

WEEK 07

DAY 03

Muhajirin and Ansar

Q5:

Among the numerous blessing of the holy Prphet's (p.b.u.h) Hijrat, one of the most important and unique blessing was that of Mawakhat, the creation of brotherhood between Muhajirin-the-emigrants and Ansar the helpers.

Muhajiririn or the emigrants is the name often applied in the Quran those followers of Holy Prophet Muhammad (p.b.u.h) who had immigrated from Makkah to Madinah with him. They were tortured and persecuted by the unbelievers but they remained steadfast. They sacrificed their lives as well as their wealth for the sake of Islam. Some of them even left their families behind when they migrated from Madinah. They did not even claim their belonging after the conquest of Makkah, in accordance with the orders of the holy Prophet (p.b.u.h). The term Muhajir is not applied to the Prophet (p.b.u.h) himself, but only to those who migrated with, before or after him and later made up a large portion of the population of Madinah. The Prophet (p.b.u.h) described them as favourites of Allah who will receive a splendid reward as the Quran says;

"Those who believe and those who suffered exile and fought in the path of Allah, they have the hope of the mercy of Allah." The Muslims of Madinah, who received and help the prophet (p.b.u.h) after his migration from Makkah, were called Ansar or the helpers. They were also called Ansar-un-Nabi, or Helpers of the Prophet. They were given this title to distinguish them from the Muhajirin, who were mainly dependent upon their help and support after migration to Madinah.

They were good natured, soft spoken and pious people who were devoted to the holy Prophet (p.b.u.h).

This is confirmed by the Holly Quran in the following words: "But those who before them had homes (in Madinah) and had adopted the faith, show their affection to such as come to them for refuge and entertain no desire in their hearts for things given to the latter, but give them preference over themselves even though poverty was their (own lot)"

The holy Prophet (p.b.u.h) assembled them at the house of Anas five months after migrating to Medina and told them that the Muhajirin had left all their belongings in Makkah and was now penniless and shelter less. He, therefore wanted to create the relationship of Brotherhood between the Muhajirin and Ansar. He appointed ninety Muslims, the forty-five of whom were from the Ansar and the other forty-five from the migrants, as brothers.

This foundation of brotherhood established by the Prophet was based on mutual economic and psychological support and the principle of being inheritors to each other, which in turn aimed to provide migrants with support to get over the sorrow and misery they felt because of homesickness.

According to this foundation of brotherhood established, leaders of each family in Medina would provide a Muslim family from Mecca with accommodation and share their belongings with them, and they would work together.

The Prophet did not choose two Muslims to become brothers randomly. Contrarily, he investigated them carefully and appointed the best matches as brothers. For instance, there was an exact harmony between Salman al Farisi and Abu'd-Dardaa; Ammar and Khuzaiifa; Mus'ab and Abu Ayyub, in terms of character, likes, and feelings.

The immigrants did not idle about thinking "The Ansar brothers gave us accommodation and subsistence." This would contradict to studiosuness arising from their belief. Each of them tried their best so as not to be a burden on anyone.

The most remarkable example of this is Abdur rahman bin Awf's answer to Sa'd bin Rabi's proposal.

"I am the richest of all Muslims of Medina in terms of money. I saved half of my wealth for you!" said Sa'd bin Rabi to Abdurrahman bin Awf, who were appointed as brothers.

Great Companion Abdur rahman bin Awf's answer was as noteworthy as the proposal: "May God make your wealth auspicious for you! I do not need it. The greatest favor you can do me is to show me the way to the bazaar where you do shopping."

The next morning, Abdur rahman bin Awf, who was taken to Qaynuqa bazaar, bought some goods such as oil and cheese and started the trade business. After a while, he earned a fair income and then became one of the well-known tradesmen of Medina. Many other Muslims of Mecca found appropriate jobs for themselves and lived happily by their own work, like Hazrat Abdurrahman bin Awf e.g Abu Bakr made a living by farming.

Q14 5 (a) Write briefly about the tasks carried out by the Scribes of the revelation at the time of the Prophet.

Q17 [10] Outline the tasks performed by the Prophet's scribes during his lifetime. [10]

Instructions {The scribes wrote down the Qur'an whilst the Prophet was still alive and so details about the gathering of the Qur'an and collecting it into a book, at the time of the Caliphs, are not relevant here.
Scribes of the Prophet (pbuh) were among the closest companions, They not only kept a record of revelations but also wrote letters and treaties as commanded by the Prophet (pbuh). They were the four rightly guided Caliphs, Abu Bakr, Umar, Usman, and his cousin Ali, who accompanied the Prophet (pbuh) from his childhood and was a memorizer of Quran. He also wrote the terms of Treaty of al-Huadaihiya. The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one

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text. There were various scribes who had different roles as companions, who wrote the verses down on a number of materials. They wrote them down in portions on various materials. These included animals skin, shoulder bones of camels, palm leaves, stone tablets and pieces of wood etc.

Some of them were official scribes who wrote letters for him (for example Ubayy ibn Ka'ab) whilst some became scribes because they kept their own personal copies of the revelations (for example 'Abdullah ibn 'Amr ibn al-'As. He sought the Messenger's specific permission asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, and responses for I speak nothing but the truth.'). A number of companions had their own personal copies of the words of the revelations, which were later used to verify the one-copy in the time of Abu Bakr. Companions who kept a private record of the text of the Qur'an satisfied themselves as to the purity of their record by reading it out to the Prophet every year in Ramadan.

The Prophet used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). In this manner, the Prophet arranged the text of the Qur'an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, "We used to record the Qur'an from parchments in the presence of the Messenger of God." There was always a scribe on hand to write down the revelation or to insert new ones revealed to Holy Prophet under Divine guidance through angel Jibrael during 610AD to 632AD. This is mentioned in Quran, (written) by the hands of the scribes honourable, pious and just."(80:15-16)

Zayd bin Thabit, one of the chief scribes relates: "I used to write down the revelation for the Holy Prophet, may the peace and blessings of Allah be upon him. When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore. When I finished writing, he would say, 'Read!' and I would read it back to him. If there was an omission or error, he used to correct it and then let it be brought before the people."

Some companions, who did not write down the revelations, had memorized them instead and their versions were used to verify the written copies after the Prophet's death.

(b) Explain the importance of the principles employed by the compilers of the Qur'an at the time of the Caliphs. [4]

After the Prophet's death there was deemed a need to compile to Qur'an into a book form. Various principles were employed, all of them to ensure authenticity to the original message.

- The Qur'an was compiled in the dialect of Quraysh because it was the Prophet's dialect - other dialects could have been fabricated or distorted.
- Zayd bin Thabit gathered written materials from various companions, and checked all these versions with those who had committed the Qur'an to memory -
- this was to ensure that none of the written copies had anything added or omitted and so that the Qur'an remained authentic to the way the Prophet had received it.
- The order of the suras was not compiled in the order that the Prophet had received revelation, but generally in order of descending length - this was due to the belief that the order of the suras was divinely ordained and the main scribes would have known this.

Q/M12 P1, Q4

Q: Write about the Prophet's relationship with the following figures.

[10]

Aminah:

A year before "the year of the elephant," 'Abdullah ibn Abdul Muttalib was married to Aminah daughter of Wahb ibn 'Abd Munaf ibn Zuhrah. When the time came close to the birth of the Prophet (s.a.w.), Amina saw a dream that she gave birth to a boy and with this boy a magnificent emergence of light spread out and enveloped the earth until it reached Busra in al-Sham. She also saw herself in the dream saying 'I seek for him, refuge in Allah the One from the evil of every envier'. Aminah, named him Ahmad (meaning one who renders praise (to God)). Soon after he was given to Halima saadia for nursing. When he was two Halima brought him back but requested Aminah to keep him for more time, to which she agreed. When Muhammad s.a.w. was 6 years old, his mother decided to visit the grave of her husband, Abdullah, in Yathrib. Both Barakah and Abdal-Muttalib tried to dissuade her. Aminah however was determined. The caravan took ten days to reach Yathrib. Muhammad s.a.w. was left with his maternal uncles of the Banu Najjar in Madinah(Yathrib), while Aminah went to visit the grave of Abdullah. Each day for a few weeks she stayed at the grave. On the way back to Makkah, Aminah became seriously ill with fever. Halfway between Yathrib and Makkah, at a place called al-Abwa, they stopped where she died and was buried. In the last year of his life, on his way to perform the farewell pilgrimage, the Prophet stopped at Abwa at the grave of his mother and wept there by remembering her and expressed his love of her.

Halima Sadia was an Arabic Beduin woman. She was a foster mother and raised up the prophet Muhammad when he was a child and took care of him for the first few years of his life. It was custom at that time in Makkah that the families send their children with a Beduin nurse to be raised up in the desert because it is more healthier for their bodies and much better for them to be in contact with the nature.

So when the group of nurses arrived at the Makkah city and they picked up most of the children, the last nurse arrived with her husband (Al-Harith) riding a donkey and old camel. She found only one orphan boy who had no father to pay her. As soon as she lifted that boy, her life changed and became filled with immense good fortune and blessings. The old camel, which had not given a drop of milk, was soon overflowing with milk. Although she was the last woman leaving Makkah on her donkey, she passed her friends. This was indeed a great blessing for her and for this poor Bedouin family.

There were many signs about how Halimah's life was changed to a better days. Her goats used to come home full, and overflowing with milk, while the rest of the Bedouins' goats used to come home scraggy and empty. Halimah knew that she had a blessed child with all the miracles and blessings.

After two years, Muhammad was returned to his mother Amina. She told Amina about the great blessings that she had received when Muhammad was in her care, but soon, Amina was persuaded by Halima and her husband (Al-Harith) to return the child back with them for another two years to protect him from a spreading disease in Makkah.

After two ^{years} months, a strange incident happened to the prophet. He was playing with his foster brother with the goats at the back of their homes, when two Angels appeared to them as two men wearing white clothes. The Angels laid down the prophet and opened his chest, took out his heart, split it and removed a blood clot and washed it and his chest until they became purified. Then, they returned the heart back to Muhammad's body before going away.

His foster brother ran to Halimah and told her that Muhammad has been murdered. She rushed out and found Muhammad standing with a pale white face. She checked all over his body and found that he was fine and then she took him back to their home. Due to that incident, she was afraid.

Later and very shortly, she returned Muhammad to his mother. Then, Muhammad was returned to the care of his mother Amina and continued to live with her until she died.

Years after Muhammad's mother died and he got married to Khadijah, Halimah came to him complaining of her poverty. He asked Khadijah to give her 40 sheep. After Muhammad got his first revelation, Halimah and her husband came to the Islamic prophet and embraced Islam. When she came to Muhammad on the day of Hunayn, he took off his robe and put it on the ground for her to sit. She died in 8 A.H. and her grave lies in Jannatul Baqi, Madinah. The Prophet had great respect and love for her and would call her "my mother".

3) Abu Talib

Abu Talib was paternal uncle of the Holy Prophet. He died in the tenth year of prophet hood. The Holy Prophet was very sad to lose his uncle. Abu Talib had brought him up, the orphan who had lost both his parents and his grandfather by the time he was eight years old. He took him into his family and treated him like his own son, giving him extra kindness, out of sympathy for the grieving child. When the Holy Prophet started to preach Islam, his relatives turned against him. But Abu Talib, who had taken care of him since he was a child, said to him: 'Go ahead with what you have been bidden and I pledge to continue to give you my support and protection'. Abu Talib continued to maintain his positive attitude as his nephew Hazrat Muhammad did not mean any harm and did not call anything wrong. The chief of Makkah did not take any action against the Holy Prophet in the early stages.

When he started to criticize their idols they decided that the matter was too serious to ignore. Yet they could not do much about it because Abu Talib protected his nephew against all treats and let everyone know of his readiness to fight for him. As the Holy Prophet continued to preach his mission, oppositions increased. Therefore, a delegation composed of the most influential people of Makkah religion or to hand him over to them.

Abu Talib who continued to follow the religion of his people, did not let his nephew down. He called the Holy Prophet and told him what had taken place. He explained to the Holy Prophet the difficulty of the situation and said: "Save me as well as yourself and do not cause me to carry a burden I cannot bear."

But the Holy Prophet was firm as ever and said, "O my uncle if they place the sun of my right hand and the moon on my left to renounce my work, I would not stop until Allah fulfils it for me, or destroys me in the process"

Abu Talib was deeply moved and said: "you may go and do whatever you like. I will never withdraw my protection from you and will never let you down"

Abu Talib communicated his resolution to the people of his tribe and asked them to protect the Prophet against the Quraish. He was the Holy Prophet's protector as long as he lived. His death was such a great loss to the Holy Prophet that he called the year of his death the 'year of Grief'. After Abu Talib's death, Quraish started abusing the Holy Prophet verbally and physically.

(b) What can these relationship teach Muslims today about family ties? 14

The Prophet's relationship with his mother, foster-mother and uncle provides valuable lessons for Muslims today.

He ^{did not} spend a lot of time with ^{his} her mother he still had an emotional attachment to her in particular when he visited her grave. So Muslim's ^{should} not forget their parents after they are gone and pray for them. Although Halima was not his biological mother, he gave her same respect as his own mother due to the time he spent with and her family. (he stretched out his mantle for her when she visited him after prophethood). This shows the respect that should be given to those who look after you in childhood.

The bond between Prophet (P.B.U.H) and Abu Talib and how he loved and respected Abu Talib when he was not Muslim. This is an important example for people who have family members who are not Muslim.

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WEEK 07

DAY 04

5 (a) Write about the main points in the lives of Bilal and Abu Sufyan. [10]

Bilal:

Bilal Ibn Rabah was a slave from Abyssinia. He was one of the seven early converts. He suffered a lot for accepting Islam. His master Umayyah bin Khalaf used to torture him; He would make Bilal lie down on burning sand and would place a heavy stone on his chest. He told Bilal to denounce Islam or he would be left there to die. Bilal in reply would say "Ahad Ahad!" Once Abu Bakr was passing by while Bilal was being tortured, Abu Bakr bought him and set him free. Umar R.A used to say, "Abu Bakr is our leader and he set our leader free, meaning Bilal" (Bukhari). After migration to Madinah, the Prophet (pbuh) chose Bilal to deliver Adhan to call the Muslims for prayers, as he had a high pitched and resonant voice. Bilal came to be known as the **Muadhin of Prophet (pbuh)**.

Bilal R.A accompanied the Prophet (pbuh) in his journeys. Bilal participated in all the battles fought during the life of the Prophet (pbuh). He killed his former master Umayyah ibn Khalaf in the Battle of Badr. After the conquest of Makkah, he delivered Adhan on the roof of Ka'bah. Bilal gave Adhan for the first time after the death of the Prophet (pbuh) on the request of the Caliph Umar when a treaty was made with the Jews.

Bilal was very pious person. He settled in Syria and married there. Once he dreamt that the Prophet (pbuh) was calling him, he wept bitterly and left for Madinah. Hassan bin Ali, the Prophet's grandson comforted him and asked him to give Adhan. On hearing Bilal giving Adhan everyone was greatly moved as it reminded them of the time of the Prophet (pbuh) and tears rolled out of their eyes. He died at the age of 60 and was buried in Damascus.

Abu Sufyan:

Abu Sufyan was born in 560 AD. He was the chief of the clan of the Banu Abd-Shams; he was a very powerful and respected man of Quraish. He was one of the Prophet (pbuh)'s bitterest enemies. Abu Sufyan was married to Hind bint Utba their son Muawiyah, was the founder of the Umayyad dynasty. Abu Sufyan's daughter Ramlah R.a was married to the Prophet (pbuh).

In 624 AD Abu Sufyan was coming back from Syria with his caravan and asked the Quraish to escort him. As a result the battle of Badr took place after the battle of Badr Abu Sufyan became the chief of the Quraish. And led the Quraish in the battle of Uhud in 625 and the battle of trench in 627AD against the Muslims.

When the Prophet (pbuh) sent a letter to Heraclius inviting him to Islam, Abu Sufyan at the time was in Jerusalem for Business purpose. Heraclius called Abu Sufyan and asked him about the Prophet (pbuh) character's. Abu Sufyan attested to the fact that the Prophet (pbuh) was truthful and never broke promise. In 8 AH the Quraish broke the treaty of Hudaibiya, however they soon realized their mistake and Abu Sufyan came to Madinah to have the Treaty restored, but he was unsuccessful.

At the time of the conquest of the Makkah Abu Sufyan came to spy and was taken as a prisoner, but was saved by the intercession of Abbas R.A. The Prophet (pbuh) invited him to Islam at that time Abu Sufyan accepted that the Meccan gods had proved powerless and accepted Islam. Before entering Makkah the Prophet (pbuh) honored Abu Sufyan by announcing that whose enters the house of Abu Sufyan would be safe.

Abu Sufyan fought by the side of the Prophet (pbuh) in the battle of Hunain. He lost an eye during the siege of Taif. Abu Sufyan also fought in the battle of Yarmuk and died at the age of ninety in 650 AD in Madinah.

(b) What can be learnt from Bilal's role in the Islamic community? [4]

Bilal's life can provide Muslims with valuable lessons.

- his ethnic background was not a hindrance in his status as a companion of the Prophet, and so racial equality should be practised amongst Muslims of all communities.
- His background of being a slave did not prevent the deep friendship between him and the Prophet, and so all men should be treated equally despite their class.
- due to the beauty of his voice the Prophet favoured him as muezzin, and that it is the purity of one's heart that God looks at.

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Imamat/Spiritual Leadership
Hasan and Husayn

M/J09
M/J12

8-9 minutes for each

(a) Write accounts of the lives of the Prophet's two grandsons al-Hasan and al-Husayn. [10]
The children of Hazrat Fatima(RA) and Hazrat Ali(RA). Hasan and Husayn, played important roles in the early years of the Islamic community and among Shi'i Muslims. In particular, they are regarded as immensely significant. as Imams/Spiritual leaders

Hasan: beautiful eye to love him.

Hasan Ibn Ali was born in Medina in 3AH/625 AD and was given his name by the Holy Prophet pbuh himself. There are stories of the Prophet pbuh allowing him and his brother to climb on his back while he was prostrating prayer, and interrupting his sermon to come down from the Minbar to pick him up when he tripped over. These show the love Hazrat Muhammad pbuh felt and the pride he took in his grandchildren. The Prophet said "O Allah! I love him so I bestow you to love him." In the years following the death of the Holy Prophet pbuh we hear of Hasan and Husayn being sent by their father to take water to Hazrat Usman when he was besieged by his opponents, before his assassination in 35AH/656AD. And during Hazrat Ali's caliphate, Hasan was sent to Kufa to seek reinforcement during the struggle with Talha, Zubair and Hazrat Aishah. He was among his father's force in the battle of Siffin. After the assassination of Hazrat Ali in 40 AH/ 661AD, his supporters proclaimed Hasan as the Caliph. But Muawiya, the Governor of Syria rejected this and moved forces against him. Hasan reacted slowly to this threat, may be because he was reluctant to fight against fellow Muslims, and his own forces hesitated. His position became increasingly weaker, through desertions to Muawiya's side, and Hasan finally renounced the Caliphate after less than a year in the office.

He settled in Medina, where he died in about 50AH/670AD, at a relatively young age. Many say that he was poisoned by Uda, one of his wives, who was enticed by Muawiya's promises money and marriage to his son. Hasan was buried in Medina. Shi'i Muslims regard Hasan as a second Imam, following Hazrat Ali Ibn e Abi Talib. So they accept that he was sinless and perfect in his actions. They also credit him with miracles.

Husayn Ibn Ali was born in Medina in 4AH/626 AD, and like his brother was a source of great joy to his grandfather, who was remembered as taking him on his knee and carrying him on his back. Prophet said "Husayn is from me and I am from Husayn". Husayn was of course a loyal supporter of his father Hazrat Ali and after Hazrat Ali's assassination, he was reluctant to accept Hasan's renunciation of the Caliphate, though he knew that Muawiya was too strong to resist. He made his rejection of the Umayyads clear, when as one of five senior Muslims he refused Muawiya's request to acknowledge Yazid, his son, as a successor to the Caliphate.

Husayn: little beautiful eye May Allah love him and loves Husayn

When Muawiya died, Husayn refused to recognize Yazid. Supporters of his cause invited him to Kufa to lead an uprising against the Umayyads, and he cautiously sent his cousin Muslim Ibn Aqeel to find out the situation. Muslim detected wide spread support among the Kufans and wrote to encourage Husayn to come. But immediately after Muslim sent the letter, he was captured by the Umayyad Governor of Basra and killed. Strict measures were taken against Husayn's supporters in Kufa, who were terrified.

Husayn meanwhile left Medina for Mecca in Rajab 60AH/680 AD. But suspecting trouble during the Hajj, he set out from Mecca with members of his family and close supporters. This was on 8 Zulhijj 60AH/10 September 680 AD. Leading Muslims advised him against this, and people he met on his journey counseled caution. But he was not to be turned aside from his aim. His will was strengthened when he heard that troops had been sent against him, and that his messengers to Kufa had been killed.

On 2nd Muharram 61AH/ 2nd October 680 AD. Imam Husayn pitched his camp at Karbala, in the desert near Kufa. The next day, an army of Umayyad troops surrounded the camp and prevented anyone from fetching water from a stream of River Euphrates, some distance away. Negotiations were conducted between the two sides for some days, but without any result. On 10 Muharram, the battle began between the 72 supporters of imam Husayn and the 4,000 strong Umayyad army. At first, there were small skirmishes, but as the day wore on, Imam's supporters were killed one by one, and his camp was set on fire. Finally, with only a handful of his supporters left alive, mainly women and children, he made for the river to get water, and there he was surrounded. He still put up a fierce resistance, but he was outnumbered and struck out. His head was cut off and taken to Ubayd Allah Ibn Ziyad, the Umayyad governor of Kufa, and then to the Caliph at Damascus. Imam Husayn's body was buried at Karbala in the present day Southern Iraq.

(b) Explain why they each died in the way they did. [4]

Hasan died because of the constant threat from the Umayyads to secure power, and they always viewed al-Hasan as an obstacle due to his support and his being the grandson of the Prophet. His poisoning reflects the treachery of the Umayyads.

Husayn died because he resisted the Umayyads as he saw them as corrupt. He never gave up on his principles even for his own safety, and so he was seen as an upholder of right against wrong. He personally took part.

Structure;

For each

- 1) Prophet's lifetime
- 2) After the Prophet's death but before becoming imam - Briefly
- 3) Detailed description of their activities as imams

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(b) Importance of relationship:

- Financial prosperity
- emotional stability
- Belief in him
- Suffered persecution

which he accepted after consulting his uncle, Abu Talib. At the time of the marriage, Khadijah (R.A.) was forty years old while Muhammad (p.b.u.h) was twenty-five.

The marriage was successful. They had six children, two sons and four daughters; both the sons died in infancy. The elder was Qasim by whom the Prophet had his Kuniya; he was called Abu Qasim, (the father of Qasim). The younger son was Abdullah, who was known as at-Tayyib and at-Tahir. The daughters were Zaynab, Ruqayyah, Umm Kulthoom and Fatima (R.A.). The marriage freed Muhammad (p.b.u.h) from his financial worries as Khadijah (R.A.) placed her wealth at his disposal. She brought wealth, prestige and influence to Muhammad (p.b.u.h).

Khadijah (R.A.) was very devoted and loving wife. She stood by him at the time of hardship and trial. After the first revelation when he came back home shaken from the experience, she comforted him saying that Allah would not disgrace him as helped the widows and looked after the orphans and the needy. She took him to her cousin Waraqa bin Naufil who further assured him that he was ordained by Allah to be a Messenger.

She was the first person to accept Islam, she was the only wife of Muhammad (p.b.u.h) who suffered the persecution of the early days of Islam and suffered the most at the time of boycott. She died in the 10th year of prophet-hood.

This year was declared as the Year of Grief in the Islamic history.

"The Noblest women of the world are Maryam and Khadijah."

One day, Khadijah's sister Halah came to visit the Muhammad (p.b.u.h), when he heard the familiar voice, he said, "this must be Halah; her voice is just like that of Khadijah." A'ishah said, "How is it that you always think of the old woman, who is no more living, when Allah has given you much better wives." "Never better", he replied. "She was the wife who believed in me when other rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow." (Bukhari)

4 (a) Write about the lives of any two of the following wives of the Prophet: Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint Umar and Umm Salama. [10]

8-9 minutes
10/10

Sawda bint Zama'a

- she was one of the first women to migrate to Abyssinia; her husband Sakran bin Amr had died and she lived with her elderly father; she was middle-aged and had children from her previous marriage;
- she was the Prophet's second wife and people were surprised he wanted to marry someone who was widowed and older; they married one month after Khadijah passed away and help was needed to look after the Prophet's children; *She wanted to be prophet's wife on the last day*
- her house was the first to be built in Madina; she welcomed other wives into the household;
- she was close to Aisha and in the end gave up her time with the Prophet to Aisha;
- she was known for her generosity;
- The Holy Prophet (P.B.U.H) referred to her as the most charitable and generous of his wives. On the eve of last Pilgrimage, the Holy Prophet (P.B.U.H) enjoined his wives to remain in retirement after his death. Hazrat Sawdah followed this directive so much so that she never left her house even for Hajj and Umrah. She died in the 22nd year of the Hijrat towards the end of the Khilafat of Hazrat Umar R.A. She was buried in Jannat-al-Baqi in Madinah

8-9 minutes
10/10

Hafsa bint Umar:

- she was the daughter of Umar ibn al-Khattab,
- She was born five years before prophethood. She was first married to Khunais, son of Huzaifa. Hafsa became a Muslim along with her parents and her husband. He was among those who had migrated to Abyssinia. Later, both Hafsa and her Husband migrated to Madinah, Khunais took part in the battle of Badr in which he was martyred, leaving no issue. After the prescribed period of Iddat was over, the Holy Prophet (P.B.U.H) expressed his desire to marry Hazrat Hafsa with a view to strengthening his ties with Hazrat Umar and his tribe.
- like Aisha, she memorised the Qur'an by heart; she lived with the Prophet for eight years;
- after his death when the Qur'an was compiled, a copy was kept with her for safekeeping, known as the mushaf. 'Uthman took the mushaf from her for standardising the Qur'an.
- She was also a narrator of hadith. She was quick tempered like her father, and revelation came after the honey incident where she told the Prophet his mouth didn't smell good after eating honey.
- Died around 60 years old.

O Prophet, why do prohibit (yourself from) what Allah has made lawful for you, seeking the approval of your wives? And Allah is forgiving and merciful (66:1)

when you are in a state of prayer...



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In the battles fought by the Muslims, Hazrat Ali distinguished himself as a fierce warrior. He shared a camel with the Prophet on the way to Badr, and was chosen as one of the scouts to discover the enemy's movements. Before the battle, he one of three Muslims who engaged in single combat, and he was chosen to carry the Muslim banner into the fighting, where he killed many Quraish.

At Uhud, the Prophet Muhammad again gave him the Muslim banner, after the original bearer had been killed, and he was one of the Muslims who defended the Holy Prophet after he was wounded. At the battle of al-Khandaq, he defeated his foe in single combat, and he was among the leaders in the siege of the Jewish tribe of Banu Qurayza. He courageously used a door as a shield at Khaybar. At the Muslim entry into Makka, he once again carried the Muslim banner. He defended the Holy Prophet at Hunayn. He was also sent as commander of the Muslim forces in the expeditions to Fadak and the Yemen.

Hazrat Ali distinguished himself in other ways, too. He was the scribe who wrote the treaty of al-Hudaybiya, and was one of the witnesses to it. During the pilgrimage led by Hazrat Abu Bakr 9AH, he was sent by the Holy Prophet to read out new teachings which had been revealed. These can be found at the beginning of Surat-al-Tawba.

Later, when he was left behind to take charge of Madina during the expedition to Tabuk, and he went to complain that he was not going with the fighting men, the Prophet indicated that Hazrat Ali was his closest assistant: 'Are you not content to be with respect to me as Harun was to Musa, except that after me there shall be no other Prophet?'

When the Prophet Muhammad S.A.W was returning to Madina after his farewell pilgrimage, an incident took place at Ghadir Khumm, which illustrates his high regard for Hazrat Ali. In front of his followers, the Prophet took Hazrat Ali hand and declared, 'Of whomsoever I am lord, this Ali is also his lord. O Allah! Be the supporter of whoever supports Ali and the enemy of whoever opposes him.' (This has been recorded by a number of Sunni authors and compilers of Hadith, including Ahmed ibn Hanbal in his Musnad.)

Various sayings of the Holy Prophet have also been understood as tokens of the closeness between the two. Particularly remembered among these are: 'I am from Ali and Ali is from me.'

"I am the city of knowledge and Ali is its gate." When the Prophet Muhammad died, Hazrat Ali washed his body and buried it in Hazrat 'A'isha's apartment.

5) **Talha ibn Ubaydullah** was among the first Muslims who accepted Islam at the hands of Hazrat Abubakr in Makka, he endured persecution at the hands of Quraysh, in particular when he and Hazrat Abu Bakr were one day set upon and left tied up together on the ground. He travelled north to Madina, following the Prophet Muhammad and accompanied the last Muslims, including the Prophet's wife Hazrat Sawada and his two unmarried daughters, Umm Kulthum and Fatima. Before the Battle of Badr, the Holy Prophet sent him and sa'id ibn Zayd to discover the whereabouts of the Makkan caravan, led by Abu Sufyan. And at the Battle of Uhud, he was wounded in the hand when he deflected a sword from piercing the Holy Prophet's head. The fingers of that hand remained useless throughout the rest of his life. He remained at the Prophet's side for the remainder of the battle. For his bravery, he earned the title of 'Living Martyr'. The Prophet^{pbuh} is reported to have said: "Whosoever is pleased to see a martyr on the surface of the earth, let him look at Talha bin Ubaydullah." Prophet^{pbuh} gave him the title of 'Fayyaz' i.e. generous at the time of the Tabuk Expedition. After the death of Hazrat Muhammad, he supported Hazrat 'Ali for the caliphate, but was eventually persuaded to swear allegiance to Hazrat Abu Bakr. Later, he objected to Hazrat Ali delay in punishing Hazrat Uthman murderers, and together with Zubayr ibn al-Awwam he raised an army. He and Zubayr were killed in 35AH/656AD, in the clash between the two sides in the Battle of the Camel.

6) **Zubayr ibn al-Awwam** a cousin of the Prophet Muhammad and nephew of Hazrat Khadija was one of the Muslims who accepted Islam after Hazrat Abu Bakr (some people say he was the fourth or fifth person to do so). Following this, he found the treatment of the Quraysh so brutal that he went on the migration to Abyssinia. He later returned with the group that come back to Makka. After the migration to Madina, he played a prominent part in the battles of Badr and Uhud, and also in the expedition to Khaybar, and he was among the leaders of the Muslims force at the entry into Makka. After the Holy Prophet's death he supported his cousin Hazrat Ali as caliph, even though he had married Hazrat Abu Bakr's daughter. But later, together with Talha, he led an army against Hazrat Ali when the caliph hesitated in punishing the Murderers of Hazrat Uthman. Zubayr was killed in the battle of the camel. The Holy Prophet^{pbuh} had given him the title of 'Disciple of the Messenger of Allah'. About Talha and Zubair, the Holy Prophet^{pbuh} is reported to have said: "Talha and Zubair are my neighbours in Paradise."

7) **Sa'ad ibn abi waqqas** was one of those who accepted Islam at the hands of Hazrat Abu Bakr. In the early years of Islam, he was among some Muslims who went to pray outside Makka in order to avoid the Quraysh. They were interrupted by some people of the town, and when he two groups came to blows, Sa'ad wounded an opponent and drew the first blood in the time of Islam. After the Hijra, he took part in early expeditions and fought at the Battle of

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Badr. At the battle of uhud, he was one of the defenders of the wounded Prophet. As the Prophet was recovering from the blows struck at him, he handed Sa'ad arrows to shoot.

In the years following Hazrat Muhammad death, he advised the successive Caliphs. During the time of Hazrat 'Umar he commanded the Muslims forces that defeated the Persians at the Battle of al-Qadisiyya, and in the time of Hazrat Uthman he was made governor of kufa. He died near Madina in 50AH/670AD or soon afterwards.

Abd al-Rahman ibn 'Awf was among the first Makkans to become a Muslim. Like a number of others, he accepted Islam at the hands of Hazrat Abu Bakar. He experienced the hardships of the early years in Makka and was among those who took refuge from the harassment of the Quraysh in Abyssinia. He returned with the group that came back to Makka, and made the Hijra to Madina with the other Muslims. In Madina, 'Abd al-Rahma R.A set about making a living for himself. He sold cheese and butter in the market, and as time went on, he become wealthy enough to send out trading caravans.

He fought in the Battle of Badr when he had take turns with Hazrat Abu Bakr R.A and Hazrat 'Umar R.A in riding the same camel (a sign of how poor the Muslims were in the early years at Madina). And he also took part in the Battle of Uhud, where he was severely wounded and remained lame afterwards. In Hazrat Muhammad's PBUH last years, 'Abd al-Rahman R.A was made leader of a raid on Daumat al-Jandal. 'Abd al-Rahman R.A was among the Holy Prophet's PBUH most trusted followers and was often n his close company. He was with Hazrat Muhammad PBUH, when he heard about the death of his baby son Ibrahim and he offered his shoulder for the stricken Prophet PBUH to leans on. During the march against Tabuk, when the Holy Prophet PBUH was delayed for the dawn prayer, it was agreed that 'Abd al-Rahman R.A should lead, and when the Prophet PBUH came, he was content to take his place behind his trusted Companions. Following the death of Hazrat Muhammad PBUH 'Abd al-Rahman R.A took a prominent par in the decision to elect Hazrat Abu Bakr R.A to the caliphate. A few years later he was one of the six members of the council who elected Hazrat 'Uthman R.A to the caliphate. He died in 31AH/652AD, during the caliphate of Hazrat 'Ali R.A.

Abu 'Ubayda ibn al-Jarrah was another among the early Makkan converts to Islam. He took part in the migration to Abyssinnia, and after the Hijra he fought among the Muslims in the battles against the Quraysh. At Uhud, he stood close to the Prophet Muhammad PUBH, and when the latter was struck on the cheek, Abu 'Ubayda R.A extracted the metal links from his helmet straps out of the wound with his own teeth. He was among the leading Muslims who went on the raid, following this battle, that took some revenge for what had been inflicted upon the Muslims. The Prophet Muhammad PBUH clearly had confidence in him as a warrior: when the Muslims victoriously entered Makka, he was given command of one of the four squadrons into which the forces were divided. And in the last year of the Holy Prophet,s PBUH life, he was ordered to lead expeditions to Dhu al-Qassa and al-Khabat. He also took part in the expedition which the Prophet PBUH sent to Syria, just before his death.

A sign of the Holy Prophet's PBUH confidence in him as a Muslim is that when the Christian delegation from Najran visited the Prophet PBUH in Madina and were impressed by what they heard, he sent Abu 'Ubayda R.A with them to act as a judge in disputes between them. In the days following the Holy Prophet's PBUH death, Abu 'Ubayda R.A took a leading part in ensuring the election of Hazrat Abu Bakr R.A as Caliph. A Mark of his standing is that Hazrat Abu Bakr R.A remarked that Abu 'Ubayda R.A was as worthy as he was himself of being caliph. During the caliphate of Hazrat 'Umar R.A, he was put in charge of the Muslim Forces that captured Palestine and Syria. He died in Syria in 18AH/639AD.

Sa'eed Ibn Zayd (R.A)

Sa'eed ibn zayd (R.A) was on of the early converts of Islam. His father Zayd was monotheist and followed the religion of the Prophet Ibrahim. He was 'Umar's (R.A) cousin and was married to his sister Fatima, Umar (R.A) accepted Islam when he heard them reciting Surah Taha.

He was a devoted companion of the Prophet (P.B.U.H) and great warrior. He took part in all the major campaigns and battles fought during the lifetime of the Prophet (P.B.U.H) except Badr as he and Talha were out of Madinah to spy on the Qyraish army when they return to Madinah, The Prophet (P.B.U.H) head already set out for Badr: however they were given a share in the booty.

He was present during the treaty of Hudaibiyah and participated in the conquest of Makkah. Sa'eed (R.A) played an important role in the Muslim community after the death of Prophet (P.B.U.H).

He was known for his courage and bravery. He participated in many campaigns; he was the commander of the infantry of the Muslims army during reign of Umar R.A when they fought against the Romans. He also took part in the Conquest of Damascus, and was made the governor of Damascus, but the resigned from the post of his love for Jihad. Later, he fought as an ordinary soldier in all the battles that where waged for the cause of Islam. He died in the 55AH and was buried in Madinah.

Instructions for look 6 companion

- 1) Their acceptance of Islam and activities during Prophet's lifetime in detail
- 2) Their activities after the Propuk's death - briefly

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WEEK 08 DAY 02

5/11/05(a)

1) As Wives: Describe the teachings of Islam about the position of women as wives, mothers ^{as daughters} ~~the~~

Both the Quran and Sunnah have laid great emphasis on men to be kind and gentle with their wives. Wives are equal to their husbands. They are partners with their husbands in family life. They are primarily responsible for the home.

They have financial independence The Holy Quran says, "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means."

[4:34] This verse makes it clear that husbands have to provide sustenance to their wives, clothe them and house them.

Abu Hurairah relates that the Holy Prophet pbuh said, "The best amongst you is he who is most kind to his wife." (Tirmizi).

In case of more than one wife, man is enjoined to treat all of them equally. He said on the occasion of Farewell pilgrimage,

"O people! You have rights over your wives and your wives have right over you. Treat your wives with kindness."

Similarly she given right to seek divorce (Khula).

It is the duty of the husband to pay dower to his wife at the time of marriage. Allah says, "And gives the women (on marriage) their dower as a free gift." (an-Nisa 4:4)

Woman can keep her property acquired before marriage and she has no legal obligation to spend on her family out of her personal wealth. It is the duty of a man to fulfill her material and financial needs.

The husbands are enjoined to be kind to their wives even if they have finally decided on separation.

Both husband and wife must decide family matters with mutual consultation.

The Prophet (p.b.u.h) loved his wives. Khadijah was his first wife; His love for her was so great that he did not marry again during her lifetime. He never rebuked his wives for any of their shortcomings. During his last illness, when he became very sick he ask his wives for permission before staying in 'Aishah (R.A) house. He helped his wives in their daily chores.

5-8 minutes for each

2) As Mothers:

A woman's position as a mother is unique in Muslim society. They have the main responsibility for bringing up children. They are the first teachers of faith and proper conduct. The Holy Quran and the Holy Prophet pbuh have given special importance to the mother and stressed upon the children to be more considerate, submissive, grateful and obedient to her in comparison to the father. They deserve respect from their children because of what they have done for them.

Abu Hurairah relates that once a person asked the Holy Prophet : "O Messenger of Allah, who is the most deserving person to get good treatment from me?" He replied, "Your mother." When he asked this question this for the fourth time, the Holy Prophet said: "Your father." This hadith indicates that the status of the mother is greater than that of the father (agreed upon).

A companion of the Holy Prophet once asked his permission to take part in Jihad. The Prophet asked him if his mother was alive. On getting the answer in affirmative, the Prophet asked him to go home and serve her as "heaven was under her feet" (Ahmad, Nasai). This means that to respect, obey and serve the mother is the key to heaven. In doing so, we shall be able to please Allah and the Holy Prophet.

3) As daughters:

According to the teachings of Islam, daughters are to be treated with love and care. They should always be allowed freedom in legitimate choices. They have a right to their parents' legacy.

In this connection, the holy Prophet is reported to have said,

"If one brings up three daughters, teaches them good manners, and treats them kindly, till they no longer need his help, Allah will make paradise obligatory for him."

A companion asked, "what if he has two?". He replied, "and he too." The reporter of this hadith said that if people had inquired about one, the Prophet would have said the same thing .

Daughters should be cared for as carefully as sons. Abdullah Ibn Abbas related that the Holy Prophet said, "If anyone has a baby daughter and does not bury her alive, nor ignores her, nor prefers his sons to her, Allah will bring him into paradise." Prophet pbuh had great affection for his daughters, especially his love for Hazrat Fatima is a model of fatherly love for daughters. He is reported to have said, "Fatima is a part of me, whoever hurts her hurts me, whoever holds malice against her, holds malice against me". When she visited him in his last illness, he gave her his own chair to sit.

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(b) Relationship between men and women:

The Islamic society is governed by a sense of both individual and collective responsibility to Allah who has defined the limits for human behavior. There are certain principles to govern the interaction of sexes. Free social mixing between men and women is not permitted unless it is for some serious reason or purpose.

When mixing does take place, both men and women are to exercise proper decorum in the way they speak and behave. Women are advised not to display themselves in public and not entertain or talk unnecessarily to men who are not their close relatives.

A Muslim man and woman are not permitted to be alone together unless they are close relation. Both Muslim men and women should observe modesty. The Quran says, "Say to the believing men that they should lower their gaze and guard their modesty.....and say to the believing women that they should lower their gaze and guard their modesty...." (24:30-31) In marriage, husbands and wives must try their best to live with love and affection and show respect and kindness to each other even in disputes. Where family matters are concerned, decisions must be taken with mutual consultation and not force.

5 (a) Write about the life of Aisha during the Prophet's lifetime. [10]

Hazrat Aisha R.A, the Prophet Muhammad's pbuh third wife (thouh some think he married her before Hazrat Sawda), was the favourite of his later years. She was the daughter of his Companion Hazrat Abu Bakr and one of his reasons for marrying her may have been to strengthen ties with his close friend.

Hazrat Aisha would have known the Holy Prophet pbuh from her childhood as a daily visitor to her father's house. According to most authorities, she was six years old when she was married to him, though the couple did not become man and wife until she was older. (some authorities say that she was older than this when she married the Holy prophet pbuh). In about 2AH/ 624AD, Hazrat Aisha went to live in the Holy Prophet's house in Madina.

Throughout the Holy Prophet's life, Hazrat Aisha held a special place in his affections and was looked on as his principal wife. Her beauty and lively character attracted him to her, above his other wives, though on at least one occasion, she caused him some embarrassment. This was when she was accompanying him on an expedition and got lost while she was looking for a necklace she had dropped. Hazrat Muhammad's party moved on without noticing her absence, and she was eventually brought back by a handsome young man, who came across her as she sat waiting in the desert. People in Madina started gossiping about this, and Abdullah Ibn Ubbay, a leader among the *murafiqun* (the Hypocrites who resisted the Holy Prophet's leadership in Madina), made a great deal of the incident. But there was no firm evidence against Hazrat Aisha, and then the Prphet Hazrat Muhammad pbuh received a revelation declaring that she was innocent and her enemies were in the wrong, particularly this man, Abdullah.

"Those who brought forward the lie are a body among yourselves: think it not to be an evil to you;

On the contrary it is good for you:

To every man among them (will come punishment) of the sin that he earned,

And to him who took on himself the lead among them, will be a chastisement grievous.

Why did not the believers, men and women, when you heard of the affair, think well of their people and say 'This is an obvious lie'?

Why did they not bring four witnesses to prove it?

When they have not brought the witnesses, such men in the sight of Allah are themselves liars." (Al-Nur 24.11-13)

These verses not only absolve the position of Hazrat Aisha but also emphasize that false accusations are strongly disapproved by Allah.

The Holy Prophet's continuing love and special affection for Hazrat Aisha are clear from his desire to be taken to her apartment when he was dying. She nursed him there in his last days and it was there that he was buried. According to the general view, Hazrat Aisha was eighteen years old when she became a widow.

After Prophet's Death:

During the caliphate of her father Hazrat Abu Bakr and of Hazrat Umar, Hazrat Aisha lived quietly. She showed her disagreement with some of Hazrat Uthman's policies, but she opposed his violent death. In the caliphate of Hazrat Ali, she was the leader among those who pressed for the punishment of Hazrat Uthman's assassins. When the two sides confronted each other in 35 AH/ 656AD, she was in the thick of the fighting. This was known as the Battle of Camel, because it took place around the camel which carried her litter.

Hazrat Aisha's side lost this battle and she was conducted back with all due respect to Madina, where she continued to live for the rest of her life. She played no further part in public affairs, but her views were often sought by leading Muslims, and her approval was regarded as important. Hazrat Aisha died in 58AH/678AD and was buried in Madina. *at the age of 73*

Aisha was very pious and God-fearing. She enjoyed constant companionship of the Prophet and her knowledge of Islam was vast. She reported 2210 ahadith (1/4 of Islamic law).

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This favourite wife of the Prophet Muhammad pbuh is remembered for her wisdom and learning, as well as her beauty. In particular, she was regarded an expert on Arab poetry and history. She became one of the major narrators of hadith and said to have reported **2210 traditions**. Ahmad ibn Hanbal devotes a section of his *Musnad* to Ahadith recorded on her authority, and about **300** are included by Al Bukhari and Muslim in their *Sahihs*.

Hazrat Zaynab bint Jahsh

Zaynab bint Jahsh was the Holy Prophet's P.B.U.H cousin. He had asked for her hand for Zayd Hazrat Khadija's former slave, whom he himself had freed and adopted as his own son. At first, she refused to consider a former slave, but when the Prophet Muhammad P.B.U.H insisted, she gave in. However, she never let her husband forget the social difference between them; after trying to live with her for a year, Zayd divorced her, despite the Holy Prophet's P.B.U.H urging to him to persevere.

After the divorce, Hazrat Muhammad P.B.U.H proposed to her and they were married in 5AH/ 627 AD. This was a significant event that is mentioned in the Qur'an as follows:

"Behold! You said to one Who had received the grace of Allah and your favour:

'Retain your wife, and fear Allah'. But you hid in your heart what Allah was about to make manifest:

You feared the people, But it is more fitting that you should fear Allah. We joined her in marriage to you." (AL-AHZAB 33.37)

Here, the revelation gives the Prophet Muhammad P.B.U.H permission to marry his adopted son's former wife. He could not have done this if Zayd had been his real son, because it would be as though he were marrying a woman who had become his own daughter. But the Qur'an makes clear that adopted sons should not be treated in the same way as real sons. As this passage continues:

"Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets. And Allah has full knowledge of all things." (AL-AHZAB 33.40)

Hazrat Zaynab gained a prominent place among the wives of the Prophet Muhammad P.B.U.H and she remained protective of her position.

Among the wives who survived the Holy Prophet P.B.U.H, Hazrat Zaynab was the first to follow him. She died in 20 AH/ 641AD.

Hazrat Maria Qibtia

After the treaty of Hudaibiya, the Holy Prophet (P.B.U.H) sent letter to a number of kings and chiefs inviting them to accept Islam. He sent one such letter to the chief of Egypt. Although, that chief did not accept Islam, he received messenger warmly and sent a number of presents to the Holy Prophet (P.B.U.H). In accordance with the prevailing custom, he sent Hazrat Maria as a present to the Holy Prophet (P.B.U.H). She embraced Islam before preaching Madinah. Later the Prophet (P.B.U.H) married her. After giving birth to the Holy Prophet's (P.B.U.H) son, Ibrahim, she rose in esteem and position among the wives of the Holy Prophet (P.B.U.H).

Hazrat Maria was pious and religious minded. She comes from a respectable family. She was the second lady, after Hazrat Khadija, to have the honour of becoming the mother of the Holy Prophet (P.B.U.H) son, Ibrahim. Towards end of his life, the Holy Prophet (P.B.U.H) had to suffer the shock of the death of his son, Ibrahim, which cause him immense pain and sorrow.

Hazrat Maria was buried and Jannat ul Baqi. She was greatly respected by the first two Khalifas of Islam, Hazrat Abu Bakr and Hazrat Umar and a pension was paid to her after the death of the Holy Prophet (P.B.U.H)

Khalid bin Walid

He was from a family who opposed the Prophet in Makka, and although he did not take part in the Battle of Badr, he played a vital role in the Battle of Uhud against the Muslims, turning the Muslim victory to defeat. He converted to Islam after the Treaty of Hudaibiya. In 629, Khalid set out for Madina. On the way he met 'Amr ibn al-'As and 'Uthman ibn Talha, who were also going to Madina to convert to Islam.

After conversion he took part in the Battle of Mu'ta. It was the first battle between the Romans and the Muslims. He reported that the fighting was so intense, that he used nine swords, which broke in the battle. Khalid took over after Zayd ibn Haritha, then Ja'far ibn Abi Talib, then Abdullah ibn Rawaha were killed. It was because of him that the Muslims returned safely. For this the Holy Prophet^{PBUH} gave him the title of Saif Allah – The Sword of Allah.

He subsequently took part in the Conquest of Makka, Battle of Hunain and the Battle of Tabuk. During the conquest of Makkah he was appointed as leader of one of the four squadrons into which the Holy Prophet^{PBUH} divided his army.

He was at the farewell pilgrimage of the Prophet, and is said to have collected three hairs from the Prophet there, which gave him victory in his battles. When Hazrat Abu Bakr sent him as commander of an army to crush the apostates, he said

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that he had heard the Prophet^{PBUH} say about him : " He is the best slave of Allah, a sword of Allah that has unsheathed for the disbelievers, the hypocrites and polytheists, " (Ahmad)
 Hazrat Abu Bakr and Hazrat Umar placed similar reliance on him and made him commander of their armies in the wars against the Romans and the Persians. He died in 642 in Syria.

Zaid bin Sabit

Zaid bin Sabit was the principle scribe of the Holy Prophet^{PBUH}. He belonged to the Khazraj tribe. He had accepted Islam before the Holy Prophet^{PBUH} migration to Madinah. He was eleven years old when he accepted Islam. The Holy Prophet^{PBUH} did not allow Zaid bin Sabit to take part in the Battle of Badr as he was only thirteen years old at that time. He took part in the Battle of Trench and the Tabuk Expedition.

Zaid bin Sabit was a very learned person who could speak many languages. The Holy Prophet^{PBUH} chose him to learn Hebrew so that he could correspond with the Jews. He was placed among those knowledgeable companions who were scholars and jurists. He was very intelligent and had a good memory.

After the Holy Prophet^{PBUH} migration to Madinah, he appointed Zaid bin Sabit to write down the revelations received by him. He had memorized the Holy Quran during the Prophet^{PBUH} life.

When most of the people who had committed the Quran to memory were martyred in the battle of Yamama, Hazrat Abu Bakr entrusted Zaid bin Sabit with the task of collecting the verses of the Quran and compiling them in book form. After hard work and consultation with various companions of the Holy Prophet^{PBUH}, he produced a compilation.

Zaid bin Sabit was the first Ansar to swear allegiance to Hazrat Abu Bakr as the Khalifa. He took part in the battle of Yamama and fought against Musailma, the false prophet, during the Khilafat of Hazrat Abu Bakr.

During the Khilafat of Hazrat Umar, Zaid bin Sabit was appointed as the Qazi of Madinah. Hazrat Umar would often appoint him his deputy at Madinah when he went to perform hajj or Umrah. During the Khilafat of Hazrat Usman, he was made responsible for the public treasury. He was also a member of the committee which was formed to prepare copies from the original copy of the Quran.

Zaid bin Sabit was very knowledgeable about the commands of distribution of inheritance. The Holy Prophet^{PBUH} said that he was the most aware of these issues. (Tirmizi).

Zaid Ibn Harith

Zayd ibn harith (RA) belonged to an influential family, he was kidnapped when he was young and sold as a slave. A nephew of Khadijah bought him in Syria and he gave him to his aunt Khadijah (RA), who gave Zayd to the Prophet (S.A.W). When the Prophet (S.A.W) invited people to Islam, Zayd was amongst the first four people to accept Islam.

When Zayed's family came to know about his whereabouts, his father and uncle came to the Prophet (SAW) and offered to buy Zayd (RA). The Prophet (S.A.W) gave Zayd the choice to go with his father or stay with him. However Zayd (RA) refused to go back to his family and preferred slavery to freedom. The Prophet (S.A.W) adopted Zayd (RA) as his son and hence he came to be known as Zayd ibn Mohammad.

Zayd (RA) came to be called by the name of his father after a revelation came which commanded that adopted sons must be called after their fathers, Abdullah bin Umar reported " We used not to call Zayd bin Harith, a the freed slave of Allah's Apostle except Zayd bin Muhammad till the Quranic verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah."(33.5) (Sahih Bukhari)

Zayd (RA) was married to Umm Al-man, the slave girl of the Prophet (S.A.W) whom he had set free. They had a son named Usamah ibn Zayd (RA) too was very dear to the Prophet (S.A.W). It is reported that the Prophet (S.A.W) used to take him (i.e.Usamah) and Hassan (in his lap) and say: " O Allah! Love them, as I love them."(Sahih Bukhari)

The Prophet married his cousin Zaynab (RA), the daughter of Jahsh to Zayd bin Harith (RA). However the marriage was not successful and Zayd (RA) divorced Zaynab (RA) after one year. Allah ordered the Prophet to marry Zaynab (RA) on order to abolish the old system that a man could not marry the wife of his adopted son. Allah says, " Then when Zayd had dissolved (his marriage) with her with the necessary (formality) We joined her in marriage to you". (Q.Al-Ahzab33:37)

Zayd migrated to Madinah, later the Prophet sent him to Makkah to bring his wives and daughters umm-Kulthoom and Fatimah to Madinah. He accompanied the Prophet in all his battles namely the battle of Badr, Uhud and Trench. He was also present when the Treaty of Hudaibiyah was concluded.

Zayd bin Harith was martyred in 8th A.H in the battle of Mautah. The Prophet sent an army of three thousand men under the command of Zayd bin Harith. It is reported " Allah's Apostle appointed Zayd bin Harith as the commander of the army during the Ghazwa of Mu'tah and said, "If Zayd is martyred, Ja'far should take over his position, and if Ja'far is martyred, ' Abdullah bin Rawaha should take over his position." (Bukhari) It is reported that the Prophet had informed the people about the death of Zayd bin harith and other companions who had accompanied him before the news of their death reached them, he said with his eyes flowing with tears, " Zayd took the flag and was martyred." (Sahih Bukhari)

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WEEK 08

DAY 06

Hazrat Hamza

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One day he was returning from a hunt he was informed that if he had come earlier he would have seen the condition of his nephew Mohammad (P.B.U.H) who was preaching his religion in the Ka'abah, when Abu Jahl abused him. Hazrat Hamza was enraged on hearing this. He rushed to the Ka'abah where Abu Jahl was sitting with his companions. He pounced upon Abu Jahl and struck him with his bow on the head with great force. Then he declared his acceptance of Islam. Those were the days when Holy Prophet (P.B.U.H) would preach Islam secretly. With the acceptance of Islam by Hazrat Hamza the situation changed and the Holy Prophet (P.B.U.H) was able to preach Islam openly. After his acceptance of Islam, he gave up hunting and wrestling and devoted his time and energy to the cause of Islam. Hazrat Hamza migrated to Madinah.

In the second year of hijrat, Holy Prophet (P.B.U.H) sent thirty men to check the caravan of the non-believers of Makkah under the command of Hazrat Hamza. He had thus, the honour of being entrusted with the banner of Islam for the first time in Islamic history. He was also sent by the Holy Prophet (P.B.U.H) on various military expeditions. During the battle of Badr he killed many unbelievers including their great warriors. In the Battle of Uhud, the unbelievers deputed Wahshi, a slave of Hinda, Abu Sufyan's wife to kill Hazrat Hamza in return of his freedom and a handsome reward.

Wahshi hid himself behind a rock and as soon as Hazrat Hamza came within range threw his weapons at him. It was such a deadly weapon that as it struck Hazrat Hamza succumbed to his injury. Hinda whose father was killed in the Battle of Badr by Hazrat Hamza, cut out of the liver from his dead body and tried to chew it. Then she cut off the nose and ears of the dead body and made a necklace of them. The Holy Prophet (P.B.U.H) led the funeral prayers for all the martyrs of Uhud, including Hazrat Hamza and gave him the title of 'Chief of the Martyrs'.

Ubbay bin Ka'ab Al Ansari

Ubbay bin Ka'ab was one of the main scribes in Madinah who wrote down the revelations of the Holy Quran. He was one of the distinguished companions of the Holy Prophet^{PBUH} and a person of high esteem in the early Muslim community. He belonged to the Khazraj tribe and had pledged allegiance to the Holy Prophet^{PBUH} at Aqabah, as such, he was one of the first persons from Yasrib to accept Islam.

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At the time of the Holy Prophet^{PBUH} death, he was one of those who knew the Holy Quran by heart and is said to have possessed his own copy of the sacred text. His recitation of the Quran was so beautiful and his understanding so profound that the Holy Prophet^{PBUH} encouraged his companions to learn the Quran from him.

He was constant in his worship and would often be found in the mosque, busy in prayers or teaching. He was a member of the consultative body to which, Hazrat Abu Bakr as Khalifa, referred many problems. He died in 29 A.H during the Khilafat of Hazrat Usman

Abdullah bin Masood *Scribe of divine revelation*

Abdullah bin masood was one of the most favourite companion of Holy Prophet^{PBUH} and was well-known for his love for and adherence to the Messenger of Allah. He is known as Sahabi bin Sahabiya because his brother and mother belonged to the earlier companions of the Prophet^{PBUH}. He is regarded as one of the first converts to Islam who faced tortures of the Quraish with patience.

After embracing Islam, he gave all other business and would always remain present in the service of the Holy Prophet^{PBUH}. Abu Musa Ashari said: "My brother and I visited the Prophet^{PBUH} from Yemen. We observed Abdullah bin Masud and his mother at the Prophet^{PBUH} house frequently so that we were under the impression that they too were members of his household." (Bukhari)

He learnt Quran with great fondness and attention and is said to be the first one to recite the Quran openly in Makkah. He migrated twice to Abyssinia and later to Madina. He took part in the battle of Badr where he killed the Prophet^{PBUH} uncle and greatest enemy, Abu Jahl. He also took part in battle of Uhud. He knew the Quran very well, because of his close



association with the Holy Prophet^{PBUH}. He was one of the companions named by the Prophet^{PBUH} as one from whom the others should learn the Quran. (Bukhari)

The Holy Prophet^{PBUH} also said: "If anyone likes to recite the Quran as fresh as it had descended then he must recite it on the reading of Abdullah bin Masud." (Ahmad)

After the Prophet^{PBUH} death, he was regarded as an expert on interpretation of the Quran.

Hazrat Umar sent him to Kufa as an administrator of the public treasury and as a teacher of religion. Hazrat Umar greatly appreciated his deep knowledge of the Quran and Sunnah and often consulted him on these matters. He is said to be the authority on some eight hundred traditions.

Salman Al Farisi

Life before
Islam
should be
summarized

Salman-al Farisi belonged to Ram-Hurmuz, a town in Persia. His father was the chief of the village. He was a very rich man and had a huge house. His father loved him a lot and feared losing him, so he kept Salman at home all the time.

Salman was a fire worshipper and he was custodian of the fire. His duty was to see that the flames of the fire remained burning every single hour during the day and the night. One day Salman's father sent him to look after some estate matters. On his way to the estate, Salman passed by a church and the voices at prayer attracted his attention. Thereupon he entered the church and was impressed by the Christian's way of prayers. When his father learned about that he got frightened that Salman might leave his religion. So he locked him up in the house and put a chain on his feet.

Salman managed to escape and went to Syria with a passing caravan. In Syria he went to a bishop of a church and stayed with him to learn about Christianity. After his death, Salman attached himself to various Christian religious figures in Mosul, Nisbis and Ammuriyah. The last one told him about the appearance of a prophet in the land of the Arabs, this prophet would have a reputation for honesty; he would accept a gift but he would never consume charity (Sadaqah).

A group of Arab leaders passed through Ammuriyah and Salman asked them to take him to the land of Arabs. However, they broke their agreement and sold him to a Jew who eventually sold Salman to his nephew, who belonged to the tribe of Banu Qurayzah. This nephew took Salman to Yathrib. It is reported that, "He was sold (as a slave) by one master to another for more than ten times (i.e between 13 and 19)." (Bukhari)

When the Prophet stayed in Quba, during his migration from Makkah to Yathrib. Salman took some dates to the Prophet which he gave as Sadaqah, the Prophet ordered his companions to eat but he himself did not eat of them. When the Prophet arrived in Madinah, Salman again took some dates and them to the Prophet as a gift which the Prophet accepted the gift and both he and his Companion ate them.

Salman was greatly impressed and accepted Islam. Salman was released from slavery by the Prophet who paid his master. Salman played an important role in the struggles of the growing Muslim state. At the time of the battle of Khandaq, he suggested digging a trench around Madinah to protect it from the invading army. When Abu Sufyan, the leader of the Makkans, saw the trench, he said, "This stratagem has not been employed by the Arabs before."

Aby Hurairah reported "While we were sitting the Prophet Surat Al-Juma'a was revealed to him, when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)..." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Apostle?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Apostle put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (Pleiades, the highest star), even then (some men or woman) from these people (i.e Salman's folk) would attain it." (Bukhari) In another tradition, Allah's Messenger (Peace be upon him) said, "Paradise is desirous of three people: Ali, Ammar and Salman" (Tirmidhi) Salman was very simple man, He had one cloak which he wore and on which he slept. He would not seek the shelter of a roof but stayed under a tree or against a wall.

He was appointed as the governor of al-Madinah (Ctesiphon) during the reign of Umar. Salman received a stipend of five thousand dirhams, which he used to distribute as Sadaqah.

He lived from the work of his own hands. When some people came to Madinah and saw him working in the palms groves, they said: "You are the Amir here and your sustenance is guaranteed and you do this work!" "I like to eat from the work of my own hands." He replied.

Salman was a great scholar, Mu'adh said on his death bed, "Seek knowledge from four people from Uwaymir Abu Darda, from Salman, from Ibn Mas'ud, and from Abdullah ibn Salam." (Tirmidhi) Salman had knowledge of both the Christian scriptures and the Qu'an in addition to his earlier knowledge of the Zoroastrian religion. Salman translated parts of the Qur'an into Persian during the life-time of the Prophet. He was thus the first person to translate the Qur'an into a foreign language.

Salman died in the year 35 A.H during the caliphate of Uthman in Ctesiphon.

Anas bin malik

Anas bin Malik belonged to the Madinite tribe of Khuzraj. He was born ten years before the migration of the Holy Prophet to Madinite. His mother was one of the earlier converts to Islam. He was brought up in a family which stood eminent in its devotion to Islam.

P1/Q5(a) Give accounts of the lives of the following figures [10]

any 2 or 3 will be asked by name

WEEK 08

DAY 06

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سید النبیاء

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When the Holy Prophet settled in Maidinite, Anas bin Malik's father came to the Holy Prophet and requested him to take Anas under his care. The Prophet readily accepted the offer.

Anas bin Malik was always eager to be in the company of the Holy Prophet and being with him all the time, listening to his words, watching his deeds and doing different jobs for him. He took part in all the battles except the Battle of Badr, because of his young age. Anas bin Malik was a trusted friend of the first four Khalifas. Hazrat Abu Bakr sent him to Bahrain to oversee government work there. Hazrat Umar sent him to Basra for Educating the people. He is the narrator of many ahadis. He died in 93 A.H. He was the last of the Holy Prophet companions to die.

²²⁸⁶ Abu Hurairah — Father of kittens

Abu Hurairah accepted Islam in 7 A.H. He had an outstanding position among the Ahl-e-Suffah. These were the Students who came from outside to seek knowledge and for whom the Holy Prophet had erected a shed near Masjid-e-Nabawi.

It is agreed that no other companion has reported more hadith than Abu Hurairah. When some companions pointed out that though he became a Muslim in 7 A.H. he has related the highest number of ahadis, he said: "The Muhajirin were engaged in trading and Ansars in farming so I had a greater opportunity to preserve the Prophet's ahadis and saying." (Muslim)

Abu Hurairah never forgot what he heard from the Prophet. He explained his strong memory in his petition to the Holy Prophet that he heard much from him but did not remember it. The Holy Prophet told him to spread his garment, then he recited something on it. On the Prophet's instructions, he collected the garment on his chest. From that day, he did not forget anything that the Prophet said. (Muslim, Tirmidhi)

He was constantly in the Prophet's company. The reason being he had no wealth and was the Prophet's guest and spent the whole day with him. Whereas the other companions had their families and occupations to attend to and they met the Prophet only in the morning and evening and so were deprived of many ahadis. — 5374

After the Prophet's death, Abu Hurairah gave lessons from Masjid-e-Nabawi. Hazrat Umar appointed him as governor of Bahrain but he resigned. He died in 57 A.H.

Mu'az bin Jabal

Mu'az bin Jabal offered allegiance to the Holy Prophet at the second pledge of Aqabah. After the Prophet's migration to Madinah, Mu'az kept him constant company. He participated in all the battles. The Holy Prophet sent him as governor and judge in Yemen.

It is narrated that the Holy Prophet made him (Mu'az bin Jabal) ride a horse and himself walked along. On the way, he gave him many instructions about preaching and Islamic government. He also asked him: "If you have to pass judgement, how will you do that?"

"According to the Book of Allah."

"And if you find nothing therein?" the Prophet asked him.

"According to the Sunnah of the Prophet," he answered.

"And if you find nothing therein?"

"Then I will exert myself to form my own judgement", Mu'az replied.

The Holy Prophet's response was: "Praise be to Allah who has guided the messenger of His Prophet to that which pleases His Prophet." (Abu Daud Timizi)

Mu'az learnt the Quran and matters of religion directly from the Prophets. The Holy Prophet considered Mu'az to be a scholar of Quran, Sunnah and jurisprudence.

The Holy Prophet is reported to have said about him. "The most learned of my Ummah about the lawful and the unlawful is Mu'az bin Jabal." (Tirmizi)

Mu'az bin Jabal returned from Yemen during the Khilafat of Hazrat Abu Bakr and accompanied Usamah bin Zaid on the expedition to Syria.

He died of Plague in 18 A.H. while he was in Syria.

The Prophet said: "The leader of the scholars of the day of judgement will be Mu'az bin Jabal."

