaam*ic family law (eg. in many *Muslim*-majority states), they underpin judicial *khul'* (wife-initiated divorce) and *faskh* (court annulment), while underscoring that the Prophet [s] himself navigated marital challenges without violating divine norms.

In summary, these two cases highlight the humanity of the Prophet's [s] household while providing enduring legal models for ethical divorce. Scholarly debate focuses less on their occurrence than on interpretive details, reflecting the rigorous *isnaad*-based methodology of *hadi-ith* criticism. Primary sources remain the

Qur'aan, canonical *hadiith* collections, and classical commentaries (eg., *Ibn Hajar, al-Nawawii*). For deeper study, consult *Fat'h al-Baarii* or specialized works on the Prophet's [s] *siirah* and *fiqh* of family law.

ACTIVITIES

C T

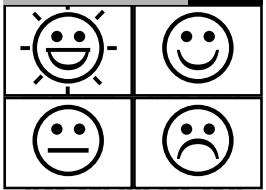
Form groups of three students & identify at least three lessons you have learnt from the life of each of the last six wives of the Prophet [s].

example:

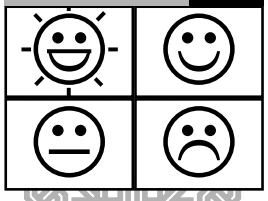
***Zaynab bint Jahsh* [r]**

1) The first marriage of *Zaynab* [r] to a freed slave was intended to break the social barriers between nobility and former slaves, emphasizing piety and good character above lineage in *Islaam*.

Comments **T**



Comments



C

Below are descriptions of the last six wives of the holy Prophet *Muhammad* [s]. Read each description carefully and then identify the wife who you think is decribed in the sentences below.

1) She was the daughter of the chief of *Banuu al-Mustaliq,* a pagan enemy tribe.
   Her marriage to the Prophet [s] saved her tribe, and opened a path to *Islaam* for them.
   She was especially admired for her dedication to remembrance of *Allaah* (*Dhikr*).
   Her notable beauty impressed *'Aaʾishah* [r].

Who was she?

.....

2) Her marriage was a symbol of reconciliation with *Quraysh* before the conquest of *Makkah*
   She offered herself in marriage to the Prophet
   Being twice widowed, the Prophet married her for social and humanitarian purposes.
   She died in the same place where she had married the Prophet [s] and was buried there

Who was she?

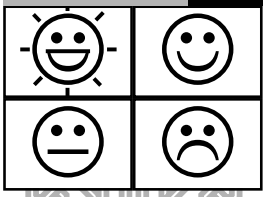
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3) She was from the proud and fabulously wealthy house of *Banuu Umayyah*.
   Her husband, apostatized from *Islaam* and embraced Christianity.
   The King of Abyssinia himself officiated her marriage to the Prophet [s].
   Being the daughter of *Abuu Sufyaan*, her marriage had a strategic political dimension.

Who was she?

.....

Comments **T**



4) She was of Greek and Coptic ancestry, with a graceful appearance & noble character.
She was the the mother of the Prophet's [s] last child *Ibraahiim.*
She was gifted to the Prophet [s] by the Roman governor of Egypt, a common diplomatic practice of the time.
She reflects the Prophet's honourable treat ment of bondswomen and the *Islaami*c imperative of emancipation of slaves.

Who was she?

.....

5) Despite her status she was first married to a freed slave so as to break social barriers.
Her marriage to the Prophet [s] was commanded by *Allaah* & mentioned in the *Qur'aan*.
She was described as having the 'longest hands' because she was the most charitable.
She used to sew clothes for the poor.

Who was she?

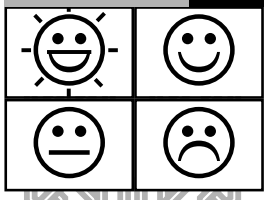
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6) Her father was the chief of the prominent Jewish tribe of *Banuu Nadiir.*
Her father had planned to assassinate the Prophet [s] and to exterminate the *Muslim*s.
She knew that Prophet *Muhammad* [s] was accurately described in ancient Jewish texts.
She dreamt the moon had fallen into her lap predicting her marriage to the Prophet [s].
She was a direct descendant of the prophet *Haaruun* [a].

Who was she?

.....

Comments T



Find another short verse in the Holy *Qur'aan* about the virtues of the Wives of the holy Prophet *Muhammad* [s]. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C**

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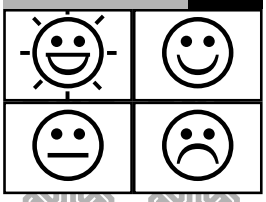
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Comments **T**

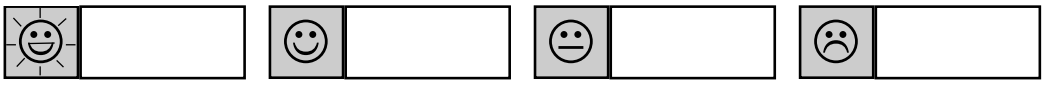


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- identified lessons learnt from the story ☐
- identified personalities from descriptions ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



SUPPLEMENT

OUTCOME OBJECTIVES T P

- learn about *Khaalid ibn al-Waliid*
- appreciate that he was one of the most brilliant military commanders in history and a towering figure among the Companions
- discern that under *Khaliif Abuu Bakr* [r], *Khaalid* successfully reunited the Arabian Peninsula under *Islaam*ic rule through decisive victories.
- realize that he remained undefeated in over 100 battles, an unmatched military accomplishment
- understand that his life exemplifies transformation through *tawbah*, unwavering commitment to *Islaam*, and military excellence in *Allaah*'s cause

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- complete an assignment
- prepare a map

C

In groups of 3, prepare a 1500 to 2000 word essay on the life of *Khaalid ibn Waliid* [r].

To what extent can *Khaalid ibn al-Waliid* [r], known as *Sayfullaah* (the Sword of *Allaah*), be considered the greatest military commander of all time? Evaluate his military genius, key strategies, and major achievements, while also considering aspects of his multifaceted personality and faith.

Lastly prepare a map of his many military campaigns by focussing on the major battles he fought.

SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- completed an assignment ☐
- prepared a map ☐

How does my teacher
rate my performance in this lesson ?

☺ ☐ ☺ ☐ 😐 ☐ ☹ ☐

Khaalid

IBN WALIID

Qur'aan

Allaah ﷻ has declared:

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves..."

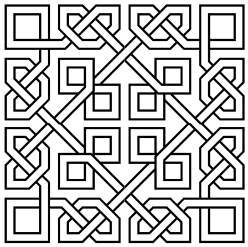
Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"What an excellent slave of AllaAh and a brother of the tribe is Khaalid ibn al-Waliid! He is a sword from the swords of Allaah that Allaah has unsheathed against the disbelievers and hypocrites"

TAFSIIR AL-QUR'AAN
commentary of the qur'aan

بسم الله الرحمن الرحيم



C O N T E N T S

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T P

Humanity does not stand alone in the firmament of Creation. His existence is not a fortuitous accident of history. The world around him is not unrelated to him and his purpose in life. Everything is part of a Divine Plan, the overall scheme of Providence. *Allaah* Who has created humanity has also provided for him all that he needs for the good life, whether that be in the nature of physical providence ensuring his existence and growth, or of spiritual, moral and social guidance for the full flowering of human personality and culture.

"*Praise the name of your Lord, the All-Highest,*
Who has created and fashioned,
Who has proportioned and guided." (Qur'aan, 87:1-3)

A basic premise established firmly by the *Qur'aan* is that the entire scheme of existence is purposive; that Allaah is not only the Creator and Nourisher of the Universe, He is also the Source of all Guidance; and that everything in the Universe, from the tiniest elements of the atom to the largest galaxies, from the weakest substance to the mightiest mountain, exists and operates in accordance with the laws of nature designed by *Allaah*, and as such fulfils what *Allaah* has willed for it. The natural course for humanity, who has been endowed with freedom and volition, is voluntarily and deliberately to conform to *Allaah*'s will in that area of his existence where he has been given the freedom of choice. *Allaah* has not left humanity in the dark. He has provided him with as much knowledge of reality as is required to develop right attitudes in life and to live justly and honourably to fulfil his mission in the Universe. This guidance, the greatest treasure of man, has been provided in the form of Divine Revelation, communicated to man through *Allaah*'s prophets.

While the followers of other religions were busy carving idols and embellishing them, the Muslim scholars turned their attention towards the development of *Qur'aan*ic exegeses, the science of the Prophet's [s] traditions, and the development of *Islaamic* Jurisprudence, without neglecting in the least the secular sciences. As the need was felt, a number of commentators began to compile their

works of commentaries (*tafaasir*), in which the text of the Holy *Qur'aan* was explained in regular order, phrase by phrase and word for word. These commentaries are numerous and exhaustive.

The importance of *tafsiir* in the life of Muslims cannot be over-emphasised. The *tafsiir* of the *Qur'aan* mirrors the Muslim's thoughts. The real genius of the Muslim mind has expressed itself in its increasing efforts to understand and interpret the word of *Allaah* as enshrined in the *Qur'aan* and exemplified in the *sunnah* of the Holy Prophet *Muhammad* [s]. Just as the *Qur'aan* deals with all aspects of human life, thought and behaviour, so *tafsiir* literature constitutes a spectrum reflecting Muslim ideas in all areas of human thought and behaviour. From eschatology and metaphysics to prayer and worship, from epistemology to individual conduct and social behaviour, from social philosophy to the problems of familial and societal organization, from theology to law and morality, from the most sensitive aspect of motivation to the explicit problems of war and peace, to justice and *Ihsaan*, to history and futurology. A meaningful understanding of Muslim thought cannot be written without delving deep into *tafsiir* literature.

One of the most compelling needs of our time is to help people understand how and why the *Qur'aan* has guided and inspired generations of human beings for more than fourteen centuries. This section will provide a comprehensive view of the heart of the content of the last few chapters of the Holy *Qur'aan*. We hope that these selections will awaken an appreciation for the universal spiritual wisdom of the *Qur'aan*.

The interpretations (*tafsiir*) here are not meant to be the final word, but rather a point of entry to the universe of meaning offered to us by the *Qur'aan*. The student will be encouraged to deepen his or her understanding by reflecting upon the content offered here. In some cases the interpretations offer background information that establish a context for the verses. In other cases one might be opened to a direct soul encounter with the words themselves.

lessons 1

OUTCOME OBJECTIVES T P

- discover that the the *Qur'aan* was revealed gradually facilitating both the easy memorization and writing of its verses
- appreciate that the Prophet Muhammad [s] designated scribes to meticulously record the revealed verses in his presence
- discern that the Prophet [s] instructed his *Sahaabah* to memorise the exact Arabic wording of the *Qur'aan*ic text, and not merely the meanings and practices it directed to
- understand that the Prophet [s] would personally review and correct the recitations and writings of the *Qur'aan* to ensure accuracy
- learn that the *Qur'aan* was not a formally 'bound' book in the Prophet's [s] lifetime given that the sequence of the *Qur'aan*ic chapters did not follow a chronological order and were being revealed in response to specific events
- discover that *Khaliif Abuu Bakr* [r] compiled the *Qur'aan* into a single volume after the passing of the Prophet [s]
- appreciate the meticulous process ensuring authenticity and accuracy adopted in its compilation
- understand that due to newly converted non-Arabs not being proficient in Arabic, *Khaliif ʿUthmaan* [r] issued standardized copies of the *Qur'aan* to address divergences that arose amongst them
- discover that the need to improve legibility and correct pronunciation by non-Arab speakers led to the development of the dots and diacritical marks which facilitate correct pronunciation

LESSON 1 OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on the method of preservation of the *Qur'aan*ic text
- find one word meanings for difficult words
- learn a new *Aayah* and *Hadiith*
- answer questions on the topic
- complete sentences on the subject
- complete an assignment on the topic

LESSON 1

Qur'aan

METHOD OF PRESERVATION

Qur'aan

Allaah ﷻ has declared:

"Indeed, it is We who sent down the Reminder (the Qur'aan), and indeed, We will be its guardian."

Hadiith

The blessed Prophet Muhammad ﷺ said:

"The best among you (Muslims) are those who study the Qur'an and teach it."

Introduce the child to the history of the preservation of the Holy *Qur'aan*.

T

Preservation of the *Qur'aan* in the Time of the Prophet *Muhammad* [s]

The *Qur'aan* was revealed gradually facilitating both the easy memorization and writing of its verses. Upon revelation the holy Prophet *Muhammad* [s] would immediately memorise the verses revealed, assisted by divine promise that he would not forget it (*Qur'aan* 75:16-19) and then have designated scribes meticulously record it in his presence as well as have the verses placed in correct sequential order. The *Sahaabah* (Companions) present would immediately commit the the newly revealed verses to memory and thereafter teach the same to those who were not present. Aside from reciting the revealed verses five times a day at the very least during the canonical prayers, the Prophet [s] regularly reviewed the entire *Qur'aan* annually with the Angel *Jibraaʾiil* during *Ramadaan*, and in fact did so twice in the final year of his life.

From the very inception of revelation, the Prophet [s] instructed his *Sahaabah* (Companions) to memorise the exact Arabic wording of the *Qur'aan*ic text, and not merely the meanings and practices it directed to. Thus memorisation became widespread among the Companions with many thousands dedicating their lives to this sacred task. Included in this group were, in addition to the Four Rightly Guided *Khulafaa'*, persons like *Talhah, Sa'd, Ibn Mas'uud, Hudhayfah ibn Yamaan, Saalim, Abuu Hurayrah, 'Abdullaah ibn*

'Umar, 'Abdullaah ibn 'Abbaas, 'Amr ibn al-'Aas, Mu'aawiyah, 'Abdullaah ibn Zubayr, 'Abdullaah ibn al-Saa'ib, 'Aa'ishah, Hafsah and *Umm Salmah* [r]. Furthemore migration (*Hijrah*) traditions ensured that newcomers to *Madiinah* were assigned teachers for *Qur'aan*ic learning with the Prophet's [s] *masjid* in *Madiinah* being filled with *Qur'aan*ic reading, recitation and instruction, evidencing the scale of memorization and textual recording. The Prophet [s] initiated the greatest literacy campaign the world had ever known as a consequence. What further supported the preservation of the *Qur'aan*ic text was the unique mnemonic traditions widespread among the ancient Arabs who often memorized many hundreds of stanzas of classical poetry, genealogies, and other complex material.

Writing of the *Wahy* (Revelation) During the Prophet's [s] Lifetime

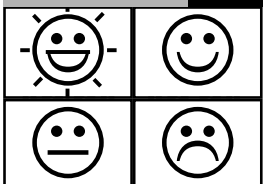
As mentioned, alongside memorisation, the holy Prophet *Muhammad* [s] arranged for the *Qur'aan* to be written down on various available materials, including stone slabs, parchments, tree leaves, flat bones, palm branches and occasionally paper when available. *Zayd ibn Thaabit* [r] was prominent amongst the chief scribes of the Prophet [s] who recorded revelation being dictated, after which the Prophet [s] would personally review and correct the writings if necessary, thus ensuring accuracy. Other Companions involved in writing include *'Ubayy ibn Ka'b, Zubayr ibn 'Awwaam, Mu'aawiyah, Mughiirah ibn Shu'bah, Khaalid ibn al-Waliid, Thaabit ibn al-Qays, Abaan ibn Sa'iid* and many others. Thus, there existed, during the

C T

Vocabulary

designated
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meticulous
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scribe
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canonical
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inception
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evidencing
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initiate
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literacy
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mnemonic
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stanza
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geneology
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parchment
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geneology
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Comments **T**



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Vocabulary

chronological
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evinced
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multitudinous
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collaborate
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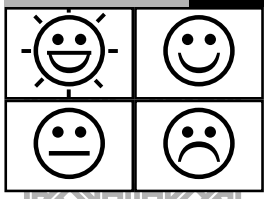
life of the Holy Prophet [s] extensive written records of the noble *Qur'aan* as revealed upto the respective time, which he had personally overseen. Although, the *Qur'aan* was not yet a formally prepared 'bound' book in his lifetime given that the sequence of the *Qur'aan*ic *suurah*'s (chapters) did not follow a chronological order and were being revealed in response to specific events, but the written text (just like with memorization) of every revealed verse certainly was widespread in the form of various units of available writing materials. It was also the practice of many revered Companions to make copies of the extant *Qur'aan*ic verses for personal use. This practice was common since the very beginning of *Islaam* as evinced by the fact that even before 'Umar [r] embraced *Islaam*, his sister and brother-in-law had in their possession written copies of current verses of the *Qur'aan* in book form.

Compilation and Preservation Under *Abuu Bakr* [r] (the First *Khaliif*)

After the Battle of *Yamaamah*, where many *Qur'aan* memorizers (*Huffaaz*) were killed, there was concern that the *Qur'aan* might be lost if similar tragedies befell the still nascent Muslim *Ummah*. The *Khaliif*, *Sayyidunaa Abuu Bakr* [r] tasked *Zayd ibn Thaabit* [r] with compiling all the *Qur'aan*ic verses from the multitudinous written materials extant amongst the *Sahaabah* into one official volume. *Zayd* [r] used a meticulous process to ensure authenticity and accuracy in his compilation, requiring:

1) Collaboration with *Sayyidunaa ʿUmar* [r]

Comments T



who was kown for his profound understanding and *faraasah* (inspired perspicacity), *Ubayy ibn Ka'b* [r] and others.

2) Cross referencing and verification against the memory of the innumerous other *Huffaaz* present.

3) Ensuring that multiple written records of units covering the complete text of the *Qur'aan* were collected from the *Sahaabah*.

4) Confirmation by two reliable witnesses that the written records of the *Qur'aan*ic units in their possession had been written in the Prophet's [s] presence under his [s] personal supervision.

Thus this process incorporated multiple sources including oral (memories of *Huffaaz*) and written records. The resulting compilation formed an official manuscript called '*Umm*' (the Mother), meaning 'the Original'. In it the *Qur'aan*ic verses were arranged in accordance with the order specified by the Holy Prophet [s]. Also the seven authentic *Huruuf* (modes of recitation) were included and only verses whose recitations were not abrogated were recorded in the text.

This manuscript was kept by *Abuu Bakr* [r], then *ʿUmar* [r], and later held in the custody of *Hafsah* [r] (the Prophet [s] 's wife who was renowned as an authority on the *Qur'aan* in her own right). Thus the purpose of having this specific copy made was to prepare an authorized document with the collective endorsement of the whole *Ummah*, so that reference could be made to it when needed.

C T

Vocabulary

perspicacity

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abrogate

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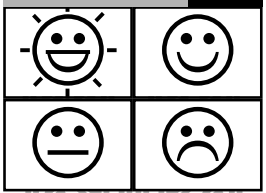
endorse

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mode

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Comments T



C T

Vocabulary

divergence

proficient

schism

nascent

convene

inconsistent

reverential

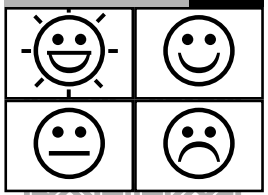
Standardisation Under ʿ*Uthmaan* [r] (the Third *Khaliif*)

As *Islaam* expanded into Roman, Persian, and more distant lands, divergences in *Qur'aan*ic recitation arose amongst the newly converted non-Arabs who were not proficient in the Arabic language, thus giving rise to disputes and the potential of schism within the nascent expanding Muslim *Ummah*. The *Khaliif*, *Sayyidunaa* ʿ*Uthmaan* [r], convened senior *Sahaabah* and proposed issuing standardized copies of the *Qur'aan* to address these divergences. They agreed and so he [r] retrieved the original manuscript from *Hafsah* [r] and appointed a committee to prepare multiple official copies. This committee included *Zayd ibn Thaabit,* ʿ*Abdullaah ibn Zubayr, Saʿiid ibn al-ʿAas,* and ʿ*Abd ur-Rahmaan ibn Haarith ibn Hishaam* [r]. These copies were dispatched across the *Islaam*ic world and all other inconsistent and inaccurate copies were ordered to be burnt to maintain authenticity and *Islaam*ic unity. Every subsequent *Qur'aan*, to this very day, is a copy of this text which *Sayyidunaa 'Uthmaan* [r] dispatched. Therefore it is reverentially referred to as the *Mus'haf 'Uthmaanii* (*the Codex of 'Uthmaan*).

Facilitating Recitation and Phonetic Accuracy

The original *'Uthmaanii* text did not include vowel points and dots which was common practice amongst literate Arabs, but which made reading challenging for non-Arabs, especially given that newly converted peoples had not memorised the *Qur'aan*. As *Islaam* spread, the need to improve

Comments T



legibility and correct pronunciation by non-Arab speakers led to the development of the dots and diacritical marks which facilitate correct pronunciation.

The introduction of dots and diacritical marks is attributed to *Sayyidunaa 'Alii ibn Abii Taalib* [r], the fourth *Khaliif* who instructed the *Qur'aan* specialist, *Abu-l-Aswad ad-Duʿalii* to prepare copies of the text which included dots to differentiate between similar shaped letters for the convenience of non-Arab readers. *Ziyaad ibn Abii Sufyaan,* the Governor of *Kuufah*, and *Hajjaaj ibn Yuusuf* with assistance from *Hasan al-Basrii*, *Yahyaa ibn Yaʿmuur,* and *Nasr ibn ʿAasim* also undertook the task in their tenure.

Similar diacritical marks (Desinential Marks) for *fathah, kasrah, dammah*, and *nuunation* were introduced. They were initially also dots placed in distinctive positions to indicate vowels but were later replaced by strokes and the familiar *dammah* shape by *Khaliil ibn Ahmad* and other *Qur'aan* specialists to avoid confusion with letter dots.

In conclusion we can now appreciate how the *Qur'aan* has been preserved through a rigorous combination of oral transmission, supervised written records, careful compilation, and scholarly consensus, ensuring the authenticity and uniformity of the text across centuries and diverse Muslim communities worldwide. It is uniquely the only religious book of any major world religion preserved in the very same text and format by the founder of the religion, and authentically attributed to him.

C T

Vocabulary

legibility

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diacritical

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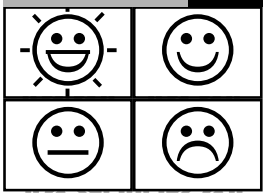
rigorous

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consensus

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Comments **T**



ACTIVITIES

Answer the following questions. C

1) Why was the Qur'aan revealed gradually over 23 years and not all at once?

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2) How would the Prophet [s] ensure that the newly revealed verses were accurately recorded?

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3) Name some of the prominent *Sahaabah* dedicated to the memorisation of the *Qur'aan* from its very inception?

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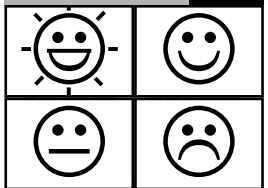
4) What role did *Masjid un-Nabawii* play in the preservation of the *Qur'aan*?

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5) How did the early Muslims preserve the *Qur'aan* in writing?

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Comments T



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6) Name some of the *Sahaabah* who were prominent scribes of the Prophet [s].

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7) Why was the *Qur'aan* not a formally prepared 'bound book' in the Prophet's [s] time? Does this imply that it was not meticulously recorded?

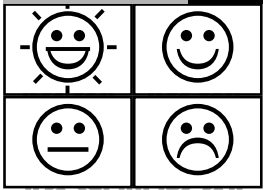
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C

Briefly describe the circumstances that led to the compilation of the *Qur'aan* in a single volume under *Abuu Bakr* [r], the First *Khaliif*, and the methodology adopted in ensuring its autheticity and accuracy.

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Complete the following sentences. C

As *Islaam* expanded into ..... , ... , and more distant lands, divergences in *Qur'aan*ic recitation arose amongst the ..... .

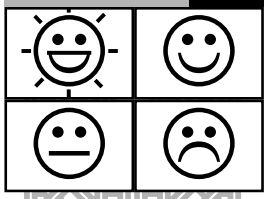
This is because they were not proficient in the ..... , thus giving rise to ..... and possible ..... .

The *Khaliif*, ... appointed a committee led by ..... to prepare multiple official copies of the ..... .

These copies were made from the original manuscript of ..... and dispatched across the ..... .

Every *Qur'aan* to this very day is a copy of this manuscript which ..... dispatched and is reverentially referred to as ..... .

Comments T



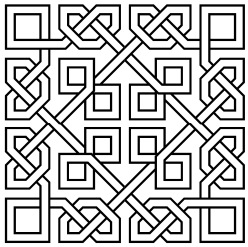
ASSIGNMENT C

In groups of five, research the evolution of the diacritical marks and variant scripts in which the *Qur'aan* has been written over the ages, from the time of the Prophet [s] himself till today.

Then select three short verses, or one long verse, and collect examples of the variant scripts in which those verses were written, with specific focus on the evolution of the diacritical marks and shapes of letters.

Then write the verses out in your own handwriting.

Lastly prepare a 1000 to 2000 word essay on your findings.

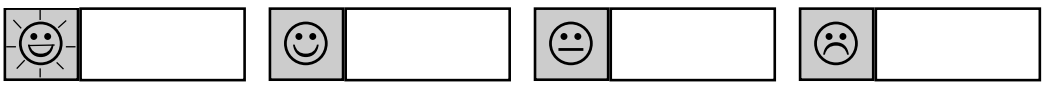


SUMMARY P

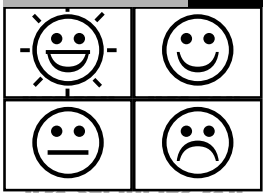
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- answered question on the topic ☐
- completes sentences on the subject ☐
- completed an assignment on the wopic ☐

How does my teacher
rate my performance in this lesson ?



Comments T



lesson 2

OUTCOME OBJECTIVES T P

- learn about the science of *Usuul ut-Tafsiir*
- understand that it consists of the rules, sources, and methodologies for correctly understanding and explaining the meanings of the *Qur'aan*
- discern that it prioritizes a balanced rational approach rooted in the text, using linguistic precision, transmitted reports (*ma'thuur*) and reasoned analysis (*diraayah* or *ijtihaad*)
- recognize that there are generally thirteen preliminary 'tools' which *Usuul ut-Tafsiir* equips the beginner with in order to correctly understand the *Qur'aan*
- appreciate that the Prophet issued a stern warning against interpreting the *Qur'aan* without the necessary knowledge and neglecting to apply the correct methodology
- realize that ignoring this methodology is the first indication of sectarian deviance and willful misinterpretation of the *Qur'aan*

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on *Usuul ut-Tafsiir*
- learn a new *Aayah* and *Hadiith*
- answer questions on the subject
- list preliminary tools of *Usuul ut-Tafsiir*
- list preconditions for a *Mufassir*
- list a ten step *Tafsiir* formula for beginners
- Quote a *Hadiith* on the topic
- translate a verse from the *Qur'aan*

Read the following story. **T**

Usuul ut-Tafsiir
(Principles of *Qur'aan*ic Exegesis)

The science of *Usuul ut-Tafsiir* consists of the rules, sources, and methodologies for correctly understanding and explaining the meanings of the *Qur'aan* as intended by *Allaah*. It equips a *Mufassir* (Commentator) with '**tools**' to avoid personal opinion (*ra'y*), whims (*hawaa'*), or distortion while deriving guidance (*hidaayah*), rulings (*ahkaam*), wisdoms (*hikmah*), and lessons (*'ibrah*) from revelation.

The science of *Usuul ut-Tafsiir* prioritizes a balanced rational approach rooted in the text, using linguistic precision, transmitted reports (*ma'thuur*) and reasoned analysis (*diraayah* or *ijtihaad*) to interpret *Qur'aan*ic verses.

There are generally thirteen preliminary 'tools' which *Usuul ut-Tafsiir* equips the beginner with in order to correctly understand the *Qur'aan*. They are as follows:

NB: The *Hanafii* approach to *Tafsiir* fosters a practical, reasoned engagement with the *Qur'aan* that balances commitment to revealed text with applicability to life.

TOOL 1

The Sources of *Tafsiir* (in order of primacy)

Qur'aan

Allaah ﷻ has declared:

"... Those in whose hearts is warped deviation (from the truth) pursue the verses which are ambiguous, seeking discord and seeking an interpretation (that suits their desires). And no one knows its true interpretation except Allaah. But those firm in knowledge say, 'We believe in it. All (of it) is from our Lord'. And no one will take heed except those of (true) understanding."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"Whoever comments on the Qur'aan according to his own opinion (without proper knowledge), then let him take his seat in the Fire."

In order to correctly interpret a *Qur'aan*ic verse, a strict prioritized sequence of sources and tools are applied, which are as follows :

1.1) *Tafsiir* of the *Qur'aan* by the *Qur'aan*
(*Tafsiir ul-Qur'aan bi'l-Qur'aan*)

Many *Qur'aan*ic verses explain other verses. This is the highest form of *Tafsiir*.

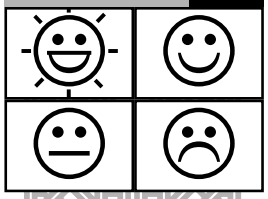
Example:
Allaah declares, *"Those who believe and do not corrupt their faith with 'zulm'* (wrongdoing)*…"* (6:82). This verse concerned the *Sahaabah* (Companions) because everyone commits some form of wrongdoing. The Prophet [s] explained that this verse refers specifically to '*shirk'* (polytheism) and recited another verse which clarifies its meaning, namely *"Indeed shirk (ie. associating partners with Allaah) is a great 'zulm' (wrongdoing)."* (31:13) In this example one verse explains another, clarifying that the 'wrongdoing' in 6:82 refers primarily to *shirk*.

Thus the best interpreter of the *Qur'aan* is the *Qur'aan* itself.

1.2) *Tafsiir* of the *Qur'aan* by the *Hadiith* and *Sunnah*
(Statements and Practices of the Prophet [s])

The Prophet *Muhammad* [s] was commissioned to explain revelation. For example *Allaah* declares, *"We revealed the Reminder (ie.*

Comments



Qur'aan) to you that you may explain it to mankind." (16:44)

Example:
In numerous places the *Qur'aan* commands, *"Establish prayer!"* but the details are not mentioned. In this regard the Prophet [s] explained, *"Pray as you see me praying."* Thus the *Hadiith* (statements) and *Sunnah* (practices) clarifies the *Qur'aan* and sets precedents for its correct application. Without the *Hadiith* and *Sunnah*, many commands remain general and often ambiguous.

1.3) *Tafsiir* of the *Qur'aan* by the *Sahaabah* [r] (Companions)

The *Sahaabah* witnessed the context of revelation and its application by the Prophet [s] in additon to perfectly comprehending the Arabic language. Therefore the understanding and comments of the *Sahaabah* prevent modern readers from stripping a verse of its historic and linguistic reality. *Allaah* praised the integrity and authenticity of the *Sahaabah* by declaring, *"The foremost amongst those who excelled all others, (namely) the Muhaajiruun (Migrants) and Ansaar (Helpers) (ie. the Sahaabah) and all those who follow them in excellence, Allaah is pleased with them and they will be pleased with (Allaah's reward in eternity)."* (9:100)

Example:
Explaining *Suurah an-Nasr* (*"When the help of Allaah and victory comes…"*) *'Abdullaah ibn 'Abbaas* [r] said that it *"…signified the impending*

C T

Vocabulary

linguistic

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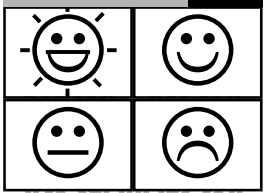
precedent

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impending

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Comments **T**



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Vocabulary

elucidate

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integrity

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authenticity

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explicit

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death of the Messenger of Allaah [s]," given that once *Allaah*'s religion had been completed the Prophet's [s] earthly task would end.

With respect to the science of *Tafsiir*, particularly significant *Sahaabah* include, *Alii ibn Abii Taalib, Abdullaah ibn Mas'uud, 'Abdullaah ibn 'Abbaas* and *Ubayy ibn Ka'b* [r] amongst others. Thus the *Aathaar* (ie. statements of the *Sahaabah*) clarify the context of revelation and its prophetic application, and further elucidate the meanings of the *Qur'aan*.

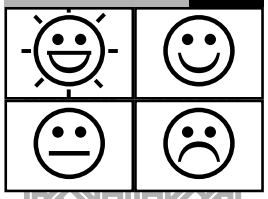
NB: The *Hanafii* Ma*dh*'hab primarily traces its legal lineage to *Sayyidunaa 'Alii ibn Abii Taalib* [r] and *'Abdullaah ibn Mas'uud* [r].

1.4) *Tafsiir* of the *Qur'aan* by the *Taabi'uun* [rh] (Successors of the Companions)

The *Taabi'uun* learnt the *Qur'aan* directly from the *Sahaabah* and observed their application of its verses under varying circumstances. The Prophet *Muhammad* [s] also praised their integrity and authenticity by declaring, *"The best of people (ie. Muslims) are my generation (ie. Sahaabah), then those who come after them (ie. Taabi'uun), then those who come after them (ie. Tab' ut-Taabi'iin)."* This *hadiith* explicitly places the *Taabi'uun* as the second-best generation of the *Ummah* after the *Sahaabah*.

Example:
The *Qur'aan* declares, *"And during the (late) night, pray therein as an extra form of worship for*

Comments T



yourself, That perhaps your Lord will raise you to a praised station (maqaam mahmuud)." (17:79) The *Taabi'ii*, *Mujaahid,* said that, *"The 'praised station' refers to 'intercession',"* which is the highest honour promised to the Prophet [s] on the Day *of Judgment. While the verse itself says only "a praised station"* which could linguistically mean, honour, rank or praise from creation, however *Mujaahid* - based on knowledge acquired from the *Sahaabah* - clarified that it refers specifically to the Prophet [s] being granted permission to intercede for humanity on the Day of Judgment. This interpretation is further corroborated by a *hadiith* in which the Prophet [s] said, *"Allah will gather mankind on the Day of Judgment… they will come to Muhammad and say, 'Intercede for us…' and he will say, 'I am for it'."*

The *tafsiir* of the *Taabiʿuun* is accepted when it is consistent and supported by the *Sahaabah* or conventional Arabic usage. However, while their opinions are respected, they are certainly not equal to those of the *Sahaabah*.

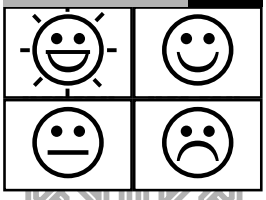
With respect to the science of *afsiir*, particularly significant *Taabi'uun include, Mujaahid ibn Jabr, Qataadah ibn Di'aamah* and *Ikrimah* [rh] amongst others. Thus the *Taabiʿuun*, clarified *Qur'aan*ic meanings by, explaining concise words (like *"maqaam mahmuud"* in the previous example), connecting verses with authentic *ahaadiith,* transmitting correct understanding from the *Sahaabah,* and grounding interpretation in early Arabic usage. This formed the bridge between *tafsiir* of the *Sahaabah* and the later systematic works of

C T

Vocabulary

corroborate
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intercede
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classical
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tradition
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linguistic
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conventional
.....
tradition
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Comments **T**



C T

Vocabulary

rigorous

analogical

norm

societal

tafsiir in the classical *Islaam*ic tradition.

1.5) *Tafsiir* by *Ijtihaad* and *Qiyaas*
(Jurisprudence and Analogical Deduction)

When texts are not explicit, *Mufassiruun* utilize rigorous analogical reasoning to deduce rulings based on the *'illah* (underlying legal cause).

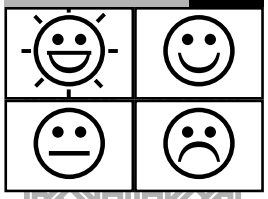
Example:
The *Qur'aan* declares, *"Then perform tayammum (ie. dry ritual purification) with clean earth (sa'iid)."* (4:43) This verse allows *tayammum* clean earth/sand as an alternative when water is not available. Through *Qiyaas* the *Mufassir*uun extend the ruling to anything that shares the same properties as sand, like dust, stone, earthen pots etc. because all of these are earth-based materials suitable as purification substitutes that share the same function and description, even if not explicitly named in the verse.

Thus when applying *Ijtihaad* in *tafsiir* the linguistic scope of the word must be understood (ie. in this case '*saʿiid*'), the underlying purpose (*'illah*) must be identified (ie. in this case 'purification substitute') and then *Qiyaas* must be applied to similar cases.

1.6) *Tafsiir* by *'Urf*
(Custom and Context)

A unique hallmark of the *Hanafii* method of *Tafsiir* is the utilization of custom and prevailing societal norms (*'Urf*) in interpretation. Where a textual

Comments T



phrase is broad or relies on societal interactions, its meaning and application can be shaped by accepted, non-contradictory cultural practices.

Example:
The *Qur'aan* declares, *"And live with them (ie. wives) in kindness (maʿruuf)."* (4:19). The word '*maʿruuf'* literally means 'what is known or recognized as good' in a society. This is a flexible term, not fixed in detail by the *Qur'aan*. So *Mufassir*uun will understand 'living with wives in kindness' as being defined by what people in a given society normally regard as good or acceptable treatment, which may include things like acceptable customary behaviors, appropriate types of food and clothing , certain housing standards and fair financial maintenance. These are not fixed in the verse, but determined by social custom (ʿ*urf*). So in an urban society, ʿ*urf* may consider a separate house with multiple bedrooms as necessary while a rural community may consider shared housing as normal and acceptable. In this case, the ruling of 'living kindly' adapts to what is socially recognized as fair as long as those customs do not contradict *Islaam*ic law.

Thus when applying *'Urf* in *tafsiir* the stated *Qur'aan*ic principle must be upheld (ie. in this case 'kindness'), the details must be referred to accepted social norms, and anything that is contrary to the *Sharii*ʿ*ah* must be excluded.



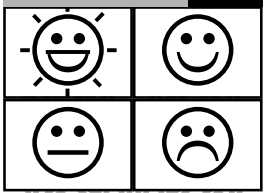
TOOL 2

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Vocabulary

literally
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flexible
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maintenance
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societal
.....
contradictory
.....
cultural
.....

Comments T



C T

Vocabulary

morphology

.....

rhetoric

.....

syntax

.....

legislative

.....

convene

.....

inconsistent

.....

reverential

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Knowledge of the Arabic Language

The *Qur'aan* was revealed in pure, eloquent Arabic. Therefore a comprehensive knowledge of the Arabic language is a prerequisite to correct understanding of the *Qur'aan*. This includes the science of *Nahw* (Grammar), *Sarf* (Morphology), *Balaaghah* (Rhetoric) and *Lughah* (Vocabulary) which includes pre-*Islaam*ic Arabic usage. Words are therefore understood according to what the Arabs of the Prophet's [s] time would recognize and validate.

2.1) *Nahw*
(Grammar)

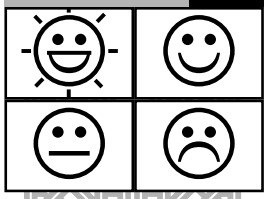
Nahw refers to the study of how Arabic words function within a sentence. A change in grammatical case, word order, or syntax can affect meaning and legal rulings.

Example:
The *Qur'aan*ic verse of divorce - *"Divorced women shall wait (ie. the 'iddah before remarriage)...*" (2:228) - is grammatically a statement. However, *Hanafii* jurists noted that although it is phrased as information, the grammatical context makes it a legal command, meaning that *"Divorced women must observe a waiting period."*

Thus *Nahw* helps determine whether a verse is informational or legislative, for example.

NB: a proper appreciation of this can only be gained through

Comments T



a detailed study of *Nahw* which is outside the scope of this book.

C T

Vocabulary

corresponding

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rhetoric

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literal

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2.2) *Sarf*
(Morphology)

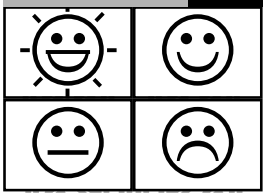
Sarf refers to the study of the form and structure of Arabic words and the corresponding shades of meaning of words. A change in word structure can affect the shade of meaning given that the structure of a word can indicate tense, gender, intensity, repetition, permanence etc.

Example:
The words '*Rahmaan*' and '*Rahiim*' both derive from the root letters R,H and M meaning 'Mercy' but they differ morphologically and indicate different shades of meaning. *Rahmaan* is structured on the morphological pattern '*Fa'laan*' which indicates vastness, intensity and overflowing abundance. Thus *Rahmaan* means the One whose mercy encompasses all creation in its vastness and abundance. *Rahiim* is structured on the morphological pattern '*Fa'iil'* which indicates permanence, continuity and a lasting quality. Thus '*Rahiim*' means the One who continually bestows mercy.

Thus *Sarf* reveals additional layers of meaning that are not obvious from translation alone.

NB: a proper appreciation of this can only be gained through a detailed study of *Sarf* which is outside the scope of this book.

Comments T



2.3) *Balaaghah*
(Rhetoric)

C T

Vocabulary

metaphor

.....

rhetorical

.....

ellipsis

.....

vivid

.....

Balaaghah refers to the study of eloquence and literary beauty. The *Qur'aan* frequently communicates more than the literal wording suggests.

Example:

Referring to Prophet *Zakariyyaa* [a] the *Qur'aan* says, *"And his head blazed (or dazzled) with gray hair,"* (19:4). The literal meaning is not that his head was 'on fire', rather the *Qur'aan* uses the image of a sparkling fire spreading rapidly until it covers everything indicating, how rapid old age showed on Prophet *Zakariyyaa* [a] by dazzling whiteness spreading through his hair. This is a beautiful example of *Balaaghah* (metaphor / imagery). A few words create a vivid picture that conveys both the extent of his old age, and the emotional force of his plea to *Allaah* for a son to continue his legacy after his death.

Thus *Balaaghah* allows for the rhetorical image to communicate more than the literal wording alone.

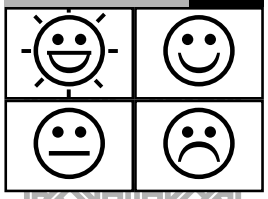
*Qur'aan*ic *Balaaghah* employs *Isti'aarah* (Metaphor), *Ta'kiid* (Emphasis), *Hazhf* (ellipsis), parables etc.

2.3.1) *Isti'aarah*
(Metaphor)

Isti'aarah is a figure of speech which makes a vivid direct comparison between two things to emphasise a shared characteristic.

Example:

Comments T



The *Qur'aan* declares, *"Lower for them (ie. your parents) the wing of humility out of mercy."* (17:24). Obviously human beings do not possess wings, but wings metaphorically symbolize, gentleness, humility and care.

Thus metaphors create a vivid image that a literal expression could not.

2.3.2) ***Ta'kiid***
(Emphasis)

Ta'kiid is a figure of speech used in a sentence to make it more impactful or to emphasise its importance.

Example:
The *Qur'aan* declares, *"Indeed, with hardship comes ease. Indeed, with hardship comes ease."* (94:5–6). The repetition in this verse is deliberate. Furthermore, the original Arabic word for 'hardship' is '*al-'Usr*' which appears in the definite form implying 'one difficulty', while the original Arabic word for 'ease' is '*Yusraa*' which appears in the indefinite form implying 'many eases'. Thus one hardship will be accompanied by multiple avenues of ease, lending further emphasis to the sentence.

Thus, repetition in this case is used for certainty and emphasis.

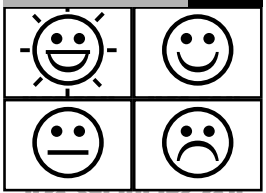
2.3.3) *Hazhf*
(Ellipsis)

C T

Vocabulary

symbolize
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indefinite form
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definite form
.....
ellipsis
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Comments **T**



C T

Vocabulary

lexical

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essence

.....

determine

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menstruation

.....

Hazhf occurs when words are omitted because the meaning is already understood.

Example:
The *Qur'aan* instructs, *"Ask the town."* (12:82). Its obvious that towns do not speak, therefore the omitted meaning is, *"Ask the people of the town."*

Thus with ellipsis the reader / listener naturally supplies the missing words from the context.

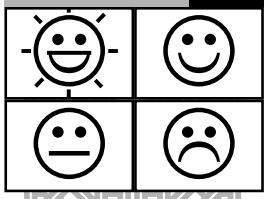
2.4) *Lughah*

(Vocabulary / Lexical Analysis)

Lughah refers to the study of the numerous meanings a single word may possess.

Example:
The word *'ayn* can mean an eye, a spring of water, a spy or an essence. In this instance the context determines the intended meaning. A well known example in classical *tafsiir* is the word *quruu'* in the verse of divorce. *Allaah* declares, *"Divorced women shall wait by themselves for three quruu (before remarrying)."* (2:228). The word *quruu'* has two established meanings in classical Arabic, namely '*Hayd* (Menstruation)' as well as '*Tuhr* (the period of purity between two menstruations)' and both these meanings were used by the Arabs before *Islaam*. Since the word can mean either 'menstrual periods' or 'periods of purity', *Islaam*ic jurists differed regarding the exact calculation of a divorced woman's waiting

Comments T



period (*'iddah*). The majority *Hanafii Madh'hab* (school of law) interprets *quruu'* as 'menstrual cycles (*hayd*)' based on the reports from *Sahaabah* (Companions) such as *'Umar ibn al-Khattaab* [r] and *'Alii ibn Abii Taalib* [r]. Therefore the divorced woman will wait for three menstrual periods before remarrying.

Thus the *mufassir* (*Qur'aan*ic interpreter/exegete) must determine which meaning of a word is intended, given that a single Arabic word may legitimately possess more than one meaning, by asking the following questions :

a] How does the *Sunnah* practice clarify that word?

b] How did the *Sahaabah* understand that word?

c] What contextual evidence supports that meaning?



TOOL 3

Asbaab un-Nuzuul
(Occasions of Revelation)

Many verses were revealed because of specific events. Knowing the occasion and context allows for correct understanding of the verse.

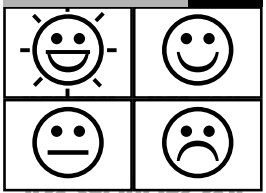
Example:
The *Qur'aan* declares, *"May the hands of Abuu Lahab perish, May he perish!"* (111:1). This verse was revealed on a specific occasion when the

C T

Vocabulary

menstrual
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exegete
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legitimately
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occasion
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Comments **T**



C T

Vocabulary

condemn

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context

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circumstance

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Prophet [s] gathered the people of *Makkah* and warned them about *Allaah*'s punishment. His uncle, *Abuu Lahab*, responded saying, *"May you perish! Is this why you gathered us?"* In response, *Allaah* revealed these verses condemning *Abuu Lahab* and his hostility toward the truth of *Islaam*. Knowing the occasion of revelation (*Asbaab un-Nuzuul*) explains why *Abuu Lahab* is mentioned by name, why the *suurah* begins with the words *"May the hands of Abuu Lahab perish"* and how the *suurah* was a direct response to his public rejection of the Prophet [s].

Thus knowledge of the occasion of revelation reveals the historical context of a verse and clarifies its meaning.

NB: It must be noted that a verse revealed about one person applies to everyone else who conforms to the description or every other similar circumstance.



TOOL 4

Makkii* and *Madanii

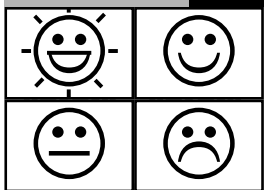
(Meccan and Medinan verses)

Makkii verses refer to those verses revealed before the *Hijrah*. These verses generally focus on *Tawhiid* (Divine Oneness), *Nubuwwah* (Prophethood), *Aakhirah* (the Hereafter), etc.

Example:

The *Qur'aan* declares, *"Say: He is Allaah, One."* (112:1)

Comments T



Thus most *Islaam*ic doctrinal principles (*'Aqiidah*) are derived from the *Makkii* revelations.

Madanii verses refer to those verses revealed after the *Hijrah*. These generally focus on Laws (*Ahkaam*), Ritual obligations (*'Ibaadaat*), Social regulations (*Mu'aamalaat*), Governance (*Siyaasiyaat*), *Jihaad* (Military campaigns), etc.

Example:
"Fasting has been prescribed for you." (2:183)

Thus most legal principles and rulings (ie. *Fiqh*) are derived from the *Madanii* revelations.



TOOL 5

'Aamm and *Khaass*
(General and Specific Verses)

'Aamm verses refer to those verses which have a broad application.

Example:
"...And women have rights similar to those (rights) of men over them, in kindness..." (2:228)

This verse broadly refers to the mutual rights of kind treatment between spouses in marriage.

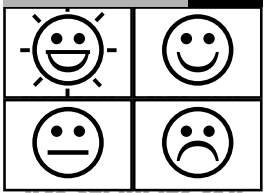
Khaass verses refer to those verses which have a specific application. *Khaass* verses are used to

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Vocabulary

doctrinal
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derive
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campaign
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mutual
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Comments **T**



C T

Vocabulary

absolute
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compensation
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impose
.....
condition
.....
involuntary
.....
manslaughter
.....

specify or restrict *'Aamm* verses.

Example:
"And give women (upon marriage) their bridal gifts (mahr) graciously..." (2:275)

This verse restricts the obligation upon the husband specifically to give a marriage gift (*mahr*) to the wife when contracting marriage.

Thus the general rule (*'Aamm*) is specified or restricted by the *Khaass*.

TOOL 6

Mutlaq* and *Muqayyad
(Absolute and Restricted Verses)

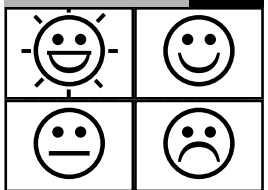
Mutlaq verses refer to those verses which are absolute in meaning with no conditions attached.

Example:
The *Qur'aan* commands the *"Freeing of a slave"* (58:3) in compensation for an invalid oath (ie. *Zihaar*).

Muqayyad verses refer to those verses which impose conditions.

Example:
This *Qur'aanic* verse commands *"Freeing a believing slave"* (4:92) restricting the type of compensation for involuntary manslaughter to a freed

Comments T



slave only.

Thus a *Muqayyad* verse only restricts a *Mutlaq* verse when both refer to the same ruling and legal context, otherwise each stands independently.



TOOL 7

Muhkam* and *Mutashaabih
(Perspicuous/Unambiguous and Ambiguous Verses)

Muhkam verses refer to those verses which have a perspicuous and unambiguous meaning.

Example:
"Forbidden to you (as food) are carrion, blood and the flesh of swine." (5:3) The meaning of this verse is clear and unambiguous.

Mutashaabih verses refer to those verses which are not clearly understood or are open to multiple interpretations.

Example:
The *Huruuf Muqatta'aat* (disconnected letters) *"Alif Laam Miim"* are ambiguous and their exact meaning is known only to *Allaah*.

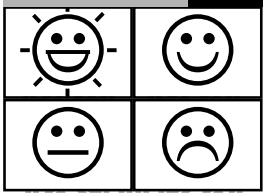
Thus Muslims are required to believe in the *Mutashaabih* verses as part of revelation, to avoid claiming certainty about their hidden meanings, and to interpret them only in a way that is consis-

C T

Vocabulary

perspicuous
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unambiguous
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ambiguous
.....
carrion
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swine
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consistent
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Comments **T**



C T

Vocabulary

normative
.....
progressive
.....
avert
.....
intoxication
.....
abrogate
.....

tent with *Muhkam* (clear) verses and established principles of Arabic grammar and normative *'Aqiidah*.

TOOL 8

Naasikh **and** ***Mansuukh***

(Abrogating and Abrogated verses)

Naskh (abrogation) refers to those later verses which abrogate or replace earlier rulings. *Naskh* is not a mistake nor a correction by the Lawgiver, *Allaah*. It is the progressive termination of a ruling's 'lifespan', where *Allaah* replaces a temporary law with a permanent one in accordance with the maturing of the early Muslim community.

Example:

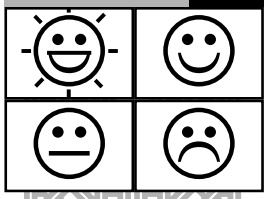
The verses regarding the prohibition of alcohol were revealed in stages with the last verse abrogating the provisions in the first two verses that were revealed:

Stage 1: *"In them (ie. alcohol and gambling) there is great sin."* (2:219). This first verse highlights the harm of alcohol with no prohibition declared.

Stage 2: *"Do not approach Salaah (ritual prayer) while intoxicated."* (4:43). This second verse emphasizes the avoidance of alcohol during prayer times so as to avert intoxication.

Stage 3: *"Avoid it (ie. alcohol) completely."* (5:90). This last verse declares a final complete prohibition of alcohol,

Comments T



rendering the first two verses *mansuukh* (abrogated)

It is important to note that *Naskh* requires clear unambiguous revealed textual evidence before application.



TOOL 9

Haqiiqii* and *Majaazii
(Literal and Figurative Verses)

The literal (*Haqiiqii*) meaning of a word is always the default meaning unless evidence or context requires a figurative interpretation.

Example:
The word 'Hand' is understood to simply mean a hand with four fingers and a thumb. However in some contexts a figurative meaning such as 'support', 'power' or 'authority' may be intended as for example, *"Allaah's hand is above their hands,"* (48:10) figuratively means '*Allaah*'s support is with them' because *Allaah* could not be said to have a hand with four fingers and a thumb.

It is important to note that *Majaazii* (figurative) interpretations must be applied within the accepted conventions of the Arabic language.



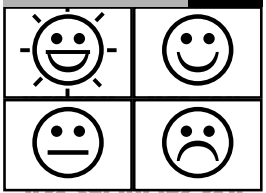
TOOL 10

C T

Vocabulary

unambiguous
.....
fugurative
.....
literal
.....
convention
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Comments **T**



C T

Vocabulary

imply

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adultery

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establish

.....

obligation

.....

canonical

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mode

.....

nuance

.....

illuminate

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preserve

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Amr and *Nahy*
(Command and Prohibition Verses)

Amr refers to those verses which indicate a clear command and which usually implies an obligation.

Example:
The *Qur'aan* commands, *"Establish prayer…"* (2:43) which is an obligatory duty.

Nahy refers to those verses which indicate a clear prohibition and implies unlawfulness.

Example:
The *Qur'aan* declares, *"Do not even come near to committing adultery!"* (17:32) which is a clear prohibition.

It is important to note that while a command usually implies an obligation, a prohibition always indicates unlawfulness.

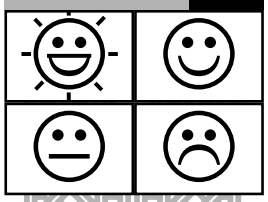


TOOL 11

The *Sab'ah Ahruf*
(Seven Modes of Revelation)

Different authentic modes of the *Qur'aan* as originally revealed by *Allaah* to Prophet [s] can illuminate meanings and reveal an additional legal or linguistic nuance while preserving the overall meaning.

Comments T



Example:
The *Qur'aan* declares, *"O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows, wipe your heads, and your feet up to the ankles."* (5:6)

The Two Canonical Modes

1) Reading the word 'your feet' with a *Fat'hah* (ie. accusative case – a word that is being acted on)



*arju l **a** kum*

(the recitation of *Naafi'*, etc.)

Thus the meaning is *"Wash … your feet up to the ankles"* which implies the obligation of <u>washing</u> the feet during *wuduu'* (ie. ritual washing for prayer).

2) Reading the word 'your feet' with a *Kasrah* (ie. genitive case – a word form indicating possession or relationality)



*arju l **i** kum*

(the recitation of *'Aasim via Hafs*)

The word is therefore related to *"...And wipe your heads..."* mentioned before it, thus the meaning would now be *"<u>Wipe</u> …your feet up to the ankles."*

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Vocabulary

canonical

.....

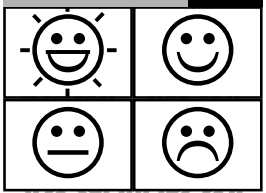
accusative

.....

relationality

.....

Comments **T**



C T

Vocabulary

genitive
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allude
.....
legislate
.....
notion
.....
variant
.....
complimentary
.....
contradictory
.....

Because the various *Qur'aan*ic modes cannot contradict one another, the question arises as to how should the two readings be understood together?

The answer is that the Genitive mode does not necessarily indicate wiping instead of washing, but rather moderation in water usage given that the feet are grammatically brought near the phrase *"And wipe your heads..."* to indicate that like wiping requires minimal water, excessive or wasteful pouring of water should be avoided. The Genitive mode also emphasizes washing accompanied by passing the hand over the feet. Thus the feet receive water and are rubbed, combining both notions. Lastly the Genitive mode alludes to situations where wiping is legislated over the leather socks (*Mas-h 'ala-l-Khuffayn*).

Thus the variant modes are complementary and not contradictory.



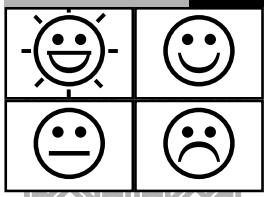
TOOL 12

Israa'iiliyyaat
(Israelite Traditions)

Israa'iiliyyaat refers to reports transmitted from Jewish and Christian sources. These reports are divided into the following categories:

12.1) Accepted *Israa'iiliyyaat* refers to reports confirmed by the *Qur'aan* or *Sunnah*.

Comments T



Example:

The Bible reports the following about prophet Moses: *"And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh…"* (Exodus 14:27–28)

This Jewish report is accepted because it aligns with the *Qur'aan*ic verse, *"We drowned the people of Pharaoh,"* (2:50) in which the same core event is described.

12.2) Rejected *Israa'iiliyyaat* refers to reports which contradict *Islaam*ic teachings.

Example:

The Bible reports the following about prophet David: *"And it came to pass in an eveningtide, that David arose from off his bed… and from the roof he saw a naked woman washing herself; and the woman was very beautiful…And David sent messengers, and took her; and he lay with her (ie. committed adultery with her)…"*

This Jewish report is rejected because it contradicts the *Qur'aan*ic verse, *"Indeed the (Prophets) are, in our sight, among the chosen ones and the most excellent in virtue,"* (38:47) which affirms the integrity and moral excellence of all the Prophets of *Allaah*.

C T

Vocabulary

align

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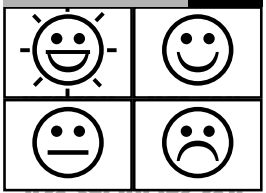
contradict

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integrity

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Comments **T**



C T

Vocabulary

suspended

.....

irrelevant

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12.3) Suspended *Israa'iiliyyaat* refers to reports which are neither confirmed nor contradict the *Qur'aan*, *Sunnah* and broader teachings of *Islaam*. Many details about earlier Prophets fall into this third category.

Example:

Christian traditions report the number and names of the People of the Cave (*Ashaab ul-Kahf*) insisting that they were seven young men with attendants and servants. The names include Maximilianus, Iamblichus, Martinianus, John, Dionysius, Exacustodianus and Antonius amongst others.

This Christian tradition is suspended because the *Qur'aan* deliberately does not confirm their exact number or names, and even highlights their disagreement. Furthermore, *Islaam*ic teaching emphasizes that names are not needed for guidance and are morally irrelevant. The report is suspended and is neither confirmed nor denied.

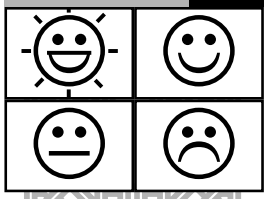


TOOL 13

Tafsiir* and *Ta'wiil

Tafsiir refers to determining the intended meaning of a verse based on supporting evidence.

Comments T



NB: It generally alludes to apparent, surface level meanings of verses supported by language analysis, *hadiith, aathaar,* etc.

Ta'wiil refers to choosing one possible meaning among several meanings of a verse based on supporting evidence.

NB: It generally alludes to the implications of a verse, its deeper, symbolic, philosophical interpretations, etc.

C T

Vocabulary

allude

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implication

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exegete

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Preconditions for becoming a *Mufassir*

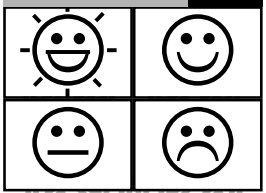
(Commentator/Exegete of the *Qur'aan*)

To be a qualified *Mufassir* the following disciplines at least must be mastered first:

1) Classical Arabic
2) Arabic Grammar (*Nahw*)
3) Arabic Morphology (*Sarf*)
4) Arabic Rhetoric (*Balaaghah*)
5) *Hadiith*
6) *Usuul ul-fiqh*
7) Ten *Qiraa'aat*
8) *Asbaab un-nuzuul*
9) The *Aathaar* (reports and explanations) of the *Sahaabah* (Companions)
10) *'Aqiidah and 'Ilm ul-Kalaam* (Scholastic theology)

The Prophet [s] warned, *"Whoever comments on the Qur'aan according to mere personal opinion, should prepare his seat in the Fire of Hell."* This is a stern warning against interpreting the *Qur'aan* without the necessary knowledge and neglecting to apply the correct methodology as described above.

Comments **T**



A Simple Formula for *Tafsiir* for Beginners

C T

Vocabulary

unanimous

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sectarian

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deviance

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When reading any verse, a beginner should ask:

1) What do the words mean in Arabic?
2) Is there another *Qur'aan*ic verse explain -ing it?
3) Did the Prophet *Muhammad* [s] explain it?
4) How did the Companions understand and apply it?
5) Why, when and where was it revealed?
6) Is it general or specific?
7) Is it absolute or restricted?
8) Is it clear or ambiguous?
9) Does it establish a legal ruling?
10) Have the classical scholars (*'Ulamaa'*) interpreted it unanimously or is there legitimate disagreement?

This systematic method forms the foundational approach of the *'Ulamaa'* of *Ahl us-Sunnah wal-Jamaa'ah* (Normative *Islaam*ic scholarship). Ignoring this methodology is the first indication of sectarian deviance and willful misinterpretation of the *Qur'aan*.

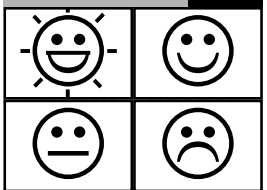
AN IMPORTANT DISTINCTION

Difference between *7 Ahruf* and *7 Qiraa'aat*

Sab'ah Ahruf (Seven Modes/Letters) refers to the seven modes or linguistic styles in which the *Qur'aan* was originally revealed to the Prophet *Muhammad* [s] in order to ease learning and recitation for the diverse Arab tribes with different dialects, accents, and linguistic habits. Differences in *ahruf* involved variations in word forms, synonyms, grammatical cases, singular/plural, verb forms, or minor lexical substitutions and pronunciation - all conveying the same meanings. After the standardization of the *Uthmaan*ic *mus'haf* (codex), variants not conforming to its *rasm* (consonantal skeleton) were abandoned to prevent *fitnah* (discord).

Sab'ah Qiraa'aat (Seven Readings) refers to the seven *mutawaatir* (mass-transmitted) methods of reciting the *Qur'aan*, systematized and popularized primarily by *Ibn*

Comments T



Mujaahid in the 4th century AH through famous reciters in unbroken chains back to the Prophet [s]. The Differences in *Qiraa'aat* involve variations in the pronunciation of letters, stretching of sounds, stopping or pausing, or slight vowel changes. *Sab'ah Qiraa'aat* thus represent correct ways of pronouncing the standardized *Uthmanii rasm*.

The number 'seven' shared by both is purely coincidental.

Answer the following questions. **C**

ACTIVITIES

1) What is *Usuul ut-Tafsiir*?

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2) How does it benifit a *Mufassir*?

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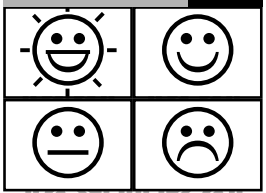
3) What are the six primary sources of *Tafsiir* in order of priority?

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4) What does knowledge of the Arabic language include?

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Comments **T**



5) Explain the various facets of *Balaaghah*.

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List the preliminary 'tools' numbers 3 to 13 which *Usuul at-Tafsiir* equips the beginner with to correctly understand the *Qur'aan*. Include the name of the 'tool', its meaning and an example.

'TOOL'	MEANING	EXAMPLE
Example: ***Asbaab un-Nuzuul***	Occasions of Revelation	*"May the hands of Abuu Lahab perish, May he perish!"*

'TOOL'	MEANING	EXAMPLE

What are the ten minimum preconditions for becoming a *Mufassir*? C

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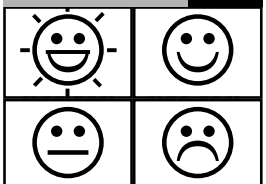
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Comments T



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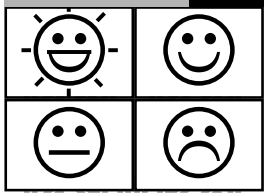
List the ten step formula a beginner in *Tafsiir* applies when he reads a verse of the *Qur'aan*. **C**

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Quote the *Hadiith* (both Arabic and English) in which the Prophet *Muhammad* [s] issued a stern warning against those who attempt to interpret the *Qur'aan* without necessary knowledge? **C**

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Comments **T**



Find a verse in the Holy *Qur'aan* about the dangers of speculatively interpreting the *Qur'aan* without knowledge. Thereafter write the verse in Arabic with the English translation, in the space provided below. **C T**

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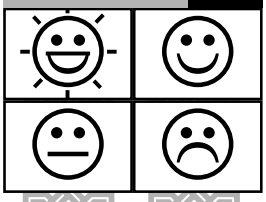
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Comments **T**

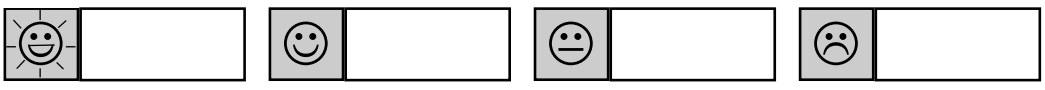


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- learnt a new *Aayah* and *Hadiith* ☐
- answered questions on the subject ☐
- listed preliminary tools of *Usuul ut-Tafsiir* ☐
- listed preconditions for a *Mufassir* ☐
- listed the ten step formula for beginners ☐
- quoted a *hadiith* on the topic ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn more details about the science of *Usuul ut-Tafsiir*
- understand how general vocabulary (*Aamm*) as compared to specific vocabulary (*Kh*ass) is managed
- discern that *Qur'aan*ic verses are categorized by the clarity of their wording in order to determine what is open to interpretation and what is completely fixed
- recognize that *Qur'aan*ic verses are categorized by the ambiguity of their wording so as to determine the correct tool for resolving the ambiguity
- appreciate that *Qur'aan*ic verses communicate their message through both their direct wording as well as their silent implications
- realize that when two seemingly contradictory *Islaam*ic source texts are encountered then a strict reconciliation protocol must be applied

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on *Usuul ut-Tafsiir*
- learn a new *Aayah* and *Hadiith*
- answer questions on the subject
- explain direct and implied meanings in the *Qur'aan*
- explain reconciliation protocol in *Tafsiir*
- translate a verse from the *Qur'aan*



Read the following story. **T**

The Definitive (*Qat'ii*) Nature of General Words (*Aamm*)

One of the most defining features of *Hanafii Tafsiir* is how general vocabulary (*Aamm*) as compared to specific vocabulary (*Khass*) is managed. The rule is that a general word (*Aamm*) in the *Qur'aan* is considered definitive (*Qat'ii*) in its reach and application, just as a specific word is definitive (*Qat'ii*). The *Aamm* verse requirers strong evidence (ie. another *Qat'ii* text like a *Qur'aan*ic verse or *Hadiith Mutawaatir* with numerous chains of narration) for alteration, restriction or addition in a definitive (*Qat'ii*) *Qur'aan*ic command (ie. *Fard*).

Example:

In *Suurah al-Maa'idah* (5:6), *Allaah* commands the washing of the face, arms etc. for example during ablution (*Wuduu'*). Because this wording is general, it establishes the absolute mandatory minimum (*Fard*), namely only washing the face, arms etc. An isolated *Hadiith* (*Khabar ul-Waahid*) (ie. a *hadiith* with only a single chain of narration describing the sequence of washing or reciting *'Bism-illaah'* before commencing *Wuduu'* for example) cannot alter or add another obligation (*Fard*) to a definitive *Qur'aan*ic command. It can only establish a recommended practice (*Sunnah*) (ie. the sequence of washing or reciting *'Bism-illaah'* can only be considered *Sunnah* and not Fard).

Qur'aan

Allaah ﷻ has declared:

"So ask the people of 'iterative study and knowledge' (of the Qur'aan) if you do not know."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"Seeking knowledge (of Islaam) is compulsory upon every Muslim"

C T

Vocabulary

mandatory

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sequential

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NB: Other *Madhaahib,* like that of *Imaam Shaafi'ii*, use single-narrator *Ahaadiith* (*Khabar ul-Waahid*) to add extra obligatory *Fard* steps to *Wuduu'* (like reciting *'Bism-illaah'* or the sequential order of washing).

An example of an *Aamm* verse being altered through another *Qat'ii* text is the verse *"Allaah has permitted trade…"* (2:275) (which broadly includes any and all forms of trade) being restricted by another *Aamm* (ie. *Qat'ii*) verse *"…but He has prohibited usury"* thus excluding usurious (*ribaa*) transactions as an permissible form of trade.

Thus the *Aamm* (general) word or verse can only be altered by definitive (*Qat'ii*) evidence.



The Four Degrees of Textual Clarity

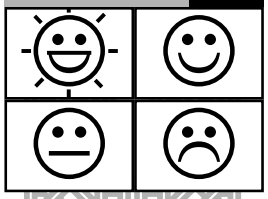
(*Zaahir* *Nass* *Mufassar* *Muhkam*)

*Qur'aan*ic verses are categorized by the clarity of their wording into one of four levels. The degrees of clarity are applied to a verse in order to determine what is open to interpretation and what is completely fixed. It also determines how much weight a verse carries when resolving apparent contradictions, and the like.

1) ***Zaahir*** (Clear/Manifest) refers to a verse which, on the surface, communicates a clear meaning and therefore represents a general rule.

Example:

Comments T



Using the verse quoted above *"…Allaah has permitted trade and forbidden usury (Ribaa)"* (2:275), we notice that it still remains open to further specification (*Takhsiis*) (or metaphorical interpretation (*Majaaz*) and the like) by other texts. An example is the Prophet [s] forbidding specific types of deceptive trade like selling fish still in the water or fruit still on the trees.

2) ***Nass*** (Explicit) refers to a verse which is more specific in meaning or which identifies the primary reason the verse was revealed. *Nass* overrules a *Zaahir* meaning if they are in conflict.

Example:

The pagan Arabs argued that *"Trade is just like usury (Ribaa)!"* (2:275). *Allaah* revealed the response (*"…but Allaah has permitted trade and forbidden usury (Ribaa)"* (2:275)) specifically to negate that comparison. Therefore, the *Nass* - the definitive, core purpose of the sentence - is to establish an absolute, non-negotiable legal distinction between legitimate business profit and exploitative interest. On this specific point, it overrules and negates all pagan analogies.

3) ***Mufassar*** (Explicated) refers to a verse that contains a term requiring further explanation which *Allaah* or the Prophet clarified, thus removing any uncertainty.

Example:

The word *'Ribaa'* literally means 'an increase' and

C T

Vocabulary

metaphorical

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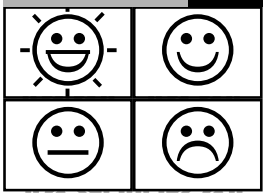
negate

.....

exploitative

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Comments **T**



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Vocabulary

speculation
.....
perspicuous
.....
ambiguity
.....

is therefore linguistically vague (*Mujmal*). The questions *"How much increase?"* or *"What kind of increase?"* etc. naturally arise. Through the detailed explanations of the Prophet [s] in the *Hadiith* (Prophetic sayings) and his *Sunnah* (Prophetic practice) (eg. *"Gold for gold, silver for silver… equal for equal, hand to hand…"*) the word '*Ribaa*' (increase) shifts from vague (*Mujmal*) to *Mufassar* (Explicated). Because an exact definition is now provided, the core definition of *Ribaa* is fixed and no longer open to human speculation.

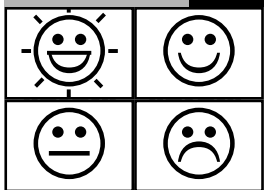
4) ***Muhkam*** (Perspicuous/Unambiguous) refers to a verse with the highest level of clarity. It is a text so clear and fundamental that its validity is unquestioned and permanent.

Example:

The verse *"Say He is Allaah, the One,"* (1:114) is absolutely clear and asserts a fundamental, unambiguous principle, namely the absolute Oneness of the Divine. Included in *Muhkam* verses are those detailing with the fundamental attributes of *Allaah*, or commands to establish fundamental moral principles like justice, mercy, etc.. These verses can never be changed, reinterpreted or abrogated by any text or context.



Comments T



The Four Shades of Textual Ambiguity

(*Khafii* *Mushkil* *Mujmal* *Mutashaabih*)

*Qur'aan*ic verses which are not explicit are categorized by the ambiguity of their wording into one of four levels so as to determine the correct tool for resolving the ambiguity.

1) ***Khafii*** (Hidden) refers to a verse in which the wording itself is clear, but its application is obscured by a hidden meaning, or complicated by factors external to the wording itself.

Example:

The *Qur'aan* orders the amputation of a thief's hand (*Saariq*). While the wording is clear, the ruling is complicated by whether a person stricken with hunger, pickpocket or grave-robber are also included in the category of 'thief' as is generally understood? The complication is external to the wording thus requiring a jurist to analyze individual cases in order to ascertain whether the generally understood definition applies.

2) ***Mushkil*** (Problematic) refers to a verse in which the wording has multiple, often completely different, plausible meanings.

Example:

The word *Quruu'* (as previously mentioned) which can mean either 'periods of menstruation' or 'periods of purity between menstrual cycles' thus requiring scholarly deduction or external legal clues (like the usage of the word by the *Sahaabah*) to decisively determine the intended meaning, which in this example is 'menstruation'.

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Vocabulary

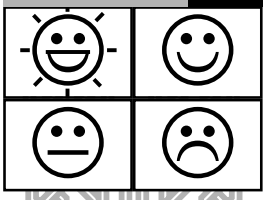
stricken

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plausible

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Comments **T**



C T

Vocabulary

aggregate

.....

elaborate

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3) ***Mujmal*** (Concise/Aggregate) refers to a verse in which the wording is vague to the listener unless the speaker defines it.

Example:

Words like *Salaah* (lit. 'to supplicate') or *Hajj* (lit. 'to set out for a purpose') are *Mujmal* to the first listeners until the *Sunnah* (Prophetic practice) elaborates on and defines them.

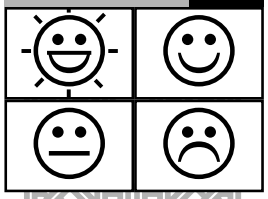
4) ***Mutashaabih*** (Intricate) refers to a verse in which the wording cannot be ordinarily comprehended by the human intellect, which include matters related to the unseen (*Ghayb*) for example. *Mutashaabih*aat are accepted without delving into *Kayfiyyaat* (the 'how' of the matter).

Example:

*Mutashaabih*aat include the isolated letters at the beginning of certain *Qur'aan*ic chapters (like *'Alif, Laam, Miim'* – A,L,M), the true nature of life after death, *Allaah*'s essence or attributes like 'Eternity', etc. In these instances *Tafwiid* (ie. consigning the ultimate reality and meaning intended to *Allaah*) is incumbent.

NB: When the wording of a *Qur'aan*ic verse is ambiguous and not explicit, then it is completely impermissible in *Islaam* to simply guess its meaning.

Comments T



Direct and Implied Meanings (*Dalaalaat*)

(*'Ibaarah Ishaarah Dalaalah 'Iqtidaa'*)

*Qur'aan*ic verses communicate their message through both their direct wording as well as their silent implications (*Dalaalaat*). These are divided into four specific functional streams as explained through the following familiar example :

"Allaah has permitted trade and forbidden usury (Ribaa)." (2:275)

1) ***'Ibaarat un-Nass*** (Literal Textual Dictum) refers to what is explicitly stated by the literal wording of the verse.

Example:

The explicit ruling extracted from verse 2:275 above is that a standard, mutually agreed-upon transaction of goods for money is lawful, and a contract stipulating unearned interest on a loan is void and illegal.

2) ***Ishaarat un-Nass*** (Textual Allusion) refers to a secondary meaning alluded to by the wording of the verse, which wasn't the main point but is logically true.

Example:

By declaring that trade is permitted, the text of verse 2:275 above alludes to private property being recognized, that valid contracts legally transfer ownership from a seller to a buyer, and

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Vocabulary

dictum

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void

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allusion

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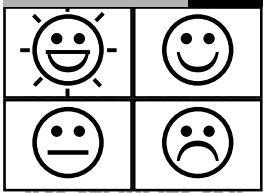
arbitrarily

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commerce

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Comments **T**



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Vocabulary

rationale

analogy

dynamic

competent

acountability

that the state cannot arbitrarily outlaw basic commerce.

3) ***Dalaalat un-Nass*** (Textual Analogy) refers to the underlying rationale (*'illah*) of the verse itself which can then be extended by analogy.

Example:

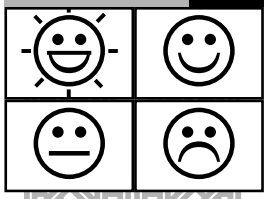
The reason (*'illah*) usury is forbidden is because it forces one party to give up wealth without receiving any actual counter-value, resulting in financial harm and injustice to the one party. Through *Dalaalat un-Nass*, the prohibition of *Ribaa* in verse 2:275 above is extended by analogy to any modern financial contract that mirrors this exact dynamic of unearned, risk-free exploitation even if the word '*Ribaa*' (usury) is not used in the contract like 'Fixed Return Government Bonds' where you extend a loan to a government for a fixed period plus a predetermined return (eg. loan amount + 5% annually).

4) ***Iqtidaa' un-Nass*** (Textual Requirement) refers to the requirement to assume a certain reality or meaning to be read into a verse for the verse to make any logical or legal sense.

Example:

The verse 2:275 above permitting trade requires the reader to assume that the human actors engaging in it are legally competent (sane adults) and that the items being sold are actually capable of being owned and delivered (eg. 'a loaf of

Comments T



bread'). In other words, it stands to logic that trade cannot be permitted if the underlying framework of human accountability and physical capability is missing.



The Four-Step Reconciliation Protocol

(*Jam'* *Nas<u>kh</u>* *Tarjiih* *Tasaaqut*)

When two seemingly contradictory *Islaam*ic source texts are encountered (such as two *Qur'aan*ic verses, or a *Qur'aan*ic verse and a *Hadiith* with multiple chains), the following protocol must be applied in strict succession to achieve reconciliation between the two texts :

Step 1: *Jam'* (Harmonisation) if possible.
Step 2: *Nas<u>kh</u>* (Abrogation) if the dates are known.
Step 3: *Tarjiih* (Preference) if the texts are equal in authority.
Step 4: *Tasaaqut* (Mutual Elimination) of both texts and then defering to external *Usuul* tools.

1) ***Jam'*** (Harmonisation) refers to applying two verses/texts simultaneously by looking at the different contexts, categories, etc.

Example:

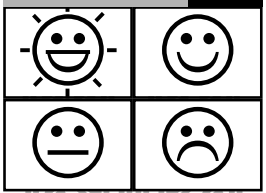
The *Qur'aan* declares *"Indeed, you cannot make the dead hear."* (*Qur'aan* 27:80) but another verse states, *"Indeed, Allaah causes whom He wills to*

C T

Vocabulary

harmonisation
.....
elimination
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protocol
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succession
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simultaneous
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defer
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Comments **T**



C T

Vocabulary

scope

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abrogate

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hear." (Qur'an 35:22)

At first glance, one verse appears to deny hearing by the dead, while the other indicates that the dead may be made to hear if *Allaah* wills. *Jam'* (Reconciliation) is possible because the first verse is understood to mean that the Prophet *Muhammad* [s] (metaphorically cannot make those who are spiritually dead accept guidance and) cannot (literally and) independently give hearing to the dead, while the second verse means that *Allaah* certainly can cause the dead to hear if He wills. Thus the first verse negates independent human ability to make the dead hear, while the second affirms *Allaah*'s power to effect hearing when He wills.

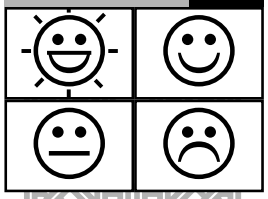
There is therefore no contradiction once the scope of each text is fully understood.

2) ***Nas<u>kh</u>*** (Abrogation) refers to instances when harmonisation is impossible between two verses/texts but the historical timeline of each verse/text is clearly established. The rule is that the text revealed later in time replaces and abrogates the legal validity of the earlier text.

Example:

The *Qur'aan* declares *"They ask you about wine and gambling. Say, in them is great sin and some benefit for people…"* (2:219). This verse does not prohibit alcohol, but strongly discourages it. The *Qur'aan* later declared *"Do not approach prayer while you are intoxicated…"* (4:43) which restricts

Comments T



alcohol consumption by limiting its use around prayer times. Finally the *Qur'aan* declared *"O believers! Intoxicants, gambling… are filth from the work of Satan, so avoid them altogether."* (5:90) The ruling moved in stages from **awareness** (2:219) to **restriction** (4:43) to final **prohibition** (5:90). Thus the earlier allowances were abrogated (*mansuukh*) by the final verse.

There is therefore no contradiction, but rather progressive revelation culminating in a final binding ruling

3) ***Tarjiih*** (Preference) refers to instances when the historical date of two verses/texts is unknown and therefore they require internal textual clues to be identified in order to determine which verse carries more weight (eg. a *Nass* text carries more weight than a *Zaahir* text).

Example:

The *Qur'aan* declares *"Do not expel them (divorced women) from their homes, nor should they leave, unless they commit a clear indecency (eg. adultery)"* (65:1) which indicates that a divorced woman must stay in the marital home during her *ʿiddah* (waiting period). However another verse declares *"Either retain them honorably or release them honorably (if they are divorced)"* (2:231) which implies full separation after the divorce is issued. The apparent tension is that verse 65:1 indicates that she must remain in the house during her *ʿiddah* but verse 2:231 suggests general separation. *Tarjiih* is given to

C T

Vocabulary

culminate

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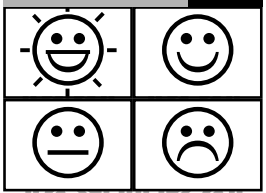
progressive

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binding

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Comments T



C T

Vocabulary

analogy

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equation

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contradiction

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isolation

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verse 65:1, because it is explicit (*Nass*) about residence during *ʿiddah* as well as being a specific legal instruction which clarifies the general (*Zaahir*) wording of 2:231. Thus a divorced woman remains in her marital home during her *ʿiddah* unless there is valid *Shar'ii* reason to leave or be removed.

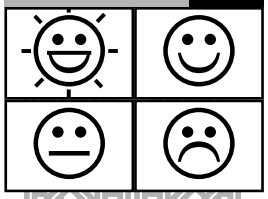
This example is not *Naskh* because both verses remain valid , and it is not *Jam'* because the issue is resolved by preferring one interpretation over a more general reading, but rather it is *Tarjiih* because a stronger, clearer verse (*Nass*) governs interpretation of the more general verse (*Zaahir*).

4) ***Tasaaqut*** (Mutual Elimination) refers to rare instances when two verses/texts are equal in weight and no timeline can be determined. In this instance both text indications drop out of the legal equation for that specific issue. The jurist must then look to external tools, like *Qiyaas* (analogy) or *'Urf* (custom) to determine the legal solution.

Example:

The *Qur'aan* declares *"Allaah does not change the condition of a people until they change what is within themselves,"* (13:11) which indicates that human beings are responsible for their own upliftment and moral direction. However another verse states that *"He (Allaah) misguides whomsoever He wills and guides whomsoever He wills,"* (35:8) which indicates that guidance and misguidance is determined by *Allaah*. The apparent contradiction, if taken in isolation, is between human responsi-

Comments T



bility and divine determination, which arises if someone assumes that both verses are absolute in the same sense and no context or reconciliation is considered. In other words, if you treat both verses as absolute in the same scope and ignore contextual reconciliation (*Jam'*) and assume neither can be preferred (*Tarjiih*) then the conflicting 'apparent readings' cancel out (*Tasaaqut*) at that interpretive level. But this is only a hypothetical *'usuul* scenario because *Hanafii Mufassiruun* always resolve contradictions through reasoned reconciliation rather than actual cancellation. Therefore in this instance *Hanafii Mufassir*uun state that 13:11 refers to human effort as a condition and 35:8 refers to *Allaah*'s ultimate determination of guidance. Both verses are true in different 'layers' of causation, and no real contradiction remains.

Thus *Tasaaqut* in the context of *Qur'aan*ic verses are merely a hypothetical or theoretical category because *Hanafii Mufassiruun* always resolve them through reasoned reconciliation rather than actual cancellation.

C T

Vocabulary

absolute

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interpretive

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hypothetical

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scenario

.....

causation

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Answer the following questions. **C**

ACTIVITIES

1) What is the general rule regarding *'Aam Qur'aanic* words, especially in the context of *Khabar ul-Waahid* ? Explain clearly !

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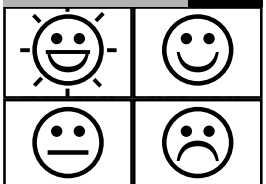
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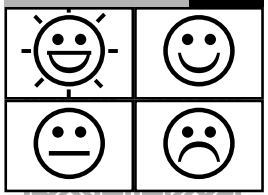


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2) Briefly explain what the four degrees of textual clarity refer to? Then give a short definition of every degree.

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Comments T



3) Briefly explain what the four shades of textual ambiguity refer to? Then give a short definition

of every shade.

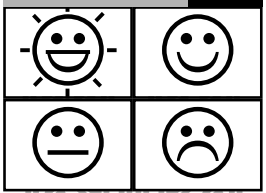
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Explain the four functional streams of direct and implied meanings (*Dalaalaat*) in *Qur'aan*ic verses using the example of 2:275 in the Holy Qur'aan . **C**

"Allaah has permitted trade and forbidden usury (Ribaa)."

'Ibaarat un-Nass: .....
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Comments **T**



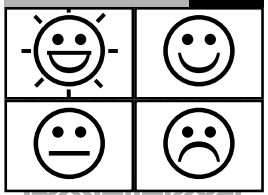
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Ishaarat un-Nass: .....
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Dalaalat un-Nass: .....
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Iqtidaa' un-Nass: .....
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Comments T



Explain the four-step reconciliation protocol in *Tafsiir*, listing each successive step in order and clarifying its application. **C**

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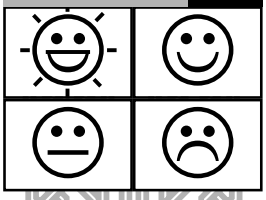
Step 1 - Jam' (Harmonisation)

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Step 2 - Naskh (Abrogation)

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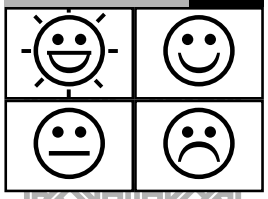
Comments **T**



Step 3 - Tarjiih (Preference)

Step 4 - Tasaaqut (Mutual Elimination)

Comments



C T

Find a verse in the Holy *Qur'aan* emphasising the necessity of competent scholarship in *Islaam* and its indispensability for true understanding and guidance. Thereafter write the verse in Arabic with the English translation, in the space provided below.

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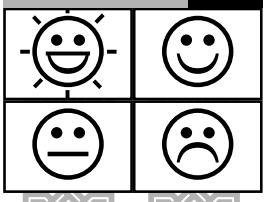
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Comments **T**

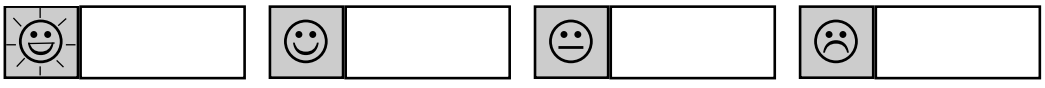


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- found one word meanings ☐
- answered questions on the subject ☐
- explained direct and implied meanings ☐
- explained the reconciliation protocol ☐
- translated a verse from the *Qur'aan* ☐

How does my teacher
rate my performance in this lesson ?



lesson 4

OUTCOME OBJECTIVES T P

- learn about the most authentic *Tafaasiir* in history
- appreciate how no other book in the world has been the subject of study to the degree that the *Qur'aan* has been
- discern the distinctive feautures of ten famous *Tafaasiir*
- recognize that *Qur'aan*ic *Tafaasiir* are uniquely different from the commentaries of other religious texts like the Bible

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on authentic *Tafaasiir*
- learn a new *Aayah* and *Hadiith*
- list *Tafaasiir* in chronological order
- identify the distinctive features of some *Tafaasiir*
- assess which are ideally suited to different types of study
- complete an assignment on the topic

Read the following story. T

The Most Authentic *Tafaasiir* of the Holy *Qur'aan*

Countless *Tafaasiir* (pl.*Tafsiir* - Commentaries) of the Holy *Qur'aan* have been written since the blessed period of Prophethood. In fact, no other book in the world has been the subject of study to the degree that the *Qur'aan* has been. Therefore introducing all these numerous commentaries is simply not possible even in a detailed book, much less in a brief summary such as this. Rather we will focus on the most authoritative and popular commentaries that have been cited by *Islaam*ic scholars time and again.



Tafsiir ibn Jariir
(also referred to as *Tafsiir at-Tabarii*)

Full Title: *Jaami' ul-Bayaan fii Ta'wiil ul-Qur'aan* (The Comprehensive Clarification in the Interpretation of the *Qur'aan*)

This commentary of the *Qur'aan* was authored by *Abuu Ja'far Muhammad ibn Jariir at-Tabarii* (d.310 AH). *At-Tabarii* was a highly rated *Mufassir* (commentator), *Muhaddith* (*Hadiith* specialist) and historian. It is said that he kept writing for forty years continuously and would pen at least forty pages every day. Being one of the earliest encyclopedic works in thirty volumes, his *Tafsiir* enjoys the status of being a prime source of reference for many

Qur'aan

Allaah ﷻ has declared:

"If only they refer (their matters) to the Messenger and to those in (religious) authority among them, those (scholars) capable of drawing correct conclusions would have correctly known it. Were it not for the grace of Allaah upon you and His mercy, you would have followed shaytaan except for a few."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"Allaah does not take away knowledge by removing it from the hearts of the people. Rather, He takes away knowledge by taking the (religious) scholars. Then, when no scholar remains, people will take ignorant leaders who will be asked and will issue legal verdicts without (Islaamic) knowledge. They will go astray and lead others astray"

later commentaries. It is foundational and comprehensive including a vast compendium of narrations from the Holy Prophet [s], *Sahaabah* and *Taabi'uun*, combined with linguistic analysis and grammatical discussions. In his explanation of the *Qur'aan*ic verses he also quotes diverse scholars and then goes on to prove the position which, according to him, is weightier, with relevant arguments and proofs. It must, however, be admitted that narrations of every category, sound as well as weak, have found a place in his commentary, therefore not every narration presented by him is beyond critique. But this was not an oversight on his part because his primary goal was to compile all narrations relevant to *Qur'aan*ic commentary as a compendium to be accessed by later scholars. He therefore was meticulous in listing the chain of reporters along with each narration so that any subsequent scholar could easily assess the authority and relevant applicability of the narration.

Vocabulary

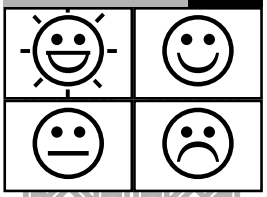
encyclopaedic
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compendium
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analysis
.....
meticulous
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Distinctive features of *Tafsiir at-Tabarii*

- Considered by many scholars as the greatest classical *Tafsiir*.
- Compiles narrations from the Prophet [s], *Sahaabah* and *Taabi'uun*.
- Provides chains of transmission (*asaanid*).
- Discusses Arabic language and variant opinions.

Tafsiir at-Tabarii is best known for *Tafsiir bi-l-Ma'thuur* (interpretation based on transmitted reports).

Comments



Tafsiir ibn Kathiir

Full Title: *Tafsiir ul-Qur'aan il-'Aziim* (The Commentary of the Mighty *Qur'aan*)

Haafiz 'Imaad ud-Diin Abu-l-Fidaa' Ismaa'iil ibn 'Umar ibn Kathiir ad-Dimashqii ash-Shaafi'ii (d. 774 *Hijrah*), a distinguished research scholar of the eighth century, is the author of this illustrious *Tafsiir*. It has been published in four volumes. In this commentary emphasis has been laid on authentic *Ahaadiith* and reports from the *Salaf* (ie. first three generations of *Islaam*), with lucid explanations and minimal speculation. It is balanced, reliable, and accessible, making it a staple for students and scholars alike. A special feature is *ibn Kathiir*'s analysis on varying narrations as a *hadiith* specialist, and from this point of view, his book holds a distinctive place among all books of *Tafsiir*.

Distinctive features of *Tafsiir ibn Kathiir*

- Summarizes earlier *tafsiir* works.
- Extensively uses *Qur'aan*ic cross references, *Hadiith* and statements of the *Salaf*.
- More accessible than *Tafsiir at-Tabarii*

Tafsiir ibn Kathiir is the most widely read *Tafsiir*.

C T

Vocabulary

illustrious

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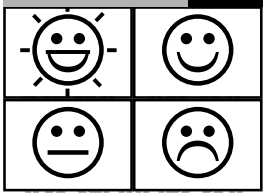
lucid

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speculation

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Comments **T**



C T

Vocabulary

juristic

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premier

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Tafsiir *Al-Qurtubii*

Full Title: *Al-Jaami' li Ahkaam il-Qur'aan* (The Comprehensive Collection of the Legal Judgements of the *Qur'aan*)

This *Tafsiir* was written by the famous research scholar of *al-Andalus* (Spain), *Abuu 'Abdillaah Muhammad ibn Ahmad ibn Abii Bakr ibn Farah al-Qurtubii* (d. 671 *Hijrah*). He was *Maalikii* jurist and renowned for his piety. The primary focus of his *Tafsiir* is the deduction of juristic principles and legal injunctions from the *Qur'aan*. It presents the differences of opinion among the *Madhaahib* (ie. schools of *Islaam*ic Jurisprudence) and includes extensive *Hadiith* and linguistic analysis. It is highly regarded for its depth in *fiqh*-related issues. This *Tafsiir* extends over twelve volumes.

Distinctive features of *Tafsiir Al-Qurtubii*

- Focuses on legal rulings (*Ahkaam ul-Qur'aan*).
- Discusses legal opinions from various *Madhaahib*.

Tafsiir Al-Qurtubii is a premier legal *Tafsiir*.

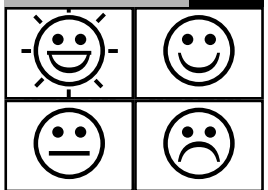


Tafsiir al-Kabiir

Full Title: *Mafaatiih ul-Ghayb* (The Keys to the Unseen)

This is the work of *Imaam Fakhr ud-Diin*

Comments T



Muhammad ibn Umar ar-Raazii (d. 606 *Hijrah*) who was also renowned as a specialist in *Islaam*ic theology. It is a highly detailed and philosophical *Tafsiir* that combines traditional reports with rational and theological analysis. His *Tafsiir* lays great emphasis on rational and scholastic debates and the refutation of false religions, philosophies and deviant sects. It also represents a unique key to the *Qur'aan*, lucidly clarifying its complex verses and the mutual link between varying verses . *Fakhr ud-Diin ar-Raazii* himself wrote the *Tafsiir* as far as *Suurah al-Fath*, the remaining of which was completed by *Qaadii Shihaab ud-Diin ibn Khaliil al-Khawlii ad-Dimashqii* (died 639 *Hijrah*) and some suggest the contributions of *Shaykh Najm ud-Diin Ahmad ibn Muhammad al-Qaamulii* (died 777 *Hijrah*) as well. *Tafsiir al-Kabiir* is expansive and intellectually rigorous and longer than most classical works spanning 32 volumes.

Distinctive features of *Tafsiir al-Kabiir*

- Explores theology, philosophy, logic, and linguistics.
- Extremely detailed and analytical.

Tafsiir al-Kabiir is best known for its indepth intellectual and theological discussions.



Tafsiir Bahr ul-Muhiit

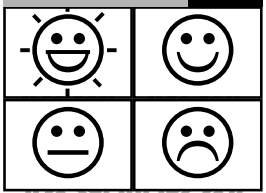
Full Title: *Al-Bahr ul-Muhiit fi-t-Tafsiir* (The Encompassing Ocean in *Qur'aan*ic Exegesis)

CT

Vocabulary

theology
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philosophy
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theological
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scholastic
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sect
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lucid
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rigorous
.....
philosophy
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Comments **T**



C T

Vocabulary

grammarian

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linguist

.....

speculative

.....

inimitability

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parsing

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This *Tafsiir* was written by *Abuu Hayyaan Muhammad ibn Yuusuf al-Gharnatii al-Andaluusii* (d. 745 AH) a prominent *Maalikii* scholar, grammarian, linguist, and *Mufassir* from Granada, Andalusia. He is regarded as one of the greatest Arabic language experts of all time. His detailed ten volume *Tafsiir* excels in linguistic analysis and is considered one of the premier works on *Qur'aan*ic grammar (*nahw*), morphology (*sarf*), rhetoric (*balaaghah*), vocabulary, etymology, and variant readings (*qiraa'aat*). It provides in-depth explanations of words, sentence structures, *i'raab* (grammatical parsing), the literary beauty of the *Qur'aan*, including causes of revelation (*asbaab un-nuzuul*) and legal rulings (*ahkaam*) and is very balanced, avoiding *Israa'iiliyyaat* (Jewish narratives) and speculative theology. It is also highly regarded for demonstrating the inimitability (*i'jaaz*) of the *Qur'aan* through its language. Because *Tafsiir Bahr ul-Muhiit* is very technical and lengthy it is suitable primarily for advanced students of *tafsiir* and Arabic grammar.

Distinctive features of *Tafsiir Bahr ul-Muhiit*

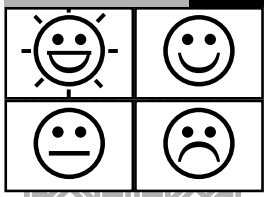
- Exhaustive analysis of Arabic grammar.
- Detailed study of linguistic subtleties of the *Qur'aan*.

Tafsiir Bahr ul-Muhiit is best known for its detailed Arabic linguistic and grammatical analysis.



Tafsiir al-Baydaawii

Comments **T**



Full Title: *Anwaar ut-Tanziil wa Asraar ut-Ta'wiil* (The Lights of Revelation and the Secrets of Interpretation)

The author of this *Tafsiir* is *Naasir ud-Diin Abu-l-Khayr 'Abdullaah ibn 'Umar al-Baydaawii* (d. 716 AH) a prominent *Shaafi'ii* scholar, judge, and *Mufassir* from *Shiraz*, Persia. His *Tafsiir* is a concise, medium-length tafsir of five volumes known for its clarity, elegance, and strong emphasis on linguistic analysis (grammar, rhetoric, and *i'jaaz* - ie. inimitability of the *Qur'aan*). Primarily a summary and refinement of earlier major works, it combines *tafsiir bi-l-ma'thuur* (narrated reports) with rational and linguistic insights. It covers meanings of words, sentence structure, variant readings (*qira'aat*), and some legal points. Admired for its conciseness and linguistic excellence, this *Tafsiir* has been extremely popular for centuries, especially in non-Arab regions and *madrasah*s including in *'Uthmaanii* (Ottoman), *Mughal (Timurid)* Indian and Central Asian scholarship and is arguably the most extensively studied *Tafsiir* in *Islaam*ic history.

The distinctive features of *Tafsiir al-Baydaawii*

- Combines language, theology, and rhetoric.
- The most extensively studied *Tafsiir* in *Islaam*ic history.

Tafsiir al-Baydaawii is best known for being clear and linguistically rich without being excessively lengthy.

C T

Vocabulary

extensive

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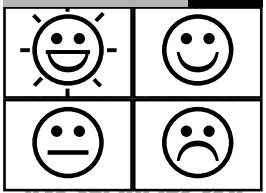
inimitable

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rhetoric

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Comments **T**



C T

Vocabulary

narrative

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engage

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Tafsiir Ahkaam ul-*Qur'aan*

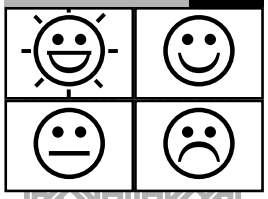
Full Title: *Ahkaam ul-Qur'aan* (Legal Judgements of the *Qur'aan*)

This *Tafsiir* was written by *Imaam Abuu Bakr al-Jassaas ar-Raazii* (d. 370 AH), a prominent Hanafii jurist, *hadiith* specialist, and *muftii* based in *Baghdaad*, the capital of the *'Abaasid khilaafah*. It is a classic work of fiqh-oriented *Qur'aan*ic exegesis, and one of the earliest and most important. It systematically extracts and explains jurisprudential (*fiqh*) rulings rather than providing a full verse-by-verse linguistic or narrative *tafsiir*. For each relevant verse or group of verses, *al-Jassaas* deduces legal rulings according to *Hanafii* principles of *Fiqh*, discusses differences of opinion among *Islaam*ic scholars including the *Sahaabah*, *Taabi'uun* and other *madhaahib*, provides extensive evidence from the Quraan, *Sunnah*, Arabic linguistics, rational arguments (*ijtihaad* and *qiyaas*), and *usuul al-fiqh*, and refutes opposing views while acknowledging valid points. *Ahkaam* ul-*Qur'aan* covers topics like worship, family law, transactions, criminal law, and social/moral obligations derived from the *Qur'aan*.

The distinctive features of *Ahkaam ul-Qur'aan*

- One of the earliest comprehensive legal commentaries on the *Qur'aan*.
- Rich in discussions of jurisprudence and legal principles.
- Carefully engages with evidence from

Comments T



the *Qur'aan*, *Sunnah*, and early Muslim authorities.

- Valuable for understanding how classical *Hanafii* scholars derived legal rulings directly from the *Qur'aan*.

Tafsiir Ahkaam ul-Qur'aan is best known for being a specialized legal commentary that showcases how *Qur'aan*ic verses inform *Islaam*ic law through rigorous scholarly reasoning.



Tafsiir Durr ul-Manthuur

Full Title: *Ad-Durr ul-Manthuur fi-t-Tafsiir bi-l-Ma'thuur* (The Scattered Pearls in the Interpretation by Transmitted Reports)

This commentary was written by *Jalaal ul-Diin as-Suyuutii* (d. 910 AH) one of the most prolific scholars in *Islaam*ic history and a legendary polymath His *Tafsiir* represent the peak *Tafsiir bi-l-Ma'thuur* (exegesis based strictly on transmitted traditions). If *al-Jassaas*'s work represents the peak of rational legal analysis, *as-Suyuuutii*'s work represents the peak of pure textual curation. The work spans the entire *Qur'aan* and is traditionally published in six to ten volumes. *As-Suyuutii*'s primary goal was to create an exhaustive encyclopedia of every single narration related to the explanation of the *Qur'aan* tracing back to the Prophet *Muhammad* [s] (*Hadiith*), the *Sahaabah* (*Aathaar*) and the *Taabiʿuun*. Originally, *as-Suyuutii* wrote a massive commentary called *Tarjumaan ul-Qurʾaan*, which

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Vocabulary

rigorous

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prolific

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polymath

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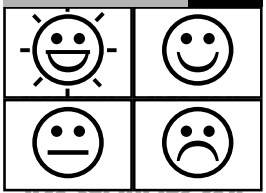
curation

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exhaustive

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Comments **T**



C T

Vocabulary

integrity

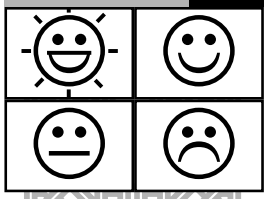
academic

included the full, unbroken chains of narration (*isnaad*) for every single report. Realizing it was overwhelmingly long for the average reader, he condensed it into *Ad-Durr ul-Manthuur* where he removed the lengthy chains of narrators and kept only the name of the primary sources. His *Tafsiir* preserves many reports that are difficult to find elsewhere and serves as an invaluable reference for studying the interpretation of the *Qur'aan* by the earliest generations. It functions like an encyclopedic collection of 'scattered pearls' (hence the title *ad-Durr ul-Manthuur*). He does not offer his personal interpretation but rather allows readers to see the transmitted explanations for each verse. He also omits lengthy discussions of legal reasoning, theology, or linguistic analysis, presenting only the narrations with minimal commentary. Because *as-Suyuutii* intended to compile rather than critically evaluate every narration, the book includes reports of varying levels of authenticity. To maintain academic integrity, he explicitly listed which classical source books the narrations were extracted from for scholarly reference.

Distinctive features of *Ad-Durr ul-Manthuur*

- One of the most comprehensive collections of transmitted *tafsiir*.
- Preserves a vast number of reports from early authorities.
- Excellent resource for tracing the interpretations of the Companions and Successors.
- Frequently consulted by later *mufassiruun* and *hadiith* scholars.

Comments **T**



Tafsiir Durr ul-Manthuur is best known as a comprehensive, beautifully organized library of raw source material for anyone researching the historical, traditional explanations of the *Qur'aan* as understood by the very first generations of Muslims.

C T

Vocabulary

gloss

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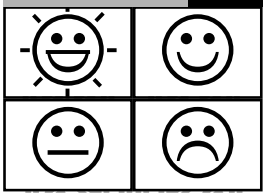


Tafsiir ul-Jalaalayn

Full Title: *Tafsiir ul-Jalaalayn* (Commentary of the Two Glorious Ones)

This is one of the most famous and widely studied commentaries on the *Qur'aan* and is often the first *tafsiir* students and lay Muslims encounter due to its brevity and ease. For over 500 years, it has been the standard introductory and reference *tafsiir* across the Muslim world. It was begun by *Jalaal ul-Diin al-Mahallii* (d. 864 AH) and completed after his death by his student J*alaal ud-Diin as-Suyuutii* (d. 910 AH). The title *'al-Jalaalayn'* (The Two *Jalaal*s) refers to these two authors. *Tafsiir ul-Jalaalayn* is a sentence-by-sentence gloss, where the commentary is woven directly between the words of the *Qur'aan*ic verses, providing a concise explanation emphasizing the apparent meaning of the text while clarifying grammar, vocabulary, and context. It covers the entire *Qur'aan* but because of its brevity, *Tafsiir ul-Jalaalayn* generally does not discuss differing scholarly opinions nor provide detailed legal, theological, or linguistic arguments.

Comments T



C T

Vocabulary

eloquence

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concise

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The distinctive features of *Tafsiir ul-Jalaalayn*

- Ideal for beginners and intermediate students of *Qur'aan*ic studies.
- Students learning classical Arabic.
- Those seeking a concise explanation of the *Qur'aan* before moving on to more detailed commentaries.

Tafsiir ul-Jalaalayn is best known as the ultimate 'cheat-sheet' for reading the *Qur'aan* with basic comprehension, being like an active, inline translator that instantly clarifies sentence structures and definitions as you read.

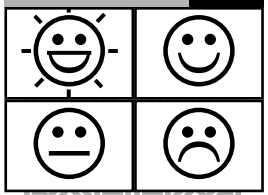


Tafsiir un-Nasafii

Full Title: *Madaarik ut-Tanziil wa Haqaa'iq ut-Ta'wiil* (The Perceptions of Revelation and the Realities of Interpretation)

Tafsiir un-Nasafii is a highly esteemed classical commentary on the *Qur'aan* written by *ʿAbd-ullaah ibn Ahmad an-Nasafii* (d. 710 AH). It is a clear, balanced, intermediate *tafsiir* that summarizes earlier major works typically printed in 2 to 4 volumes. *Tafsiir un-Nasafii* explains the entire *Qur'aan*, balancing linguistic analysis, legal rulings, theology, and lessons derived from the verses while correcting theological views that conflict with normative *Islaam*ic belief. It also pays close attention to Arabic grammar, rhetoric (*balaaghah*), and eloquence, but remains much more concise than larger encyclopedic *tafsiir*s. *Tafsiir un-Nasafii*

Comments **T**



became one of the standard commentaries studied throughout the *'Uthmaaniiy* (Ottoman) *Khilaafah* and *Mughal (Timurid) Sultanate*, Central Asia and other predominantly *Hanafii* regions of the *Islaam*ic world

The distinctive features of *Tafsiir un-Nasafii*

- Explains vocabulary, syntax, and the seven widely transmitted modes of *Qur'aan*ic recitation.
- Addresses jurisprudential rulings (*ahkaam*) by referencing the major school of *Islaam*ic law (*Madhaahib*) with an emphasis on the *Hanafii madh'hab*.
- Incorporates normative *Islaam*ic (ie. *Ahl-us-Sunnah*) theological positions, espe cially on the Divine attributes.
- Avoids weak or fabricated *ahaadiith* and the use of *Israa'iiliyyaat*.

Tafsiir un-Nasafii is best known as a practical, scholarly, and accessible commentary that combines linguistic precision with sound creed and fiqh, making it a favorite in Islamic seminaries for centuries, especially among *Hanafii* scholars.



Tafsiir Ruuh ul-Ma'aanii

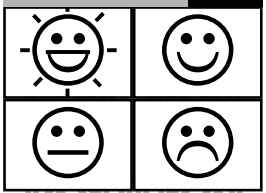
Full Title: *Ruuh ul-Ma'aanii fii Tafsiir il-Qurʾaan il-ʿAziim wa-s-Sabʿ il-Mathaanii* (The Spirit of Meanings in the Exegesis of the Glorious *Qur'aan* and the Seven Oft-Repeated Verses)

C T

Vocabulary

fabricated
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predominantly
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incorporate
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normative
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theological
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attribute
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Comments **T**



C T

Vocabulary

synthesize

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legacy

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oriented

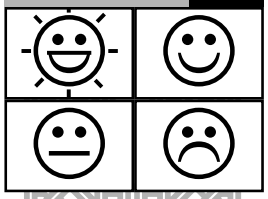
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fabricated

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This is one of the most comprehensive and encyclopedic *Qur'aan*ic commentaries comprising thirty volumes written by *Mahmuud al-Aaluusii* (d. 1270 AH). It is considered one of the last great classical tafaasiir, gathering and analyzing the entire legacy of earlier *Qur'aan*ic interpretation up to the time of its author. He acts as a critical judge over the centuries of scholarship that came before him, explicitly drawing from, synthesizing, and critiquing giants like *ar-Raazii* (theology), *al-Baydaawii* (linguistics), and *Ibn Kathiir* (*hadiith* traditions), etc. Because of its depth and density, it is certainly not an introductory *tafsiir* and is extremely detailed and technical. *Tafsiir Ruuh ul-Ma'aanii* assumes the reader to be familiar with Arabic language, *Islaam*ic law, theology, *hadiith* sciences, etc. which then allows for its deep scholarly engagement. This *tafsiir* is extensive in its coverage of language, grammar, rhetoric (*balaaghah*), variant readings (*qiraa'at*), causes of revelation (*asbaab un-nuzuul*), abrogation (*naskh*), and jurisprudential rulings (*ahkaam*). It quotes and evaluates opinions from earlier major *tafaasiir* and includes literary, theological, spiritual, and *tasawwuf* oriented insights. It is also known for its depth in rhetorical analysis and critical engagement with different scholarly views. *al-Aaluusii* was highly trained in the *Hadiith* sciences and actively weeds out weak or fabricated traditions. He is particularly famous for aggressively dismantling far-fetched Judeo-Christian historical additions (*Israa'iil-iyyaat*). As the Grand Mufti of *Baghdaad*, al-*Aaluusii* analyzes the legal verses (*Aayaat ul-Ahkaam*) primarily from a *Hanafii* perspective but presents robust, objective compara-

Comments T



tive analyses of other legal schools. He strictly a*dh*eres to normative (*Ahl-us Sunna wa-l-Jamaa'ah*) theology and spends significant effort using textual evidence to refute *Mu'tazilii*, *Shi'ii*, and philosophy-'heavy' speculations and interpretations of the *Qur'aan*.

Distinctive features of Tafsiir Ruuh ul-Ma'aanii

- Extremely comprehensive and wideranging.
- Integrates multiple disciplines: language, theology, law, *hadiith*, and *tasawwuf* (spirituality).
- Engages critically with earlier scholars rather than simply quoting them.
- Useful for comparative study of *tafsiir* traditions.

Tafsiir Ruuh ul-Ma'aanii is best known as a comprehensive library of classical *Islaam*ic thought packed into a single commentary. It serves as an ultimate closing summary of traditional *tafsiir* scholarship, blending rigorous, unmatched academic criticism with a deep undercurrent of spiritual reflection. It is best suited for in-depth specialized study rather than for beginners.

C T

Vocabulary

integrate

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speculation

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comparative

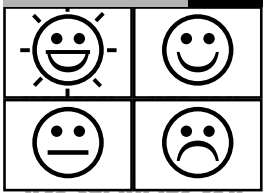
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How Many *Tafaasiir* Have Been Written? **T C**

It is impossible to give an exact number, but academic estimates suggest that many thousands of formal, multi-volume *tafaasiir* have been written over the last 1,400 years, alongside hundreds of thousands of smaller commentaries, legal essays, and linguistic glosses. There are roughly 3000 unique *Qur'aan*ic commen-

A POINT OF INTEREST

Comments **T**



taries surviving in manuscript form today, though only about 300 to 400 of these have been formally published in print. Because an estimated 95% of historical Arabic manuscripts globally remain untranslated, cataloged incorrectly, or lost to history (such as during the Mongol sack of Baghdad in 1258 CE or the fall of Andalusia to the Northern European Christian zealots), historians estimate that many thousands of other written commentaries have vanished or still await discovery given that reference to these works have been made in extant literature. Also, a single '*tafsiir*' is never just a single book, as is the general case in Bible studies for example, but is a monumental undertaking, as for example, *al-Aaluusii's Ruuh ul-Ma'aanii* spanning 30 volumes or the lost historical work of *Abuu Yuusuf al-Qazwiinii* which was recorded to have reached up to 300 volumes. This clearly sets it apart from any other comparable religious text.

The method of study associated with the *Qur'aan* is the most intense, standardized, and widespread micro-analysis of any text in pre-modern history. Unlike the Bible, which consists of many books written by hundreds of different authors over centuries, the *Qur'aan* is a single, fixed text from a specific 23-year period. Because the text itself has remained completely unchanged, over 1400 years of global scholarship, spanning vast geographies that outstretch all pre-modern civilizations, has been hyper-focused on the exact same words, vowels, and punctuation. In terms of depth of sustained study, sheer volume and continuity of dedicated exegesis, it is unmatched. It commands thousands of full commentaries, plus hundreds of thousands of specialized works (e.g., on legal verses, rhetorical features, variant readings, or specific *suurahs*). It boasts a massive manuscript tradition of millions of surviving copies of *tafaasiir*. And it is the most widely memorized and preserved religious text, with hundreds of millions of *Huffaaz* (memorizers) worldwide spanning centuries. The unique field of *Tajwiid* is also a highly specialized field of study dedicated entirely to the exact throat placement, nasalization, and dura-

tion of individual letters to mimic how it was spoken in the seventh century. The intense desire to understand the *Qur'aan* didn't just generate *tafaasiir*, it literally forced the creation of entire academic disciplines. Arabic grammar (*Nahw*), morphology (*Sarf*), rhetoric (*Balaaghah*), the strict biographical tracking of thousands of historical narrators (*'Ilm al-Rijaa*l), and *Islaam*ic law (*Usuul al-Fiqh*) were all explicitly invented as systemic tools just to preserve and decode the *Qur'aan*. Tens of thousands of commentaries of the *Qur'aan* therefore exist, making *Tafsiir* literature the richest exegetical tradition among world scriptures.

Comparing *Tafsiir* to Biblical Studies

While the Bible also has extensive commentaries in Jewish and Christian traditions, critical scholarship, and historical study, particularly in modern academia, the key difference between Biblical and *Qur'aan*ic exegesis is how the commentary tradition is focused and organized.

Firstly, there is a difference in emphasis. Classical *Qur'aan*ic *tafsiir* typically focuses on Arabic grammar and rhetoric, Prophetic explanation (*Hadiith*), reports from the Companions and Successors, Theology (*'Aqiidah*), Jurisprudence (*Fiqh*), Legal theory (*Usuul ul-Fiqh*) and spirituality and mysticism (*Tasawwuf*) amongst other subjects. In marked contrast biblical commentaries, especially in Modern academia (which represent the largest historical output in Biblical studies given its focus on the crisis of historicity and dubious authenticity of the text) places greater emphasis on Textual criticism (comparing manuscripts), Source criticism (identifying literary sources), Historical context, Archaeology, carbon dating fragments, Linguistics (Hebrew, Aramaic, Greek), Literary analysis and Reception history. Pre-Modern Christian and Jewish commentaries certainly did devote attention to theology, doctrine, and moral interpretation but are far fewer than anything comparable to *Tafsiir* literature, numbering no more than a few hundred works of note despite

its four thousand year history.

Secondly, most *tafaasiir* are single works by individual scholars that explain the entire *Qur'aan* while Biblical exegesis has fewer single-author comprehensive multi-volume sets, and are generally multi-decade commentary series with dozens of individual contributors, often sixty six or more different authors, each an expert on one biblical book, given that the Bible is a compilation of many different booklets and not a single text.

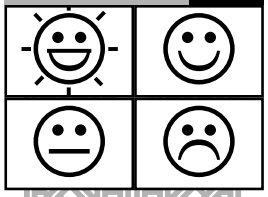
Other texts like the Vedas, Buddhist sutras, or Confucian classics also have rich commentarial traditions but, again, nothing comparable to *Qur'aan*ic *tafsiir* literature. In comparison, the *Qur'aan* is distinguished for the density, coherence, sheer volume and especially the relevance of its exegetical literature relative to its size (ie. a single, fixed text of 6,236 verses) and age.

ACTIVITIES

List the aformentioned *Tafaasiir* in the correct chronological order of their authorship. **C**

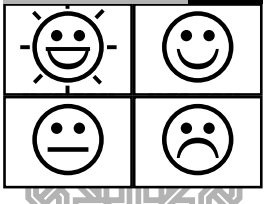
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Comments **T**



Identify the distinctive features of five of the a forementioned *Tafaasiir*. **C**

Comments **T**



Which of the aformentioned *Tafaasiir* are ideally suited for beginners and which for advanced scholars? **C**

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ASSIGNMENT **C**

In groups of five, research the lives and times of two of the authors of the aforementioned *Tafaasiir*.

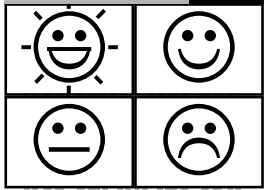
Include a brief scetch of their biographies as well as their motivation in authoring their respective *Tafaasiir*.

Explain why and how their *Tafaasiir* are of relevance in our day and age.

Research which modern *Tafaasiir* in English substantively draw on those early *Tafaasiir*.

Compare three modern Tafaasiir in English and briefly comment on each. This assignment should be at least 2000 words long.

Comments **T**



C T

Find a *Hadiith* of the Holy Prophet [s] emphasising the necessity of competent scholarship in *Islaam* and its indispensability for true understanding and guidance. Thereafter write the verse in Arabic with the English translation, in the space provided below.

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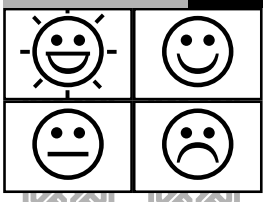
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Comments **T**

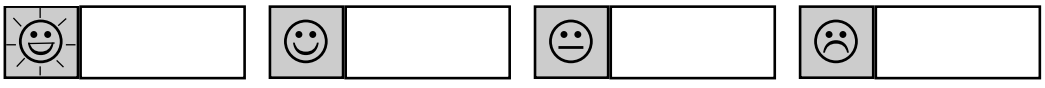


SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- found one word meanings ☐
- listed *tafaasiir* in chronological order ☐
- identified the distinctive features of a few ☐
- assessed which were ideally suitable ☐
- completed an assingment on the topic ☐
- found a *hadiith* on the subject ☐

How does my teacher
rate my performance in this lesson ?



SUPPLEMENT

OUTCOME OBJECTIVES T P

- learn about the historical trajectory of *Hanafii* hermeneutics- appreciate that he was one of the most brilliant military commanders in history and a towering figure among the Companions
- discern three distinct historical phases, culminating in the monumental synthesis of *Imaam Abu Bakr al-Jassaas* in 10th-century *Baghdaad*.
- appreciate the the brilliant, razor-sharp logic of *Abuu Bakr al-Jassaas* in action by examining a legal debate between the *Hanafii* and *Shaafi'ii* schools

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- discuss the topic in depth
- attempt an optional assignment

Comment

The following information has been provided as a supplement for advanced students. The lesson is intended to be an exploration and open discussion on the history, development and application of *Hanafii* principles of *Qur'aan*ic exegesis.

T C

Hanafii



USUUL UT-TAFSIIR

The historical trajectory of *Hanafii* hermeneutics (ie. theory and methodology of text interpretation) is a fascinating journey. It transformed a fluid, oral tradition of legal reasoning in early *Islaam*ic Iraq into a highly systematised, rock-solid discipline of textual interpretation.

This evolution spans three distinct historical phases, culminating in the monumental synthesis of *Imaam Abu Bakr al-Jassaas* in 10th-century *Baghdaad*.

Phase 1: The *Kuufah*n Foundations (2AH / 8CE)

The roots of *Hanafii Usuul ut-Tafsiir* lie in the garrison city of *Kuufah*, Iraq. Unlike the school of *Madiinah*, which relied heavily on collecting local narrative traditions, *Kuufah* was a melting pot of cultures, complex legal realities, and rapid social change.

The Blueprint of *Ibn Mas'uud* [r]:
The Prophet's companion, *Abdullaah ibn Mas'uud* [r], was sent to *Kuufah* as a teacher. His interpretive style focused heavily on understanding the underlying rationale (*'illah*) and legal intent behind *Qur'aan* ic verses, rather than a purely literalist reading. This methodlogy was significantly influenced by the third Khaliif, *'Alii ibn Abii Taalib* [r], who made *Kuufah* his capital and personally taught there while judging thousands of legal cases which became part of *Kuufah*'s juristic heritage .

The Synthesis of *Abuu Haniifah [rh]*:
Imaam Abuu Haniifah [rh] (d. 150 AH) and his chief disciples, *Abuu Yusuuf* (d. 182 AH) and *Muhammad ash-Shaybaanii* (d. 189 AH), inherited this *Kuufah*n method. They did not write independent books on *Tafsiir.*

Qur'aan

Allaah ﷻ has declared:

"Allaah has exalted those who believe and those gifted with knowledge (of Islaam) by many ranks (above the rest)."

Hadiith

Our beloved Prophet *Muhammad* ﷺ said:

"There will come upon the people (ie. Ummah) a time when a group (of scholars) will remain who deeply understand true religion..."

Instead, they embedded their hermeneutical principles directly into legal cases.

The Early Methodology:
At this stage, interpretation was driven by *Ra'y* (disciplined legal intellect), *Qiyaas* (analogy), and an intense focus on how the general language of the *Qur'aan* (*Aamm*) applied to everyday societal contracts.

Phase 2: The Period of Defensiveness and Systematisation (3 AH / 9 CE)

By the 3rd century, the *Islaam*ic world witnessed the explosive rise of the *Ahl ul-Hadiith* (Literalist Traditionalists), led by figures like *Imaam Ahmad ibn Hanbal*. This school launched fierce intellectual critiques against the *Hanafii*s, accusing them of prioritizing human reason over sacred texts. To defend their school's validity, *Hanafii* masters realized they needed to formally document, codify, and standardise their rules of interpretation.

Shifting from Practice to Theory:
Hanafii scholars began extracting the implicit interpretive rules *Abuu Haniifah* [rh] used and framing them into explicit principles (*Usuul*).

Early Forerunners:
Scholars like *Imaam Abuu Ja'far al-Tahaawii* (d. 321 AH) in Egypt began writing massive works like *Sharh Ma'aanii ul-Aathaar* and *Mushkil ul-Athaar.* These texts directly applied rigorous linguistic and textual criticism to synthesise apparent contradictions between the *Qur'aan* and *Hadiith* transmissions, proving that *Hanafii* legal rulings were deeply rooted in textual analysis.

Phase 3: The Golden Age of *Al-Jassaas* (4 AH / 10 CE)

The true maturation and definitive consolidation of *Hanafii Usuul ut-Tafsiir* happened in *Baghdaad* under

the master jurist *Abuu Bakr al-Jassaas* (d. 370 AH / 981 CE). *Al-Jassaas* did something revolutionary: he formally wedded *Hanafii* legal theory (*Usuul* al-Fiqh) to *Qur'aan*ic exegesis (*Tafsiir*) in his magnum opus, *Ahkaam ul-Qur'aan* (Legal Rulings of the *Qur'aan*).

The Major Intellectual Contributions of *Al-Jassaas*:

Codification of Textual Hierarchies:
Al-Jassaas was the first to strictly codify the four levels of linguistic clarity (*Zaahir, Nass, Mufassar, Muhkam*) and apply them systematically across the entire *Qur'aan*ic text to settle legal disputes.

Defense of the Supremacy of the *Qur'aan*ic Text:
He aggressively solidified the *Hanafii* stance that a general *Qur'aan*ic declaration (*Aamm*) is definitive (*Qat'ii*). He argued analytically against the *Shaafi'ii* school, asserting that an isolated, single-narrator Hadith (*Khabar ul-Waahid*) does not possess the epistemic authority to alter or restrict a universal *Qur'aan*ic decree.

Rationalist Hermeneutics:
Influenced by the intellectual environment of *Baghdaad*, *Al-Jassaas* championed the role of reason. He argued that the *Qur'aan* addresses rational minds, meaning its laws are inherently logical, purposeful, and designed to protect human welfare.

The Lasting Legacy: From *Al-Jassaas* to Classical Manuals

The paradigm built by *Al-Jassaas* became the baseline for all future classical *Hanafii* works. Later masters took his vast, complex arguments and condensed them into highly structured, easily scannable student manuals hat defined the school for centuries.

Imaam Al-Pazdawii (d. 482 AH) and *Imaam As-Sarakhsii* (d. 483 AH) took *Al-Jassaas*'s theories and produced the definitive classical textbooks on *Hanafii*

Usuul.

Imaam An-Nasafii (d. 710 AH) later wrote *Manaar ul-Anwaar* and his famous *Tafsiir un-Nasafii,* which served as the ultimate pedagogical distillation of these exact *Kuufahn-Baghdaadii* interpretive rules, used globally from the *'Uthmaanii Khilaafah* (Ottoman Empire) to *Mughal* (Timurid) India.

Analyzing a specific *Qur'aan*ic debate between *Al-Jassaas* and rival schools to see his methodology in action.

To see the brilliant, razor-sharp logic of *Abuu Bakr al-Jassaas* in action, we can examine a classic, 10th century legal debate between the *Hanafii* and *Shaafi'ii* schools. The battlefield for this debate is a single word found in the *Qur'aan*ic verse on purification (*Wuduu' u'* and *Tayammum*): *"...or if you have touched women (laamastum) and find no water, then perform Tayammum with clean earth..."* (4:43)

The interpretation of this verse sparks a massive jurisprudential divergence:

The *Shaafi'ii* Position:
Skin-to-skin contact between a man and a non-*mahram* woman (including a spouse) physically breaks *Wuduu'* , regardless of whether there was sexual desire or not.

The *Hanafii* Position (Defended by *Al-Jassaas*):
Merely touching a woman's skin does not break *Wuduu'* . The verse is using a metaphor for sexual intercourse.

In his masterwork *Ahkaam ul-Qur'aan*, *Al-Jassaas* systematically dismantles the *Shaafi'ii* literalist reading by weaponizing *Hanafii* linguistic and structural principles. His arguments follow three precise logical phases:

Phase 1: Linguistic Weight and Morphological Structure

Imaam al-*Shaafi'ii* argued that the root word lams literally means *"to touch with the hand."* Therefore, the verse must be taken at its apparent, literal face value.

Al-Jassaas counters this by looking at the exact Arabic verb form used in the *Qur'aan*ic text: '*l**aa**mastum*' (Form III verb: *mufaa'alah*).

The Rule of Reciprocity:
In Arabic grammar, Form III verbs inherently denote a reciprocal, interactive action shared between two parties (eg. *kaataba* means *"to correspond back and forth with someone"*).

Al-Jassaas's Deduction:
If the verse meant a simple physical touch of the hand, the *Qur'aan* would have used the Form I verb '*l**a**mastum'*. By explicitly stating '*l**aa**mastum'*, the text requires an interactive, mutual act. A mutual, shared physical *"touching"* of this nature is a well-known classical Arabic euphemism for sexual intercourse.

Phase 2: Utilizing the Companions as Legal Context

As established in *Hanafii Usuul*, the interpretations of the major Companions who witnessed the revelation are prioritized over raw, isolated dictionary definitions.

Al-Jassaas brings forth the authority of *Abdullaah* ibn '*Abbaas* [r], the cousin of the Prophet [s] and the legendary *"Interpreter of the Qur'aan "*. *Al-Jassaas* quotes *Ibn 'Abbaas* explicitly stating about this verse: *"The word al-lams, al-mulaazamah, and al-mubaasharah all mean sexual intercourse, but Allah uses polite metaphors to express what He wills."*

The Logic:
Al-Jassaas argues that since a premier master of the Arabic language who lived alongside the Prophet [s] recognized it as a metaphor, forcing a literal meaning

onto the word strips the text of its original context.

Phase 3: Textual Harmonization and the Logic of *Wuduu'*

Finally, *Al-Jassaas* uses *Qiyaas* (analogy) and textual harmonization to show that the *Shaafi'ii* view creates logical inconsistencies within the structure of *Islaam*ic Law.

The Analogy of Impurity:
Al-Jassaas argues that *Wuduu'* is only broken by things that actually exit the human body (like waste or 'breaking wind'). If touching an external object or person broke *Wuduu'* , then touching a man, a child, or an animal should logically break it too. To isolate the skin of a woman as an automatic "pollutant" without the exit of any bodily fluid contradicts the core rational cause (*'illah*) of why *Wuduu'* is required in the first place.

The Prophetic Precedent:
He references the authentic practice (*Sunnah*) where *'Aa'ishah* [r] narrated that the Prophet [s] kissed his wives and went straight to prayer without renewing his *Wuduu'* . In the *Hanafii* framework, this narrative is not an exception; it perfectly aligns with and confirms the metaphorical reading of the *Qur'aan*ic text.

The Intellectual Verdict

Through this debate, we see *Al-Jassaas*'s framework in full bloom: he refuses to look at a *Qur'aan*ic word in isolation. Instead, he forces the word to pass through grammatical scrutiny, anchors it to the understanding of the Companions, and checks it against the rationality of the broader law before declaring a legal verdict.

OPTIONAL ASSIGNMENT

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In groups of three, research the lives and times of any of the great Scholars of *Usuul ut-Tafsiir* in the *Hanafii Madh'hab.*

Include a brief scetch of their biographies as well as their distinguished works and its impact on the science of *Tafsiir*.

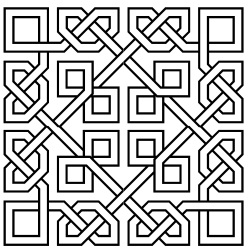
Explain why and how their *works on Usuul ut Tafsiir* are of relevance in our day and age, especially in the context of 'modernist revisionism'.

Research which modern *Islaam*ic institutions of higher learning still strictly adhere to their *Islaam*ic legacy.

This assignment should be at least 2000 words long.

HADIITH
sayings of the prophet

بسم الله الرحمن الرحيم



C O N T E N T S

LESSON 1	Preservation of *Hadiith*	908
LESSON 2	Principles of *Hadiith*	926
LESSON 3	*Hadiith* Compilations	964

T P

*Islaam*ic *Hadiith* methodology stands as a singularly unique achievement in the history of religious literature. No other major world religion developed a comparable system for authenticating teachings directly attributed to its founder. *Islaam*ic *Hadiith* sciences are distinct due to its Prophetic mandate and early institutionalization. The Prophet's explicit warnings against lying about him (eg. the *muttafaq ʿalayh Hadiith* on fabrication) and the *Qur'aan*ic imperative to verify news (49:6) fostered a culture of *Tahqiiq* which made the unparalleled rigor of *Islaam*ic *Hadiith* methodology unique. The sheer volume of *Rijaal* literature evaluating tens of thousands of narrators - an undertaking without parallel in other religions - as well as tools for detecting *tadliis*, *shudhuudh*, *mudtarab*, etc., reflect a historiographical sophistication that anticipates and even outstrips modern source criticism.

Islaam's emphasis on the finality of prophethood and the *Sunnah* as a practical model necessitated precise preservation and its theological commitment to historicity. In contrast, most other traditions either emerged from oral milieus without a single founder demanding verbatim fidelity, prioritized philosophical or mystical interpretation, or developed under conditions (eg. late compilation) that limited rigorous authentication. The *Islaam*ic tradition's success in preserving the Prophet *Muhammad'*s [s] teachings with such transparency and self-critique remains historically exceptional and underscores a distinctive civilizational contribution to the legacy of preservation of true religious knowledge. This rigor underpins the *Sunnah*'s role as a living, verifiable complement to the *Qur'aan*.

lesson 1

OUTCOME OBJECTIVES T P

- learn about the central position of the *Hadiith* in *Islaam* as the second primary source of guidance after the *Qur'aan*
- discern that the *Hadiith* explains, clarifies and demonstrates the practical application of the *Qur'aan*ic revelation
- recognize that *Muslim* scholars developed rigorous methods for verifying both the chains of transmission (*isnaad*) and the text (*matn*) of every narration
- appreciate that Ithough memorisation remained the primary means of preservation of *Hadiith*, writing also began during the Prophet's [s] lifetime
- know that The preservation of *Hadiith* eventually produced dozens of specialised academic disciplines
- realize that the science of *Hadiith* therefore stands as one of the greatest intellectual achievements of *Islaam*ic civilisation

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on the preservation of *Hadiith*
- answer question on the topic
- explain the stages of *Hadiith* compilation
- define specialised disciplines related to *Hadiith*
- answer detailed questions on the subject
- complete sentences on the topic
- write an *Aayah* in Arabic with the translation

LESSON 1

Hadiith



METHOD OF PRESERVATION

Introduce the child to the history of the preservation of the Holy *Qur'aan*.

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The Preservation of the *Hadiith* and *Sunnah*

The *Sunnah* of the Prophet [s] *Muhammad* [s] occupies a central position in *Islaam* as the second primary source of guidance after the *Qur'aan*. It explains, clarifies and demonstrates the practical application of the *Qur'aan*ic revelation. The teachings, actions, approvals and character of the Prophet [s] were preserved with extraordinary care by the *Muslim* community from the very beginning of *Islaam*. Unlike many historical traditions that were recorded generations after the events they describe, the preservation of *Hadiith* began during the lifetime of the Prophet [s] and continued through a systematic process of memorisation, writing, verification and scholarly criticism.

The history of *Hadiith* preservation stands as one of the greatest scholarly achievements in human civilisation. *Muslim* scholars developed rigorous methods for verifying both the chains of transmission (*isnaad*) and the text (*matn*) of every narration. These methods gave rise to numerous specialised sciences that ensured the authentic teachings of the Prophet [s] were carefully distinguished from weak or fabricated reports.

The Companions' Devotion to the Prophet [s]

During the Prophet *Muhammad*'s [s] lifetime, both his followers and opponents paid close attention

Qur'aan

Allaah ﷻ has declared:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"You must adhere to my Sunnah and the Sunnah of the rightly-guided Khaliifs. Hold firmly to it as if biting with your molar teeth. Beware of newly invented matters in religion, for every innovation is misguidance."

C T

Vocabulary

authentic

monitor

associate

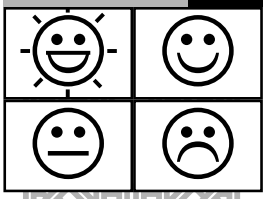
to his words and actions. His enemies monitored his movements because they recognised the profound influence of his message upon Arabian society. His followers, however, observed him with even greater care because they believed him to be *Allaah*'s final Messenger and perfect example. Every aspect of the Prophet's [s] life served as guidance. His Companions carefully imitated his worship, manners, dealings and personal habits. If he performed an act of worship, they sought to emulate it. If he abandoned something, they abandoned it as well. They viewed every statement and action of the Prophet [s] as a source of divine guidance.

This deep love and reverence motivated the Companions to preserve everything they witnessed. Some observed his nightly prayers in detail, others counted the number of times he sought *Allaah*'s forgiveness in a gathering, while many closely studied his conduct in everyday life. They treasured even objects associated with him and sought his blessings for themselves and their families.

Memorisation of *Hadiith*

Arab society possessed exceptionally strong oral traditions, and many Companions had remarkable memories. The Prophet [s] himself encouraged them to memorise and transmit his teachings accurately. Among the famous memorizers was *Abuu Hurayrah [r]*, who devoted himself almost entirely to accompanying the Prophet [s] during the final years of his life. He regularly revised what

Comments T



he had heard and became one of the greatest narrators of *Hadiith*. Other Companions, such as *'Abdullaah ibn Amr ibn al-'Aas*, *'Umar ibn al-Khattaab, 'Abdullaah ibn Abbas* and *'Abdullaah ibn Mas'uud* [r], also played significant roles in preserving the *Hadiith* and *Sunnah*.

The Companions constantly reviewed *Hadiith* together. They discussed what they had learned, corrected one another's mistakes and shared reports whenever they met. Those unable to attend the Prophet's [s] gatherings would ask those who had been present to recount what they had heard. In some cases, Companions arranged alternating schedules so that at least one of them would always be present with the Prophet [s] and later report everything to the other.

The Prophet [s] himself repeatedly encouraged this practice, praying for those who memorised his teachings and faithfully conveyed them to later generations. At the same time, he sternly warned against falsely attributing statements to him, declaring that anyone who deliberately lied about him would face severe punishment in the Hereafter.

The Early Writing of *Hadiith*

Although memorisation remained the primary means of preservation, writing also began during the Prophet's [s] lifetime. Several Companions were granted permission to write down *Hadiith*, producing personal collections known as *Sahiifah*s. Among the most famous were:

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Vocabulary

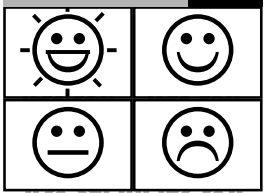
review

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alternate

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Vocabulary

administrative

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reconcile

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- The *Sahiifah as-Saadiqah* of *'Abdullaah ibn Amr ibn al-'Aas* [r].
- The *Sahiifah* of *'Alii ibn Abii Taalib* [r].
- The collections of *Abuu Hurayrah, Jaabir ibn 'Abdullaah, 'Abdullaah ibn 'Abbaas, Samurah ibn Jundub* and oth ers [r].
- The well-known *Sahiifah* of *Hammaam ibn Munabbih* [r], preserved through *Abuu Hurayrah* [r].

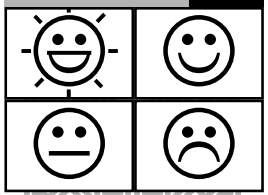
These written collections contained Prophetic [s] sayings, legal rulings, letters and practical guidance, demonstrating that written preservation began while many eyewitnesses were still alive. The Prophet [s] also dictated official documents dealing with taxation, legal rulings, treaties and administrative matters, further illustrating that writing formed part of the preservation process.

Why Some Reports Discouraged Writing

Some narrations appear to discourage writing *Hadiith*, while others explicitly permit it. Classical scholars reconciled these reports by explaining that the initial prohibition was temporary and intended to prevent the *Qur'aan* from being confused with other material during the period of revelation.

As the *Qur'aan* became firmly established and the danger of confusion disappeared, permission to write *Hadiith* was openly granted. This explanation is supported by later incidents in which the Prophet [s] instructed his Companions to write

Comments T



down his sermons or granted permission to individuals who wished to preserve his teachings in written form. Thus, the apparent contradiction is resolved by understanding the historical context rather than assuming an absolute prohibition.

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Vocabulary

sectarian

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Preservation After the Prophet's [s] Passing

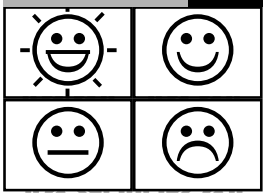
Following the Prophet's [s] death, the Companions spread throughout the expanding *Muslim* world. Wherever they settled, they taught the *Qur'aan* and *Sunnah* to new *Muslim* communities. Students travelled great distances to learn directly from these Companions. Many endured hardship, poverty and dangerous journeys solely to collect authentic *Hadiith*. These journeys became a defining feature of early *Islaam*ic scholarship and established an international network of learning extending across the *Muslim* world.

The generation after the Companions, known as the Successors (*Taabi'uun*), inherited this commitment. They continued to memorise, teach and verify *Hadiith* while preserving both written collections and oral transmission.

The Development of *Hadiith* Sciences

As *Islaam* spread into new regions, fabricated reports began to appear for political, sectarian and personal reasons. Rather than weakening *Hadiith* scholarship, this challenge inspired *Muslim* scholars to develop rigorous methods of verification. They carefully investigated every narrator by examining:

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Vocabulary

sophisticated
.....
documented
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- honesty and integrity,
- accuracy of memory,
- reliability,
- place of residence,
- teachers and students,
- dates of birth and death,
- and whether two narrators had actually met.

This gave rise to the science of *Asmaa' ur-Rijaal* (biographical evaluation of narrators).

At the same time, scholars scrutinised the wording of each *Hadiith* to ensure that it did not contradict the *Qur'aan*, stronger authentic narrations or established historical facts. This critical examination of the text became known as *Matn* (Textual) criticism. This combined study of chain and text produced history's most sophisticated system of historical verification.

Stages in the Compilation of *Hadiith*

The preservation of *Hadiith* developed through several distinct stages.

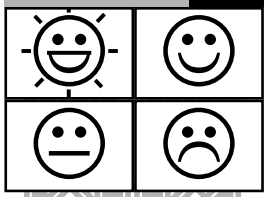
1) The Period of the Companions

The primary method of preservation was memorisation, although written notes and personal collections also existed.

2) The Period of Collection

During the generation of the Successors and their students, *Hadiith* were systematically gathered from across the *Muslim* world. Scholars compared narrations from different regions and carefully documented their sources.

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3) The Period of Classification and Verification

Later scholars organised *Hadiith* into comprehensive collections, separating authentic narrations from weak or fabricated reports. They classified narrations according to their chains of transmission, reliability and legal authority. This period witnessed the emergence of the great *Hadiith* compilations and the development of specialised sciences devoted to authentication.

The Sciences of *Hadiith*

The preservation of *Hadiith* eventually produced dozens of specialised academic disciplines. Among the most important are:

- *Isnaad* – the chain of transmission.
- *Matn* – the text of the narration.
- *Asmaa' ur-Rijaal* – biographies and evaluation of narrators.
- *Mustalah al-Hadiith* – technical terminology of *Hadiith*.
- *'Ilal ul-Hadiith* – hidden defects affecting authenticity.
- *Jarh wa-t-Ta'diil* – criticism and accreditation of narrators.
- *Mawduu'aat* – identification of fabricated narrations.
- *Aqsaam al-Hadiith* – classification of *Hadiith* according to authenticity and transmission.

Together these sciences transformed *Hadiith* preservation into a highly structured academic discipline.

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Vocabulary

comprehensive

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classification

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authenticate

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discipline

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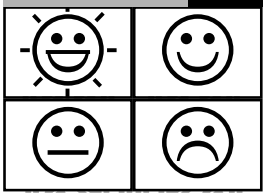
accreditation

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academic

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Comments **T**



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Vocabulary

misconception

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scrutiny

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transmit

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Some Common Misconceptions

Some critics have argued that *Hadiith* cannot be trusted because they were transmitted orally before being compiled. Classical *Muslim* scholars responded to this objection in several ways.

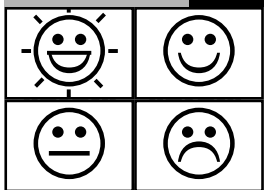
First, many *Hadiith* were written during the Prophet's [s] lifetime and immediately afterwards. Secondly, the remarkable memories of the early scholars were widely recognised even by their contemporaries. Numerous reports describe scholars accurately recalling thousands of narrations word for word. Furthermore, memorisation never operated in isolation. Every narration was continually compared with the reports of other students and teachers. Errors were corrected through repeated public recitation and verification. Finally, *Hadiith* scholars did not blindly accept every report. Every narration underwent detailed scrutiny before being accepted into the recognised collections.

Preservation of Meaning and Wording

Some *Hadiith* were transmitted using exactly the Prophet's [s] words, while others were narrated according to their meaning (*riwaayah bi-l-ma'-naa*). Classical scholars recognised this distinction but explained that the Companions were uniquely qualified to understand the Prophet's [s] intentions because they witnessed the circumstances in which he spoke.

Moreover, the existence of multiple independent

Comments T



narrations of the same event allowed scholars to compare different wordings and verify that the intended meaning remained unchanged.

Thus, the preservation of *Hadiith* was not left to individual memory alone but was reinforced through numerous independent chains of transmission.

Literacy and Written Documentation

Although literacy was relatively uncommon in pre-*Islaam*ic Arabia, the Prophet [s] actively promoted reading and writing. He encouraged Companions to learn literacy, arranged for prisoners of war to teach *Muslim* children to write, and appointed scribes to record official documents. His successors continued this policy, making literacy increasingly widespread throughout the *Muslim* community. This educational movement greatly facilitated the recording and preservation of *Hadiith*.

The existence of numerous early written collections demonstrates that the preservation of the *Sunnah* relied upon both memorisation and documentation from the earliest period.

The Significance of *Hadiith*

After the completion of the *Qur'aan*ic revelation, the *Sunnah* became the second primary source of *Islaam*ic law and guidance. It explains the *Qur'aan*, clarifies legal rulings and provides practical examples of *Islaam*ic belief and worship.

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Vocabulary

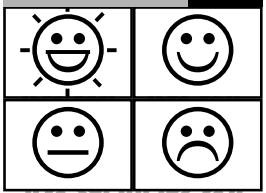
literacy

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policy

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Comments **T**



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Vocabulary

lexicography
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haphazard
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fabricate
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distinguish
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devise
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intellectual
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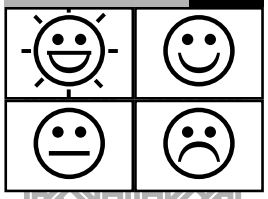
The influence of *Hadiith* extended beyond jurisprudence. It inspired the development of Arabic history, biography, lexicography, geography and many other branches of scholarship. Entire academic disciplines arose in order to preserve and understand the Prophetic [s] legacy.

Conclusion

The preservation of the *Sunnah* was neither accidental nor haphazard. It was a deliberate and carefully organised effort that began during the lifetime of the Prophet *Muhammad* [s] and continued through successive generations of dedicated scholars. The Companions preserved the *Sunnah* through memorisation, writing and practical implementation. Later scholars expanded this effort by travelling across the *Muslim* world, collecting narrations, scrutinising every chain of transmission and developing sophisticated sciences for distinguishing authentic reports from weak or fabricated ones.

The result is one of the most comprehensive systems of historical preservation ever devised. Through these extraordinary efforts, the teachings of the Prophet [s] have been transmitted with remarkable precision, enabling *Muslim*s throughout the centuries to study, understand and practice *Islaam* upon authentic foundations. The science of *Hadiith* therefore stands as one of the greatest intellectual achievements of *Islaam*ic civilisation and remains indispensable for understanding the *Qur'aan* and the *Sunnah*.

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Answer the following questions. C

1) What is the function fo the *Hadiith* and *Sunnah* of the Prophet [s]?

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2) What makes the *Hadiith* distinct from other historical traditions.

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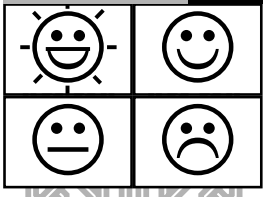
3) What motivated the *Sahaabah* to preserve the *Hadiith*?

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4) What was the role memorisation played in the preservation of the *Hadiith*? Explain in some detail.

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5) Elaborate on the early writing of the *Hadiith* and list some works.

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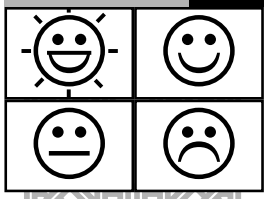
6) Why did the Prophet [s] initially discourage writing of the *Hadiith*?

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7) Describe what happened with *Hadiith* teaching and learning immediately after the Prophet's passing.

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8) Why did fabricated reports begin to appear after the passing of the Prophet [s]?

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9) What criteria were used by *Hadiith* scholars to examine the intergrity of narrators ? List seven.

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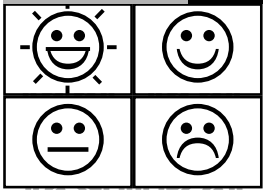
10) How did they scrutinise the wording of each *Hadiith*?

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Briefly explain the three stages in the compilation of the *Hadiith* **C**

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Comments **T**

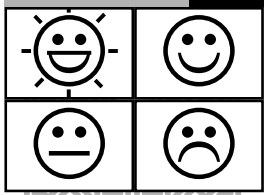


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Briefly define the following specialised disciplines in *Hadiith* sciences. **C**

Isnaad : .....
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Matn : .....
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Asmaa' ur-Rijaal : .....
.....
Mustalah al-Hadiith : .....
.....
'Ilal ul-Hadiith : .....
.....
Jarh wa-t-Ta'diil : .....
.....
Mawduu'aat : .....
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Aqsaam al-Hadiith : .....
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How would you respond to the accusation that *Hadiith* cannot be trusted because they were transmitted orally? **C**

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How did the Prophet actively promote reading and writing in an illiterate society?

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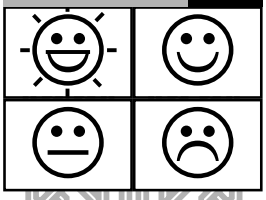
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Complete the following sentences. C

The ..... is the second primary source of *Islaam*ic law and guidance.

It explains the ..... , clarifies legal rulings and provides ..... examples of *Islaam*ic belief and worship.

Hadiith inspired the development of ..... , ..., l ..... .

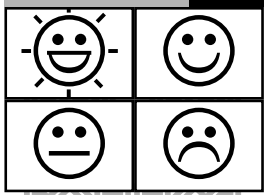
The Companions preserved the *Sunnah* through ..... , ... and practical ..... .

Later scholars traveled across the *Muslim* world, collecting ..... , scrutinising every chain of ..... and distinguishing ..... reports from ..... ones.

Through these efforts, the teachings of the ..... have been transmitted with remarkable ..... .

The science of ..... stands as one of the greatest intellectual achievements of ..... civilisation and remains indispensable for understanding the ..... .

Comments T



C

Find a verse in the Holy *Qur'aan* about the importance of the *Hadiith* and *Sunnah*. Thereafter write the verse in Arabic with the English translation, in the space provided below.

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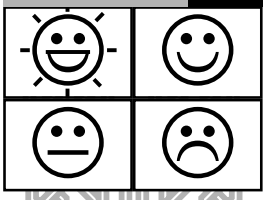
SUMMARY

P

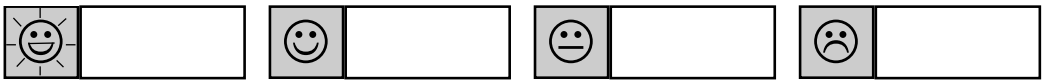
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- answered questions on the topic ☐
- explained the stages of compilation ☐
- defined specialised disciplines ☐
- answered detailed questions on the topic ☐
- completes sentences on the subject ☐
- found a verse on the topic ☐

Comments **T**



How does my teacher
rate my performance in this lesson ?



lesson 2

OUTCOME OBJECTIVES T P

- learn about *Usuul al-Hadiith*
- discern that *Usuul al-Hadiith* provides the principles, rules, and methodology for verifying narrations that are attributed to the Prophet [s]
- recognize that authenticity requires both a sound chain and a text free from defects or contradictions with stronger reports
- appreciate that *Ahaadiith* are classified according to the number of independent chains of narration at each level , and the overall strength of their chain and text
- know that when two authentic *ahaadiith* seem to conflict, then a structured process follows of Harmonisation, Abrogation, Preference, and Mutual Elimination
- realize that while a narrator may accurately report a *hadiith*, it is only the jurist (*Faqiih*) who can determine what it means

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to lesson on Principles of *Hadiith* classification
- answer question on the topic
- explain the components of a *Hadiith*
- complete an exercise on *Hadiith* categorisation
- explain the conditions of *Sahiih Ahaadiith*
- explain the types of Weak *Ahaadiith*
- explain the 4 step reconciliation process
- list key features of the *Hanafii* approach
- complete sentences on the subject

Introduce the child to the history of the preservation of the Holy *Qur'aan*.

T

LESSON 2

Usuul



Hadiith

Usuul ul-Hadiith

(Principles of *Hadiith* Classification)

The *Sunnah* of the Prophet *Muhammad* [s] is the second fundamental source of *Islaam*ic law and guidance after the Noble *Qur'aan*. It explains, exemplifies, details, and complements the *Qur'aan*. Preserving the authenticity of the reports (*ahaadiith*) attributed to the Prophet [s] has been one of the greatest scholarly achievements in *Islaam*ic civilization.

Usuul al-Hadiith (also known as *Mustalah al-Hadiith*) is the noble science that provides the principles, rules, and methodology for verifying the reports. It teaches us how to distinguish between authentic narrations that can be reliably attributed to the Prophet [s] and those that cannot.

While the core methodology of *hadiith* verification is largely shared across the *madhaahib* the *Hanafii* tradition has its own rich history, scholars, and nuances, especially in how *hadiith* is applied within the framework of *fiqh* (*Islaam*ic jurisprudence) and the derivation of legal rulings (*Ahkaam*). So while the authentication of a *Hadiith* is essential, the *Hanafii* jurists particularly consider how that *Hadiith* relates to the *Qur'aan*, other authentic narrations, the practice of the Companions, consensus, and established legal principles. The founding *Hanafii* scholars like *Imaam Abuu Haniifah* [rh] (d. 150 AH) and his stu-

Qur'aan

Allaah ﷻ has declared:

"O you who have believed, if there comes to you a disobedient one with information, investigate (verify) it lest you harm a people out of ignorance and become, over what you have done, regretful."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"It is enough of a lie for a person to narrate everything he hears."

dents operated in an environment where fabrications were rampant (especially in *Kuufah*), leading to a cautious yet principled engagement with reports. Later *Hanafii* scholars such as *Imaam at-Tahaawii* (d. 321 AH) systematized this methodolgy in works like *Sharh Maʿaanii ul-Aathaar*.

C T

Vocabulary

complement
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attribute
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nuance
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consensus
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rampant
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convey
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Definition of *Hadiith*

Linguistically (*Lughatan*) the word '*hadiith'* comes from the Arabic root H-D-TH, which means 'new' or 'to occur.' It refers to news, an occurrence, a narration, a story, or a report.

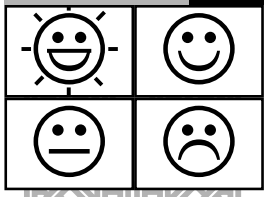
Technically (*Istilaahan*) *hadiith* refers specifically to a report attributed to the Prophet *Muhammad* [s] consisting of his speech (*qawl*), action (*fiʿl*), tacit approval (*taqriir*), or physical/character description (*sifah*).

Hadiith vs. *Sunnah*

While often used interchangeably, there is a subtle distinction:

Hadiith - The actual narrated report (ie. the text and its chain of narration).
Sunnah - The established practice, way, or precedent of the Prophet [s] that the *hadiith* conveys. *Sunnah* therefore is what is derived from authentic *ahaadiith*.

Comments T



The Status of *Hadiith* in *Islaam*

The *Qur'aan* itself commands strict obedience to the Prophet [s] declaring, *"Say: 'If you love Allaah, then follow me (ie. the Prophet Muhammad [s]); Allaah will love you and forgive you your sins. And Allaah is Forgiving and Merciful'."* (3:31) Also, *"Whatsoever the Messenger gives you, take it, and whatever he forbids you, abstain from it."* (59:7)

The Prophet [s] said, *"I have left among you two things of importance by which you will never go astray as long as you hold fast to them: the Book of Allaah and my Sunnah."* He [s] also warned, *"Whoever deliberately lies about me, let him prepare his seat in the Fire."* Because of this warning, *Muslim*s developed the most sophisticated system of historical verification in human history.



The Science of *Mustalah al-Hadiith*

Mustalah al-Hadiith (or *Usuul ul-Hadiith*) is the science that studies the principles and terminology used to evaluate the authenticity of *ahaadiith*. It examines both the chain of narration (*sanad*) and the text (*matn*) to determine whether a report can be accepted as authentically coming from the Prophet [s] .

The objectives of this science are as follows:

- To distinguish authentic *ahaadiith* from

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Vocabulary

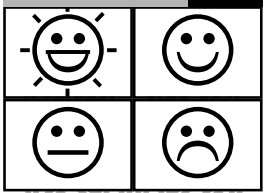
terminology

.....

evaluate

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Comments **T**



weak or fabricated ones.

- To understand the different levels of authenticity and their implications for *Islaam*ic law and belief.
- To provide a systematic methodology for scholars to evaluate reports.
- To protect the *Sunnah* from distortion, fabrication, and misunderstanding.
- To enable proper use of *hadiith* in *fiqh*, *tafsiir*, *ʿaqiidah*, and other *Islaam*ic sciences.

Vocabulary

fabricated

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implication

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distortion

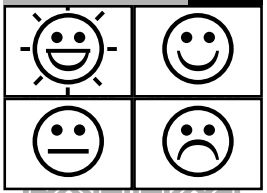
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A Brief Historical Note on *Usuul ul-Hadiith*

The systematic study of *hadiith* began early. The Companions [r] themselves were careful in transmitting reports. While many foundational texts were written by scholars of other schools, the *Hanafii madh'hab* contributed significantly through practice and application. *Imaam Abuu Haniifah* [rh] was himself a major narrator and evaluator of *hadiith*. His student *Imaam Muhammad ash-Shaybaanii* [rh] and later scholars like *Imaam at-Tahaawii* produced important works that reflect the *Hanafii* approach to understanding and reconciling *ahaadiith* (eg. *Kitaab ul-Aathaar, Sharh Maʿaanii ul-Aathaar*). *Hanafii* scholars also emphasized the living practice of the early community alongside strict *isnaad* analysis.

The science developed significantly in the 2nd and 3rd centuries AH. *Imaam ash-Shaafiʿii* (d. 204

Comments



AH) wrote his famous formal treatise on *Usuul al-Fiqh* that included *hadiith* methodology (*ar-Risaalah*). Later, scholars like *Imaam Muslim, at-Tirmidhii,* and especially *Ibn us-Salaah* (in his famous *Muqaddimah*) formalized the terminology.

A POINT OF INTEREST

The science of *Hadiith* is the most sophisticated system of historical verification ever developed. Unlike many ancient civilizations that preserved their traditions anonymously without scrupulous verification, lacking a historical basis and authenticity, more often than not fictional and mythical (which surprisingly includes a similar crisis of authenticity even in the modern world), *Muslim* scholars distinguished themselves by carefully documenting every narrator, every teacher, every student, dates of birth, dates of death, places of residence, personality traits and religious convictions, incentives and integrity, academic merit and accuracy of memory, peer reviews and character assessments, chronology and whether two narrators actually met with all the necessary corroborating evidences, etc. This allowed *Muhaddithuun* (specialist *Hadiith* scholars) to scrutinize every *hadiith* along with its chain of transmission to a degree unparalleled in human history and not even matched in the modern world.

The Components of a *Hadiith*
(*Sanad* and *Matn*)

Every *hadiith* consists of two main parts, namely the *Sanad* and the *Matn*.

1) **The *Sanad*** (pl. *Isnaad*) (Chain of Narration)

The *sanad* is the chain of narrators who transmit-

ted the report from the Prophet [s] down to the compiler. It is the 'pathway' or 'support' of the *hadiith*.

Example:

"It was narrated to us by ʿAbdullaah ibn Yuusuf, who said: Maalik informed us, from Ibn Shihaab al-Zuhrii, from Saalim ibn ʿAbdillaah, from his father ʿAbdullaah ibn ʿUmar, that the Messenger of Allaah said..."

Up to this point we have the *Sanad* (Chain of Narrators) of the *Hadiith*.

NB: The science of *Jarh w-at-Taʿdiil* (criticism and praise of narrators) studies the reliability of each person in the chain.

2) **The *Matn*** (Text / Content)

The *matn* is the actual wording of what is being reported (ie. the statement, action, or description of the Prophet [s]).

Example:

The *Matn* of the aforementioned *Sanad is as follows*: *"...Islaam is built upon five [pillars]: testifying that there is no god but Allaah and that Muhammad is the Messenger of Allaah, establishing the prayer, giving zakaah, fasting Ramadaan, and performing Hajj to the House for whoever is able to do so."*

NB: The whole *Hadiith* would read as follows: *"It was narrated to us by ʿAbdullaah ibn Yuusuf, who said: Maalik*

informed us, from Ibn Shihaab al-Zuhrii, from Saalim ibn ʿAbdillaah, from his father ʿAbdullaah ibn ʿUmar, that the Messenger of Allaah said, 'Islaam is built upon five [pillars]: testifying that there is no god but Allaah and that Muhammad is the Messenger of Allaah, establishing the prayer, giving zakaah, fasting Ramadaan, and performing Hajj to the House (ie. Ka'bah) for whoever is able to do so'."

C T

Vocabulary

render

.....

conspire

.....

Why Both Are Important

Authenticity requires both a sound chain and a text free from defects or contradictions with stronger reports like the *Qur'aan* or other similar *ahaadiith*. A strong chain with a problematic text (or vice versa) may render the *hadiith* weak or rejected. Scholars also compare multiple chains and texts of the same *Hadiith* to detect anomalies (*shudhuudh*) or hidden defects (*ʿilal*).



Classification by Number of Narrators

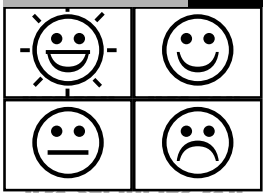
(*Mutawaatir Mash'huur 'Aziiz Ghariib*)

Ahaadiith are classified according to the number of independent chains of narration at each level (or overall). This classification affects the level of certainty (*qatʿ* or *zann*) the report provides.

1) ***Mutawaatir*** refers to a *hadiith* with a large number of narrators, usually a minimum of 10 or more, at every level in the chain, such that it is logically impossible for all the narrators to have conspired in fabricating or distorting the narration

Evidentiary Value:

Comments T



Mutawaatir hadiith are *Qatʿii* (certain knowledge) and provide evidentiary proof. Denying a *Mutawaatir* text can amount to *kufr* (disbelief).

Comments:

Mutawaatir is the highest category of *hadiith*. It can specify or even, in exceptional cases, abrogate *Qur'aan*ic verses.

NB: It is important to note that the *Qur'aan* is, in effect, a *hadiith Mutawaatir*, narrated through innumerous chains directly from the Prophet [s].

Example:

Specification: *"The woman or man found guilty of (illicit) sexual intercourse (in public) - lash each one of them with a hundred lashes, and do not let pity for them prevent you from (executing) the law of Allaah..."* (24:2) This verse establishes 100 lashes as the punishment for adultery (*zinaa*). However a *Mutawaatir Hadiith* states that the Prophet [s] said, *"The married adulterer and the married adulteress (guilty of illicit sexual intercourse in public) - stone them both (to death)."* This *hadiith* specifies the general application of the *Qur'aan*ic verse regarding punishment for illicit sexual intercourse (*Zinaa*). The ruling therefore is that the general punishment of a hundred lashes applies to unmarried fornicators while the punishment of stoning (*rajm*) applies to a *muhsan* (ie. married, free, sane, adult *Muslim* who has consummated a valid marriage).

Abrogation: *"Prescribed for you when death*

approaches any of you, if he leaves wealth, (is that he should make) a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous." (2:180) This verse appears to give a general command/permission for making bequests to parents and relatives. However a *Mutawaatir Hadiith* states that the Prophet [s] said , *"There is no bequest (wasiyyah) to an heir (laa wasiyyata li-waarith)."* This *hadiith* abrogates the general application of the *Qur'aan*ic verse regarding bequests to legal heirs (*waarith*). The ruling therefore is that a person cannot make a bequest (*wasiyyah*) to someone who is already entitled to inherit a fixed share through *faraa'id* (*Qur'aan*ic inheritance rules). Bequests are limited to non-heirs (up to 1/3 of the estate). The verse (2:180) is abrogated in its general form by the later *Mutawaatir hadiith* lending to a process by which the full inheritance laws were finalized (similar to the gradual laws finalizing the prohibition of alcohol).

Thus in the two examples above, a *Mutawaatir Hadiith* specifies and even, in exceptional cases, abrogates *Qur'aan*ic verses.

2) ***Mash'huur*** generally refers to a *hadiith* with three to nine reliable narrators at every level in the chain.

NB: *Mash'huur li Zhaatihii* refers to a *hadiith* which was narrated by 3 or more Companions, but became widely transmitted by the Successors (*Taabi'uun*) and those after them. *Mash'huur li Ghayrihi* refers to a *hadiith* which began as a solitary narration during the generation of the Companions,

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Vocabulary

bequest

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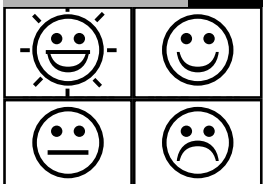
abrogate

.....

solitary

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Comments **T**



CT

Vocabulary

evidentiary

.....

but became widely transmitted by the Successors (*Taabi'uun*) and those after them. *Mash'huur 'Amalii* and *Mash'huur Ijmaa'ii* are other subcategories which are beyond the scope of this book.

Evidentiary Value:

Mash'huur hadiith are between *Qat'ii* and strong *zannii* (probable knowledge), and provides secondary proof. Denying a *Mash'huur* text can amount to *fisq* (major sin) or *bid'ah* (deviation).

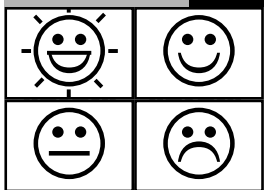
Comments:

Mash'huur ahaadiith can specify or restrict general *Qur'aan*ic verses.

Example:

The *Qur'aan* establishes broad rules of inheritance (*miiraath*) in *Suurah an-Nisaa'* (4:7, 4:11-12, 4:176), giving fixed shares to heirs (children, parents, spouses, siblings, etc.) without explicitly excluding murderers. However a *Mash'huur Hadiith* states that the Prophet [s] said, *"The killer does not inherit from the one he killed."* This *hadiith* restricts the general *Qur'aan*ic inheritance rules by excluding a person who intentionally kills the deceased (with malice) from inheriting any share from the victim's estate.

Comments T



Thus a *Mash'huur hadiith* cannot abrogate a *Qur'aan*ic verse, but can specify or restrict general *Qur'aan*ic verses.

NB: In *Hanafii Usuul ul-Fiqh*, *Mash'huur ahaadiith* are given

a status close to *Mutawaatir* because they can be used to specify or qualify general rulings in the *Qur'aan*. This is one of the distinctive features of the *Hanafii* approach compared to some other *Madhaahib*.

C T

Vocabulary

exemption

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augment

.....

elaborate

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3) ***'Aziiz*** refers to a *hadiith* with two narrators at every level in the chain.

Evidentiary Value:

'Aziiz hadiith are *Zannii* (probable knowledge). It is necessary (*waajib*) to act upon *'Aziiz ahaadiith* in practical matters (*a'maal*), but it cannot establish foundational articles of faith (*'aqiidah*).

Comments:

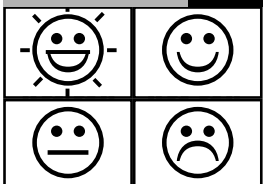
'Aziiz ahaadiith are accepted only if all the narrators in the chain are trustworthy and are not contradictory. They augment, elaborate and clarify general *Qur'aan*ic verses.

Example:

The *Qur'aan* gives a general command for *Salaah* (ritual prayer). The *'Aziiz ahaadiith* elaborate on the exact method of *Salaah*, its times, *raka'aat* (cycles of prayer), exemptions etc.

Thus an *'Aziiz hadiith* augments, elaborates and clarifies general *Qur'aan*ic verses.

Comments T



4) ***Ghariib*** refers to *hadiith* with a single narrator at one level in the chain or throughout the

C T

Vocabulary

verification

.....

chain.

Evidentiary Value:

Ghariib hadiith are weak *Zannii* (probable knowledge) and require very strong verification. *Ghariib hadiith* are not accepted for foundational articles of faith (*'aqiidah*) nor to establish legal obligations (*waajibaat*).

Comments:

Ghariib ahaadiith are accepted only if they are corroborated by other *ahaadiith*, are consistent with the practices of the *Sahaabah*, align with the general principles of the *Sharii'ah*, and are not contradictory. They are generally used to emphasise virtues (*fadaa'il*) and recommended (*mustahabb*) acts of piety, and not for core obligatory rulings (*faraa'id)* in themselves .

Example:

The Prophet [s] said, *"Whoever prays the night prayer in congregation on the night of Qadr, it is as if he has stood the entire night in prayer."*

Thus a *Ghariib hadiith* emphasizes virtues and recommended acts of piety.

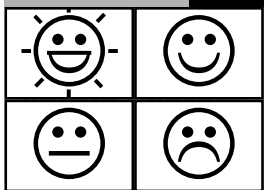


Khabar ul-Aahaad / Waahid

(Solitary Reports)

The term *Khabar ul-Aahaad / Waahid* literally

Comments T



refers to *ahaadiith* with a single narrator at some level in the chain and is naturally associated by beginners in *Usuul ul-Hadiith* with the *Ghariib* category mentioned above. However due to the rigorous criteria of assessment in the *Hanafii Madh'hab*, *Khabar ul-Aahaad* also includes *'Aziiz*, as well as *Mash'huur ahaadiith* to a lesser extent. Therefore most *ahaadiith* fall into the *Aahaad* category. They provide probable knowledge (*zann*) rather than absolute certainty. However, as mentioned above, if the chain is *sahiih* and free from defects, they are fully acceptable as proof provided they meet the conditions of narrator reliability and do not contradict stronger evidence.

NB: Contrary to a common misconception, most authentic (*Sahiih*) *Hadiith* belong to this category.

Conditions for Accepting *Khabar ul-Aahaad* (Solitary Reports)

The hallmark of *Hanafii usuul* is the set of external filters applied to a solitary report before it can be used to derive a legal ruling (*Hukm*). Even if the chain consists of completely reliable narrators, a *Khabar ul-Waahid* must pass the following structural checks:

1) Non-Contradiction of the *Qur'aan*

The *Qur'aan* is definitive (*qat'ii*). A solitary *Hadiith* is presumptive (*zanni*). Therefore, a solitary report cannot abrogate, contradict, or fundamentally alter a general rule established in the *Qur'aan*. If it appears to do so, it is reinterpreted, harmonized, or rejected.

C T

Vocabulary

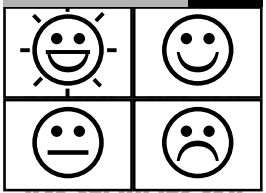
harmonized

.....

solitary

.....

Comments **T**



C T

Vocabulary

pervasive

.....

prioritize

.....

scrutiny

.....

2) Non-Contradiction of the Established *Sunnah*

The *Hadiith* must not contradict a well-established, widely practiced *Sunnah* or a *Mutawaatir* narration.

3) The Rule of *'Umuum ul-Balwaa* (Public Necessity)

If a *Hadiith* deals with a matter that occurs constantly in daily life and affects the entire community (eg. the details of breaking ritual purity or daily prayer mechanics), it must be widely known. If only one or two people narrate a ruling about a pervasive, everyday public issue, *Hanafii*s view this isolation as an indication of a defect (*'illah*) in the report.

4) The Narrator's Practice

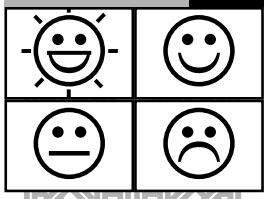
If a narrator transmits a *Hadiith* but is reliably observed practicing or issuing a legal verdict (*fatwaa*) in direct contradiction to that exact narration, the *Hanafii* school prioritizes the narrator's action or verdict over their text. The assumption is that the narrator knew of a context, a cancellation (*nas<u>kh</u>*), or a defect that nullified the text.

5) Non-Contradiction of *Qiyaas* (Analogy **by a Non-Jurist Narrator**

If a *Hadiith* contradicts fundamental, overarching legal analogies derived from the *Qur'aan* and mass-transmitted *Sunnah*, *Hanafii*s evaluate the narrator:

- If the narrator was a recognized jurist

Comments T



(*faqiih*) among the Companions (like *'Umar, 'Alii, Ibn Mas'uud,* or *'Aai'shah* [r]), the *Hadiith* is accepted over analogy.

- If the narrator was known for memory and integrity but was not a legal expert/jurist (eg., *Abuu Hurayrah or Anas ibn Maalik* [r]), and the text significantly conflicts with established foundational principles, the systematic legal analogy (*qiyaas*) may be given preference.



Levels of Authenticity

(*Sahiih* *Hasan* *Daʿiif* *Mawduu'*)

Beyond the number of narrators, *ahaadiith* are classified by the overall strength of their chain and text. The four levels of authenticity are as follows:

1) ***Sahiih*** (Authentic) refers to a *hadiith* which meets all five conditions of authenticity (see next section). *Sahiih* represents the highest level of reliability short of *mutawaatir*.

Usage in *Sharii'ah*:

Fully accepted as proof for beliefs (*ʿaqiidah*) and law (*ahkaam*).

Comments:

Represents the core of *Hanafii fiqh*.

CT

Vocabulary

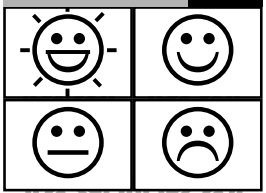
integrity

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analogy

.....

Comments T



C T

Vocabulary

anomaly

.....

scrutiny

.....

transmit

.....

2) ***Hasan*** (Good) refers to a *hadiith* which has a continuous chain and all the narrators are upright, but one or more narrators has slightly weaker precision (*dabt*). A *Hasan hadiith* is generally supported by other narrations.

Usage in *Sharii'ah*:

Accepted for legal rulings (*ahkaam*) and virtues (*fadaa'il*). Caution is exercised for beliefs (*'aqiidah*).

Comments:

Widely used. Many *Hasan ahaadiith* inform the accepted practices in the *Hanafii madhhab*.

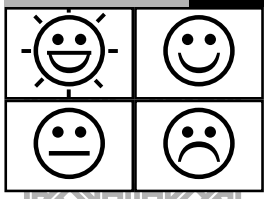
NB: A *hadiith* being *Sahiih* or *Hasan* does not automatically imply that it is acted upon in *Fiqh*. It must also be understood in context, reconciled with other evidences, and interpreted according to the principles of the respective *madhhab*. Conversely, a weak *hadiith* might be strengthened by supporting narrations or by the practice of the early generations (*as-Salaf us-Saalihuun*).

3) ***Da'iif*** (Weak) refers to a *hadiith* which fails one or more conditions (eg. disconnected chain, weak narrator, anomaly, or hidden defect). A *Da'iif hadiith* has degrees of weakness (to be explained in a later section).

Usage in *Sharii'ah*:

Generally not used for legal rulings (*ahkaam*). May be used for *fadaa'il* (virtues) with strict con-

Comments T



ditions and if not severely compromised.

NB: Early *Hanafii* jurists sometimes accepted *Mursal ahaadiith* (a category of *Da'iif*) from senior *Fuqahaa'* amongst the *Taabiʿuun*. Later, standard rules were integrated into the assessment of these types of narrations.

4) ***Mawduuʿ*** (Fabricated) refers to a *hadiith* which is fabricated and falsely attributed to the Prophet [s]. Narrators of *Mawduu' ahaadiith* are known to be liars.

Usage in *Sharii'ah*:

Completely rejected. Can never be used for any religious purpose.

NB: *Hanafii* scholars were vigilant against fabrications, especially those circulating in *Kuufaa* during the period of the Great *Fitnah* (ie. politicall turmoil involving *Sayyidunaa 'Alii* [r] and *Mu'aawiyah* [r] as well as *Sayyidunaa Husayn* [r] and *Yaziid*).



The Five Conditions of a *Sahiih Hadiith*

For a *hadiith* to be graded *Sahiih* (authentic), it must fulfill five essential conditions.

1) ***Ittisaal us-Sanad*** (Continuity of the Chain)

Every narrator in the chain must have directly heard or received the report from the previous narrator. There should be no missing links.

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Vocabulary

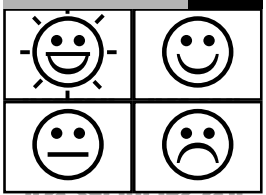
turmoil

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political

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Comments **T**



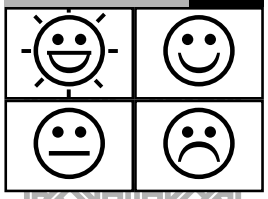
Types of Disconnection (which make a *hadiith* weak):

- ***Muʿallaq*** (Suspended): Missing narrator(s) from the beginning of the chain (often due to abbreviation by the compiler)
- ***Mursal*** (Hurried): A *Taabiʿii* (Successor) narrates directly from the Prophet [s] without mentioning the Companion.

NB: Early *Hanafii* fuqah*aaʾ* accepted *Mursal* reports from trustworthy senior *Taabiʿiin* (e.g., those who met many Companions) as valid evidence in *fiqh*, especially when supported by other indications or the general practice of the *Salaf*. *In Mursal reports the Taabi'ii* is implicitly guaranteeing the integrity of their omitted source. *Hanafii*s often value a strong mursal narration over a lone musnad (fully connected) narration.

- ***Munqatiʿ*** (Disconnected): Missing link somewhere in the middle of the chain or multiple breaks.
- ***Muʿdal*** (Problematic): Two or more consecutive narrators missing.
- ***Mudallas*** (Obscured): A narrator conceals a weakness in the chain (eg. uses 'from' (*ʿan*) instead of 'I heard from' when he did not directly hear, or skips a weak narrator). *Muhaddithuun* developed sophisticated methods to detect *tadliis* (concealement / obscuration).

Comments



2) *'Adaalah* of the Narrators (Uprightness / Int-egrity)

Each narrator must be a *Muslim*, mature (*baaligh*), sane (*ʿaaqil*), free from *fisq* (major sin or

persistence in minor sins), and not known for lying or immoral behavior. This ensures moral reliability.

3) *Dabt* of the Narrators (Precision / Accuracy)

Each narrator must have strong retention, either through excellent memory (*dabt al-sadr*) or careful writing and checking (*dabt al-kitaab*). They must transmit accurately without adding, omitting, or changing words.

NB: *Imaam Abuu Haniifah* and his school were particularly cautious about *dabt* because of the widespread fabrications in *Kuufah* during the periods of political and sectarian conflict. Therefore they applied very strict standards to ensure precision.

4) *'Adam ush-Shudhuudh* (Absence of Anom -aly)

The narration must not contradict a stronger report (by more reliable narrators or greater number of chains) on the same matter. If it does, it is called *Shaadh* (anomalous) and is rejected or downgraded.

5) *'Adam ul-ʿIllah* (Absence of Hidden Defect)

There must be no subtle, hidden flaw (*ʿillah*) that undermines the authenticity of the *hadiith*, even if the chain appears sound on the surface. Detecting *ʿilal* (defects) requires deep expertise in

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Vocabulary

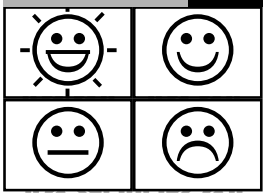
anomaly

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undermine

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Vocabulary

abbreviation

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implicit

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fabricate

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comparing multiple chains and texts. This is one of the most advanced aspects of the science of *Usuul ul-Hadiith*.



Types of Weak (*Daʿiif*) *Hadiith* & Common Defects

A *hadiith* becomes weak (*Daʿiif*) when it fails one or more of the five conditions. Weakness has degrees from slightly weak (which may be streng -thened by supporting narrations) to severely weak or fabricated.

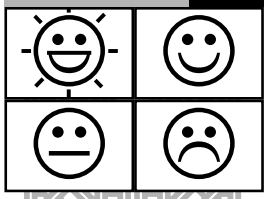
Common Defects in the *Sanad* (Chain of Narra -tion)

NB: These defects were discussed in the previous section on *Sahiih Ahaadiith*.

- ***Muʿallaq*** (Suspended): Missing narrator(s) from the beginning of the chain (often due to abbreviation by the compiler)
- ***Mursal*** (Hurried): A *Taabiʿii* (Successor) narrates directly from the Prophet [s] without mentioning the Companion.

NB: Early *Hanafii* fuqah*aaʾ* accepted *Mursal* reports from trustworthy senior *Taabiʿiin* (e.g., those who met many Companions) as valid evidence in *fiqh*, especially when supported by other indications or the general practice of the *Salaf*. *In Mursal reports the Taabi'ii* is implicitly guaranteeing the integrity of their omitted source. *Hanafii*s often value a strong *Mursal* narration over a lone *Musnad* (fully connected) narration.

Comments T



- ***Munqatiʿ*** (Disconnected): Missing link somewhere in the middle of the chain or multiple breaks.
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Common Defects in the *Raawii* or *Matn* (Narrator or Text)

- ***Kadhib* (*Kidhb*)** (Lying): A narrator is known to fabricate *ahaadiith,* which renders the *hadiith Mawduuʿ* (fabricated).
- ***Tuhmat ul-Kadhib*** (Accusation of Lying): A strong suspicion but not proven, which renders the *hadiith Matruuk* (abandoned).
- ***Fisq* or *Bidʿah*** (Grave Sinner or Innovator): A narrator who is a major sinner or innovator in belief, which renders the *hadiith* abandoned or rejected (*Matruuk*) depending on severity.
- ***Suuʾ ul-Hifz*** (Poor Memory): Frequent mistakes in the narrators transmissions, which renders the *hadiith Da'iif* (Weak).
- ***Shudhuudh* or *Idtiraab*** (Anomalous or Irregular): Contradiction with stronger reports or internal inconsistency in the text, which ren-

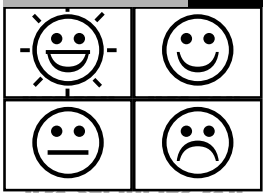
CT

Vocabulary

obscuration

innovator

Comments **T**



ders the *hadiith* generally *Munkar* (Denied) or reconciled depending on how serious the contradiction is.

- ***ʿIllah Qaadihah*** (Fatal Defect): A serious hidden defect discovered by experts, which renders the *hadiith Da'iif* (Weak) or rejected (*Matruuk*).

Vocabulary

precedent

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render

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consult

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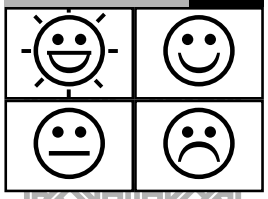
Can *Da'iif* (Weak) *Ahaadiith* Be Used?

In general, severely weak or fabricated *ahaadiith* are never used, however:

- Slightly weak *ahaadiith* may be used for encouragement to good deeds (*fadaaʾil ul-aʿmaal*) with conditions attached (eg. not too weak, the virtue mentioned is supported by other evidences, etc).
- As mentioned above, in the *Hanafii madh'hab* there is historical precedent for accepting certain categories of reports (like *Mursal ahaadiith* from reliable *Taabiʿiin*) in *Fiqh* when they align with the broader practice of the early *Muslim* community (*Salaf*) or other supporting evidences. This reflects the *madhhab*'s emphasis on the living *Sunnah* as understood by the *Salaf*.

NB: One should not act on weak *ahaadiith* without consulting qualified *'Ulamaa'*, especially in matters of *ʿibaadah* (acts of worship) or *muʿaamalaat* (social and commercial transactions).

Comments



Reconciling Apparently Contradictory *Hadiith*

As with *Usuul ut-Tafsiir*, when two authentic *ahaadiith* seem to conflict, the *Hanafii* method follows a structured process:

Step 1: Harmonisation (*Jam'*) if possible. Can both narrations be understood together? If yes, then there is no contradiction.

Step 2: Abrogation (*Naskh*). If chronology is known and reconciliation is impossi -ble, the later ruling supersedes the earlier one.

Step 3: Preference (*Tarjiih*). If reconciliation is impossible and the chronology is unknown, scholars then determine which narration is stronger. Factors include:

- stronger chain
- more reliable narrators
- wider transmission
- agreement with the *Qur'aan*
- agreement with established *Sunnah*
- and supporting evidence.

Step 4: *Tasaaqut* (Mutual Elimination). In the rare event that two equally stron -g evidences cannot be reconciled or preferred, neither is preferred on that point, and the jurist returns to other recognized legal proofs. This is an exceptional circumstance with strict conditions.



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Vocabulary

harmonise

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chronology

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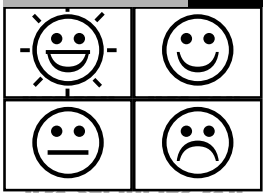
mutual

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eliminate

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Comments **T**



The *Hanafii Madhhab*'s Approach to *Hadiith*

Historical Context

Imaam Abuu Haniifah [rh] (80–150 AH) lived during a time of great political upheaval and the spread of fabricated *ahaadiith*, particularly in Iraq (*Kuufah*). This environment shaped a cautious yet deeply respectful approach to *hadiith*. *Abuu Haniifah* [rh] was a major scholar of *hadiith*, having met *Sahaabah* himself and having studied under innumerous students of the *Sahaabah*. His *fiqh* represents the earliest comprehensively systematic program in applying the *Qur'aan* and *Sunnah* to new situations through principled reasoning.

Key Features of the *Hanafii* Approach

- **Hierarchy of Reports in *Usuul al-Fiqh***: The following is hierarchy is central to *Hanafii* legal theory - *Mutawaatir* (definitive), then *Mash'huur* (near-definitive, capable of specifying *Qur'aan*), then *Aahaa*d (probable, accepted with conditions).
- **Emphasis on *Mash'huur***: *Hanafii* schol-ars gave *Mashhuur* reports significant weight, often stronger than in other schools. *Mashhuur* reports can restrict or clarify general *Qur'aan*ic commands.
- **Acceptance of Certain *Mursal* Reports**: Early *Hanafii* jurists frequently used *Mursal ahaadiith* from major *Taabiʿii*n (eg. *Ibraahiim al-Nakhaʿii, al-Hasan al-Basrii* etc.) as evidence, viewing them as reflecting the estab-

Comments

lished practice of the *Salaf*. This is a well-known point of difference in application from stricter *isnaad*-focused approaches.

- **Stricter Standards on *Dabt***: Due to the *fitnah* in *Kuufah*, *Hanafii*s were rigorous in verifying the precision of narrators.
- **Integration with Living Practice**: *Hadiith* is understood not in isolation but in light of how the early generations (especially in *Madiinah*, *Kuufah*, and other centers of *Islaam*ic learning) actually practiced the *Sunnah*.

NB: If a *Sahaabii* or *Taabi'ii* consistently issued legal verdicts contrary to the wording of his own narration, *Hanafii* jurists investigated whether he understood it differently, knew of abrogation, or interpreted it in light of other evidence. This is treated as an interpretive indicator rather than an automatic rejection.

- **Reconciliation (*Jam'*) and Preference (*Tarjiih*)**: When *ahaadiith* appear to conflict, *Hanafii* scholars prioritize reconciliation if possible, or preference based on strength, number of chains, alignment with *Qur'aan*, or established practice.

NB: One of the distinctive features of the *Hanafii* school is that it strictly distinguishes between transmitting *Hadiith* (*Riwaayah*) and understanding *Hadiith* (*Diraayah*). While a narrator may accurately report a *hadiith*, it is only the jurist (*Faqiih*) who can determine what it means, whether it is general, whether exceptions exist, how it interacts with the rest of *Islaam*ic law, how it is to be applied in varying circumstances, etc. This explains why jurists (*Fuqahaa'*) sometimes reached different legal conclusions despite relying on the same authentic narrations.

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Vocabulary

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precision

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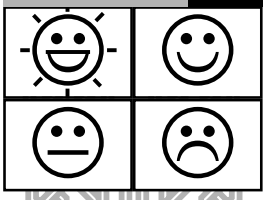
prioritize

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alignment

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evaluate

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normative

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majoritarian

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Important Clarification

While there are distinctive features in how the *Hanafii madhhab* applies *hadiith* in *fiqh*, the fundamental tools of *hadiith* criticism (evaluating chains, narrator reliability, detecting defects) are part of the shared heritage of *Ahl us-Sunnah wal-Jamaa'ah* (Normative Majoritarian *Islaam*). While the science of *Usuul ul-Hadiith* preserves the *Sunnah*; the *madhhab* provides the framework for understanding and implementing it.

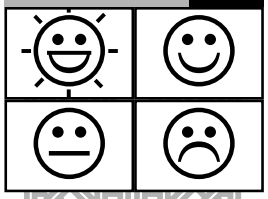


Practical Guidance for Beginners

How to Begin Your Journey in *Hadiith* Studies

1) Purify Your Intention: Study to draw closer to *Allaah*, to follow the Prophet [s] , and to ben -efit yourself and others. Knowledge without action is a burden.
2) Start with Easy Collections: Begin with short, authentic compilations such as *al-Arbaʿiin un -Nawawiyyah* then move to *Riyaad us-Saali -hiin*, etc.
3) Learn Basic Arabic: Understanding the original language is essential for appreciating nuances in the *matn*. Start with vocabulary and simple grammar used in *hadiith*.
4) Study Basic *Mustalah*: Read a short introduc -tion to *hadiith* terminology.
5) Study *Fiqh* Alongside: Understand how the *madhhab* derives rulings from *hadiith*. Books

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like *al-Hidaayah* are ideal.

6) Find a Qualified Teacher: This science is best learned from *'Ulamaa'* who have studied it properly. Self-study alone can lead to misunderstandings, especially in advanced topics like *ʿilal*.
7) Be Patient and Consistent: Start small. Memo-rize a few *ahaadiith* weekly. Review regularly. The science rewards steady, sincere effort over years.
8) Avoid Pitfalls: Do not rush to declare *ahaadiith* weak or authentic without training. Do not use weak *ahaadiith* to establish new practice-s. Respect scholarly differences.

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juristic

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profound

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A Word on *Madhhab* and *Hadiith* Study

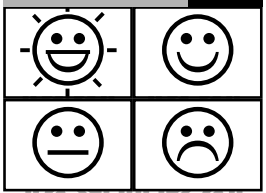
Studying *hadiith* without understanding *fiqh* and *usuul al-fiqh* can lead to confusion or misapplication. The four *Madhaahib* represent the collective understanding of the *Salaf* in applying the *Qur'aan* and *Sunnah*. The *Hanafii Madhhab*, being the earliest and most widespread, offers a sophisticated and time-tested framework. Many great *Muhaddithuun* were also *Fuqahaa'* who followed a *Madhhab*. Balance is key: master the tools of *hadiith* criticism while appreciating the wisdom of the juristic tradition.



Conclusion

The science of *Usuul al-Hadiith* is a profound gift from *Allaah* to this *Ummah*. Through the tireless

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efforts of generations of scholars, *Muhaddithuun* and *Fuqahaa'* alike, the *Sunnah* of the Prophet [s] *Muhammad* has been preserved with remarkable rigor and detail. This science is not merely academic; it is the key to correctly understanding and implementing the guidance of the Prophet [s] in all aspects of life. Furthemore, the *Hanafii* methodology does not treat *Hadiith* in isolation. Rather, it studies every narration within the complete framework of revelation, the Arabic language, the objectives of the *Sharii'ah*, the practice of the Companions, and the totality of the *Sunnah*. This holistic method explains why *Hanafii* jurists may occasionally arrive at legal conclusions that differ from a literal reading of an individual narration while remaining firmly committed to following the *Qur'aan* and the authentic *Sunnah*.

ACTIVITIES

Answer the following questions. **C**

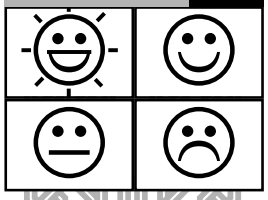
1) What is the function of *Usuul al-Hadiith*?

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2) What did *Hanafii* jurists particularly consider in the context of *hadiith* verification?

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3) What is the liguistic and technical definition of *Hadiith*?

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4) What is the difference between *Hadiith* and *Sunnah*?

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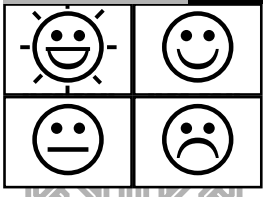
5) What is the status of *Hadiith* in *Islaam?*

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6) What are the objectives of the science of *Mustalah al-Hadiith* ?

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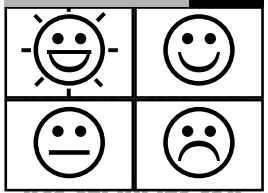
7) Briefly sketch the historical development of *Usuul ul-Hadiith*.

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Briefly explain the components of a *Hadiith* and why both are important C

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Complete the following excercise on *Hadiith* categorisation. **C**

1) Briefly explain the classification of *Hadiith* by number of narrators and its evidentiary value.

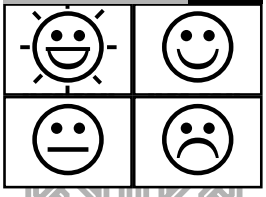
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Mash'huur : .....
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'Aziiz : .....
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Ghariib : .....
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2) What is *Khabar ul-Aahaad (Waahid) and what* are the conditions for accepting this category of *Hadiith* ? Explain briefly.

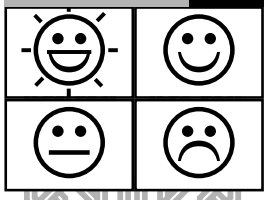
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3) Briefly explain the levels of Authenticity of *Ahaadiith* and its usage in the *Sharii'ah*.

Sahiih : .....
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Hasan : .....
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Da'iif : .....

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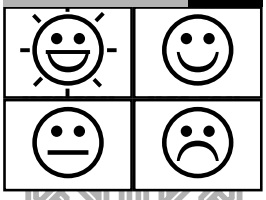
Mawduu' : .....

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Briefly explain the Five conditions of a *Sahiih Hadiith* **C**

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Briefly explain the types of Weak *Ahaadiith* based on the Defects in their *Sanad* and *Rawii / Matn*. **C**

Weak *Ahaadiith* based on defects in the *Sanad*

Muʿallaq : .....
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Mursal : .....
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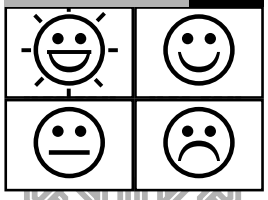
Munqatiʿ : .....
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Muʿdal : .....
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Mudallas : .....
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Weak *Ahaadiith* based on defects in the *Raawii or*

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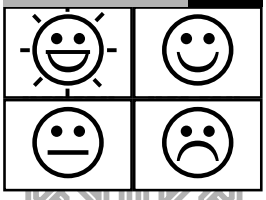


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Kidhb : .....
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Tuhmaht ul-Kidhb : .....
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Fisq or *Bidʿah* : .....
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Suu' ul-Hifz : .....
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Shudhuudh or *Idtiraab*: .....
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'Illah Qaadihah : .....
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Can *Da'iif* (Weak) *Ahaadiith* be used?

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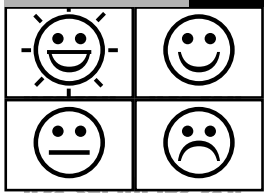
Briefly explain the Four step process in reconciling apparently contradictory *Ahaadiith*. C

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List the Six key features of the *Hanafii* approach to Hadiith. C

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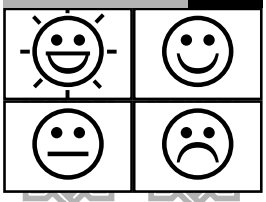
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Complete the following sentences. C

One of the distinctive features of the ..... school is that it strictly distinguishes between ..... *Hadiith* (*Riwaayah*) and ..... *Hadiith* (*Diraayah*). While a narrator may accurately report a *hadiith*, it is only the ..... who can determine what it means, whether it is general, whether exceptions exist, how it interacts with the rest of ..... law, how it is to be applied in varying ....., etc. This explains why ..... sometimes reached different ..... despite relying on the ..... authentic narrations.

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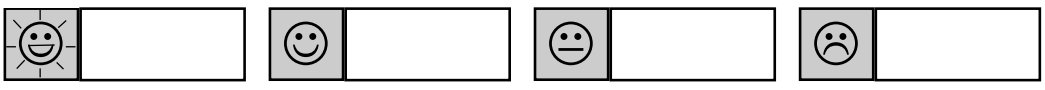


SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- answered questions on the topic ☐
- explained the components of a *Hadiith* ☐
- completed an exercise on categorization ☐
- explained the conditions of *Sahiih Ahaadiith* ☐
- explained the types of Weak *Ahaadiith* ☐
- explained the 4 step reconciliation process ☐
- listed key features of the *Hanafii* approach ☐
- completes sentences on the subject ☐

How does my teacher
rate my performance in this lesson ?



lesson 3

OUTCOME OBJECTIVES T P

- learn about the many *Hadiith* compilations
- discern that *Hadiith* literature represents the pre-modern worlds most extensive and methodical literary endeavour
- recognize that all *Hadiith* books are the same so understanding the purpose of each collection is an important first step in *Hadiith* studies
- appreciate that *Hadiith* compilers organized their books on strict structural frameworks based on their specific goals
- know that with the progression of *Hadiith* assemblage, six collections gradually came to be regarded as the most comprehensive *hadiith* compilations. Though referred to as *as-Sihaah as-Sittah*
- realize that these great *Hadiith* collections are not just historical texts, they are living sources that continue to guide *Muslim*s in worship, character, and understanding of the Prophet [s] *Muhammad*'s [s] noble *Sunnah*

LESSON OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- listen to a lesson on *Hadiith* Compilations
- find one word meanings
- learn a new *hadiith* and *aayah*
- explain formats of *hadiith* compilations
- list the *Sihah Sittah* with descriptions
- complete an assignment on the tpoic
- list other important *hadiith* compilations

LESSON 3

Hadiith

COMPILATIONS

Introduce the child to the prominent *Hadiith* compilations.

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Hadiith Compilations

To navigate the vast world of *Hadiith* literature, which represents the pre-modern worlds most extensive literary endeavour, beginners must first understand how scholars compiled, vetted, and categorized these texts.

Not all *Hadiith* books are the same so understanding the purpose of each collection is an important first step in *Hadiith* studies. The bedrock of this literature is a collection known as the *Sihah Sittah* (The Six Authentic Books), alongside several other monumental works that form the backbone of *Islaam*ic jurisprudence and theology. *Islaam*ic jurists (*fuqahaa'*) do not rely on a single *Hadiith* book, but rather draw from the entire *Hadiith* heritage while applying the principles of *Usuul ul-Fiqh* and *Usuul ul-Hadiith.*

Qur'aan

Allaah ﷻ has declared:

"Whatsoever the Prophet gives you, hold fast to it. And whatsoever he forbids you, abstain from it."

Hadiith

The holy Prophet *Muhammad* ﷺ said:

"I leave behind you two things which if you adhere to you will never go astray: the Qur'aan and my sunnah."

Understanding the Structural Formats and Categorizations

Hadiith compilers did not just collect reports randomly, they organized them using strict structural frameworks based on their specific goals. The four most common formats of *Hadiith* compilation are as follows:

1) *Jawaami'* (Singular: *Jaami'*): A comprehen-

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sive collection organized by topical chapters covering eight distinct subjects: faith (*Aaqiidah*), legal rulings (*Ahkaam*), ethics/piety (*Ruqaq*), manners (*Aadab*), Quranic exegesis (*Tafsiir*), history/biography (*Siyar*), tribulations (*Fitan*), and virtues of the Companions (*Manaaqib*).

2) ***Sunan***: A collection organized explicitly according to chapters of *Islaam*ic jurisprudence (*Fiqh*), starting with ritual purification (*Tahaarah*) and prayer (*Salaah*), moving through business transactions, marriage, and criminal law. These books generally omit historical and theological chapters.

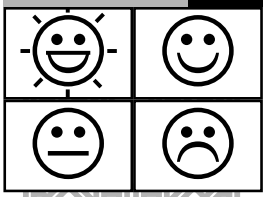
3) ***Musannaf***: A comprehensive legal compilation containing *Hadiith* together with statements of Companions and Successors

4) ***Masaaniid*** (Singular: *Musnad*): Books organized not by topic, but by the original narrator (the Companion) who transmitted the *Hadiith*. For example, all *Ahaadiith* narrated by *Abuu Bakr* [r] are grouped together, followed by all *Ahaadiith* from '*Umar* [r], regardless of the subject matter.

5) ***Maʿaajim*** (Singular: *Muʿjam*): Collections arranged alphabetically or systematically by the compiler's immediate teachers (*Shuyuukh*), rather than by topic or Companion.

6) ***Mustadrak***: A collection intended to supplement earlier works by including narrations the author believed met their criteria but had not been included.

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7) *Muwatta'*: Early compilations blending *fiqh* rulings with supporting *Ahaadiith*. These compilations are highly authoritative and sometimes included among the top collections.



The *Sihah Sittah*
(The Six Authentic Books)

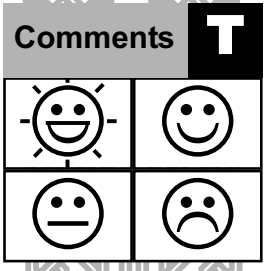
With the progression of *Hadiith* assemblage, six collections gradually came to be regarded as the most comprehensive *hadiith* compilations. Though referred to as *as-Sihaah as-Sittah* , 'The Authentic Six', early *Muhaddithuun* preferred the term *Al-Kutub us-Sittah* (The Six Books), acknowledging that while some comprise exclusively authentic categories of *ahaadiith*, others contain a mix of authentic, acceptable, and slightly weak narrations included for legal or historical analysis. Although all are highly respected, they differ in purpose and methodology.



Sahiih al-Bukhaarii

Full Title: *Al-Jaami' al-Musnad as-Sahiih al-Mukhtasar min Umuuri Rasuuli-llaah wa Sunanihi wa Ayyaamihi* (The Abridged Comprehensive Connected Authentic Collection Regarding the Affairs of the Messenger of *Allaah*, His *Sunnah*, and His Days)

Sahiih al-Bukhaarii was compiled by *Imaam*



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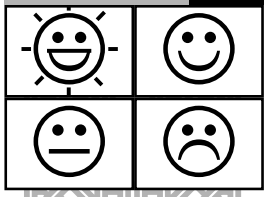
Muhammad ibn Ismaa'iil al-Bukhaarii (d. 256 AH). It is universally recognized as the most authentic book after the *Qur'aan*. Al-*Bukhaarii* set extraordinarily stringent conditions for his chain of transmission, requiring not only that two successive narrators be contemporaries, but that it be historically proven they met face-to-face at least once. His chapter headings (*Taraajim*) are famously complex, reflecting his deep legal deductions (*fiqh*). Its full title reflects its comprehensive yet concise nature (*al-Jaami' al-Musnad as-Sahiih...*).

Distinctive Features of *Sahiih al-Bukhaarii*

- Most authentic comprehensive collection of *Hadiith* in *Islaam*.
- Extremely rigorous criteria - *Imaam Bukhaarii* only included *Ahaadiith* he considered 100% authentic.
- Contains approximately 7,275 *Ahaadiith* (with repetitions; around 2,600 unique).
- Excellent chapter headings (*taraajim*) that display his deep *fiqh* understanding.
- Strong emphasis on connected chains (*musnad*) and avoidance of weak narra -tors.
- Freedom from hidden defects.

Sahiih al-Bukhaarii is extremely important for *fiqh*. Its precise chapter headings (*taraajim*) reflect deep *fiqh* insight. It therefore serves as a primary source for legal rulings, especially in matters of worship and transactions, and is frequently cited as the highest authority.

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Sahiih Muslim

Full Title: *Al-Musnad as-Sahiih al-Mukhtasar bi-Naql il-'Adl 'an il-'Adl ilaa Rasuul Allaah* (The Abridged Authentic Connected Collection of Reports Transmitted by Upright Narrators from Upright Narrators to the Messenger of *Allaah*)

Sahiih Muslim was compiled by *Muslim ibn al-Hajjaaj al-Naysabuurii* (d. 261 AH), a student of al-*Bukhaarii*. *Imaam Muslim*'s collection is celebrated for its superior organizational structure and, unlike al-*Bukhaarii* who splits a single *Hadiith* across multiple chapters to prove different legal points, *Muslim* keeps all routes and wordings of a specific *Hadiith* together in one place. His strict criteria accepted narrators who were contemporaries with a realistic possibility of meeting, even if an explicit face-to-face meeting wasn't independently recorded. Extremely rigorous like *Bukhaarii*, together they are called the *Sahiih*ayn (The Two *Sahiih*s). *Sahiih Muslim* has excellent organization and focus on authenticity.

Distinctive Features of *Sahiih Muslim*

- Second only to *Sahiih* al-Bukh*aarii* in authenticity.
- Superior organization and systematic arrangement.
- Focuses purely on authenticity with less commentary than *Bukhaarii*.
- Contains around 7,000 –12,000 *Ahaad -iith* depending on counting method.
- Brings together all the different chains and wordings of a *Hadiith* in one place.

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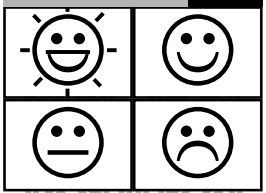
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- Known for its clean chains and detailed narrator information.
- Easier for beginners to study.
- Widely used in *Hadiith* criticism and legal studies.

Sahiih Muslim is highly authoritative in *fiqh* due to its rigorous authenticity. Excellent for deriving rulings because of its clear organization and focus on sound *Ahaadiith*. It is often used alongside *Bukhaarii* as the pre-eminent legal reference.



Sunan Abii Daawuud

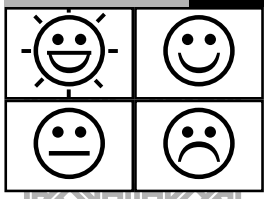
Full Title: *As-Sunan* (The Traditions)

Sunan Abii Daawuud was compiled by *Abuu Daawuud Sulaymaan ibn al-Ash'ath as-Sijistaanii* (d. 275 AH). *Abuu Daawuud* explicitly collected narrations that served as the textual evidence for legal rulings, omitting chains that dealt purely with history or ethics. He was unique in adding brief, critical commentary directly after many texts, explicitly pointing out if a narration had hidden defects or weak transmitters. *Sunan* Abuu *Dawuud* is purpose-built for jurists (*fuqahaa'*) being highly practical for *fiqh*.

Distinctive Features of *Sunan Abii Daawuud*

- Primarily a legal collection (*Sunan*) focused on rulings (*ahkaam*).
- Includes both strong and some weaker *Ahaadiith*, with the author often com

Comments T



-menting on their grade.
- Very useful for *fiqh* students.
- Aims to include all *Ahaadiith* used by jurists, even if not fully *sahiih*.
- Contains approximately 5,300 *Ahaadiith*.
- One of the principal references for deriv -ing legal rulings.

Sunan Abii Daawuud is specifically compiled for jurists given its focus on legal *Ahaadiith* (*ahkaam*). It includes the author's comments on the strength of narrations, and is user friendly and very practical for extracting rulings.



Jaamiʿ at-Tirmidhii

Full Title: *Al-Jaami' ul-Kabiir* (The Great Com -prehensive Collection)

Often also referred to as *Sunan at-Tirmidhii*, it was compiled by *Abuu 'lisaa Muhammad ibn 'lisaa at-Tirmidhii* (d. 279 AH). The absolute best entry point for a beginner because *at-Tirmidhii* did not just list *Ahaadiith*; he incorporated a dynamic grading system (*Sahiih*, *Hasan*, *Da'iif*) and, crucially, appended a legal commentary to almost every report. It serves as an early comparative manual of *Islaam*ic law, but also deals extensively with creed, virtues, history, and more. It is very useful for studying *Hadiith* classification and terminology.

Distinctive Features of *Jaamiʿ at-Tirmidhii*

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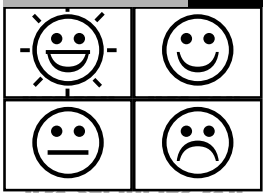
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- Comprehensive (*Jaami'*) - covers creed, virtues, history, and *fiqh*.
- Famous for grading *Ahaadiith* (*sahiih, hasan, da'iif, ghariib*) in the text itself.
- Includes the author's valuable comment -s on authenticity and differences of opinion.
- Very student-friendly due to its explana -tory style.
- Contains around 4,000+ *Ahaadiith*.

Jaami' at-Tirmidhii is very useful due to its comprehensive nature and the author's explicit grading of *Ahaadiith* (*sahiih, hasan, da'iif*). It contains many legal narrations along with differences of scholarly opinion, making it excellent for comparative *fiqh*.

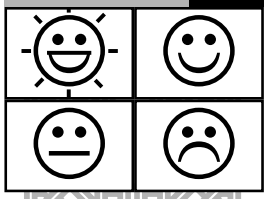


Sunan an-Nasaa'ii

Full Title: *Al-Mujtabaa min as-Sunan* or *As-Sunan ul-Kubraa* (The Selected *Sunan* or The Great *Sunan*)

Sunan an-Nasaa'ii was compiled by *Ahmad ibn Shu'ayb an-Nasaa'ii* (d. 303 AH). There are two versions: the larger *as-Sunan ul-Kubraa* and the abridged *as-Sunan us-Sughraa* (*al-Mujtabaa*). It boasts the fewest weak narrations among the four *Sunan* books. *An-Nasaa'ii*'s conditions for evaluating the integrity of narrators were so intensely strict that some classical scholars considered his vetting process even more rigorous than *Imaam*

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Muslim's. He focuses deeply on minute variations in text and hidden flaws (*'ilal*).This compilation has a strong focus on legal *Ahaadiith* with high standards of authenticity and is excellent for detailed *fiqh* study.

Distinctive Features of *Sunan an-Nasaa'ii*

- One of the strongest *Sunan* collections in terms of authenticity.
- Excellent focus on legal *Ahaadiith* (*ahkaam*) with precise chains.
- Author was very strict on narrators and points out weaknesses.
- Contains approximately 5,700 narrations
- Highly regarded for its reliability in *fiqh* matters.

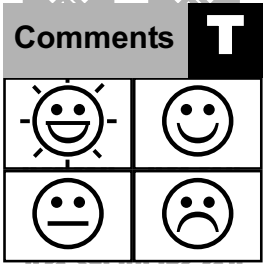
Sunan an-Nasaa'ii is highly valued in *fiqh* for its strong chains and focus on legal issues. *Imaam an-Nasaa'ii* was very strict on vetting narrators so his compilation is often used to establish or support rulings, especially in *'ibaadaat* (worship) and *mu'aamalaat* (contracts).



Sunan* Ibn *Maajah

Full Title: *As-Sunan* (The Practices)

Sunan Ibn Maajah was compiled by *Abuu 'Abdillaah Muhammad ibn Yaziid ibn Maajah* (d. 273 AH). Inducted as the sixth book due to its brilliant arrangement and the fact that it contains a large percentage of unique narrations (*zawaa'id*)



not found in the other five. It also includes a range of authenticity levels; useful but generally ranked slightly lower in overall strength among the Six.

Distinctive Features of *Sunan* Ibn *Maajah*

- Contains many unique *Ahaadiith* not found in the other five books.
- Covers a wide range of topics including legal, moral, and historical.
- Slightly lower in overall authenticity rank -ing among the Six, but still important.
- Useful for finding additional supporting narrations.
- Contains around 4,300 *Ahaadiith*.
- Replaced the Muwa*tta*ʾ in the later canonical list of six books.

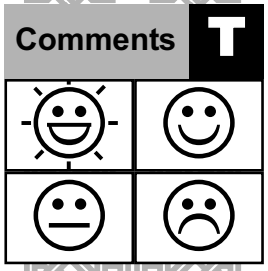
Sunan Ibn *Maajah* is useful as a supplementary source in *fiqh*. It contains many unique *Ahaadiith* not found in the other books. It also helps provide additional evidence for rulings, though it is generally ranked slightly lower in authenticity among the Six.

NB: Some early scholars considered the *Muwatta*' of *Imaam* Malik or the *Sunan of ad-Daarimii* as the official sixth book.



Other Essential Foundational Works

Beyond these six standard six foundational texts, other important early *Hadiith* compilations include the following:



1) *Muwatta'* of *Maalik*

Compiled by the illustrious *Mujtahid Imaam, Maalik ibn Anas* [rh] (d. 179 AH), it is one of the earliest surviving *Hadiith* collections (compiled before the *Sihah Sittah*). It contains around 1,700 narrations and reports, including Companion verdicts and Successor opinions. The *Muwatta'* of *Maalik* reflects the legal practice of the early *Madiinah*n community and is considered by many early scholars as the most authoritative book after the *Qur'aan*. As mentioned before, it is often counted among the canonical books instead of *Sunan Ibn Maajah.*

2) *Kitaab ul Aathaar*

This work was authored by the distinguished *Mujtahid* and student of *Imaam Abuu Haniifah* [rh], *Imaam Muhammad ash-Shaybaanii* [rh] (d. 189 AH). It is a foundational *hadiith* collection and one of the earliest major compilations preceding the *Sihah Sittah*. It is one of the first systematic *Hadiith* books in *Islaam* after the generation of the Companions.

Kitaab ul Aathaar focuses heavily on the derived legal rulings from the *hadiith* as transmitted from *Abuu Haniifah* [rh], the scholars of *Kuufah*, and the early generations (*Salaf*) and is highly respected by scholars of all *madhaahib*.

3) *Musnad* of *Ahmad ibn Hanbal*

Compiled by the *Mujtahid Imaam, Ahmad ibn*

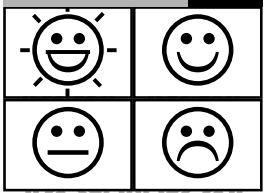
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Hanbal [rh] (d. 241 AH), the *Musnad* is a monumental, encyclopedic collection containing over 27,000 *Ahaadiith*. Because it is arranged by Companion rather than topic, it is incredibly difficult to use for deriving legal rulings without a modern index. However, it serves as a massive preservation reservoir of early *Islaam*ic texts, encompassing both authentic traditions and acceptable historical variants. It also preserves numerous narrations absent from the Six Books and is an important source for locating variant chains of transmission. The *Musnad* of *Ahmad ibn Hanbal* is extensively used in *Hadiith* verification.

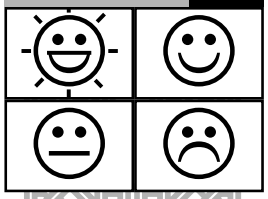
3) *Musannaf Ibn Abii Shaybah*

This is one of the earliest and largest legal *Hadiith* compilations. It was authored by *Abuu Bakr 'Abdullaah ibn Muhammad ibn abii Shaybah* (d. 235 AH) and contains over 38,000 reports. It includes Prophetic [s] *Hadiith*, Companion verdicts and Successor opinions and is a rich source for the legal tradition of *Kuufah*. It demonstrates the practice of the early generations (*salaf*) and is frequently cited in defence of *Hanafii fiqh*.

4) *Musannaf Abd ur-Razzaaq*

Compiled by *Abd ur-Razzaaq as-San'aanii* (d. 211 AH), it is one of the oldest surviving *Hadiith* compilations. It contains approximately 21,000 narrations and includes Prophetic [s] *Hadiith* and extensive reports from Companions and Successors. It is important for studying the development of early *Islaam*ic jurisprudence and also

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frequently cited by *Hanafii* scholars.

5) *Sharh Ma'aanii al-Aathaar*

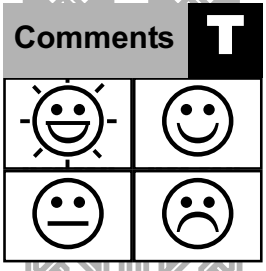
This is one of the most important *Hanafii Hadiith* works authored by *Abuu Ja'far Ahmad ibn Muhammad At-Tahaawii* (d. 321 AH), a former *Shaafi'ii* jurist who adopted the *Hanafii madh'hab*. His work specifically addresses *ahaadiith* that appear contradictory and demonstrates the *Hanafii* methodology of reconciliation (*jamʿ*), preference (*tarjiih*) and interpretation. It also displays the extant of *Hanafii* legal rulings being strongly anchored in the *Hadiith* and is therefore an essential resource for advanced *Hanafii* students.

6) *Mushkil ul-Aathaar*

Also authored by *At-Tahaawii,* It clarifies problematic narrations that appear difficult or contradictory. The work resolves theological and legal ambiguities and demonstrates classical principles for harmonising *Hadiith*. *Mushkil ul-Aathaar* is a masterpiece of *Hadiith* interpretation (*diraayah*).

7) *Nasb ur-Raayah*

Authored by *Jamaal ud-Diin ab-ul-Hasan 'Alii ibn Muhammad az-Zayla'ii* (d. 762 AH), this work verifies the *Hadiith* evidence cited in *Hanafii* legal manuals. It examines chains of transmission in detail and quotes extensively from earlier *Hadiith* collections. This is one of the most important works connecting *Hadiith* criticism with *Hanafii fiqh*.



8) *I'laa' us-Sunan*

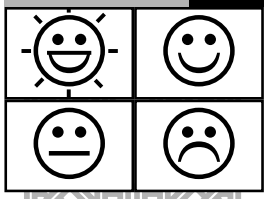
Authored by *Zafar Ahmad al-Uthmaanii* (d. 1394 AH), it is a noteworthy modern encyclopaedia of *Hanafii Hadiith* evidence. It collects narrations supporting *Hanafii* legal rulings and discusses authenticity and legal implications. This work synthesises classical *Hanafii Hadiith* scholarship and is often regarded as the culmination of traditional *Hanafii Hadiith* studies.

Other noteworthy *Hadiith* collections include *Sahiih Ibn Khuzaymah and Sahiih Ibn Hibbaan, Mustadrak al-Haakim, Badhl ul-Majhuud fi Halli Sunan Abii Daawuud, Awjaz ul-Masaalik alaa Muwatta' Maalik,* etc.



These great *Hadiith* collections are not just historical texts, they are living sources that continue to guide *Muslim*s in worship, character, and understanding of the Prophet [s] *Muhammad*'s [s] noble *Sunnah*. They are not competing books but complementary works, each compiled for a particular scholarly purpose. Some focus on preserving only narrations meeting strict authenticity criteria, while others aim to gather the evidences used in law, record the practice of the Companions and Successors, or compare different legal opinions. The goal is to understand how they fit into the broader tradition of preserving, authenticating, interpreting, and applying the *Sunnah*. By becoming familiar with these foundational texts and the

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purposes for which they were compiled, the student gains an appreciation of the depth, rigor, and richness of the *Islaam*ic *Hadiith* heritage that has been transmitted and studied for more than fourteen centuries.

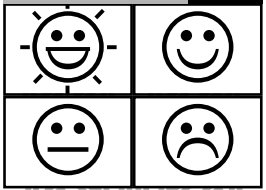
A POINT OF INTEREST

The Unique Distinction of the *Hadiith* Literature

*Islaam*ic *Hadiith* methodology stands as a singular ly unique achievement in the history of religious literature. No other major world religion developed a comparable system for authenticating teachings directly attributed to its founder. *Islaam*ic *Hadiith* sciences are distinct due to its Prophetic mandate and early institutionalization. The Prophet's explicit warnings against lying about him (eg. the *muttafaq ʿalayh Hadiith* on fabrication) and the *Qur'aan*ic imperative to verify news (49:6) fostered a culture of *Tahqiiq* which made the unparalleled rigor of *Islaam*ic *Hadiith* methodology unique. The sheer volume of *Rijaal* literature evaluating tens of thousands of narrators - an undertaking without parallel in other religions - as well as tools for detecting *tadliis*, *shudhuudh*, *mudtarab*, etc., reflect a historiographical sophistication that anticipates and even outstrips modern source criticism.

Islaam's emphasis on the finality of prophethood and the *Sunnah* as a practical model necessitated precise preservation and its theological commitment to historicity. In contrast, most other traditions either emerged from oral milieus without a single founder demanding verbatim fidelity, prioritized philosophical or mystical interpretation, or developed under conditions (eg. late compilation) that limited rigorous authentication. The *Islaam*ic tradition's success in preserving the Prophet *Muhammad*'s [s] teachings with such transparency and self-critique remains historically exceptional and underscores a distinctive civilizational contribution to the legacy of preservation of true religious knowledge. This rigor underpins the *Sunnah*'s role as a living, verifiable

Comments



complement to the *Qur'aan*.

Christianity

Christianity simply has no prophetically mandated, *isnaad*-driven preservation culture. The Gospels, the authorship of which being ambiguous to say the least, emerged decades after Jesus with no systemized emphasis on unbroken, chains of transmission. Early Christian communities display an embarrassing absence of any equivalent to the formalized *isnaad* type system and Gospel authorship lacks the continuous, named transmission that defines *muttasil* chains in *Hadiith* which are a pre-requisite for authentic validation. Even important councils such as Nicaea (325 CE) prioritized doctrinal uniformity and not authenticity. While some apocryphal gospels and agrapha (unrecorded sayings) do exist, they too lack the methodological transparency and scale of *Hadiith* collections. The criteria of *ʿadaalah* (uprightness), *dabt* (precision), avoidance of *tadliis*, *shudhuudh*, and *ʿillah qaadihah* which created a self-correcting system in *hadiith* literature is thus conspicuously absent in Christian religious literature.

Judaism

Jewish tradition offers the Mishnah (compiled around 200 CE, almost 1500 years after the death of Moses) and Gemara (Talmud), recording rabbinic debates and oral teachings attributed to Moses. However, these are primarily interpretive expansions rather than verbatim reports from Moses himself. Post-exilic developments and heavy reliance on rabbinic authority shifted focus away from prophetic 'ipsissima verba' (exact words), therefore no equivalent to biographical dictionaries evaluating thousands of transmitters emerged in Judaism either. Thus Judaism at best can be calssified as 'hear say'.

Buddhism

The Tipitaka (Pali Canon) was transmitted orally for

centuries before being committed to writing around the 1st century BC in Sri Lanka. Teachings attributed to the Buddha (Siddhartha Gautama, 5th century BC) rely on communal recitation and sectarian recensions with the marked absence of named, generational chains and rigorous narrator-vetting. Variations across schools and the influence of later philosophical developments (eg. Madhyamaka) mean there is no mechanism akin to *ʿillah qaadihah* analysis which exists. Buddhists also prioritized doctrine and meditation practice over verbatim historicity and authenticity.

Hinduism

Hindu sacred texts (Vedas, Upanishads, Bhagavad Gita, Puranas) are primarily anonymous or ascribed to mythical sages (rsis). The Vedas were orally transmitted for over a millennium through guru-sisya parampara (teacher-disciple lineages), but these lineages lack the critical scrutiny of *ʿadaalah* and *dabt*. Furthermore, the fluid, evolving nature of Hindu tradition - shaped by regional, sectarian, and philosophical diversity (Vedanta, Shaivism, Vaishnavism) - makes precise attribution to a single historical founder (if any) extremely difficult. There is no graded corpus filtering authentic from interpolated material in Hindu religious literature.

Similarly Confucianism has some chains but they do not match the scale or rigour applied in *Usuul ul-Hadiith.* In Taoism, texts like the Tao Te Ching are simply attributed to Laozi with minimal historical verification.

ACTIVITIES

Briefly explain the common formats of *Hadiith* compilations. **C**

Jaami' : .....
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Sunan : .....
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Musannaf : .....
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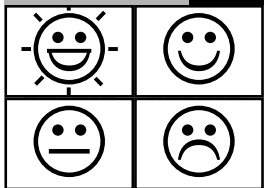
Musnad : .....
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Mu'jam : .....
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Mustadrak : .....
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Muwatta' : .....
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Comments **T**



List the *Sihah Sittah* with a brief description of each **C**

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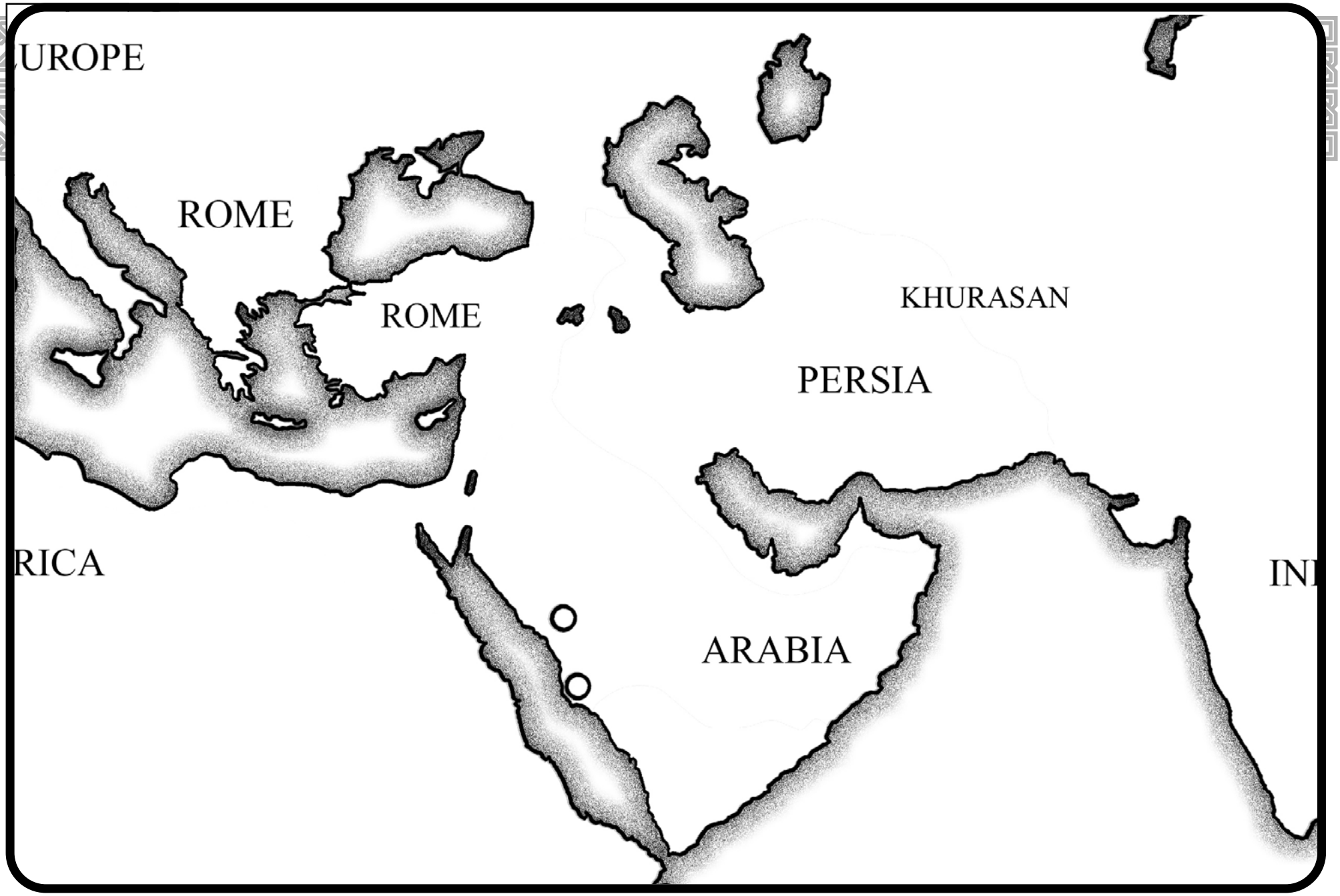
ASSIGNMENT

In groups of five, research the lives and times of three of the compilers of the *Sihah Sittah*.

Thereafter plot their journeys in seeking the knowledge of *Hadiith* on the map provided on the following page.

Lastly, write a biography on one of those compilers of no less than 2000 words.

Comments **T**


UROPE
ROME
ROME
KHURASAN
PERSIA
RICA
ARABIA
IN

List at least five other essential foundational *Hadiith* compilations. C

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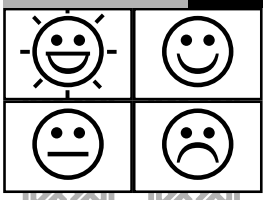
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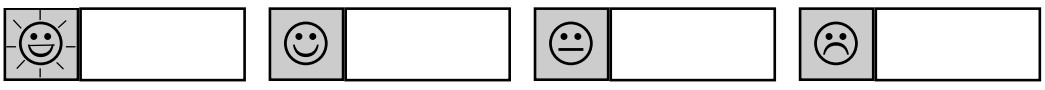


SUMMARY P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- listened to a lesson on the subject ☐
- found one word meanings ☐
- learnt a new *hadiith* and *aayah* ☐
- explained formats of *hadiith* compilations ☐
- listed the *Sihah Sittah* with descriptions ☐
- completed an assignment on the tpoic ☐
- listed other *hadiith* compilations ☐

How does my teacher
rate my performance in this lesson ?



HIKAAYAAT
short moral stories

بسم الله الرحمن الرحيم

C O N T E N T S

LESSON 1	Integrity (The Apple & Marriage)	988
LESSON 2	Piety (The Old Woman)	991
LESSON 3	Life (The Sun and the Cave)	993
LESSON 4	Love (The Torch and the Bucket)	995
LESSON 5	Worship (*Muusaa* & a Shepherd)	997
LESSON 6	Sincerity (Lion of *Allaah*)	1000
LESSON 7	Pride (Boatman and a Professor)	1002
LESSON 8	Generosity (The Stranger)	1004
LESSON 9	Destiny (*Sulaymaan* & the angel)	1006
LESSON 10	Fortitude (The Simple Phrase)	1010
LESSON 11	Reform (The Three Prayers)	1013
LESSON 12	Truth (Testing the Prophet)	1016
LESSON 13	Faith (The Smile & the Tear)	1020
LESSON 14	Knowledge (The Rare Guest)	1023
LESSON 15	Trust (In This is Good)	1028
LESSON 16	Devotion (*Sultaan* & the Servant)	1031
LESSON 17	Happiness (*Khaliif* & the *Suufii*)	1034
LESSON 18	Wit (Emperor & the *'Aalim*)	1037
LESSON 19	Idiocy (*Haaruun* & *Bahluul*)	1039
LESSON 20	Wisdom (The Sapling)	1042

OUTCOME OBJECTIVES T P

- discern that Islaamic moral stories provide children with an insight into the meaning of life, paths to an integrated development of personality and vistas into a world extending beyond this life
- appreciate that Islaamic stories play an important role in stirring emotions, shaping thought-patterns, stimulating intellect and strengthening Islaamic beliefs
- discover that a story can convey a message with far greater impact than the formal pronouncement of an edict or command
- inspire students to deepen their understanding and practice of Islaam by reflecting upon the lives of their pious predecessors

LESSONS 1-20 OVERVIEW T P

BY THE END OF THESE CHAPTERS THE CHILD WILL HAVE HAD AN OPPORTUNITY TO :

- read and understand ten selected stories about the pious Muslim predecessors
- identify the moral lessons in each story
- draw pictures related to the stories
- discuss points of interest in each story



Read the following story to the child. **T**

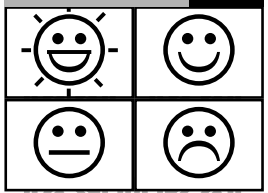
One day, a pious young man named *Thaabit ibn Zuuta ibn Marzubaan* was traveling along the banks of the Tigris River. Overcome by hunger, he noticed a ripe apple floating in the water from a nearby orchard. In a moment of desperation, he picked it up, washed it, and ate it. No sooner had he finished than remorse filled his heart.

"I have eaten something that does not belong to me," he thought. *"How will I face my Lord on the Day of Judgment with this careless sin?"* Determined to make amends, he followed the river upstream until he located the orchard. He knocked on the door of the owner, a righteous man, and confessed with complete honesty, *"Sir, yesterday extreme hunger overtook me, and I ate an apple from your garden without your permission. I have come today to seek your forgiveness and to offer whatever compensation you deem appropriate."*

The owner, impressed by the young man's integrity and fear of *Allaah*, looked at him thoughtfully and said, *"I forgive you for the apple, but on one condition." "Anything, sir,"* replied *Thaabit* eagerly. *"I am even willing to work in your orchard until the debt is paid."*

The owner replied calmly, *"The condition is that you marry my daughter." Thaabit* was taken aback at this strange request. *"I accept, but please may I know more about her."*

Comments **T**



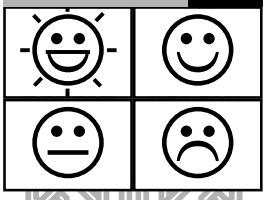
The owner said gravely, *"My daughter is blind - she cannot see. She is deaf - she cannot hear. She is mute - she cannot speak. And she is paralyzed - she cannot walk. I have been searching for a trustworthy man who will care for her with kindness and patience." Thaabit* fell silent, weighing the words. Then, with the same sincerity that had brought him back to confess, he agreed.

The marriage was arranged, and the owner spared no expense. On the wedding night, as *Thaabit* entered the room and greeted his bride with *"As-salaamu 'alaykum,"* a sweet, clear voice replied, *"And may peace be upon you too, and Allaah's Mercy, and His blessings."* Startled, *Thaabit* exclaimed, *"But your father said you were mute, deaf, blind and paralyzed!"*

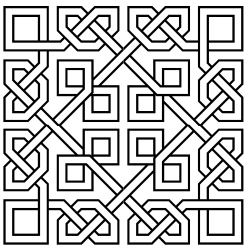
His bride smiled radiantly as she emerged from behind the bridal veil, and explained with wisdom and grace, *"My father spoke the truth in his own way. I am 'blind' because I have never looked upon anything unlawful. I am 'deaf' because I have never listened to vain talk, backbiting, or anything that displeases Allah. I am 'mute' because I have never uttered a word of falsehood, or that which angers my Lord. And I am 'paralyzed' in that I have never walked toward anything sinful."*

Thaabit was overwhelmed with joy and gratitude. He had not only found forgiveness for a single apple taken in a moment of heedlessness but had been blessed with a wife of extraordinary piety and beauty of character. Their pious union was

Comments



filled with every blessing, and from it was born a son who would grow up to become one of the greatest scholars in *Islaam*ic history. His name… *Numaan*, or better known as *Imaam Abuu Haniifah* [rh], the founder of the *Hanafii Madh'hab* (school of *Islaam*ic Jurisprudence).



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

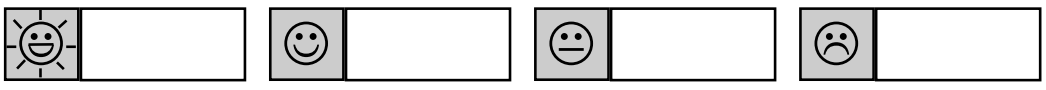
SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





THE OLD WOMAN

Read the following story to the child. **T**

It was the blessed month of *Ramadaan* in a time and place not far from our own, when a few young men came upon an elderly woman sitting in the shade of a tree, quietly eating a peach.

Disturbed by what they saw as open disregard for the fast, they approached her and said, *"As-salaamu 'alaykum, dear aunt. Do you not know that this is the month of Ramadaan? Why are you not fasting?"* The old woman looked up at them with mild surprise. *"What do you mean?"* she replied. *"I am fasting. I simply eat a little food and drink some water."*

The young men laughed and asked, *"How can you fast in such a manner, dear old lady?"* She answered calmly, *"It is quite simple. I continuously watch over my heart. I am present and mindful in my Salaah. I do not think ill of anyone I meet. I neither lie nor hurt, abuse, or slander. I do not backbite, nor do I allow anger to take hold of me. I am not jealous of others. I guard my eyes from what is forbidden. I fulfil my duties and responsibilities with honesty. I refrain from anything that is not Halaal and Tayyib. And with every breath - whether standing, sitting, or reclining - I strive to remember Allaah. But, as you surely would know, because of illness in my old age, I am compelled to take some food and drink."*

As her words settled over them, the young men turned to one another in quiet embarrassment. Then, with sincerity and gentle eagerness, the old

woman asked, *"So, my sons, are you fasting too?"*

Heads bowed, one of them answered in a barely audible voice, *"No, kind lady. Sadly not. We merely refrain from food and drink."*

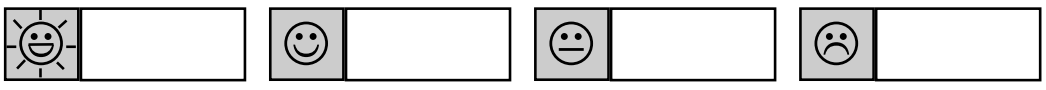
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. **C T**

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





Read the following story to the child. **T**

In the quiet hours before dawn, the Sun and a deep Cave once began to speak.

The Cave had spent ages in stillness and shadow. It knew only cold, damp stone, and a heavy silence that had never been broken by warmth and brightness. The Sun, for its part, had never known anything but radiance and clarity. Neither could understand the other's world.

"What is this 'darkness' you speak of?" asked the Sun. *"And what do you mean by 'light'?"* replied the Cave. At last they agreed to change places so that each might truly know the other.

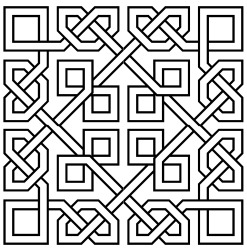
The Cave rose into the morning sky. Instantly it was filled with a splendour it had never imagined - light, warmth, and dazzling colour. Overwhelmed with wonder, the Cave called out joyfully, *"This is beyond wonderful! Now come and visit the home I have known for so long."*

The Sun descended into the Cave. It looked carefully into every depth and corner and, to the astonishment of the cave, said, *"I see no difference at all !!!"*



Thus the great *Suufii Shaykh, Mawlaanaa Ruumii* [rh] commented, *"A man sat in a dark room for years on end complaining that he could not see. Someone brought a lamp. The darkness did not*

struggle or argue - it simply disappeared." *Mawlaanaa* then asked, *"Why do we spend so much effort in life battling what has no real substance, when a single spark of light is enough?"* Wherever true light goes, darkness simply ceases to be.



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

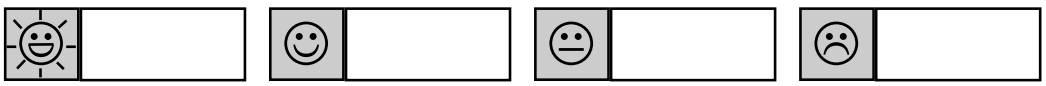
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BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





THE TORCH & THE BUCKET

Read the following story to the child. **T**

One day in the dusty streets of *Basrah*, people saw a slight figure moving swiftly through the crowd. It was *Raabi'ah al-'Adawiyyah* [rh], the renowned mystic.

In one hand she carried a flaming torch; in the other, a heavy bucket of water. Her face was set with quiet intensity, and she walked as though on a sacred mission.

Passers-by stopped in astonishment. Some stepped aside; others followed, whispering. At last a group gathered around her and called out, *"O Raabi'ah! What are you doing? Why do you carry fire in one hand and water in the other?"*

She paused and turned to them. Her eyes held both fire and stillness. In a voice steady with conviction she answered, *"I want to set Paradise ablaze with this torch and pour this water over the flames of Hell. Then no one will worship Allaah out of fear of punishment or hope of reward. They will worship Him only for His own sake - for the sake of His eternal beauty and majesty alone."*

A hush fell over the street. The people looked at the torch, at the bucket, and then at the woman who had spoken. In that moment many understood: true love seeks no bargain. It asks for nothing and fears nothing. It simply turns, wholly and freely, toward the Beloved.



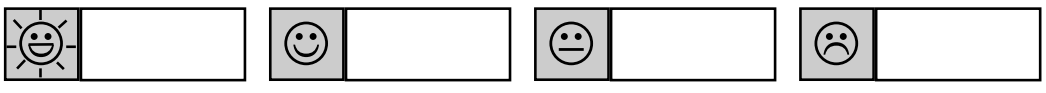
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SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





Read the following story to the child. **T**

It was nearly sundown. The fierce heat of the day had begun to soften, and a cool breeze stirred the desert air, carrying the promise of night. A simple shepherd was leading his small herd of goats homeward. His heart was light, and as he walked he spoke aloud to the One God he loved, unaware that the prophet *Muu'saa* [a] was nearby and could hear every word.

"Where are you, my one and only Beloved?" the shepherd said with tender longing. *"Tell me, so that I may serve You without fail. Let me mend Your shoes when they are torn, comb Your locks when they are tangled, and wash Your clothes when they are soiled. Let me pick the lice from Your hair and kiss Your hands with deepest respect. Every day I will bring You fresh milk, and when Your feet grow weary I will rub them gently until the soreness leaves. At night I will sweep Your room clean and prepare Your bed. My life is Yours, my goats are Yours - everything I have belongs to You, for You alone are my true love."*

Muu'saa [a] listened in growing dismay. When the shepherd finally fell silent, the Prophet [a] stepped forward, his face stern. *"Who were you speaking to?"* he asked with authority.

"To the One who created you and me, the earth and the sky," the shepherd answered simply, not recognizing the man before him. *Muu'saa* [a] could no longer contain his outrage. *"You foolish man!"* he cried. *"What blasphemy is this that pours from your mouth? I am Muu'saa [a] , the prophet of Allaah, and I command you to be silent at once! The Creator has*

no body, no need of shoes or milk or a bed. Your words are an insult. Stop this foolishness before you bring a curse upon yourself!" The shepherd stood stunned, struck with fearful realization. Shame flooded his face. *"O Muu'saa [a] ,"* he whispered, *"You have sewn my lips shut."* Then, with a cry of anguish, he tore open his shirt, flung it to the wind, and fled weeping into the desert.

Not long afterward, a heavy drowsiness came over *Muu'saa* [a]. In deep sleep a voice - clear, majestic, and unmistakable - spoke to him, *"O Muu'saa [a] , what have you done?" Allaah* spoke. *"You have driven My faithful servant away from Me. Did I send you to draw My people closer, or to drive them far from Me? I have given every soul its own way of turning toward Me. I have no need of their words, but they have need of speaking them. What seems poison to you may be pure honey to another. I do not look at the outward form of their speech; I look only at the heart. I desire the fire of love. Let all believers kindle that selfsame fire in their own souls, and cast away these rigid thoughts."*

When *Muu'saa* [a] awoke, the words had entered him like light. His eyes were opened to a truth he had not fully seen before. At once he set out into the desert, following the shepherd's trail. The footprints told a story of inner turmoil - sometimes dragging, sometimes limping, sometimes staggering sideways or even crawling. At last *Muu'saa* [a] found him sitting alone beneath the vast sky.

Approaching gently, *Muu'saa* [a] spoke with humility. *"Dear shepherd, Allaah Himself has blessed you. He has reproached me for my harshness. He bids*

you call unto Him in whatever way your heart desires. Your simple words, rising straight from love, are precious to Him. Continue for He is content with you."

The shepherd lifted his face. He was no longer the same man. His eyes seemed to look beyond the world, and his voice came from a deeper place. *"O Muu'saa [a],"* he said quietly, *"I have gone beyond those words. Your rebuke struck me like a whip and flung me into realms I had never imagined. Praise be to the arm that delivered that blow - it woke me to my own truth. I can no longer say who or what I am. I only know that I am journeying… though where to, I cannot yet tell."*

With a respectful farewell, the shepherd turned and walked deeper into the desert. *Muu'saa* [a] watched until the figure grew small and finally disappeared into the golden distance, leaving only silence and the soft whisper of truths revealed.

C T

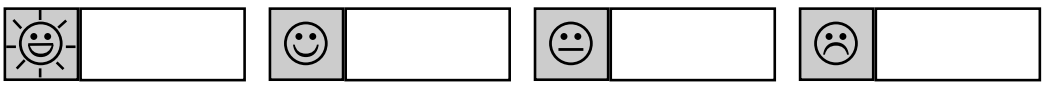
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. Be cautious as to not depict the face of *Nabii Muusaa* [a]

SUMMARY **P**

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- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 6

Sincerity



THE LION OF ALLAAH

Read the following story to the child. **T**

In the early campaigns of *Islaam*, *'Alii ibn Abii Taa'lib* [r] - the Prophet's *Muhammad*'s [s] cousin, and the fiercest of his warriors - met a formidable *Kaafir* opponent on the field of battle. They fought long and hard, until at last *'Alii* [r] overpowered him, pinning him to the earth. He drew his sword and raised it to end the duel, as was the custom of war. In that final moment, with death above him, the fallen warrior did the only thing left within his power - he spat into *'Alii*'s [r] face.

'Alii [r] stopped. He lowered his sword, rose, and stepped back - and let the man live. The *kaafir* warrior lay stunned. He had braced for the killing stroke, not for mercy, and now he could not make sense of what had spared him. Before *'Alii* [r] turned to leave, the man called after him. *"You had already won,"* he said. *"Your sword was raised, my life was yours to take - and yet you let it fall. What did you see in me that stayed your hand? What was it that could master your anger at such a moment?"*

'Alii [r] turned back. *"I did not lower my sword for your sake,"* he said. *"I am Allaah's servant, and I do not fight to preserve my own life, nor to satisfy myself. I am His lion - not a man ruled by passion who fights for his own reasons. It is not my words that testify to my faith, but my actions. This sword is in my hand, but it is Allaah who moves it. Just as the wind cannot shake a mountain, I cannot be moved except by His will. Anger unseats kings from their thrones, but anger obeys me - not the other way around. It is patience that has freed me*

from anger's grip, not the absence of it. My sword is not an instrument of death - rightly used, it gives life. So when you spat in my face, the matter ceased to be purely for Allaah. It had become a matter between me and my own pride. Had I brought the sword down in that instant, I would have killed you half for Allaah, and half for my own ego. And I do not fight for my ego. That is why I sheathed my sword."

Then *'Alii* [r] turned and walked away, and did not look back. So deeply moved was the warrior by the purity of '*Alii*'s [r] intention and the nobility of his character that the hardness in his heart melted away. In that moment he saw not merely a victorious fighter, but a man whose every action was ruled by devotion to *Allaah* alone. Overwhelmed by '*Alii*'s [r] spiritual stature, he rose to his feet and declared the *Shahaadah*, embracing *Islaam* then and there on the battlefield.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. Be cautious as to not depict the face of *Sayyidunaa 'Alii* [a]

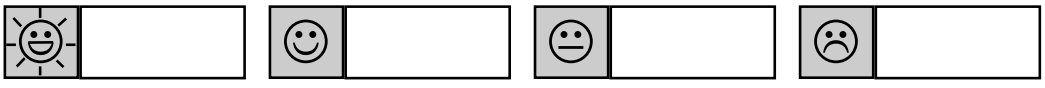
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- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 7

Pride

A BOATMAN AND A PROFESSOR

Read the following story to the child. **T**

It was late in the afternoon when a distinguished professor arrived at the harbour. He needed to cross the water to reach the island where he lived, and time was short. Without much thought he climbed into the first small boat he saw and ordered the boatman to take him home at once.

The boat pulled slowly away from the quay. The professor settled himself on the deck, smoothed his coat, and studied the man at the oars. The boatman was weathered and plainly dressed, his hands were rough from years of work on the water. After a moment the professor could no longer restrain himself. *"Tell me,"* he said in a proud tone, *"Have you ever attended a school? Have you studied any science?"*

"No," the boatman answered simply. The professor gave a short, dismissive laugh. *"Then you have lost half of your life, my simple man."* The boatman said nothing. He continued to row, his face unreadable, though the words had struck him deeply. He waited.

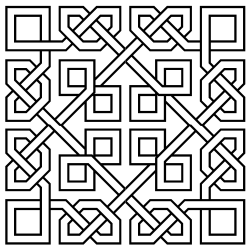
They were halfway across when the sky darkened without warning. A fierce wind rose, whipping the surface of the water into sharp, angry waves. The little boat began to pitch and roll. The professor's face turned pale, his earlier confidence vanished. Now the boatman spoke, his voice calm above the growing storm.

"Most learned professor," he asked, *"do you know*

how to swim?"

"Of course not!" the scholar stammered, clutching the side of the boat. *"Why would I consider such a mundane thing?"*

The boatman looked at him steadily. *"What a pity, Oh, what a pity, because now you're going to lose all of your life! All your books and learning will not help you now. You thought me ignorant - yet here you sit, helpless, while the waves decide your fate."*



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

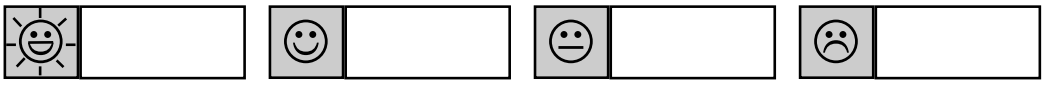
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LESSON 8

Generosity

SHAQIIQ AND THE STRANGER

Read the following story to the child. **T**

One day the revered *Suufii Shaykh, Shaqiiq al-Balkhii* [rh] was walking through the bustling bazaar of *Khuraasaan*. The market was alive with the calls of merchants, the scent of spices and fresh bread drifting through the air, and the steady hum of people going about their daily affairs.

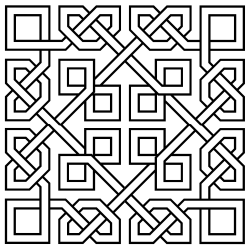
As *Shaqiiq* [rh] moved quietly through the crowd, a stranger suddenly approached him. Though the *Shaykh* did not recognise the man, the stranger seemed to know him at once. With a respectful manner he asked, *"Shaykh, can you explain the true meaning of generosity of spirit?"*

Shaqiiq [rh] , known for his wisdom and clarity, answered, *"When we receive something, we give thanks. And when we receive nothing, we remain patient."* The stranger listened carefully, then smiled gently and said, *"The dogs of Khuraasaan live by the same principle."*

Shaqiiq [rh] was taken aback. The reply, though unexpected, carried a quiet depth that stirred him. After a moment's silence he turned the question back to the stranger, *"And what, in your view, is true generosity of spirit?"*

The stranger answered, *"When we receive something, we pass it on to another. And when we receive nothing, we remain patient."* At these words *Shaqiiq's* [rh] heart was moved. He realised he had just been given a profound lesson - one that elevated generosity beyond mere gratitude

and endurance into the realm of selfless giving. Before he could express his thanks or ask the stranger's name, the man had already disappeared into the crowd, leaving the *Shaykh* with a wisdom that would linger in his soul for the rest of his life.



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

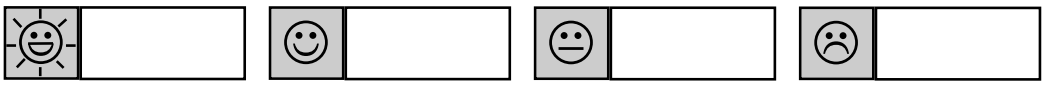
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How does my teacher **rate my performance in this lesson ?**



LESSON 9

Destiny

SULAYMAAN AND THE ANGEL

Read the following story to the child. **T**

Every morning, before the sun had fully climbed above the walls of his palace, *Nabii Sulaymaan* [a] took his seat in the great court to hear the troubles of his people. Kings came to him for judgment, and beggars came to him for bread, and he turned from neither, for it was said that the wind itself obeyed him, and the birds of the air brought him their news, and no creature under heaven was too small for his attention.

On this particular morning, as he sat receiving petitioners in their proper order, a man burst through the gathered crowd without waiting to be summoned. He did not walk — he stumbled, shouldering aside a merchant and nearly trampling a child, until he collapsed at the foot of *Sulaymaan*'s [a] throne, his chest heaving, his face drained of all its color.

Nabii Sulaymaan [a] raised a hand to still the murmuring court and looked upon the man with quiet concern. *"Rise,"* he said gently, *"and tell me what has broken you so completely, that you would run through my court like a man pursued by lions."*

"Revered Prophet of Allaah," the man could barely form the words. *"It was not a lion. It was Israa'iil himself. The Angel of Death passed me in the street not an hour ago, and he turned his face upon me - such a face, my lord! Such a look! I have seen the eyes of men condemned to the executioner's block, and they were kinder than his. I tell you, my heart very nearly stopped where I stood, and I have run to you because I do not*

know where else a menaced man might turn." A hush fell across the court. Even the great viziers, who had heard *Sulaymaan* [a] settle disputes over kingdoms and inheritances, leaned forward at the mention of the Angel.

Nabii Sulaymaan [a] considered the man for a long moment. *"You understand,"* he said carefully, *"that Israa'iil does not act from his own will. He takes no life but by Allaah's command, and he lingers over none but by Allaah 's leave. Whatever you saw in his face, it was not malice - for malice is not in his nature."*

"I understand nothing, my lord, except that he looked at me as though he already knew my fate! I beg you — you who command the wind and the unseen creatures of the earth — save me. Send me somewhere he cannot follow. Send me to India, my lord, across the sea and the mountains, where surely even the Angel of Death would need time to find one poor, forgotten man."

It was, on its face, a foolish request - for what door could truly be shut against *Israa'iil*? But *Sulaymaan* [a] saw that the man's terror had eaten through every ounce of his reason, and that no counsel would reach him while that terror still gripped his throat. So rather than argue, the prophet turned to the East Wind, which had served him faithfully since the days it first bowed to his ring.

"Carry this man," said *Sulaymaan* [a], *"swiftly, and set him down safely in India, wherever he wishes to be put."* The wind rose beneath the man like a

great invisible hand, lifting him from the marble floor and bearing him up through the open arches of the court, over the rooftops of the city, over the green fields beyond it, and away toward the rising sun - until he was gone from sight entirely, and the court returned, as courts do, to the business of the living.

The next morning, *Sulaymaan* [a] took his seat as he always did, and as he looked out over the petitioners gathered before him, his eyes fell upon a familiar figure standing quietly at the back of the crowd - *Israa'iil* himself, waiting his turn like any ordinary subject. *Sulaymaan* [a] beckoned him forward, and the Angel approached and bowed.

"Tell me," Sulaymaan [a] said, *"why is it that you looked upon that poor man yesterday with such a wrathful expression that he flees his homes and abandons his livelihood in terror? What had he done, that you should frighten him so?"*

Israa'iil tilted his head, genuinely puzzled. *"My lord, I gave him no terrible look. I confess I did stare at him - but it was not wrath in my eyes. It was astonishment."*

"Astonishment? At what?" Nabii Sulaymaan curiously asked. *"At him, my lord. For Allaah had commanded me only yesterday to take that man's soul - today, in India. And there he stood before me in the middle of your city's streets, so very far from where his death was ordained to find him! I could not imagine, my lord, not if he had sprouted the wings of a thousand birds, how such a man could possibly cross that distance in the time*

remaining to him. That is all I looked upon - the strangeness of seeing a man standing so very far from the place appointed for his end, with so very little time left to reach it."

And so it was that the man, fleeing what he feared, was carried by his own request to the very place appointed for his end. In this lies a sign for those who reflect. No one outruns the decree of *Allaah*. What is written will come to pass, whether one turns toward it or flees from it.

When you look upon your life through the eyes of fear and want, from whom do you truly imagine you can flee? Not from *Israa'ii*l. Not from *Allaah*. Only, perhaps, from yourself - and even that escape is closed to you, for wherever the wind carries you, you arrive there still yourself, and still bound to what has already been written.

C T

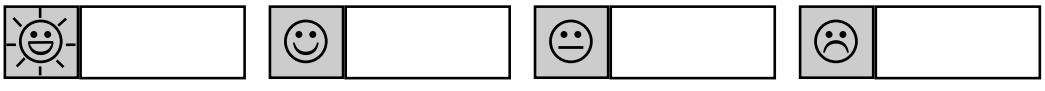
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- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 10

Fortitude

THE SIMPLE PHRASE

Read the following story to the child. **T**

In the days when the banners of faith still fluttered high over the lands, there ruled a wise *Sultaan* renowned not only for the vastness of his dominion but for the depth of his reflection. Though power sat lightly upon his shoulders and the treasures of the earth lay at his feet, his heart remained restless. He had tasted both the sweetness of triumph and the bitterness of loss, and he longed for a single truth that could steady him in both.

One evening, as the *Azhaan* faded into the twilight, he summoned the wisest men of his court - scholars of the *Qur'aan*, sages versed in the ways of the heart, and advisors tempered by years of counsel. When they stood before him, he spoke with quiet intensity, *"Fashion for me a ring. Upon it, engrave a phrase so pure and so true that when sorrow darkens my days, it shall kindle light within me; and when joy lifts my spirit to the heights, it shall gently draw me back to the earth. Seek out such words, for I grow weary of being ruled by the shifting winds of fortune."*

The wise men withdrew into long deliberation. They leafed through the pages of sacred history, weighed the sayings of the Prophets, and searched the depths of their own experience. Days passed. At last they returned, their faces luminous with the simplicity of what they had found.

The eldest among them stepped forward and

said, *"O Sultaan, we have discovered a phrase of rare power. It is neither long nor ornate, yet it holds within it the balance of this fleeting world. Let it be engraved upon your ring - 'This too shall pass.' "*

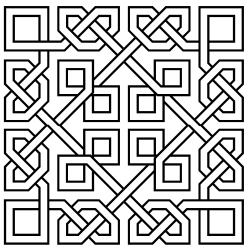
The *Sultaan* listened in silence. Then he nodded, and the goldsmiths set to work. When the ring was placed upon his finger, he gazed at the inscription for a long moment, as though sealing a covenant with his own soul.

Time unfolded its chapters and there came a season when calamity struck the *Sultanate*. Rebellion rose in distant provinces, the harvest failed, and the *Sultaan*'s most trusted companion was taken by death. Grief settled upon him like a heavy cloak. In the solitude of his chamber, he looked down at the ring. The words glowed softly in the lamplight - 'This too shall pass'. A quiet strength entered his heart. He rose, performed *Wuduu'*, and prayed with renewed trust, knowing that no hardship is eternal and that *Allaah*'s decree holds wisdom beyond the present hour.

Years later, victory crowned his efforts. The rebels submitted, the lands flourished once more, and emissaries from far kingdoms arrived bearing gifts and praise. The people rejoiced, and the *Sultaan*'s name was sung in every marketplace. In the midst of the festivities, he glanced at the ring upon his finger. Again the words spoke - 'This too shall pass'. A gentle sobriety tempered his joy. He remembered that power is a trust, that praise is temporary, and that the true abode lies beyond

the glittering veil of this world. He lowered his gaze in gratitude and humility.

Thus the ring became his silent companion through every season of life - reminding him, in darkness, of the nearness of dawn, and in light, of the certainty of dusk. And those who witnessed the *Sultaan*'s unshaken composure in both ease and hardship would later say that the greatest treasure of his reign was not the wealth of his treasury, but the wisdom engraved upon a simple band of silver.



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

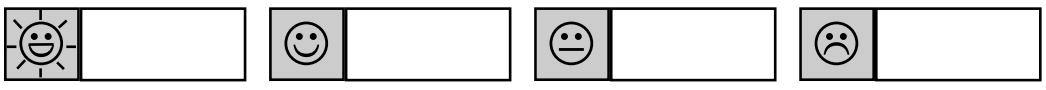
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How does my teacher **rate my performance in this lesson ?**





Read the following story to the child. **T**

It is related of a great *Muslim* sage, that in the days of his youth, when the blood still ran hot in his veins and the world seemed a thing bent and in need of straightening, he would rise before dawn and stand in prayer, and this was ever the substance of his supplication, *"O Lord, grant me strength, for I have looked upon this world and found it crooked in every corner. The rulers are unjust, the scholars are proud, the merchants are dishonest, and the common people wander as sheep without a shepherd. Give me the power to set it right. Let me be the hand that turns this age back toward You."*

And so he lived for a time as a man convinced that the world's correction rested upon his shoulders, and he found fault wherever he looked, for the eye that seeks fault is never long without its quarry.

But the years turned, as years do, and the righteous sage grew from a young man into one of middle age, and something in him had begun to quiet. One night, in his prayer, he found that the old words would no longer come, and in their place rose a different confession, *"O Lord, I asked You once for the strength to change the whole world, and I see now that this was the prayer of a man who did not yet know the weight of what he asked. Half my life has already slipped through my fingers like water through an open hand, and not one soul among the multitudes have I turned even slightly from its path. Forgive me this smaller prayer, then, for I no longer ask for the world. Grant me only this: let me change my own household. Let me set right those who sit at my own table, who bear my own name, who look*

to me for guidance under my own roof. Surely this much is within a man's reach."

And with this more modest hope he lived a further stretch of years, laboring over the hearts of his wife and his children and his kin, believing that if the wide world was beyond him, surely this narrow circle was not.

But age came upon him at last, as it comes upon all men, bending his back and silvering his beard and stripping from him, one by one, the illusions of his youth. And in the stillness of those final years, kneeling upon his prayer mat with a body grown thin and a heart grown honest, the righteous sage found that even his second prayer had been built on sand.

"O Lord," he said, and his voice by now was little more than a whisper, *"I see now that I was mistaken twice over. Who am I, a single frail creature, to imagine I could bend even my own family to the truth, when each of them carries a heart as stubborn and as veiled as my own once was? I withdraw that prayer also. Grant me only this, and I ask nothing further: let me change myself. If I could set right this one soul that You have entrusted to me - if I could empty myself of pride and fault and turn this single heart truly toward You - I would count it a greater victory than the conquest of every kingdom on the earth."*

In that moment, in the silence that follows a true prayer, an answer came to him - not in thunder, nor in a voice from the clouds, but in the quiet, final way that truth arrives when a man is at last ready to

hear it, *"O my servant. The hour for that prayer has passed. This is the one prayer that must be asked first, while the whole road still lies ahead - for a man who waits to mend himself until his years are spent is a man who has spent his years mending nothing at all. Had you asked this of Me at the beginning, when your strength was full and your days were many, there would have been time enough. But you asked it last, when there was no longer any time left to ask."*



Consider, then, the order of your own prayers. The reformer looks first to the world, the world being furthest from him and safest to blame. The wise man looks next to his household, which is nearer and harder to excuse. But the truly awakened one looks first - before all else, and while there is still time - to himself, knowing that the only soul truly given into his hands to change was his own.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

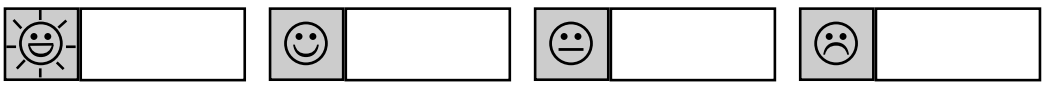
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LESSON 12

Truth

TESTING THE PROPHET

Read the following story to the child. **T**

Zayd ibn Sa'nah, the Jewish rabbi, relates : Long before I ever spoke a word to him, I had already studied the face of *Muhammad* [s] - for I was a man learned in the scriptures, and I knew what the signs of true prophethood looked like, having read of them in the books of the earlier revelations. One by one, I found every sign present in him, exactly as it had been described. Every sign, save two - signs I could not verify from a distance, but only through trial. The first being that his forbearance would run ahead of the ignorance shown to him, and the second, that the more severely he was met with ignorance, the more his gentleness would rise to meet it, rather than recede.

So I resolved, quietly and without his knowledge, to test him - to place myself in his path until I saw with my own eyes whether these two signs were true. The opportunity came on an ordinary day. The Prophet *Muhammad* [s] had stepped out from his house with *'Alii* [s] at his side, when a Bedouin came hurrying toward him in evident distress.

"O Prophet of Allaah," the man said, *"a tribe has entered Islaam. I gave them my word that provisions would reach them soon, for they suffer under a severe drought. I fear, O Prophet of Allaah, that hunger may undo what faith has just begun in them - that they will abandon Islaam as swiftly as they embraced it, unless help arrives. If you see fit, send them what relief you can."*

The Prophet [s] turned toward *'Umar ibn al-Khattaab* [r], who was near him. *'Umar [r]* spread

his hands. *"We have nothing left to send."*

I was standing close enough to hear all of this, and I saw my opening. I stepped forward and offered to sell the Prophet [s] a large quantity of dates, to be delivered from an orchard after an agreed term. He accepted the arrangement, though he named no particular orchard to me. I then untied my purse and counted out eighty *mithqaal*s of gold into his hand as full payment in advance (**NB**: 1 *mithqaal* = 4.25 grams) . Without hesitation, the Prophet [s] passed the entire sum to the Bedouin. *"Take this,"* he said, *"and see that provisions reach your people without delay."* I withdrew, satisfied - the trap I had set was now waiting only for its hour.

Two or three days before the payment fell due, the Prophet [s] attended the funeral of a man of the *Ansaar*. *Abuu Bakr, 'Umar, Uthmaan*, and a company of the Companions [r] stood with him. When the funeral prayer had ended, he sat down near a wall to rest, and the moment I had been waiting for arrived. I walked up to him, seized the edge of his cloak in my fist, and fixed him with a hard, unyielding stare. Then I raised my voice before the gathered company. *"Muhammad! Will you not pay what you owe me? By Allaah, I have never known the family of 'Abdul Muttalib to be slow in settling a debt - and I know well enough how you people deal with others!"*

I turned my head and caught sight of *'Umar* [r]. His eyes were burning, turning in their sockets like a man who could barely contain himself. He fixed me with a look of pure fury and said, *"Enemy of Allaah! Do you dare speak to the Prophet of Allaah in this*

manner, and lay your hand upon him so? By the One who sent him with the truth - were it not for my fear of dishonouring this funeral, I would strike your head from your shoulders with this very sword!"

Through all of this, the Prophet [s] had said nothing. He simply looked at *'Umar* [r] - calmly, without a trace of the anger *'Umar* [r] himself displayed - and then he spoke. *" 'Umar,"* he said gently, *"this is not how the two of us should have dealt with matter. You should have counselled me to pay him with grace, and counselled him to ask for his due with gentleness. Go now, 'Umar [r] - pay him what is owed to him, and because you frightened him, add twenty extra saa' of dates on top of what is due."* (**NB**: 1 *saa'* = 3 kg)

'Umar [r] then took me with him and paid me my due in full, and measured out the additional twenty *saa'* besides. *"What is the meaning of this extra amount?"* I asked him. *"The Messenger of Allaah [s] ordered it,"* he said, *"because I threatened you."*

I looked at him and asked, *"Do you know who I am, 'Umar [r]?"*
"No," he said. *"Who are you?"*
"*I am Zayd ibn Sa'nah*."
His eyes widened. *"The rabbi? You are the famous Jewish rabbi they speak of?"*
"Yes, I am."
"Then tell me," 'Umar [r] said, still bewildered, *"why did you deal with the Messenger of Allaah in such a manner?"*
And I answered him: *"O 'Umar [r], I studied the face of Muhammad [s] and found in it every sign of prophethood spoken of in our scriptures - every*

sign but two, which I could not confirm except by testing him myself: that his forbearance would outrun the ignorance shown to him, and that cruelty met with cruelty would only draw out more mercy from him, never less. I have now seen both of these signs fulfilled before my own eyes, and I call you to witness, O 'Umar [r] - I bear witness that I am well pleased with Allaah as my Lord, with Islaam as my religion, and with Muhammad [s] as my Prophet. And I call you further to witness this: I am among the wealthiest men of Madiinah, and I give, here and now, half of all that I possess as charity to the Ummah of Muhammad [s]."

'Umar [r] returned with me to the Prophet [s], and there, before him, I declared once more my faith in *Allaah* and in His Messenger. From that day, I went out with the Prophet [s] in his battles, until at last I met my end on the field, fighting the enemy until I fell.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. Be cautious as to not depict the face of the Prophet [s] or *'Umar* [r].

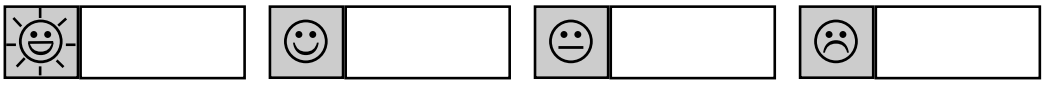
SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





Read the following story to the child. **T**

It is related that *'Iisaa ibn Maryam* [a] (Jesus) and *Yahyaa* [a]*a ibn Zakariyyaa* [a], peace be upon them both, met one day as kinsmen, and fellow prophets often did, to sit together a while in each other's company. And those who witnessed their meeting noticed at once a strange contrast between them: *'Iisaa* [a] wore upon his face a smile that seemed never to leave it, gentle and constant, while *Yahyaa's* [a] eyes were never dry, and tears seemed to fall from him as naturally as breath.

'Iisaa [a] looked upon his companion and, out of concern more than reproach, asked him, *"O Yahyaa [a], why is it that you weep so unceasingly? Have you despaired of the mercy of your Lord to such a degree that no comfort reaches you, and no hope dries your tears?"*

Yahyaa [a] lifted his reddened eyes to him and answered with a question of his own, *"And you, O 'Iisaa [a] - why do you smile so continuously? Have you grown so certain of safety from the wrath of your Lord that fear no longer touches you at all?"*

Neither prophet answered the other, for each had spoken a truth the other could not easily dismiss - that hope carried to excess may soften into carelessness, just as fear carried to excess may harden into despair, and neither is the whole of faith.

They sat together in this silence, each turning the

other's question over in his heart, until the air between them stirred and an angel descended, sent by *Allaah* to settle what no argument between them could settle on its own.

The angel said, *"Allaah, Blessed and Exalted, has sent me to carry His judgment to the both of you, for He has heard what passed between you, and knows what troubles you have raised for one another.*

O 'lisaa [a] - smile, as you have always smiled, when you are among the people. But when you withdraw into your privacy, alone before your Lord, then let your smile fall away, and weep as Yahyaa [a] weeps, and let your heart tremble before Him as his does.

And you, O Yahyaa [a] - weep, as you have always wept, when you are alone with your Lord in the stillness of the night. But when you go out among the people, let your face lighten, and smile as 'lisaa [a] smiles among them.

For it must never be said that a Prophet of Allaah walks among his people with a face perpetually clouded in grief, so that those who look upon him lose hope in the very mercy he was sent to deliver to them. Nor should any man among the believers see only ease and laughter in a Prophet's face and forget the fear that must temper every certainty of Paradise."

And so it is said that from that day, each of the two prophets carried both conditions within himself -

the fear and the hope, the tear and the smile - but ordered rightly. Hope shown outwardly, to comfort the people and draw them toward their Lord's mercy, and fear kept inwardly, in the secrecy of one's own devotion, where it belongs, tempering the heart without ever being made a burden upon others.

The believer, then, is asked to carry both - never so lost in hope that vigilance dies in him, and never so consumed by fear that he despairs of the very mercy that sustains him. And to know before which audience each belongs - fear before Allaah alone, and gentleness before His creation.



C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. Be cautious as to not depict the faces of the Prophet's [s].

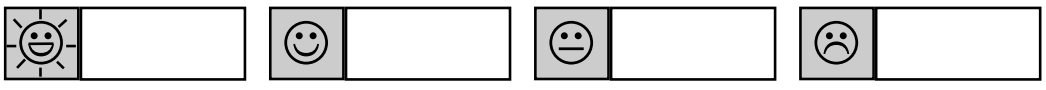
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How does my teacher **rate my performance in this lesson ?**





Read the following story to the child. **T**

When *Imaam ash-Shaafi'ii* [rh], still a young man in pursuit of knowledge, made his journey to *Madiinah*, it was for one purpose above all others: to sit before *Imaam Maalik ibn Anas* [rh] and drink from the well of his learning. Having completed his prayers upon arrival, he made his way toward the gathering he had been told to seek, and there, beneath the cool shade of the mosque, he saw a circle of students seated attentively around a turbaned figure upon a raised platform, dictating the sayings of the Prophet [s].

Assuming this to be the great *Imaam* himself, *Imaam ash-Shaafi'ii* [rh] lowered himself quietly among the students and began to listen. And indeed it was *Imaam Maalik* [rh], at that very hour, narrating *hadiith* from what would become his enduring legacy, the *Muwatta'*.

Of that day, *Imaam ash-Shaafi'ii* [rh] himself would later say: *"I found myself without pen or paper, for I had come as a stranger and unprepared. And so I did what any resourceful seeker of knowledge might do - I plucked a blade of grass from where I sat, moistened it upon my tongue, and with it began tracing the words of each hadiith upon the open palm of my hand."*

All around him, the other students bent industriously over their pages, pens scratching, ink drying - and in the midst of this ordinary scene, one young man sat writing upon his own skin with a blade of wet grass. It did not escape *Imaam Maalik*'s [rh] notice for long.

The *Imaam* continued his dictation without pause, narrating *hadiith* after *hadiith* - one hundred and twenty-six of them in total - until at last the call to *Salaah* drew the gathering to its feet. As the students rose and dis-

persed to their own affairs, *Imaam Maalik* [rh] lifted his gaze and called the young stranger to remain behind.

"You appear," Imaam Maalik [rh] said, studying him, *"to be a stranger to this city."*
"I am," the young man replied. *"I have come from Makkah."*
"And what," Imaam Maalik [rh] asked, his curiosity plainly aroused, *"was it that you were doing upon your palm throughout the lesson?"*
"I was recording the ahaadiith that you dictated," came the reply.
"Show me, then, what you have written."
Imaam ash-Shaafi'ii [rh] opened his palm before him. *Imaam Maalik* [rh] studied it, turned it in the light, and found - nothing. No trace of ink, no mark of any kind, only the bare lines of a young man's hand.
"There is nothing written here at all," Imaam Maalik [rh] said, his brow creasing with evident disappointment.
"I had neither pen nor paper with me," Imaam ash-Shaafi'ii [rh] explained, *"and so I resolved to preserve the hadiith by whatever means lay within my reach."*

Imaam Maalik [rh] shook his head gently, troubled. *"This is scarcely fitting conduct - it falls short of the reverence that the sacred words of the Prophet [s] rightly demand."*
"What I traced upon my hand," the young man said, *"was but an outward gesture, a private discipline of my own - nothing more. In truth, my master, every hadiith you dictated already rests secured within my memory, word for word."*

Imaam Maalik [rh] regarded him now with a different kind of attention. *"If that is so,"* he said, *"then let me hear it. Narrate to me what I have taught this day."* And without hesitation, the young *Imaam ash-Shaafi'ii [rh]* began - reciting back all one hundred and twenty-six

ahaadiith in their entirety, each with its full chain of narrators intact and its wording exact, precisely as he had heard it fall from *Imaam Maalik*'s [rh] own lips only that morning. *Imaam Maalik* [rh] listened in mounting astonishment, and when the recitation was complete, he could no longer contain his admiration. *"Young man,"* he said, *"you will do me the honor of being my guest this night."*

Imaam ash-Shaafi'ii [rh] accepted at once, and *Imaam Maalik* [rh] returned home ahead of him to inform his household of the guest soon to arrive. His daughters, women of deep piety and considerable learning in their own right - for they too attended their father's lessons, seated modestly behind a veil, correcting the recitation of students who erred by striking sticks together in a signal known to the gathering - set at once to preparing for the honored visitor. A generous meal was laid out, bedding was arranged, a prayer-mat was placed for him, and water was set aside for his ablutions, that he might want for nothing in the night ahead.

Imaam ash-Shaafi'ii [rh], by his own account, ate that night until he was thoroughly satisfied - and more than satisfied, for the meal before him seemed to carry within it something beyond mere sustenance. The following morning, he rose alongside *Imaam Maalik* [rh] and accompanied him to the mosque for the *Fajr Salaah*, and afterward, once the sun had climbed and the time of *Ishraaq* had passed, the two returned together to *Imaam Maalik* [rh]'s home.

It was then that *Imaam Maalik* [rh] turned to his young guest with a matter plainly weighing on him. *"My daughters,"* he said, *"have raised certain doubts concerning you. I had spoken well of you to them - described you as a man of evident piety - yet what they observed through the night tells a different story,*

and they are perplexed by it. Firstly, the meal we prepared for you would ordinarily have sufficed for several guests together, and yet you consumed the whole of it single-handedly, leaving not even a morsel behind to wash from the dishes. Secondly, we laid out a prayer-mat that you might rise for the voluntary prayers of the night, yet by morning it lay exactly as it had been placed, entirely untouched. The water we set aside for you likewise remained where we had left it. It would seem, then, that you neither rose for tahajjud, nor made wuduu' before setting out with me for the Fajr prayer this morning. My daughters find your conduct, in short, rather difficult to reconcile with the reputation I had given them of you."

Imaam ash-Shaafi'ii [rh] listened to this with evident humility, and then offered his explanation. *"The food your household prepared for me,"* he said, *"carried within it such a light - such a celestial beauty - that with every morsel I placed into my mouth, I felt it settling within my chest like a warmth I had never known before. I found myself certain that I would never again in this life be granted the honor of tasting food so blessed, and so I resolved, without restraint, to consume as much of it as I possibly could.*

"As for the night that followed - when I lay down to rest, I found that what I had eaten had left within me not drowsiness, but a strange and wakeful strength. Sleep would not come to me at all. Instead, my mind turned of its own accord to the ahaadiith I had gathered, and among them, one rose before all the others and would not let me be: the hadiith in which the Prophet [s], with such tenderness, turned to a young boy grieving the loss of his pet bird and said to him, 'O Abuu Umayr, what has become of Nughayr?' I lay through the night turning that single sentence over in my heart, and from it alone I drew out some forty points of jurisprudence - on how one ought to address

the young with affection rather than formality, on the manner in which a grieving heart, even a child's, deserves to be gently consoled, and on much besides. The night passed entirely in this reflection, and I never once felt the need for sleep.

"As for wuduu' - I had remained in that same state of ritual purity from the moment I performed it before your lesson the previous day, unbroken through the whole of the night, and so when the time came for Fajr, there was, in truth, no fresh wudhu left for me to make."

In this single night lies a lesson prized by the scholars of old: that true reverence for knowledge is not measured by the elegance of one's manners before others, but by what quietly transpires within the heart - a *hadiith* turned over until it yields forty rulings, a single night's wakefulness spent not in worship performed for show, but in a silent, restless love for the words of the Prophet [s] that would not let its bearer rest.

C T

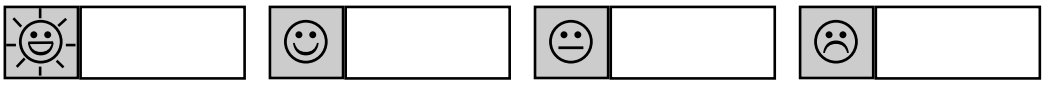
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SUMMARY **P**

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- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 15

Trust

IN THIS IS GOOD

Read the following story to the child. **T**

In a peaceful land, where hearts of men sought only the pleasure of their Lord, there lived a *Sultaan* and his loyal servant. While the servants loyalty was duly appreciated, he possessed something rarely valued - an unwavering certainty that nothing unfolds except by the wisdom of *Allaah*.

This servant, whose name has been softened by time into memory, possessed a habit that both amused and unsettled the court. Whatever calamity or blessing visited him, he would lower his gaze slightly, place his hand upon his heart, and say with quiet conviction, *"In this, there is also good."*

One autumn morning the king set out on a hunt, the servant riding close at his side. The air was sharp with the scent of pine, and the falcons soared high against a clear sky. After setting camp, the *Sultaan* set about to clean his favourite hunting musket when a sudden misfire tore through the silence. Smoke rose. Blood stained the earth. The *Sultaan*'s thumb had been severed cleanly from his hand.

Pain whitened the *Sultaan*'s face, while the servant rushed toward him in horror. The servant looked down through gritted teeth and whispered to the *Sultaan*, *"In this, there is also good."*

The *Sultaan*'s temper flared like dry tinder. *"How dare you? I lose a part of myself and you call it*

good?" In a moment of anger he ordered the guards to seize the servant and cast him into the palace dungeons. As the iron door closed behind him, the servant's voice could still be heard by all, calm as running water - *"In this, there is also good."*

Days turned into weeks. The *Sultaan*, restless and alone, rode out once more into the deep forest. There, far from the safety of his riders, he was captured by a fierce tribe that still clung to the dark rites of the old pagan idols. They bound him and prepared him as a sacrifice to their gods, for they believed only a perfect human form could appease the unseen powers they worshipped.

When the high priest examined the captive closely, he discovered a small imperfection - a missing thumb. The tribe's law was absolute: no incomplete body could be offered. With muttered curses they released him into the wilderness.

The *Sultaan* returned to his palace shaken, the memory of the sacrificial stone still cold in his bones. That very moment he ordered the dungeon opened. He found his servant sitting peacefully upon the stone floor, his face serene.

The *Sultaan* stepped forward and embraced the man he had wronged. With grateful tears in his eyes he recounted how he was captured, and then saved by the very wound he suffered. *"Now I understand the truth of your wise words,"* the *Sultaan* admitted. *"But I'm still curious about one thing! How was your being imprisoned in this*

dreadful dungeon any good for you?"

"My lord," the loyal servant said, *"had you not ordered me imprisoned in your anger, I would have ridden with you into the forest. The tribe would have found in me a perfect form, and I would have been the one laid upon their altar and sacrificed. So you see… in the wound there was protection for you, and in the prison there was life me. Truly, in this there is also good."*

That day a *Sultaan* had learned that the wisdom of *Allaah* is deeper than the sight of men, and that what appears as loss may be the very hand of mercy, veiled for a time, yet working always for the good of those who trust.



C T

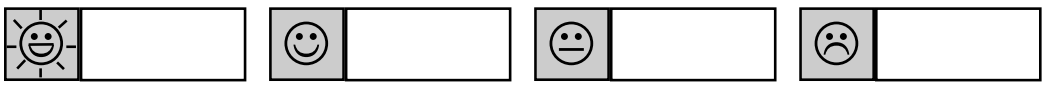
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- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**





SULTAAN AND THE SERVANT

Read the following story to the child. **T**

In the court of *Sultaan Mahmuud* of *Ghaznaa*, where the banners of conquest still carried the dust of distant campaigns and the treasury overflowed with the spoils of Somnath, there lived a servant whose name was spoken with both envy and wonder - *Ayaaz*.

Ayaaz was not of noble birth. He possessed neither wealth nor the polished manners of the high-born. Yet the *Sultaan*'s gaze rested upon him with a favour that puzzled the entire court. Day after day, the whispers grew louder among the other attendants: *"Why does the Sultaan raise this simple man so high? What special merit does he possess that we lack?"*

Sultaan Mahmuud heard these murmurs, but he remained silent, waiting for the moment when truth itself would answer on behalf of his beloved servant. That moment arrived during a journey across the wide plains. The royal caravan moved slowly under the afternoon sun. Suddenly, the pack-animal carrying a chest of precious pearls and jewels stumbled. The chest fell, burst open upon the rocky ground, and a river of gleaming pearls scattered across the earth like stars fallen from the night sky.

A murmur of excitement rose among the servants. The *Sultaan*, seeing the opportunity, raised his hand and declared, *"Whatever each of you gathers from these jewels shall be yours. Take freely."* In an instant, the attendants leapt from their

places. Hands scrambled across the dust. Men who had walked with dignity only moments before now crawled and pushed one another, filling their sleeves and pockets with the scattered treasure. The air filled with the soft clatter of pearls and the heavy breathing of greed.

Only one figure remained unmoved. *Ayaaz* stood quietly at the *Sultaan*'s side, his hands empty, his eyes fixed upon his master. He neither glanced at the jewels nor shifted his feet from their place of service.

Sultaan Mahmuud turned to him, a faint smile touching his lips. "*Ayaaz*," he said, *"the others rush to gather riches that will be theirs forever. Why do you alone remain here, empty-handed?"* *Ayaaz* lowered his gaze for a moment, then slowly placed his hand over the *Sultaan*s head and looked up with the simple clarity that had always marked him.

"O my Sultaan," he replied, *"I am already in the company of the one who owns all treasures. If I have your favour, I possess all !!! Why should I leave your side to gather what is scattered upon the ground? More importantly, the wealth of the world is a poor exchange for the honour of standing near you. As long as I am with you, I lack nothing."* Silence fell over those who still clutched their handfuls of pearls. The words struck deeper than any royal decree.

Sultaan Mahmuud's eyes shone with quiet satisfaction. He turned to the assembled court and

said, *"Do you now understand why Ayaaz is dear to me? While you sought the gifts, he sought the Giver. While you ran after the riches of the moment, he remained faithful to the one who bestows them in every moment. This is the difference between a servant of the hand and a servant of the heart."*

From that day the envious voices grew quieter, though they never disappeared entirely. For true loyalty is a light that both illuminates and exposes. And *Ayaaz* continued to walk at the *Sultaan*'s side - not because of the jewels he might receive, but because the presence of his master was, to him, the greatest treasure of all.

The spiritual lesson learnt was clear to all : The heart of the true servant of *Allaah* always remains fixed on the Giver of the gifts, rather than the gifts themselves.

C T

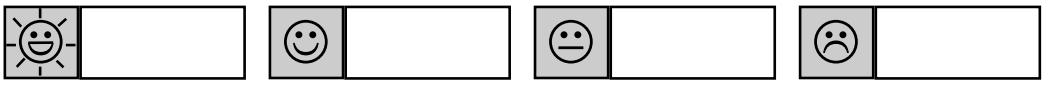
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How does my teacher **rate my performance in this lesson ?**



LESSON 17

Happiness



KHALIIF AND THE SUUFII

Read the following story to the child. **T**

In the golden age of the *Abbaas*id *Khilaafah*, when the court of Baghdaad glittered with the wealth of a hundred lands and the name of *Haaruun ar-Rashiid* was spoken with both awe and envy, the Commander of the Faithful one day felt a sudden emptiness amid all his splendour. True happiness still seemed to elude him, so he summoned the righteous *'Aalim* and *Suufii*, *Ibn us-Sammaak*, a man whose words were known to cut through illusion like a polished blade.

When *Ibn us-Sammaak* entered the royal chamber, he found the *Khaliif* seated upon his throne, a crystal glass of cool water held lightly in his hand. The afternoon light filtered through latticed windows, scattering patterns across the marble floor. *Haaruun* looked up and said, *"Advise me, for my soul feels empty and restless despite all that Allaah has granted me."*

Ibn us-Sammaak gazed for a moment at the glass in the *Khaliif*'s hand. Then he asked gently, *"O Commander of the Faithful, if the bounty of drinking water were taken from you - if you suffered thirst for days and your throat burned with every dry breath - would you surrender your entire kingdom in exchange for a single glass of water to quench your thirst and save your life?"*

Haaruun considered the question carefully. The image of desperate thirst rose before him. At last he answered, *"Yes. Without hesitation, I would*

give all that I possess for that one drink."

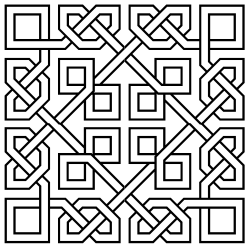
Ibn us-Sammaak nodded slowly. Then he asked a second question, quieter still, *"And if, after drinking that water, it remained trapped within your body - if you were unable to pass it and the pain grew unbearable - would you also exchange your entire kingdom merely to be relieved of it?"*

Again the *Khaliif* was silent. He imagined the torment of such a state. Finally he replied, *"Yes. I would give away every palace, every treasure, every province under my rule to be freed from that agony."*

Ibn us-Sammaak looked at him with the calm of one who has already weighed the world and found it light. He said, *"Then consider, O Commander of the Faithful: what lasting value does a kingdom hold if it is not equal even to a single glass of water that enters the body and then leaves it? All that you rule, all that men envy and fight to possess, is less than the simplest mercy Allaah grants every day to the lowest of His servants. But ingratitude blinds us to these mercies, and this blindness deprives us of the happiness that only gratitude brings."*

The words settled into the chamber like falling dust. *Haaruun ar-Rashiid* sat motionless. The glass of water in his hand suddenly felt heavy with meaning. He whispered, *"You have spoken the truth."* Tears of gratitude filled his eyes and traced silent paths down his cheeks. In that moment the

vastness of his empire seemed to shrink. The nearness of his Lord grew greater than any throne, and with that nearness came happiness.



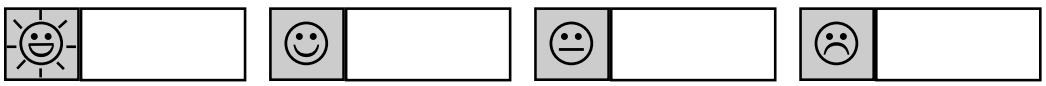
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style. **C T**

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 18

Wit



EMPEROR AND THE 'AALIM

Read the following story to the child. **T**

In the fourth century after the *Hijrah*, when the brilliance of *Islaam*ic scholarship shone across the lands, a man of exceptional intellect and composure was sought to represent the Muslims before the Christian Roman emperor in Constantinople. *Qaadii Abuu Bakr al-Baaqillaani* – an *'Aalim* whose mastery of theology, jurisprudence, and debate was matched only by his quiet dignity.

When *al-Baaqillaanii* arrived at the Roman court, the Christians, aware of the Muslim refusal to bow before any created being, prepared a subtle humiliation. They lowered the entrance to the royal hall so that anyone who entered would be forced to bend his head, thus appearing to bow before the emperor.

As *al-Baaqillaanii* approached the doorway, he understood their design at once. Without hesitation, he turned his back to the entrance and stepped through it walking backwards, with his back side facing the emperor. Only when he stood fully inside the hall did he turn to face the emperor, upright and unbowed. A murmur of surprise passed through the courtiers. The emperor, recognising both the intelligence and the resolve of his guest, received him with a new measure of respect.

After the formalities of greeting, an unexpected debate ensued. One of the Christian scholars, seeking to unsettle the Muslim envoy, raised a matter he believed would wound. *"Tell us,"* he said with a thin smile, *"what is the accusation that is told concerning 'Aa'ishah, the wife of your Prophet?"*

The hall fell quiet. Eyes turned toward *al-Baaqillaanii*. The *Qaadii* answered with calm precision: *"Two women were falsely accused of immoral conduct:*

Maryam, the mother of Jesus, and 'Aa'ishah, the wife of the blessed prophet Muhammad [s] peace be upon them both. As for Maryam, she appeared carrying a child while having no husband. As for 'Aa'ishah, she did not have a child, but had a husband."

"Thus the innocence of 'Aa'ishah [r] is clearer and more easily established than the innocence of Maryam."

The words settled over the assembly like a sudden stillness after wind. The Christians who had hoped to provoke insult and confusion, found themselves without reply. Their attempt to cast doubt had been turned, with a single measured comparison, into a testimony of greater clarity. *Al-Baaqillaanii* sat in the silence that followed, neither triumphant nor agitated. He had defended the honour of the Mother of the Believers, not with anger, but with the quiet force of truth - and in doing so, he had upheld the dignity of the faith he represented.

C T

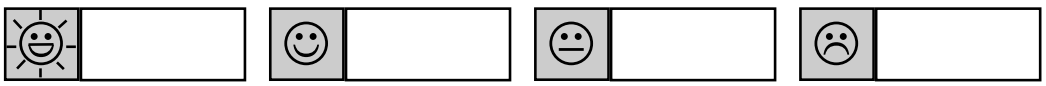
Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

SUMMARY **P**

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 19

Idiocy



KHALIIF AND THE FOOL

Read the following story to the child. **T**

In the glittering court of Baghdaad, where the power of the *Abbaasid Khilaafah* reached its height, there lived a man named *Buhluul*. To the eyes of the world he was a fool - wandering the streets, speaking in riddles, and treating the grandeur of the palace with casual indifference. Yet those who looked deeper knew that his apparent madness was a veil, and behind it lay a sharp and fearless wisdom.

One day *Buhluul* entered the royal court and found *Haaruun ar-Rashiid* seated upon his throne, a jeweled dagger gleaming in his hand. The *Khaliif* looked up with a playful smile that carried a trace of mockery.
"Buhluul," he said, *"I have a request for you."*
"Speak, O Commander of the Faithful," Buhluul replied. *Haaruun* held out the ceremonial dagger. *"I entrust this to you. Keep it with you. If ever you find in all the world a greater fool than yourself, give him this precious dagger as a gift from me."*

A murmur of quiet laughter rippled through the courtiers. The message was clear: in the *Khaliif*'s eyes, no one could surpass *Buhluul* in foolishness. But *Buhluul* simply inclined his head, took the dagger without protest, and left the court in silence.

Years passed. The seasons turned, and the splendour of the palace continued as before - until the day when illness struck *Haaruun ar-Rashiid*. Physicians came and went. Medicines of every kind were tried, yet the *Khaliif*'s strength faded. Word spread through *Baghdaad* that the Commander of the Faithful lay upon his deathbed.
When *Buhluul* heard the news, he made his way to the palace. The guards, long accustomed to his strange ways, allowed him to enter. He found *Haaruun* pale

and weakened, lying upon silken cushions, his once-powerful frame diminished by the approach of death.

"How are you, O Commander of the Faithful?" Buhluul asked gently.
Haaruun's voice was low. *"My time has come. I have begun the journey."*
"Where are you going?" asked *Buhluul*.
"To the Hereafter," the *Khaliif* answered. *"The journey from which no traveller returns."*
Buhluul tilted his head, as though considering something carefully. *"And after how many days will you return?"*
Haaruun managed a faint, weary smile. *"There is no return from this journey, Buhluul. A man goes alone. No companions, no guards, no armies may accompany him."*
Buhluul's expression grew thoughtful. *"Then tell me,"* he said, *"how many advance parties have you sent ahead to prepare your place? How many provisions, how many comforts have you arranged for a destination so distant and so final?"*
Haaruun was silent for a moment. *"None,"* he admitted. *"On this journey, no such preparations are possible."*

Buhluul then reached into the folds of his simple garment and drew out the jeweled dagger that had been given to him years before. Its blade still caught the light.

"O Commander of the Faithful," he said quietly, *"many years ago you entrusted this knife to me and told me to give it to a greater fool than myself. I searched the cities and the deserts, the courts and the marketplaces, but I could not find such a man - until today. I watched how carefully you prepared for the shortest of worldly journeys. Months in advance you arranged*

food, tents, guards, and every comfort, sending them ahead so that your path would be easy. Yet for the longest and most certain journey of all - the journey from which there is no return - you have prepared nothing. I have found no greater fool than you. Therefore I return your dagger to you."

The words settled into the chamber like a final judgment. *Haaruun ar-Rashiid* closed his eyes. Tears welled and slipped down his cheeks. When he opened them again, his voice was thick with emotion. *"Buhluul,"* he said, *"all my life I regarded you as a fool. But you are the wise one. You understood the reality of this world better than I ever did. I have spent my days in the shadow of power and neglected the journey that awaits every soul."*

In that moment the *Khaliif* of the Muslims saw clearly what the supposed madman had seen all along: that the true measure of a life is not the splendour of its possessions, but the preparation made for the meeting with *Allaah*.

C T

Discuss the lessons you've learnt from the story. List at least three. Then draw a picture about the story in Persian, *'Uthmaanii* (Ottoman) or *Mughal* (Timurid) miniature style.

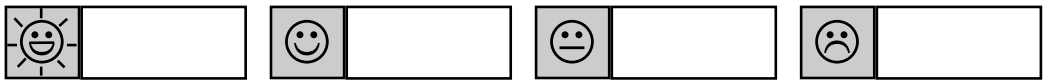
SUMMARY

P

BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



LESSON 20

Wisdom



THE SAPLING

Read the following story to the child. **T**

The just Persian king *Anushirvan*, riding out one day upon his horse with his retinue trailing behind him, came upon an old man bent low over the earth. His back was stooped with the weight of many decades, his hands trembled with age, and yet there he knelt in the dirt, patiently pressing walnut saplings into the soil, one after another, row upon row. The king reined in his horse and watched him for a while, and then, unable to contain his curiosity, called out to him. *"Old man,"* he said, *"tell me, what is it you are doing?"*

"I am planting walnut trees, my lord," the old man replied, not pausing in his work. The king considered this, and something in it troubled him. *"But walnut trees," he said, "are notoriously slow to bear fruit. Twenty years, perhaps more, must pass before a walnut sapling yields so much as a single nut. You are already far advanced in years -forgive me for saying so plainly - and it seems to me that you will be gathered to your grave long before any of these trees ever gives you shade, let alone fruit. Why, then, do you labor so, planting trees whose harvest you will never live to taste?"*

The old man straightened as best his aged back allowed, and looked up at the king with eyes that held no trace of bitterness or regret. *"My lord,"* he said, *"those who came before us planted, and we have eaten. Now we plant, so that those who come after us may eat also. What does it matter that my own hand will never pluck the fruit of these trees? The orchard does not ask permission of any single life before it decides to grow."*

Now, King *Anushirvan* was celebrated above all else for his justice, and justice, rightly understood, is not merely the punishment of wrongs but the recognition

of what is owed to virtue wherever it is found. He looked upon this old man - poor, bent, laboring for a future he would never see - and found in him something rarer than gold: a heart entirely free of self-interest, working for the sake of those yet unborn.

"Here," said the king, and he ordered a purse of gold coins brought forward and placed into the old man's weathered hands. *"Take this, as a gift, for the wisdom in your answer."* The old man received the gift with astonishment, turning the heavy purse over in his hands as though he could scarcely credit that it was truly meant for him. And then, gathering himself, he spoke again, this time with a note of quiet wonder in his voice.

"My lord," he said, *"did you hear what I told you a moment ago? That I would plant, but never taste the fruit of my planting? And yet see how swiftly I have been proven wrong! I set walnut saplings into the ground with these two hands not an hour ago, and already - already - I have tasted the fruit of a tree I've only just planted."* The king smiled, and rode on, thinking of the old man's words for many years afterward.

Let it be remembered that the old man did not plant in order to eat. He planted because the orchard needed planting, and left the matter of the harvest, as every believer must, in hands Wiser than his own.



It is related that the holy Prophet *Muhammad* [s], advised, *"If the Hour should come upon you - if the very Trumpet is raised to the lips of the angel, and the world itself stands at the last moment of its life - and one of you is holding in his hand a palm sapling, ready to be set into the earth, and there yet remains*

time enough to plant it before the Hour is established - then let him plant it."

Consider the full weight of what is being asked here. This is no ordinary counsel to labor for the future, as a farmer plants in spring expecting an autumn harvest, or as a father plants an orchard for a child not yet grown. This is the Hour itself - the ending of all things, the closing of the ledger, the moment after which there will be no more mornings, no more seasons, no more hands to gather any fruit from any tree that has ever grown. By every reckoning of ordinary sense, planting in such a moment is the most futile act imaginable. There is no orchard left to inherit it. There is no grandchild left to eat from it. There is, in the plainest terms, no future at all remaining in which the seed might ever come to anything. And yet the instruction stands: *"Plant it anyway!"*

For the Prophet [s] was not, in this saying, teaching agriculture, nor was he speaking of walnut trees or palm groves for their own sake. He was teaching what it means to hold a righteous habit so completely that it no longer waits upon a reward to justify itself. The believer who plants in ordinary times plants because he trusts that harvest will follow labor, that seasons will turn as they have always turned, that some hand - his own or another's - will one day gather what has been sown. But the believer who plants even at the ending of the world plants for no such reason at all. He plants because planting is what a servant of *Allaah* does with a seed in his hand, and this remains true whether a thousand harvests lie ahead of him, or none.

This *hadiith* teaches a lesson finer even than patience - it teaches sincerity so complete that it survives the total collapse of any worldly outcome what-

soever. The old man with his walnut saplings could still, however faintly, imagine some stranger's grand-child one day resting in the shade of his walnut trees; his hope, however distant, still had somewhere to land. But the man with the palm-shoot in his hand as the Hour breaks has nowhere for his hope to land at all -and he is told, still, to plant.



Between these two lessons - the old man's garden and the Prophet's [s] final instruction - lies the whole of what this series of books has tried to say: *"Plant while there is a future to plant into, as the old man did, trusting that good deeds outlive the hands that perform them. And when there is no future left at all -when every worldly reason for goodness has been stripped away, and not even a stranger's child remains to inherit what you sow - plant still. For the seed was never truly planted for the harvest. It was planted because the hand that held it belonged to a servant of Allah, and that is reason enough."*

C T

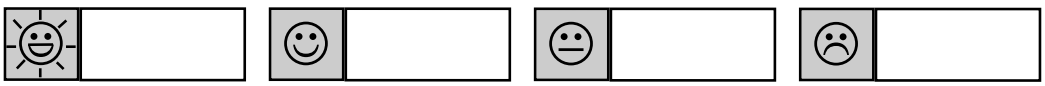
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SUMMARY **P**

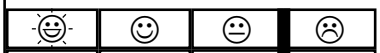
BY THE END OF THIS LESSON THE CHILD HAS :
(*tick in box if completed*)

- read and understood the story ☐
- identified the moral lessons in the story ☐
- drew a picture related to the topic ☐

How does my teacher **rate my performance in this lesson ?**



CURRICULUM profile & performance **ASSESSMENT**

'AQAA'ID	**OUTCOME OBJECTIVES**	**LESSON OVERVIEW**	LEARNERS PERFORMANCE
LESSON 1 **Signs of *Qiyaamah***	- learn about the Signs of *Qiyaamah* in detail - realize that these signs serve to strengthen the Muslims belief and commitment to *Islaam* - understand that knowledge of these signs equips the believers to deal with the ordeals in the prescribed manner and eliminates any confusion - discern that because ours is truly a marvelous creation and the human story an amazing one indeed, it is only fitting that it be brought to an end via amazing and marvelous events - appreciate that all Muslims conscientiously prepare themselves before that momentous occasion comes to pass*h*	- listen to three lessons being read out by the teacher explaining the Signs of Qiyaamah in detail - learn a new *Aayaat* and a new *Ahaadiith* - complete numerous exercises related to the topic - complete detailed research assignments	 The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson 
LESSON 2 ***Taqliid***	- learn about the institution of *Madh'hab* and the four Great *Imaams* of *Fiqh* - understand that Fiqh refers to the comprehensive understanding and authentic application of the *Sharii'ah* - appreciate that the ability to issue *Islaam*ic rulings requires scrupulous knowledge of the *Qur'aan* and the *Sunnah* as well as the context in which each ruling was issued by the Prophet [s] - discover that the Four *Imaam*s of *Fiqh* became the most influential in the Muslim world because of the comprehensive nature of their compilations of *Sharii'ah* law and their sophisticated techniques - discern that ordinary Muslims who do not have specialist knowledge of *Fiqh* are required to follow one *Madh'hab* for practical reasons - realize that picking and choosing between *Madhaahib* on personal whim is impermissible because it leads to contradiction, error and ultimately misguidance - appreciate that the valid differences of opinion between the *Fuqahaa'* are a source of mercy for the Muslim *Ummah* because it gives the *Sharii'ah* remarkable flexibility without compromising its principles - learn about the lives and times of the Four Great *Imaam*s of *Fiqh*	- listen to a lesson about *Taqliid* and the *Imaams* of *Fiqh* - learn new *Aayaat* and *Ahaadiith* - explain important terms related to *Fiqh* - answer questions related to the topic - complete a research project on the four *Imaam*s	
LESSON 3 ***Kalaam***	- learn about the science of *'Ilm ul-Kalaam* and the two Great *Imaams* of *'Aqiidah* - understand that *iimaan* is an exercise in thought and discernment, and therefore blind faith is condemned in *Islaam* - appreciate that 'Aqiidah refers to a firm, unwavering belief (*iimaan*) which is not open to any doubt. - realize that it is imperative to hold firmly to the *'Aqiidah* of the *Ahl-us-Sunnah wa'l-Jamaa'ah* (*Sunnii* Muslims) who represent more than a	- listen to a lesson about *'Aqiidah* and the *Imaams* of *'Ilm ul-Kalaam* - learn new *Aayaat* and *Ahaadiith* - explain important terms related to the lesson - answer questions related to the topic - complete a research project on the two *Imaams* - complete a true and false exercise - match two columns correctly	

'AQAA'ID	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	90% majority of the *Muslim Ummah* and whom the Holy Prophet *Muhammad* [s] affirmed would never collectively go astray - discover that the sources upon which *'Aqiidah* is based are restricted solely to the Book of *Allaah* (the *Qur'aan*), the *Sunnah* (*Hadiith*) of the Prophet *Muhammad* [s] and, when necessary, the *'Ijmaa'* (consensus) of the *Salaf us-Saalihiin* - discern that sound reason and logic is always in agreement with the revelation (*Qur'aan* and the *Sunnah*), but when a contradiction is perceived between the two, revelation is always given priority over reason because *Allaah*'s knowledge supercedes that of human beings - appreciate that the science of *Kalaam* is a system of rational debate which aims to protect the *'Aqaa'id* of *Islaam* from heresy and deviation (*Bid'ah*) - learn about the qualities and characteristics of *Ahl-us-Sunnah wa'l-Jamaa'ah* which have distinguish them from all the deviant sects and religions that have emerged throughout the ages - discover the lives and times of the two great *imaams* of *'Ilm ul Kalaam* - learn about some notorious misguided sects in *Islaam*		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 4 ***Tasawwuf***	- learn about the science of *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism - realize that *Taswwuf* is the search for deep spirituality through an inner journey that is undertaken to achieve profound awareness of *Allaah* and closeness to Him. - appreciate that the roots of the *Suufii* way lie in the ascetic example of the Holy Prophet *Muhammad* [s] and his *Sahaabah* - understand that to follow the *Sharii'ah* literally, without regard for the essence of *Islaam* and without paying due attention to nurturing the soul would leave a *Muslim* leading an incomplete life - discern that *Tasawwuf* attempts to bring about perfect *Islaam*ic faith and practice by developing the spiritual and moral qualities implicit in *Islaam* through correct behaviour and correct thinking - discover that the only aim of the *Suufii* is to love *Allaah*, and thereafter to project this love to His creation at large	- listen to a lesson about *Tasawwuf* and the *Founders of the* Great *Turuk* of *Islaam*ic mysticism - learn new *Aayaat* and *Ahaadiith* - explain important terms related to the lesson - answer questions related to the topic - complete key sentences related to the subject - complete a research project on great *Suufiyaa'*	☺ ☺ 😐 ☹
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

CURRICULUM profile & performance ASSESSMENT

AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **Sincerity**	- learn about Sincerity in *Islaam* - understand that Ikhlaas means 'to perform a deed sincerely for the sake of *Allaah* alone', and for the deed to be free from ostentation and all ulterior motives - discover that when a person does something sincerely for *Allaah* alone, he or she is no longer concerned with receiving approval, praise or reward from anyone except *Allaah* - appreciate that in order to maintain and improve sincerity of intention one must check one's intention before, during and after performing an action, ensuring that it is done for *Allaah* alone - discern that if our actions are not done sincerely for the sake of *Allaah* alone, then we become guilty of either idolatry, hypocrisy, or ostentation, all of which are major sins - realize that *Allaah* judges humanity on both their inward states as well as their outward actions and therefore we must complement our sincerity with the good actions - recognise that heart and the mind should work together, with sincerity guiding the use of reason	- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings regarding Sincerity - learn new *Aayaat* and *Ahaadiith* - answer questions related to the topic - complete key sentences - discuss and summarise the topic in groups - search for a verse in the *Qur'aan* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Optimism**	- learn about Optimism in *Islaam* - appreciate that expecting good from *Allaah* is a branch of good knowledge of Him - realize that optimism has a direct relationship with *iimaan* and an indication of trust in *Allaah's* judgement - discern that optimism embodies an attitude of perseverance and not giving up in the face of difficulty - discover that optimism represents the spontaneous flow of love of Allaah, and trust in love - learn that the difference between happy and unhappy people is their interpretation of unfortunate life events - discern that a *Muslim* always avoids pessimistic people because they negatively impact our behaviour - understand that fear and anxiety are two powerful emotions which impede and destroy optimism - appreciate that like Prophets [a] we will never be abandoned as long as we too call on *Allaah* alone - learn that Dhikr, Du'aa, and Shukr are profoundly effective in fostering a deep sense of optimism	- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Optimism - find suitable one word meanings for the words in the vocabulary list - learn a new *Aayah* and a new *Hadiith* - answer questions related to the lesson - design and paint a quote on optimism - explain how optimism engenders resilience - correctly match blocks in two columns - explain how fear and anxiety impede optimism - complete an essay on optimism - search for an *Aayah* and *Hadiith* related to the topic	
LESSON 3 **Gentleness**	- learn about Gentleness in *Islaam* - appreciate that *Rifq* (gentleness) is to manage all matters with subtlety, ease, dignity and deliberation. - realize that much can be	- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Gentleness - answer questions related to the topic - write a paragraph on the	

'AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	achieved through gentleness that simply cannot be done through severity and force - discern that *Allaah* has distinguished those who are gentle and reserved a special reward for them in Paradise as well saving them from Hellfire - discern that Gentleness is a sign of its possessor's deep understanding, patient deliberation, and broad wisdom - learn that those who most particularly need to be gentle are those who occupy high positions of either religious or worldly responsibility - discern that a person is not considered by *Allaah* as a true believer if he is not kind, gentle and considerate towards his family members - understand that the attitude of *Islaam* towards those who commit sin is not to completely condemn and damn them because that inhibits repentance and drives people away from true religion - appreciate that *Allaah* loves gentleness in all situations, even when faced with abuse and cruelty - learn that gentleness should be shown to animals, insects, plants and indeed all of creation	subject - complete a True and False excercise - identify lessons to be learnt from a story - complete *Ahaadiith* related to the subject - search for an *Aayah* and *Hadiith* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 4 **Hospitality**	- learn about Hospitality in *Islaam* - discern that *Islaam*ic hospitality is considered a right rather than a gift, and the duty to fulfill it is a duty to *Allaah* - discover that in being hospitable we are in fact displaying divine characteristics, which is the essence of virtue - appreciate that feeding someone is one of the most profound symbols by which you express your eagerness for the wellbeing and prosperity of others - ascertain that inviting and accepting invitations is a way of bringing hearts together and increasing love for one another, and therefore being guaranteed to receive the love of *Allaah* himself - understand that not only does the guest bring *barakah* (blessing) to a household but that he leaves with the sins of the hosts forgiven - realize that all guests must be treated with kindness and respect, irrespective of the guest being a family member, a stranger, Muslim, non-Muslim and even an adversary - grasp that everyone you come into contact with is in essence a guest in your presence.	- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Hospitality - answer questions on hospitality in *Islaam* - complete *ahaadiith* on hospitality - explain answers to questions on the topic - explain a *Hadiith related to the topic* - read a story and identify lessons in it - identify rules applying to hosts and guests	

CURRICULUM profile & performance ASSESSMENT

'AKHLAAQ	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 5 **Courage**	- learn about Courage in *Islaam* - discern that courage is the middle path between the destructive emotions of rage on one hand, and cowardice on the other - discover that *Islaam*ic courage results from patience (*Sabr*) and optimism (*Tafaa'ul*) while cowardice results from impatience and pessimism - appreciate that courage is borne of a deep sense of responsibility and self respect and being ever alert to the *Aakhirah* - ascertain that *Shajaa'ah* is also borne of the acceptance of *Allaah*'s decree & complete satisfaction with it - understand that being courageous does not mean that we should embark on risky activities, dangerous stunts or neglect safety and forethought - realize that courage is intimately related to self control - grasp that fearful and timid people seldom succeed and are unable to effect positive change beacsue no significant achievement is attainable without courage and heroism - appreciate that the personality of the holy Prophet Muhammed [s] was one of relentless and indomitable courage - understand that self belief and self confidence in fact limits one's courage and that a person who relies only upon *Allaah* seeks outcomes beyond himself as well as beyond life itself, into the Hereafter	- listen to a lesson being read out by the teacher explaining the *Islaam*ic teachings on Courage - answer questions on courage in *Islaam* - list the entailments of courage and heroism - explain how courage is fostered in *Islaam* - elaborate on principles of Courage - complete an essay and speech on courage - explain why self belief limits courage	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

TOTAL				

The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Buluugh***	- learn about *Buluugh* (puberty) in *Islaam* - realize that before puberty a person is considered innocent and unaccountable - understand that Upon reaching the age of puberty a young Muslim is classified as an adult and is legally responsible under *Islaam*ic law - discern that if a *baaligh* Muslim disobeys or neglects any *Islaam*ic obligation then they are guilty of sinfulness and are duty bound to repent and reform themselves - understand that exposing the *'Awrah* in public is unlawful (*haraam*) in *Islaam* and is regarded as a sin	- listen to a lesson being read out by the teacher about *Buluugh* - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - list the signs of *Buluugh* - complete a True and False exercise - briefly explain clothing requirements - outline the minimum *'Awrah* for males and females - search for a verse in the *Qur'aan* and a *Hadiith* related to the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 2 ***Nikaah***	- learn about *Nikaah*, marriage in *Islaam* - understand that *Nikaah* refers to a sacred contract exclusively between a man and woman wherein they consent to marriage of their own free will - realize that the *Sharii'ah* has made men the primary maintainers and protectors of women - discern that the ideal age of *Nikaah* is linked to physical and mental maturity which commences with *Buluugh* under normal circumstances - appreciate that *Nikaah* is generally considered an auspicious *Sunnah* of the Holy Prophet *Muhammad* [s] - ascertain that in the selection of a marriage partner, a man or woman must see the one whom they intend to propose marriage to - realize that *Kafaa'ah* (parity and compatibility) between the two parties be kept in mind before contracting *Nikaah* - discover that *Islaam* has made marriage to Christian and Jewish women lawful for *Muslim* men - understand that a woman may also propose marriage to a man - emphasize that no woman can be forced to marry a particular man without her consent nor can a man be forced to marry a woman - discern that the consent of the guardian for females is recommended, and not a requirement, for the validity of a *Nikaah* - realize that a minor girl or boy, when contracted in marriage by a *Waalii,* has the option of repudiating the marriage when they attain puberty - understand that it is an obligatory requirement for a valid *Islaam*ic marriage that there be at least two male witnesses or one male and two female witnesses - appreciate that the payment of the dower is necessary even though it might be a very small sum as agreed upon by both parties - realize that it is *Sunnah Mu'akkadah* (an emphasized *Sunnah*) to publically announce the *Nikaah* which includes a *Waliimah*	- listen to a lesson being read out by the teacher about *Nikaah* - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - list moral and legal rights in *Nikaah* - answer questions on the topic - list aspects of 'proposal' and 'consent' in *Nikaah* - complete a True and False exercise - categorise women in the context of *Nikaah* - circle the correct answers - answer questions on *Mahr* - explain important terms	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 3 ***Nafaqah***			
LESSON 4 ***Talaaq***	- learn about *Talaaq*, Divorce in *Islaam* - understand that the *Sharii'ah* affirms the right of both parties to dissolve the *Nikaah* for valid reasons - realize that divorce opens a way for both parties to	- listen to a lesson about *Talaaq* - learn a new *Aayah* and a new *Hadiith* - complete sentences related to the topic - answer questions on the topic	

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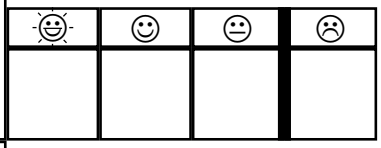
FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	seek agreeable companions and, thus, to find fulfillment and happiness in a subsequent marriage - ascertain that divorce with the possibility of reconciliation is only allowed twice after which spouses must either dissolve their marriage permanently or live honourably together in mutual love and patience - realize that when using the term *Talaaq*, the general assumption is that the wife is at fault while when the term *Fas<u>kh</u>* is used, the general assumption is that the husband is at fault - understand that in the absence of an *Islaam*ic court, a woman must consult with a qualified, trustworthy *'Aalim* (*Islaam*ic scholar) to determine whether she has grounds for *Fas<u>kh</u>* after which she can proceed to terminate her marriage through a non-*Islaam*ic court to effect an *Islaam*ic outcome - discern that trust and fidelity are absolute prerequisites for any sustainable marriage, in the absence of which the *Sharii'ah* dissolves the marriage irrevocably - emphasize that adultery is only punishable in an authentic *Islaam*ic land (ie. *<u>Kh</u>ilaafah* or *Saltanah*) if it's proponents openly challenge the institution of marriage	- match concepts in blocks correctly - complete a True and False exercise - search for an *Aayah* and *Hadiith* on the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 5 ***'Iddah***	- learn about *'iddah*, the Waiting Period after divorce, in *Islaam* - understand that it is incumbent (*Waajib*) for a women to observe the *'iddah* - realize that the temporary separation and suspension of conjugal relations during *'iddah* may allow the couple time to reconsider their decision and how it may impact on their own interests as well as that of their children and family - appreciate that the *'iddah* clarifies whether the wife is carrying a child from her husband so that there may be no confusion about the paternity of the child yet unborn - know that it is not permissible for a woman to leave her matrimonial home without necessity during the *'iddah* period. - discern that a woman has the right to maintenance and dwelling during the period of *'iddah*, however, she has no right to maintenance and dwelling in the case of separation due to a proven wrongdoing on her part - emphasize that it is an obligatory duty upon the Muslim community (*Fard 'Ala-l-Kifaayah*) to facilitate the remarriage of widows and divorcees.	- listen to a lesson about *'ddah* - learn a new *Aayah* and a new *Hadiith* - identify the odd word in a list - list and explain the types of *'iddah* - search for an *Aayah* on the topic	

FIQH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 6 ***Hadaanah***	- learn about *Hadaanah*, Custody of Children, in *Islaam* - discern that *Hadaanah* is the right of the mother while Guardianship (*Wilaayah*) (which includes maintenance obligations, decisions about marriage, finances, legal matters etc.) remains with the father, not the custodian - realize that the mother has custody of boys until the age of 7 and girls until the age of 9 - understand that the a fathers custodial duties continue until a boy attains *Buluugh* and a girl is married - appreciate that a *non-Muslim* mother may retain custody of a *Muslim* child if she does not interfere with the child's *Islaam*ic upbringing and identity - know that if a woman gets married, her custodial rights lapse to the next candidate - emphasize that it is not permitted for a woman who has custody to take her child out of the city of residence - realize that both parents have visitation rights in the *Sharii'ah* and that visitation should be daily and the visitation time maximized - understand that the custodial right of a parent whom the Sharii'ah deems unfit can be revoked	- listen to a lesson about *Hadaanah* - learn a new *Hadiith* - answer questions on *Hadaanah* - complete sentences related to *Hadaanah*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson ☺ ☺ 😐 ☹
LESSON 7 **Child Birth**	- learn about the *Islaam*ic rituals of Childbirth - appreciate that these rituals are aimed at expressing gratitude to *Allaah*, emphasizing the sanctity of life, seeking blessings for the child and welcoming the newborn into the faith of *Islaam* and the *Muslim Ummah* - realize that pregnancy is a blessing and honour for women and a testament to the self sacrifice of mothers who are privileged by *Allaah* to be the conduits of life, which is the greatest blessing and honour - understand that *Islaam* provides comprehensive guidance and support for pregnant women, addressing their spiritual, emotional, and physical well-being	- listen to a lesson about the rituals of childbirth - learn a new *Aayah* and *Hadiith* - answer questions on the subject - summarise the key rituals of childbirth - find an *Aayah* and *Hadiith* on the subject	☺ ☺ 😐 ☹
TOTAL			
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AD'IYAH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Janaazah***	- learn about the rites, rituals and *Du'aa*'s associated with death, shrouding and burial in *Islaam* - learn about the basic laws of inheritance in *Islaam* - learn that *Du'aa* and other such *Islaam*ic expressions assist in remembrance of *Allaah* and that no moment of a believer's life can be bereft of *Du'aa* - understand that the only way to obtain the things we want is to ask them from the One Who created and controls all things - appreciate that the various *ad'iyah* are instrumental in positively moulding our thoughts and actions and provide an individual with a spiritual orientation in his life - learn that our prayers are a confession of our weakness as well as an expression of our gratitude to Allaah - learn that each person has a duty to cultivate good and desirable qualities	- learn about the rites of death, shrouding and burial - memorise a series of Arabic supplications - understand their meanings - learn about inheritance and distribution of estates - complete a series of exercises for comprehension	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
SUPPLEMENT ***Miraath***	- learn about the *Islaam*ic laws of *Miiraath* (inheritance) - appreciate that *Miiraath* is a compulsory (*Fard*) inheritance system mandated by the *Qur'aan* - discern that it is structured to ensure equitable distribution of wealth among heirs - realize that the legal heirs are held responsible to fulfill this important *Islaam*ic obligation - understand that anyone who disregards the laws of *Miiraath* is guilty of a major sin for which there are severe punishments in the hereafter. - recognize that non-*Muslim*s do not inherit from *Muslim*s - appreciate that only free individuals, and those not found guilty of killing the deceased intentionally can inherit	- listen to a lesson on *Miiraath* - learn a new *Aayah* and *Hadiith* on the subject - complete an assignment on the topic	
TOTAL			
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QASAS AL-AMBIYAA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Yuunus***	- learn about Prophet *Yuunus* [a] and the people of Nineveh - recognize that the message of *Islaam* is not just for a small tribe but must be conveyed to the nations of the world - realize that for everything there is an appointed time,	- listen to Lessons 1 and 2 on the story of *Yuunus* [a] - place sentences in chronological order - answer questions on the topic - complete key sentences related to the story - sketch 2 scenes as depicted in the story	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

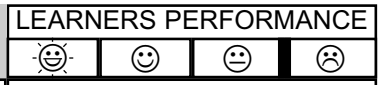
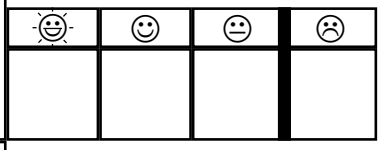
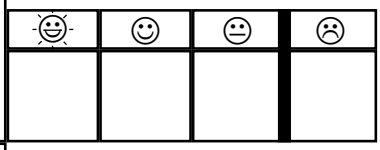
QASAS AL-AMBIYAA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	and so we should continue our service for *Allaah*'s pleasure alone and think of nothing else - appreciate that ours is the duty to patiently invite to the worship of One *Allaah*, not to stand in judgement of people nor to punish - learn that seeds of guidance patiently sowed always comes to sudden, even if late, fruition, and faith is guaranteed to blossom in the hearts because of it - recognize that *Allaah* always turns in forgiveness to those who sincerely repent - discover that it is not for any soul to believe except by the mercy of Allah - understand that *Allaah* bestows His mercy upon those in times of difficulty and distress who were given to worshipfulness of Him whilst in times of ease and comfort - discern that for anyone to impatiently seek the destruction of a people whom *Allaah* has fostered over generations because of an offense caused, is tantamount to ingratitude and insanity - appreciate that all human beings are valuable inspite of their imperfections, and with a little extra effort their hearts are sure to bring forth the sweetness of faith - understand that *Allaah*'s mercy far supercedes His Wrath	- identify lessons learnt from the story	 The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson 
LESSON 2 ***Saalih***	- learn about Prophet *Saalih* [a] and the people of *Thamuud* - recognize that the prosperity of *Thamuud* led them to haughtiness, tyranny and denial of *Allaah*, their Cherisher - realize that *Allaah* had made the *Thamuud* masters of stone, but in their ignorant pride they became slaves of lifeless pieces of stone, by worshipping idols - appreciate that *Allaah* sends people guiding messengers, because He does not like corruption to endure in the earth - learn that there is no honour greater than to be blessed with with prophethood and right guidance - recognize that man loses his honour if he leads a life of frivolity and sin - understand that the greatest miracle for all to witness is the vastness of the heavens and the earth, and the uniqueness and perfection in every creature and every grain of sand - discern that *Allaah* gives mankind numerous chances to reform and save themselves from His retribution, for *Allaah* is ever merciful towards His creation	- listen to a lesson on the story of *Saalih* [a] - complete key sentences related to the story - link categories correctly - answer questions on the topic - sketch 2 scenes as depicted in the story - identify lessons learnt from the story - write a *Qur'aan*ic verse related to the topic	

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QASAS AL-AMBIYAA'	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	- understand that true faith necessitates economic justice and removing monopolies - realize that the tyrannical elite manipulate the public through an appeal to tradition, the politics of fear, personal attacks & threatening the economic wellbeing of people -understand that civilization's technological achievements are meaningless if its moral foundation is corrupt - appreciate that the story of *Nabii Saalih* [a] is a sophisticated critique of power, a warning about the manipulation of public opinion, and a lesson in how the weaponization of resources leads to civilizational collapse		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

TOTAL				
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SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 **The Jews**	- learn about the treachery of the Jewish tribes of Arabia and their eventual subjugation and expusion by the Holy Prophet *Muhammad* [s] - appreciate the noble and humane *Islaami*c teachings governing warfare - understand that *Jihaad* is underatake exclusively to establish a just social order and not merely for conquest and acquisition - discern that true piety and religious humiltiy are the most powerful force in capturing the admiration and confidence of the most inveterate enemies of *Islaam* - ascertain that intermarriage is often the most effective way of fostering friendship and good-will between *Muslim*s and their adversaries - appreciate that while faith and courage are indespensable in *Jihaad*, intelligent, innovative and disciplined battle strategy is always most important - realize that while the Prophet [s] hated war and bloodshed and did everything to avoid it, he hated aggression and treachery even more - recognize that *a Muslim, especially a Muslim ruler,* never goes back on any pact or treaty made nor on any promise given	- listen to Chapters 1-7 of the life of the Prophet *Muhammad* [s] - identify the specific teachings being conveyed - answer questions related to the story - locate the *Ghazawaat* on a map - complete key sentences related to the subject - write an *Aayah* in Arabic with the translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 2 **The Conquest of *Makkah***	- learn that in spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and protect the honour of his enemies - appreciate the Prophet *Muhammad* [s] was always loyal and true and that he would never go back on his word - understand that the *Muslim*s enjoyed a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of acceptance of the truth - discern that victory comes from *Allaah* and from Him alone and is not a matter of arms or numbers - ascertain that if the only way to make an enemy city surrender without needless bloodshed is to burn groves and vineyards then it would be permissable - appreciate that true *Muslim*s are content to have only the Messenger of *Allaah* [s] as their share and their destiny and never give preference to worldly acquisition	- listen to Chapters 8-11 of the life of the Prophet *Muhammad* [s] - identify the specific teachings being conveyed - study and compare the Prophet's [s] battle strategy - identify quotations and match them - complete key sentences related to the subject - completed a crossword puzzle	 The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson 
LESSON 3 ***Tabuuk***	- learn that in spite of all the years of persecution and injuries, the holy Prophet [s] was willing to save the lives and protect the honour of his enemies - appreciate the Prophet *Muhammad* [s] was always loyal and true and that he would never go back on his word - understand that the *Muslim*s enjoyed a tranquillity that had nothing to do with material circumstances, but was a spiritual contentment born of acceptance of the truth - discern that victory comes from *Allaah* and from Him alone and is not a matter of arms or numbers - ascertain that if the only way to make an enemy city surrender without needless bloodshed is to burn groves and vineyards then it would be permissable - appreciate that true *Muslim*s are content to have only the Messenger of *Allaah* [s] as their share and their destiny and never give preference to worldly acquisition	- listen to Chapters 12-16 on the life of the Prophet *Muhammad* [s] - identify the specific teachings being conveyed - complete sentences related to the story - answered questions on the topic - analyse the Prophet's [s] farewell sermon - translate a verse from the Holy *Qur'aan*	
LESSON 4 **End of the Mission**	- learn that the whole Arabian peninsula enjoyed peace for the first time ever only under the benevolent rule of the holy Prophet *Muhammad* [s] - appreciate that the Prophet [s] let people rule themselves in their own lands in peace, provided that they accorded to the justice, brotherhood and the benevolence that *Islaam* decreed - understand the stubborn bedouin idolaters who could	- listen to Chapters 17-20 on the life of the Prophet *Muhammad* [s] - identify the specific teachings being conveyed - complete sentences related to the lesson - complete a research project on the topic - match quotations to the correct speaker - translate a verse from the Holy *Qur'aan*	

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SIIRAT AN-NABII	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	not resist the Prophet [s] by force of arms disingenuously began to fabricate prophets of their own - discern that the Prophet [s] gave *Usaamah* [r] command to wipe out from the Arab mind, once and for all, the idea of the superiority of masters over slaves - understand that the Prophet [s] set a precedent of meritocracy whereby those most capable are to be appointed to positions of responsibility - appreciate that no man was a better companion to the Prophet [s] than *Abuu Bakr* [r] - learn that the *Qur'aan* decrees that the appointment of leaders and the affairs of *Muslim*s be settled by consultation among themselves - ascertain that the Prophet [s] praised *Umar*'s [r] discernment by saying, *"Indeed Allaah has placed inspired truth on the tongue of 'Umar."* - appreciate that it was only *Abuu Bakr* [r] who could deal with the perilous circumstances that the nascent *Muslim Ummah* would have to face after the Prophet's [s] death given that behind his gentle exterior there was a will of steel, a deep mind and limitless faith		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

TAARIIKH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Wives of the Prophet 1***	- learn about the wives of the holy Prophet *Muhammad* [s] - discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage. - recognize that each of them in her own way was exemplary as an individual and each had special characteristics - appreciate that they lived at the highest standard of *taqwaa* (God-consciousness) - know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment - realize that were scholars and transmitters of *Islaami*c	- listen to the story of the first six wives of the holy Prophet *Muhammad* [s] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - identify personalities from descriptions - write an *Aayah* in Arabic with the translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

TAARIIKH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	knowledge - understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess - realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet [s]		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 ***Wives of the Prophet 2***	- learn about the wives of the holy Prophet [s] - discern that each of the women who entered the life of the Prophet *Muhammad* [s], and in consequence into the life and customs of all *Muslim*s, was of renowned and of noble lineage - recognize that each of them in her own way was exemplary as an individual and each had special characteristics - appreciate that they lived at the highest standard of *taqwaa* - know that they showed remarkable sacrifice and loyalty, and endured poverty, social pressure, and political tensions without abandoning their commitment - realize that were scholars and transmitters of *Islaam*ic knowledge - understand that they embodied moral refinement and humility, and lived simply, often with minimal material comfort, demonstrating detachment from worldly excess - realize that their excellence came from balancing private devotion, public responsibility, and unwavering support for the Prophet	- listen to the story of the first six wives of the holy Prophet *Muhammad* [s] - find suitable one-word meanings for the words in the vocabulary lists - identify the specific teachings being conveyed - identify personalities from descriptions - write an *Aayah* in Arabic with the translation	
LESSON 3 ***<u>Kh</u>aalid ibn Waliid***	- learn about *<u>Kh</u>aalid ibn al-Waliid* - appreciate that he was one of the most brilliant military commanders in history and a towering figure among the Companions - discern that under *<u>Kh</u>aliif Abuu Bakr* [r], *<u>Kh</u>aalid* successfully reunited the Arabian Peninsula under *Islaam*ic rule through decisive victories. - realize that he remained undefeated in over 100 battles, an unmatched military accomplishment - understand that his life exemplifies transformation through *tawbah*, unwavering commitment to *Islaam*, and military excellence in *Allaah*'s cause	- complete an assignment - prepare a map	
TOTAL			
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CURRICULUM profile & performance ASSESSMENT

TAFSIIR	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Method of Preservation***	- discover that the the *Qur'aan* was revealed gradually facilitating both the easy memorization and writing of its verses - appreciate that the Prophet Muhammad [s] designated scribes to meticulously record the revealed verses in his presence - discern that the Prophet [s] instructed his *Sahaabah* to memorise the exact Arabic wording of the *Qur'aan*ic text, and not merely the meanings and practices it directed to - understand that the Prophet [s] would personally review and correct the recitations and writings of the *Qur'aan* to ensure accuracy - learn that the *Qur'aan* was not a formally 'bound' book in the Prophet's [s] lifetime given that the sequence of the *Qur'aan*ic chapters did not follow a chronological order and were being revealed in response to specific events - discover that *Khaliif Abuu Bakr* [r] compiled the *Qur'aan* into a single volume after the passing of the Prophet [s] - appreciate the meticulous process ensuring authenticity and accuracy adopted in its compilation - understand that due to newly converted non-Arabs not being proficient in Arabic, *Khaliif 'Uthmaan* [r] issued standardized copies of the *Qur'aan* to address divergences that arose amongst them - discover that the need to improve legibility and correct pronunciation by non-Arab speakers led to the development of the dots and diacritical marks which facilitate correct pronunciation	- listen to a lesson on the method of preservation of the *Qur'aan*ic text - find one word meanings for difficult words - learn a new *Aayah* and *Hadiith* - answer questions on the topic - complete sentences on the subject - complete an assignment on the topic	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Principles of Exegesis**	- learn about the science of *Usuul ut-Tafsiir* - understand that it consists of the rules, sources, and methodologies for correctly understanding and explaining the meanings of the *Qur'aan* - discern that it prioritizes a balanced rational approach rooted in the text, using linguistic precision, transmitted reports (*ma'thuur*) and reasoned analysis (*diraayah* or *ijtihaad*) - recognize that there are generally thirteen preliminary 'tools' which *Usuul ut-Tafsiir* equips the beginner with in order to correctly understand the *Qur'aan* - appreciate that the Prophet issued a stern warning against interpreting the *Qur'aan* without the necessary knowledge and neglecting to apply the correct methodology - realize that ignoring this methodology leads to deviance and misinterpretation	- listen to a lesson on *Usuul ut-Tafsiir* - learn a new *Aayah* and *Hadiith* - answer questions on the subject - list preliminary tools of *Usuul ut-Tafsiir* - list preconditions for a *Mufassir* - list a ten step *Tafsiir* formula for beginners - Quote a *Hadiith* on the topic - translate a verse from the *Qur'aan*	

TAFSIIR	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 3 **Taking a Step Further**	- learn more details about the science of *Usuul ut-Tafsiir* - understand how general vocabulary (*Aamm*) as compared to specific vocabulary (*Kh*ass) is managed - discern that *Qur'aan*ic verses are categorized by the clarity of their wording in order to determine what is open to interpretation and what is completely fixed - recognize that *Qur'aan*ic verses are categorized by the ambiguity of their wording so as to determine the correct tool for resolving the ambiguity - appreciate that *Qur'aan*ic verses communicate their message through both their direct wording as well as their silent implications - realize that when two seemingly contradictory *Islaam*ic source texts are encountered then a strict reconciliation protocol must be applied	- - listen to a lesson on *Usuul ut-Tafsiir* - learn a new *Aayah* and *Hadiith* - answer questions on the subject - explain direct and implied meanings in the *Qur'aan* - explain reconciliation protocol in *Tafsiir* - translate a verse from the *Qur'aan*	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 4 **Authentic *Tafaasiir***	- learn about the most authentic *Tafaasiir* in history - appreciate how no other book in the world has been the subject of study to the degree that the *Qur'aan* has been - discern the distinctive feautures of ten famous *Tafaasiir* - recognize that *Qur'aan*ic *Tafaasiir* are uniquely different from the commentaries of other religious texts like the Bible	- listen to a lesson on authentic *Tafaasiir* - learn a new *Aayah* and *Hadiith* - list *Tafaasiir* in chronological order - identify the distinctive features of some *Tafaasiir* - assess which are ideally suited to different types of study - complete an assignment on the topic	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

HADIITH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
LESSON 1 ***Method of Preservation***	- learn about the central position of the *Hadiith* in *Islaam* as the second primary source of guidance after the *Qur'aan* - discern that the *Hadiith* explains, clarifies and demonstrates the practical application of the *Qur'aan*ic revelation - recognize that *Muslim* scholars developed rigorous methods for verifying both the chains of transmission (*isnaad*) and the text (*matn*) of every narration - appreciate that Ithough memorisation remained the primary means of preservation of *Hadiith*, writing also began during the Prophet's [s] lifetime - know that The preservation of *Hadiith* eventually pro-	- listen to a lesson on the preservation of *Hadiith* - answer question on the topic - explain the stages of *Hadiith* compilation - define specialised disciplines related to *Hadiith* - answer detailed questions on the subject - complete sentences on the topic - write an *Aayah* in Arabic with the translation	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson

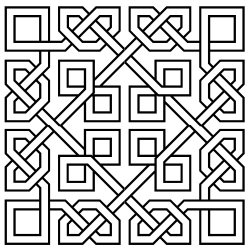
CURRICULUM profile & performance ASSESSMENT

HADIITH	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE
	duced dozens of specialised academic disciplines - realize that the science of *Hadiith* therefore stands as one of the greatest intellectual achievements of *Islaam*ic civilisation		The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson
LESSON 2 **Principles of *Hadiith* Classification**	- learn about *Usuul al-Hadiith* - discern that *Usuul al-Hadiith* provides the principles, rules, and methodology for verifying narrations that are attributed to the Prophet [s] - recognize that authenticity requires both a sound chain and a text free from defects or contradictions with stronger reports - appreciate that *Ahaadiith* are classified according to the number of independent chains of narration at each level , and the overall strength of their chain and text - know that when two authentic *ahaadiith* seem to conflict, then a structured process follows of Harmonisation, Abrogation, Preference, and Mutual Elimination - realize that while a narrator may accurately report a *hadiith*, it is only the jurist (*Faqiih*) who can determine what it means	- listen to lesson on Principles of *Hadiith* classification - answer question on the topic - explain the components of a *Hadiith* - complete an exercise on *Hadiith* categorisation - explain the conditions of *Sahiih Ahaadiith* - explain the types of Weak *Ahaadiith* - explain the 4 step reconciliation process - list key features of the *Hanafii* approach - complete sentences on the subject	
LESSON 3 ***Hadiith* Compilations**	- learn about the many *Hadiith* compilations - discern that *Hadiith* literature represents the premodern worlds most extensive and methodical literary endeavour - recognize that all *Hadiith* books are the same so understanding the purpose of each collection is an important first step in *Hadiith* studies - appreciate that *Hadiith* compilers organized their books on strict structural frameworks based on their specific goals - know that with the progression of *Hadiith* assemblage, six collections gradually came to be regarded as the most comprehensive *hadiith* compilations. Though referred to as *as-Sihaah as-Sittah* - realize that these great *Hadiith* collections are not just historical texts, they are living sources that continue to guide *Muslim*s in worship, character, and understanding of the Prophet [s] *Muhammad*'s [s] noble *Sunnah*	- listen to a lesson on *Hadiith* Compilations - find one word meanings - learn a new *hadiith* and *aayah* - explain formats of *hadiith* compilations - list the *Sihah Sittah* with descriptions - complete an assignment on the tpoic - list other important *hadiith* compilations	
TOTAL			
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.			

HIKAAYAAT	OUTCOME OBJECTIVES	LESSON OVERVIEW	LEARNERS PERFORMANCE			
			☺	☺	😐	☹
LESSONS 1-20	- discern that moral stories provide insight, stimulating intellect and strengthening Islaamic beliefs	- read and understand ten - identify moral lessons - discuss points of interest	The 'LEARNERS PERFORMANCE' should correspond to the rating given by the teacher at the end of the respective lesson			
LESSON 1 **Integrity** (The Apple & Marriage)						
LESSON 2 **Piety** (The Old Woman)						
LESSON 3 **Life** (The Sun and the Cave)						
LESSON 4 **Love** (The Torch and the Bucket)						
LESSON 5 **Worship** (*Muusaa* & a Shepherd)						
LESSON 6 **Sincerity** (Lion of *Allaah*)						
LESSON 7 **Pride** (Boatman and a Professor)						
LESSON 8 **Generosity** (The Stranger)						
LESSON 9 **Destiny** (*Sulaymaan* & the angel)						
LESSON 10 **Fortitude** (The Simple Phrase)						
LESSON 11 **Reform** (The Three Prayers)						
LESSON 12 **Truth** (Testing the Prophet)						
LESSON 13 **Faith** (The Smile & the Tear)						
LESSON 14 **Knowledge** (The Rare Guest)						
LESSON 15 **Trust** (In This is Good)						
LESSON 16 **Devotion** (*Sultaan* & the Servant)						
LESSON 17 **Happiness** (*Khaliif* & the *Suufii*)						
LESSON 18 **Wit** (Emperor & the *'Aalim*)						
LESSON 19 **Idiocy** (*Haaruun* & *Bahluul*)						
LESSON 20 **Wisdom** (The Sapling)						
TOTAL						
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.						

CURRICULUM profile & performance **ASSESSMENT**

GENERAL ASSESSMENT	LEARNERS PERFORMANCE			
	😀	☺	😐	☹
'AQAA'ID				
AKHLAAQ				
FIQH				
AD'IYAH wa AADAAB				
QASAS AL-AMBIYAA'				
SIIRAT AN-NABII				
TAARIIKH AL-ISLAAM				
TAFSIIR				
HADIITH				
HIKAAYAAT				
GRAND TOTAL				
The points collectively achieved between ***excellent***, ***good*** & ***satisfactory*** vis-a-vis ***poor*** will determine a positive or negative result on the part of the learner.				



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ABOUT THE AUTHOR

Mawlaanaa Feizel Chothia is an experienced Islamic Studies instructor and author. Born in Johannesburg, South Africa in 1970. He has specialist training in Islamic jurisprudence, primarily the *Hanafii* School of Law, and his approach is rooted in a traditional, normative stance. *Mawlaanaa* Feizel has served as *Imaam* in numerous *Masjids* and is actively engaged in Islamic propagation, teaching and advocay, as well as developing curricula and materials for Islamic elementary and afternoon schools (ie. *Madaaris* - primary and secondary Islamic seminaries). Apart from his formal training and experience, his development as an Islamic scholar within the Western milieu, and his intimacy with Western culture and its institutions, has served him well in assessing and positively engaging the challenges it poses to Muslims and the Islamic Faith. He currently lives in Perth where he is associated with a number of innovative projects in the field of Islamic education and propagation.

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