

**MAP Sunday school
Sr. Jeopardy Study Materials
2021-2022**

Topic 1:

EARLY MUSLIM BATTLES & TREATY OF HUDAIBIAH

BATTLE OF BADR

For the first 13 years of Islam, despite intense persecution, the Muslims did not fight Quraysh. Once in Medina, the Prophet Muhammad (PBUH) received a revelation giving the Muslims permission to respond militarily. In the two years after the emigration, the encounters between the two groups were small skirmishes and raids. In Ramadan of 624 CE, this changed.

That year, the Prophet Muhammad (PBUH) received information that Quraysh had a large caravan returning from Syria to Mecca. The Muslims planned to raid the caravan in retaliation for Quraysh's taking the property that Muslims could not take with them to Medina. The Prophet Muhammad (PBUH) did not intend to go to battle. Abu Sufyan, one of the Meccan leaders who was with the caravan, received word of the plan for the raid and called on the Meccans to send troops to protect the caravan.

Before the Prophet decided to fight the Meccans, he consulted his followers who were made of up Muslims who emigrated from Mecca (called muhajirun) and Muslims from Medina (called ansar). He waited for the support of the Muslims from Medina because the Constitution of Medina that they signed on did not include fighting outside of Medina. Once he received their support, the Prophet Muhammad (PBUH) decided to engage in battle.

At the wells of Badr, the Muslims and the Meccans met for battle. The Muslims were outnumbered by the Meccans 3 to 1. The battle began with an Arab tradition where each side sends out warriors to fight each other. Ali, the Prophet's son-in-law and cousin, Hamza, the Prophet's uncle, and Ubayda, a companion of the Prophet from his clan, represented the Muslims and defeated the Meccan warriors. The battle then began and ended with a decisive victory for the Muslims.

This victory was important in Islamic history because it gave the Muslims a boost in morale. They saw this victory as a sign from God. This view was further supported by verses in the Qur'an. One example is verses 123-125 in chapter 3:

Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. Remember thou saidst to the Faithful: Is it not enough for you that Allah should help you with three thousand angels (specially) sent down? "Yea"? if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.

The term "gratitude" may be a reference to discipline. At Badr, the Muslim forces had allegedly maintained firm discipline, whereas at Uhud they broke ranks to pursue the Meccans, allowing Meccan cavalry to flank and rout their army. The idea of Badr as a furqan, an Islamic miracle, is mentioned again in the same surah.

Quran: Al Imran 3:13 (Yusuf Ali). "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

Badr is also the subject of Sura 8: Al-Anfal, which details military conduct and operations. "Al-Anfal" means "the spoils" and is a reference to the post-battle discussion in the Muslim army over how to divide up the plunder from the Quraishi army. Though the Sura does not name Badr, it describes the battle, and several of the verses are commonly known to have been from or shortly after the battle.

In these verses, the Muslims were told that their victory was a result of God's intervention, sending thousands of angels to fight with the Muslims. This battle was also significant because it established the Muslims as a formidable force in Arabia.

The importance of this battle in the history of Islam continues into the present day. In fact, several military operations in the last 50 years were named after this battle because it signifies victory. "Operation Badr," for example, was used by the Egyptian army in 1973. Thus, the Battle of Badr is an important event in the history of Islam and continues to have relevance for Muslims everywhere.

BATTLE OF UHUD

The second battle between Muslims and the Makkans, the Battle of Uhud is seen in Islam as evidence that victory is never guaranteed if Muslims disobey Allah and the Messenger. Disobedience and greed cause defeat, and neither defeat nor victory are permanent. The Makkans were a society described as being rife with vices and oppression, perversion, and ignorance. Another lesson Muslims take from the Battle of Uhud is obedience to Prophet Muhammad (PBUH), for without it, as the archers in this battle experienced, there are negative consequences.

In A.D. 625, the Muslims of Madinah learned a difficult lesson during the Battle of Uhud. When attacked by an invading army from Makkah, it initially looked like the small group of defenders would win the battle. But at a key moment, some fighters disobeyed orders and left their posts out of greed and pride, ultimately causing the Muslim army a crushing defeat.

The Muslims Are Outnumbered

After the Muslims' migration from Makkah, the powerful Makkan tribes assumed that the small group of Muslims would be without protection or strength. Two years after the Hijrah (the migration of Prophet Muhammad (PBUH) and his followers from Makkah to Yathrib), the Makkan army attempted to eliminate the Muslims in the Battle of Badr. The Muslims showed that they could fight against the odds and defend Madinah from invasion. After that humiliating defeat, the Makkan army chose to come back in full force to wipe out the Muslims for good.

They set out from Makkah with an army of 3,000 fighters, led by Abu Sufyan. The Muslims gathered to defend Madinah from invasion with a small band of 700 fighters, led by Prophet Muhammad (PBUH) himself. The Makkan cavalry outnumbered the Muslim cavalry with a 50-to-1 ratio. The two mismatched armies met at the slopes of Mount Uhud, just outside the city of Madinah.

Defensive Position Taken at Mount Uhud

Using Madinah's natural geography as a tool, the Muslim defenders took up positions along the slopes of Mount Uhud. The mountain itself prevented the attacking army from penetrating from that direction. The Prophet Muhammad (PBUH) assigned about 50 archers to take up post on a nearby rocky hill to prevent the vulnerable Muslim army from attack at the rear. This strategic decision was meant to protect the Muslim army from being surrounded or encircled by the opposing cavalry.

The archers were under orders to never leave their positions under any circumstances unless ordered to do so.

The Shifting Battle

After a series of individual duels, the two armies engaged. The confidence of the Makkan army quickly began to dissolve as Muslim fighters worked their way through their lines. The Makkan army was pushed back, and all attempts to attack the flanks were thwarted by the Muslim archers on the hillside. Soon, Muslim victory appeared certain. At that critical moment, many of the archers disobeyed orders and ran down the hill to claim the spoils of war. This left the Muslim army vulnerable and shifted the outcome of the battle.

The Retreat

As the Muslim archers abandoned their posts out of greed, the Makkan cavalry found their opening. They attacked the Muslims from the rear and cut off groups from one another. Some engaged in hand-to-hand combat, while others tried to retreat to Madinah. Rumors of the Prophet Muhammad's (PBUH) death caused confusion. The Muslims were overrun, and many were injured and killed.

The remaining Muslims retreated to the hills of Mount Uhud, which the Makkan cavalry could not ascend. The battle ended, and the Makkan army withdrew.

The Aftermath and Lessons Learned

Nearly 70 prominent early Muslims were killed in the Battle of Uhud, including Hamza bin Abdul-Mutallib and Musab ibn Umayr. They were buried on the battlefield, which is now marked as the graveyard of Uhud. The Prophet Muhammad (PBUH) was also injured in the fighting.

The Battle of Uhud taught the Muslims important lessons about greed, military discipline, and humility. After their previous success at the Battle of Badr, many had thought that victory was guaranteed and a sign of Allah's favor. A verse of the Quran was revealed soon after the battle that chastised the Muslims' disobedience and greed as the reason for defeat. Allah describes the battle as both a punishment and a test of their steadfastness.

"Allah did indeed fulfill His promise to you when you, with His permission, were about to annihilate your enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight [of the booty] which you covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you, For Allah is full of grace to those who believe." (Quran 3 (Al-Imran):152)

However, the Makkan victory was not complete. They were not able to achieve their ultimate aim, which was to destroy the Muslims once and for all. Rather than feeling demoralized, the Muslims found inspiration in the Quran and reinforced their commitment. The two armies would meet again at the Battle of the Trench two years later.

THE BATTLE OF KHANDAQ (MOAT) OR AHZAB

Upon settling down at Khaybar, the Banu Nadhir decided to seek revenge against the Muslims. They contacted the Meccans, and 20 leaders from the Jews and 50 from the Quraish made covenant in the Ka'bah that so long as they lived, they would fight Muhammad (PBUH). Then the Jews and the Quraish contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam,

Banu Ashja', Banu Kinanah and Banu Fizarah readily responded and the coalition contributed ten thousand soldiers who marched upon Medina under the command of Abu Sufyan.

When news of these preparations reached Medina, the Holy Prophet consulted his companions. Salman al-Farsi advised to dig a moat on the unprotected side of Medina.

Muslims were divided into parties of 10, and each party was allotted 10 yards to dig. The Holy Prophet himself participated in this task. The khandaq (moat) was completed in nick of time: just 3 days before the host of the enemies reached Medina. The Muslims could muster only three thousand men to face this huge army.

Banu Nadhir, met secretly with Banu Quraizah, a Jewish tribe still in Medina. Banu Quraizah tore up the treaty, which they had signed with the Muslims.

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a new thing for the Arabs. They camped on the outside for 27 (or 24) days. Their number increased day by day, and many Muslims were extremely terrified, as the Qur'an gives us the picture. Surah al-Ahzab describes various aspects of this siege.

For example, see the following verses from Surah Al-Azab:

When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allah. There, the believers were tried, and they were shaken a tremendous shaking. (Qur'an 33:10-11)

At that time, many hypocrites, and even some Muslims, asked permission to leave the rank of the Muslims and to return to their homes:

And when a party of them said: O people of Yathrib! There is no place for you to stand, and a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only desired to flee away. (Qur'an, 33:13)

The bulk of the army, however, steadfastly bore up the hardship of inclement weather and rapidly depleting provisions. The coalition's army hurled arrows and stones at the Muslims.

The Holy Prophet went to the place where the Mosque of Victory (Masjid-ul-Fath) now stands and prayed to Allah. A fierce storm raged which uprooted the tents of the enemies; their pots and belongings went flying in all directions; an unbearable terror was cast in their ranks. The Meccans and the pagan tribes fled away. The first to flee was Abu Sufyan himself who was so upset that he tried to ride his camel without first untying its rope.

This episode is referred to in the Qur'an:

O ye who believe! Remember the bounty of Allah unto you when came upon you the hosts, so We sent against them a strong wind and hosts that ye saw not: and Allah is seeing all what you do (Qur'an, 33:9)

And God turned back the unbelievers in their rage; they did not achieve any advantage, and Allah sufficed for the believers infighting, and Allah is Strong, Mighty. (Qur'an, 33:25)

As a direct result of this defeat of the infidels' combined forces in the Battle of Ahzab, the influence of the Quraish waned, and those, tribes who were till then hesitating to accept Islam out of their fear of Quraish began to send deputations to the Prophet. The first deputation came from the tribe of Mazinah, and it

consisted of four hundred persons. They not only accepted Islam but also were ready to settle down at Medina. The Prophet advised them to return to their homes.

Likewise, a deputation of a hundred persons came from the Ashja' and embraced Islam. The tribes of Juhainah lived near them and were influenced by their conversion. One thousand of their men came to Medina.

Elimination of the Bann Quraizah

According to the terms of the treaty which the Banu Quraizah had contracted with the Muslims, they were bound to assist the Muslims against outside aggression. But, not to speak of assisting the Muslims or even remaining neutral, they had sided with the Meccans and joined the besieging foe. What was worse, they had tried to -attack the fortress where Muslim women and children had been lodged for safety. Living in such a close proximity to Medina, they had become a serious menace.

As soon as the siege of their own town was lifted, the Muslims surrounded the Banu Quraizah's fortress. For some time they resisted but they ultimately opened the gates of their fortresses on the condition that their fate should be decided by Sa'd ibn Ma'adh, chief of the Aws. Basing his judgement upon Jewish law, Sa'd ruled that the fighting men should be killed and their women and children made captive. but some of them came to the Prophet; he granted them safety and they embraced Islam. He exiled all the Jews from Medina. It was in this connection that the following ayats were revealed:

And He drove down those of the people of the Book who backed them from their fortresses, and He cast awe into their hearts: some you killed and you took captive another part (of them). And He made you inherit their land and their dwellings and their properties, and (to) a land which ye have not yet trodden, and God has power over all things. (Qur'an, 33:26-27)

THE TREATY OF HUDAIBIAH AND THE PLEDGE OF RIDHWAN

In Dhul-Qa'dah, 6 A.H., the Prophet decided to perform the 'umrah (the lesser pilgrimage) to the Ka'bah which had been till then denied to the Muslims due to the hostility of the Meccans. Fourteen hundred Muhajirun and Ansar showed readiness to go with him. Lest there be any misgivings in any quarter about his intentions, he directed the Muslims not to carry any arms other than swords, and he himself put on the robes of ihram and took up camels to sacrifice.

The Muslims camped at Hudaibiyah, ten miles from Mecca. An envoy was sent to the Meccans to obtain their permission for visiting the Ka'bah but it was rejected. Instead, the Meccans collected a force to prevent the Muslims from entering Mecca. The Quraish sent Budayl of the tribe of Khuza'ah, to tell the Prophet that he was not allowed to visit the Ka'bah. The Prophet said that he had not gone there to fight but to perform the pilgrimage.

Ultimately, 'Uthman (who belonged to the same clan to which Abu Sufyan belonged) was sent to persuade the Quraish to allow the Muslims to visit the Ka'bah. News came that 'Uthman had been killed by the Quraish. The Muslims took a pledge on the hands of the Prophet, known as "Bay'atur-Ridhwan", to stand by him to the last. Referring to this pledge, the Qu'ran says:

Indeed God was well pleased with the believers when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory. (Qur'an, 48:18)

However, it came to be known later that the news of Uthman's murder was not true. After considerable difficulty, a treaty was ultimately signed with the Quraish which contained the following provisions:

The Muslims should return to Medina that year without performing the pilgrimage.

They could return the next year but their stay should not exceed three days.

The Muslims should not bring any arms with them except sheathed swords.

There would be no war between the Quraish and the Muslims for ten years.

Muslims residing in Mecca would not be allowed to migrate to Medina, but if any Muslim wanted to settle in Mecca, he should not be prevented from doing so.

Any idolater or Meccan Muslim migrating to Medina without the permission of his clan will be sent back to Mecca, but a Muslim of Medina going back to Mecca without permission will not be allowed to return.

Any tribe in Arabia will be free to join any of the parties to the pact, and the allies also will be bound by this treaty.

After three days' stay at Hudaibiyah, the Muslims returned to Medina. On the way back, Surah 48 titled "The Victory" was revealed. It described the treaty as an open victory for the Muslims. Later events confirmed that it was really a great victory for them.

Till then, idolaters and Muslims had not been mixing with each other. By virtue of this treaty, they started doing so freely. It is recorded that during the two years following this treaty, more people accepted Islam than during the whole nineteen years since the inception of the mission. A clear proof is found in the fact that while only 1,400 Muslims had accompanied the Prophet for the lesser pilgrimage when the treaty of Hudaibiyah was concluded, two years later, that is, when Mecca fell in the hands of the Muslims, 10,000 Muslims accompanied him.

THE BATTLE OF KHAIBAR

The banishment of the Jewish tribes of Banu Nadhir and Banu Qinaqa' from Medina had accentuated the animosity of the Jews towards the Muslims. These tribes had settled down at Khaibar at a distance of about eighty miles from Medina. "Khaibar" means: "fortified place". It was a Jewish stronghold comprised of seven fortresses

What added fuel to the fire is that the Jews of Khaibar tried to assassinate the Holy Prophet. By the middle of Muharram, 7 A.H., the Holy Prophet marched on Khaibar with 1,400 persons. In about seven days, six of the Jewish fortresses were overrun by the Muslims. Then Qamus was besieged.

An agreement was reached with the Jews of Khaibar. Their lands and movable property were left in their hands. They were allowed to practice their religion freely. In return for the protection they would receive, they were required to pay the Muslims half the produce of their lands. The Prophet maintained the right to turn them out of their lands whenever he so decided. The battle of Khaibar is important as it put an end to the Jewish resistance and, for the first time, a non-Muslim people were made "Protected Persons" of the Muslim commonwealth.

Topic 2:

HAJJ

Completion of the pilgrimage to Mecca during the prescribed month (Dhu'l Hijjah, or Hajj Month) is an obligation for all Muslims around the world at least once in their lifetime, if they are physically able and can afford to go. Since the Muslim calendar is lunar and the lunar year of twelve months has 354 days, the hajj takes place eleven days earlier each year on the solar calendar.

Day 1: The 8th day of Dhu'l-Hijjah (the month of Hajj)

Ihram (Ritual Purity Customs)

Pilgrims must put on special clothing for the hajj (two white unsewn sheets for men and modest clothing for women, with no face veils) and enter a state of ritual purity (ihram) at entry points (miqat) located a certain distance from the sanctuary in Mecca. While in this state of Hajj purity, they may not cut their nails or hair. Pilgrims specifically express their intention to perform hajj, as intent is a crucial concept in Islamic ritual and law. Pilgrims also recite the following:

“Here I am, O God, in response to your call—here I am! Here I am! You have no partner. Here I am! All praise, grace and sovereignty belong to you. You have no partner.”

There are three forms of the hajj that pilgrims may perform. The most preferred is *hajj al-tamattu'*, in which the pilgrim performs the *umrah* (the circumambulation of the Ka'aba) and the *sa'y* (more information below) and then comes out of the state of *ihram*. The pilgrim then re-enters a state of ihram in order to fulfill his intention to perform the rites of the hajj. In *hajj al-qiran*, the rituals of *umrah* form part of the hajj and are performed under one continuous *ihram*. In *hajj al-ifrad*, the pilgrim performs hajj only and does not perform *umrah*.

Steps of *hajj al-tamattu'*, which is the form of hajj that most pilgrims from abroad perform.

Tawaaf

Pilgrims first go to the Great Mosque in Mecca, built around the Ka'aba. The Ka'aba, with the Black Stone embedded in its side, is the building in the center of the mosque which Abraham and his son Ishmael are said to have built after the interrupted sacrifice of Ismail (Ishmael) by his father. Here, pilgrims circumambulate the Ka'aba seven times counterclockwise.

Sa'y

Pilgrims must then walk and run seven times back and forth between the two small hills of Safa (about 200 yards from the Ka'aba) and Marwah (about 150 yards from the Ka'aba) commemorating Hagar's frantic search in the desert for water and refuge for her baby, Ishmael.

Hagar, in Islamic tradition, is Abraham's second wife. The two hillocks are now incorporated into the mosque complex itself, with a three-story corridor running between them to accommodate the pilgrims.

Zamzam

Although it is not a required part of the hajj rites, most pilgrims drink water from the well of Zamzam, located inside the mosque complex about 60 meters east of the Ka'aba.

Mina

On the same day, pilgrims leave the Great Mosque compound and travel about five miles to the east to the plain of Mina. The plain is covered with an enormous tent city to house the pilgrims. Here pilgrims engage in prayer and contemplation from the noon prayer on the 8th of Dhu'l-Hijjah to the dawn prayer on the 9th.

Day 2: The 9th Day of Dhu'l-Hijjah

Plain of Arafat

The next day, after performing the dawn (fajr) prayer at Mina, pilgrims leave for the Plain of Arafat, a further five miles to the east.

When the pilgrims reach the Plain of Arafat, they perform wuquf, or the day of standing. On this day, perhaps the spiritual high point of the hajj, the pilgrims stand outside and face toward the qibla in Mecca and pray intently for much of the day. Pilgrims seek pardon for their sins and renew their faith. This is also the location of the Mount of Mercy, a hill where Muhammad (PBUH) gave his farewell sermon the last time he performed the hajj.

Muzdalifa

After sunset, the pilgrims leave the Plain of Arafat and move back toward Mina, stopping at Muzdalifah, a plain between Arafat and Mina. Here, pilgrims spend the night of the 9th of Dhu'l-Hijjah in prayer, meditation, rest and talk with their fellow pilgrims in the open air. Some also collect pebbles from the ground to throw at the jamaraat pillars the following day.

Day 3: The 10th day of Dhu'l-Hijjah

Eid al-Adha

At dawn on the 10th day of Dhu'l-Hijjah all two million plus pilgrims move back to Mina for the beginning of the **Eid al-Adha**, the Festival of the Sacrifice. This multi-day holiday is celebrated by Muslims everywhere around the world.

Stoning the Pillars

On arrival at Mina, the pilgrims throw seven stones at the largest of three pillars (*jamraat*), which stand in the center of the plain and which represent the devil. Throwing stones at the pillars symbolizes defying temptation and warding off evil. This is also one of the most dangerous parts of the pilgrimage, since all two million pilgrims must pass close enough to the pillars to toss their pebbles. Groups of pilgrims are scheduled very carefully so that everyone can pass by the pillar and throw their pebbles as safely as possible—even so, the crush of people can be extremely hazardous, so the elderly, weak and ill can nominate others to throw their stones for them.

Sacrifice

Muslims everywhere, including pilgrims, now sacrifice an animal in emulation of Abraham's sacrifice, with one third of the meat to be consumed by the family, one third to be shared with friends, and one third to be distributed to the poor. In the past, pilgrims on hajj sacrificed actual animals in Mecca, where much of the meat could not be distributed to family, friends and the poor for logistical reasons, and thus was wasted. Today many pilgrims from far away can buy coupons to subsidize the sacrifice and distribution of meat to the poor in their home countries, fulfilling both piety and practicality.

Pilgrims now return to the Great Mosque in Mecca to again circumnavigate the Ka'aba seven times and again walk/run between Safa and Marwah seven times. This is called *tawaaf al-ifadhah* and it is a critical part of the hajj.

The pilgrim then takes off the ihram garb and can put on normal clothes again, and gets his head shaved (or her hair cut). The other ihram restrictions are also ended. The pilgrims return to Mina to spend the night.

Day Four, Five and Six: The 11th, 12th and 13th days of Dhul-Hijjah

Pilgrims stay at Mina for two or three additional days if possible. Each day, they perform the ritual stoning of the pillars at Mina, tossing seven pebbles at each one of the three pillars representing the devil.

After the last stoning, before leaving the vicinity of Mecca, the pilgrims perform a final "farewell" tawaaf or circumambulation of the Ka'aba. This farewell tawaaf is not followed by the sa'y, the walk between Safa and Marwah. This concludes the hajj rituals.

Topic 3:

Companions of the Prophet (S)

NUSAYBAH BINT KA'AB (RA)

- She was one of the 75 people that traveled from Madina to pledge allegiance to the Prophet (pbuh). This historic meeting was known as The Second Pledge of Al-Aqabah.
- Nusayabah was also known as Um Imarah
- She had a husband and two sons, Abdullah and Habeeb
- She was the first woman in Islam to bear arms in defence of Islam and support of the blessed Prophet(pbuh)
- She is most famous for her brave efforts in defending the Prophet (pbuh) in the Battle of Uhud.
- She struck fatal blows to her opponents and suffered many wounds herself.
- She was not only brave on the battlefield but also an advocate for Muslim women. She asked the Prophet(pbuh) why it seemed that the Quran only mentioned men. Soon thereafter Ayat 35 of Surah Al Ahzab was revealed.

RUFAYDA AL ASLAMIYAH (RA)

- Born into Bani Aslam tribe in Medina, she was among first people in Madina to accept Islam and gained fame for her contribution with other Ansar women who welcomed Prophet Muhammad (S) on his arrival to Medina
- She was considered skilled healthcare provider of her time because of her knowledge and experience of medicine, the treatment of wounds and broken bones. She was considered the first female Muslim nurse and first female surgeon in Islam.
- During the Battle of Trench, Mu'aadh (RA) was struck with a spear in his arm's vein, which turned into a severe wound. It was at this time when Prophet Muhammad (peace be upon him) said, "Let him stay in Rufaydah's tent in the Masjid until I soon return."
- She did not take any consultation or medical fees for treatment of the wounded, seeking only Allah's reward for her efforts.
- Rufaydah's tent can be compared to what is known as field hospital in modern military terms.

ABU BAKAR AS SIDDIQ

- Abu Bakar (ra) belonged to Banu taym clan of Qureshi tribe. His father was Uthman, also known as Abu Quhafah, and his mother, Salma, was known as Umm al-Khayr (“mother of goodness”)
- Abu Bakr was a fairly wealthy merchant, and before he embraced Islam, was a respected citizen of Makkah. Like the Prophet, he never worshipped idols, even before Islam; he followed the religion of Abraham, known in Arabia as Hanif.
- He was three years younger than Muhammad (s). He remained the closest Companion of the Prophet all through the Prophet's life.
- Abu Bakr (ra) was among the earliest to accept Islam and at his hands, five of the Ashra Mubashiroon accepted Islam.
- The Prophet bestowed the title al-Siddiq (“the righteous one”) on him for his affirmation of the *Mi'raj*, the Prophet's night journey and ascension to heaven.
- He accompanied Prophet(s) on the migration to Madinah.
- In the numerous battles which took place during the life of the Prophet(SAW), Abu Bakr was always by his side. Once, he brought all his belongings to the Prophet(SAW), who was raising money for the defense of Madinah. The Prophet(SAW) asked, "Abu Bakr, what did you leave for your family?" The reply came: "God and His Prophet (SAW)."
- In 624, Abu Bakr was involved in the first battle between the Muslims and the Quraysh of Mecca, known as the **Battle of Badr**, but did not fight, instead acting as one of the guards of Muhammad's (PBUH) tent.
- Before the battle had begun, his son **Abdul-Rahman**, at that time still non-Muslim and fighting on the side of the Quraysh, came forward and threw down a challenge for a duel. Abu Bakr accepted the challenge but was stopped by Muhammad (PBUH).
- Abu Bakr's wealth came to the rescue, as he bought the poor helpless slaves from their inhuman masters and set them free, Bilal al-Habashi, the slave of 'Umayyah ibn Khalaf, was among those who were set free by Abu Bakr. Bilal became afterwards the *mu'adhin* at the Prophet's mosque.
- The most significant contribution of Abu Bakr (ra) to the cause of Islam was the collection and compilation of the verses of the Qur'an as a single book.
- Abu Bakr (ra) passed away at the age of sixty-three, and was buried by the side of the Holy Prophet (peace be on him). His Caliphate had been of twenty-seven months duration.

UMAR IBN AL KHATTAB

- After the death of Abu Bakr (RA), Umar (RA) was chosen to be his successor. Umar was a great military leader who adopted the title "Commander of the Faithful"
- Umar Ibn Al Khattab was born into a respected Quraysh family thirteen years after the birth of Muhammad (peace be on him).
- Umar's personality was dynamic, self-assertive, frank and straight forward. He always spoke whatever was in his mind even if it displeased others.
- Umar (ra) was twenty-seven when the Prophet (peace be on him) started preaching Islam. The ideas Muhammad (SAW) was preaching enraged Umar as much as they did the other notables of Makkah. He was just as bitter against anyone accepting Islam as others among the Quraysh. When a small group of Muslims migrated to Abyssinia, Umar (R.A.) became worried about the future unity of the Quraish and decided to have Prophet Mohammad (S.A.W.) assassinated. On his way to murder Prophet (S.A.W.), Umar met his best friend Nuaim bin Abdullah (R.A.) who had secretly converted to Islam but had not told Umar. This friend informed him that Umar's own sister, Fatimah, and her husband Saeed Bin Zayd (ra) had also accepted Islam. Umar (ra) went straight to his sister's house where he found her reading from pages of the Qur'an from Surah Taha. He started quarreling with his brother-in-law. When his sister came to rescue her husband, he also started quarreling with her. Yet still they kept on saying "you may kill us but we will not give up Islam". Upon hearing these words, Umar slapped his sister so hard that she fell to the ground bleeding from her mouth. When he saw what he did to his sister, he calmed down out of guilt and asked his sister to give him what she was reciting. His sister replied in the negative and said "You are unclean, and no unclean person can touch the Scripture." He insisted, but his sister was not prepared to allow him to touch the pages unless he washed his body. Umar at last gave in. After he cleansed himself and began reading Surah Taha, he became fascinated at what he was reading. He could not stop reading the wonderful verses and immediately decided to accept Islam. He went straight to the house where the Prophet (s) was staying and declared his faith in Islam.
- The Prophet (s) gave him the title 'Al-Faruq' which means the 'Separator of Truth from Falsehood'.
- During the Caliphate of Abu Bakr, Umar(ra) was his closest assistant and adviser. When Abu Bakr (ra) died, all the people of Madinah swore allegiance to Umar (ra), and he was proclaimed Caliph.
- In 625, Umar's daughter Hafsa was married to Muhammad (S)
- In 628 Umar witnessed the [Treaty of Hudaibiyyah](#)
- He was part of the Muslim army that contested the [Battle of Tabouk](#) under Muhammad's (PBUH) command and he was reported to have given half of his wealth for the preparation of this expedition.
- The most notable feature of Umar's Caliphate was the vast expansion of Islam.

- He insisted that his appointed governors live simple lives, keep no guard at their doors and be accessible to the people at all times, and he himself set the example for them.
- He spent many a watchful night going about the streets of Madinah to see whether anyone needed help or assistance.
- Umar died in the first week of Muharram, 24H, and was buried by the side of the Holy Prophet (peace be on him).
- As a Caliph, Umar (ra) ruled for ten years.

UTHMAN BIN AFFAN

- Uthman (ra) belonged to the Umayyad branch of the Quraysh tribe.
- Before Umar (ra) died the people asked him to nominate his successor. Umar (ra) appointed a committee consisting of six of the ten companions of the Prophet (peace be on him) about whom the Prophet had said, "They are the people of Heaven" (Ashra Mubasharah) - 'Ali, 'Uthman, 'Abdur-Rahman, Sa'ad, Az-Zubayr and Talhah - to select the next Caliph from among themselves. He also outlined the procedure to be followed if any differences of opinion should arise.
- Abdur-Rahman withdrew his name from being the caliph. He was then authorized by the committee to nominate the Caliph. After two days of discussion among the candidates and after the opinions of the Muslims in Madinah had been ascertained, the choice was finally limited to Uthman and Ali. Abdur-Rahman came to the mosque together with other Muslims, and after a brief speech and questioning of the two men, swore allegiance to Uthman. All those present did the same, and Uthman became the third Caliph of Islam.
- Uthman (ra) and Abu Bakr (ra) were close friends, and it was Abu Bakr (ra) who brought him to Islam when he was thirty-four years of age.
- His relatives subjected him to torture because he had embraced Islam, and he was forced to emigrate to Abyssinia. Some time later he returned to Makkah but soon migrated to Madinah with the other Muslims.
- In Madinah his business began to flourish and he regained his former prosperity. Uthman's generosity had no limits. That is why he came to be known as 'Ghani' meaning 'Generous'.
- Uthman's wife, Ruqayyah (Prophet saw's daughter) was seriously ill just before the Battle of Badr and he was excused by the Prophet (peace be on him) from participating in the battle. The illness of Ruqayyah proved fatal, leaving Uthman deeply grieved.
- The Prophet (s) was moved and offered Uthman (ra) the hand of another of his daughters, Umm Kulthum. Because he had the high privilege of having two daughters of

the Prophet (s) as wives, Uthman (ra) was known as, 'The Possessor of the Two Lights'. (Dhu Al Nurayn).

- Uthman's (ra) most notable contribution to Islam was the compilation of a complete and authoritative text of the Qur'an. A large number of copies of this text were made and distributed all over the Muslim world.
- Uthman (ra) ruled for twelve years. The first six years were marked by internal peace and tranquility, but during the second half of his Caliphate a rebellion arose. Uthman (RA) faced internal problems and trouble.
- After a long siege, the rebels broke into Uthman's (ra) house and murdered him.

ALI IBN TALIB

- After Uthman's martyrdom, the office of the Caliphate remained unfilled for two or three days. Many people insisted that Ali should take up the office, but he was embarrassed by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. When the notable Companions of the Prophet (peace be on him) urged him, however, he finally agreed.
- Ali (R) was born in Makkah to a noble Quraish family. His father Abu Talib was a leader of Quraish and also Prophet's (peace be upon him) uncle.
- Ali was ten years old when he accepted Islam
- Ali ibn Abi Talib was the first cousin of the Prophet (peace be on him). More than that, he had grown up in the Prophet's own household, later married his youngest daughter, Fatimah, and remained in closest association with him for nearly thirty years.
- Ali (ra) fought in all the early battles of Islam with great distinction, particularly in the expedition of Khaybar.
- The Prophet also gave him the title of 'Asadullah' ('Lion of Allah') due to his courage in battles.
- Ali (ra) was also a great scholar of Arabic literature and pioneered in the field of grammar and rhetoric.
- Ali accepted the caliphate very reluctantly. Uthman's murder and the events surrounding it were a symptom, and also became a cause, of civil strife on a large scale. '
- All the governors except Muawiyah (ra), the governor of Syria, submitted to his orders.
- Muawiyah (ra), declined to obey until Uthman's blood was avenged.
- The situation in Hijaz (the part of Arabia in which Makkah and Madinah are located) became so troubled that Ali moved his capital to Iraq.
- Muawiyah (ra) and Ali (ra) were tricked by the rebels and a fierce battle was fought between their armies. The main reason of this battle was to take revenge for killing Uthman (RA) and also Muawiyah (ra), thought that Ali (RA) was not doing enough to punish the murderers of Uthman (RA). This battle known as BATTLE OF SIFFIN was inconclusive. Ali had to accept the de facto government of Muawiyah(ra), in Syria.

- A fanatical group called the Khawarij, consisting of people who had broken away from Ali due to his compromise with Muawiyah, claimed that neither Ali, the Caliph, nor Muawiyah, the ruler of Syria, nor Amr ibn al-'As, the ruler of Egypt, were worthy of rule.
- They vowed to kill all three rulers, and assassins were dispatched in three directions.
- Ibn'e-Muljim, the assassin who was commissioned to kill Ali, accomplished his task. One morning when Ali (ra) was absorbed in prayer in a mosque, Ibn'e-Muljim stabbed him with a poisoned sword.
- With the death of Ali (ra), the first and most notable phase in the history of Muslim people came to an end.

Topic 4: **Quran Facts**

- The first revelation of the Quran was in the year 609 CE.

- During the time of Caliph Abu Bakr, when 70 people who knew the Quran by heart (qari), were killed in battle, Umar ibn al-Khattab became concerned and appealed to Abu Bakr in order to compile the Quran into a book.

- Abu Bakr formed a delegation under the leadership of Zaid ibn Thabit, one of the leading scribes.

- The Quran had been gathered together during the time of Abu Bakr and was in the safekeeping of Umar Ibn Al Khattab's daughter, and Prophet Muhammad's (PBUH) wife, Hafsa.

- Uthman also established special schools for the correct recitation and writing of the Quran. During the caliphate of Ali, saw the introduction of diacritical marks. During the time of Umayyad Caliph Abd al-Malik, vowel marks were also added.

- Quran has some other names too, which are: *Al-Huda* (The Guidance), *Al-Dhikr* (The Reminder), *Al-Furqan* (The Criterion-for judging right from wrong), *Al-Shifa* (The Healing), *Al-Mau`iza* (The Admonition), *Al-Rahmah* (The Mercy), *Al-Nur* (The Light), *Al-Haqq* (The Truth), and *Al-Burhaan* (The Clear Argument).

- The revelation of Quran took place over the period of 23 years.

Q: Which surah in the Quran narrates complete story of a Prophet's life?

A: Surah Yousuf

Q: Who took the responsibility of keeping the Quran safe?

A: Allah (swt) himself.

Q: How many Aayaath (verses) are there in the Qur'an?

A: 6236

Q: How many times is the word 'Allah' repeated in the Qur'an?

A: 2698

Q: The name of which companion of Prophet Muhammed (SAW) has been mentioned in the Quran?

A: Hazrat Zaid Bin Harith (Radhiallahu Anhu) (Surah – Al-Ahzab) Surah # 33, Ayat # 37.

Q: Which agreement has been termed 'Fath-hum-Mubeen' in Quran without fighting a battle?

A: Treaty of Hudaibiya

Q: Which is the longest Surah (Chapter) in the Qur'an?

A: Surah-al-Baqarah – Surah # 2.

Q: Which is the smallest Surah in the Qur'an?

A: Surah-al-Kauthar – Surah # 108.

Q: How many surahs are in the Quran?

A: 114

Q: In which Surah Bismillah is repeated twice?

A: Sura Naml

Q: The longest verse of Quran is in which Sura?

A: Al-Baqarah – Ayah No.282 - known as Ayatul-Dayn

Q: In which Sura the law of inheritance is mentioned?

A: Sura Nisa

Q: In which Sura the name of Allah is repeated in every verse?

A: Sura Mujadila

Q: Which Prophet has been mentioned in the Quran by his mother's name?

A: Prophet Isa (AS) as Ibn-Maryam.

Q: Which surah does not begin with Bismillah Al-Rahman Al-Raheem?

A: Surah Tawbah

Q: 25 Prophets are mentioned in the Quran.

Q: Three mosques are mentioned in the Quran:

A: *Masjid-ul-Haram* (Makkah), *Masjid-ul-Aqsa* (Jerusalem), *Masjid Qubaa* (near Madinah).

Q: Number of times following prophets mentioned in Quran:

A: Prophet Muhammad (SA) - 5, Prophet Isa (AS) - 29 times, Prophet Musa - 136 times, Prophet Ibrahim - 69 times, Prophet Nuh - 43