

Learning Objectives:

- To learn the key points from History of Islam
- To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets(SA) – Volume II by [Hazrat Mirza Bashir Ahmad](#), M.A. (RA)
<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

Time: 30 min

The Marriage of Hadrat Fatimah and Hafsah, and a Few Miscellaneous Incidents

Page 281-316

Marriage of Hadrat Fatimah^{ra} - Dhul-Hijjah 2 A.H.

According to the records of all historians, Hadrat Fatimah^{ra} was the youngest child of the Holy Prophet^{sa}, from among the children he was blessed with from Hadrat Khadijah^{ra}. The Holy Prophet^{sa} held Hadrat Fatimah^{ra} most dear to himself, and on account of her personal merit, she was undoubtedly most worthy of this distinct love. Now, her age had more or less reached fifteen, and she had begun to receive proposals of marriage. It was Hadrat Abu Bakr^{ra} who was the very first to make a request for Hadrat Fatimah^{ra} but the Holy Prophet^{sa} apologized. Then, Hadrat Umar^{ra} made a proposal, but his request was not accepted either. ... Hadrat Ali^{ra} who was perhaps already desirous, but was silent out of modesty, immediately presented himself before the Holy Prophet^{sa} and submitted a proposal. The Holy Prophet^{sa} had already received an indication by way of divine revelation that the marriage of Hadrat Fatimah^{ra} should take place with Hadrat Ali^{ra}. ... Then, the Holy Prophet^{sa} sought the consent of Hadrat Fatimah^{ra}, who remained silent out of modesty. In a way, this was also an expression of acceptance. Therefore, the Holy Prophet^{sa} gathered a community of the Muhajirin and Ansar, and formally announced the marriage of Hadrat Ali^{ra} and Hadrat Fatimah^{ra}. This event took place in the beginning or middle of 2 A.H. Afterwards, when the Battle of Badr had taken place it was proposed that the Rukhsatanah be held in the month of Dhul-Hijjah 2 A.H. The Holy Prophet^{sa} called upon Hadrat Ali^{ra} and inquired of him as to whether he had anything to pay the dowry. Hadrat Ali^{ra} submitted, "O Messenger of Allāh! I have nothing." The Holy Prophet^{sa} responded, "What about that coat of mail I gave to you on that day?" Hadrat Ali^{ra} responded, "That I do have." The Holy Prophet^{sa} said, "That shall suffice, bring it." Hence, this coat of mail was sold for 480 dirhams and the Holy Prophet^{sa} arranged for the expenses of the wedding from this very amount. The dowry which the Holy Prophet^{sa} gave to Hadrat Fatimah^{ra} consisted of an embroidered shawl, a cushion made of hide which had been filled with dry date palm leaves, and a water-skin.

Until now, Hadrat Ali^{ra} perhaps lived with the Holy Prophet^{sa} in an apartment built next to the mosque. However, a separate abode was now required, where husband and wife could reside after marriage. Therefore, the Holy Prophet^{sa} instructed Hadrat Ali^{ra} to find a place where both of them could reside. Hadrat Ali^{ra} temporarily arranged for a home and the Rukhsatanah of Hadrat Fatimah^{ra} took place. On the very same day, after the Rukhsatanah, the Holy Prophet^{sa} visited their new home and called for some water to be brought to him, prayed on it and then sprinkled it on both Hadrat Fatimah^{ra} and Hadrat Ali^{ra}, whilst repeating the following words: Meaning, “O my Allah! Bless the mutual relations of both of them, and bless those relations of both which are built with others and bless their progeny.” After this, the Holy Prophet^{sa} left the newly wedded couple alone and returned.

At this instance, it would not be inappropriate to mention that among all the progeny of the Holy Prophet^{sa}, it was only Hadrat Fatimah^{ra} who remained alive until after his demise. All of the other children of the Holy Prophet^{sa} passed away in his lifetime. Hadrat Fatimah^{ra} also possesses the distinction that from among all the children of the Holy Prophet^{sa}, only her progeny continued.

Marriage of Ummi Kulthumra - Rabi‘ul-Awwal 3 A.H.

Ruqayyah, the daughter of the Holy Prophet^{sa} and wife of Hadrat Uthman bin Affan^{ra}, has already been mentioned above. Upon her demise, the Holy Prophet^{sa} gave another daughter named Ummi Kulthum^{ra}, who was older than Hadrat Fatimah^{ra} but younger than Ruqayyah^{ra}, to Hadrat Uthman^{ra} in marriage. It is for this very reason that Hadrat Uthman^{ra} is known as Dhun-Nurain, i.e., the possessor of two lights.

Is Falsehood and Deception Permitted in War?

In various narrations, it has been related that the Holy Prophet^{sa} would say: **الْحَرْبُ خُدْعَةٌ** Meaning, “War is but deception.” The meaning which is inferred by this is that God-forbid, the Holy Prophet^{sa} permitted the use of deception in war. Although, in the first place, the words **الْحَرْبُ خُدْعَةٌ** do not mean that... Rather, the only meaning which is implied here is that “War is in itself a kind of deception.” In other words, with regards to the outcome of war, there can be no definitive statement as to what shall happen... However, if one insists upon translating this to mean that deception is permitted in war, even still, most surely, at this instance, the word ‘deception’ infers strategies and tactics of war, and falsehood and betrayal are not implied at all. The reason being that in this instance, the word **خُدْعَةٌ** infers manoeuvres and strategies of war, not falsehood and deception. ... However, to deal with falsehood and treachery is something which Islam has very strictly forbidden. As such, the Holy Prophet^{sa} would say, “In Islam, after associating partners with God and usurping the rights of parents, the third greatest sin is speaking a lie.” Furthermore, he would state that belief and cowardice can come together at one place; similarly, belief and miserliness can also come together at one place, but belief and falsehood can never come together at one place. Then, with regards to deception and treachery, he remarked, “A person who commits treachery shall be subjected to the severe wrath of Allah on the day of resurrection.”

“Ummi Kulthum bint Aqabah^{ra} relates, ‘There are only three instances where I have found the Holy Prophet^{sa} to permit the use of such statements, which do not actually constitute falsehood, but ordinary people may construe them as such. Firstly, war; secondly, when reconciling between two people who are at conflict with one another; thirdly, when a husband or wife say something, which is intended to please or gratify the other.’

This Hadith leaves no room for doubt in the fact that the kind of **خُدْعَةٌ** which is permitted in war, does not imply falsehood and deception. Rather, what is inferred are such things, which must be employed at times, as tactics of war, and which are considered to be lawful in every nation and in every religion.

Marriage of Hafsa bint Umar^{ra} - Sha‘bān 3 A.H.

Hadrat Umar^{ra} had a daughter by the name of Hafsa^{ra}, who was married to a faithful Companion, Khanis bin Hudhafah, who had taken part in the Battle of Badr. After Badr, upon returning to Madinah, Khanis fell ill and was unable to recover from his illness. Some time after his demise, Hadrat Umar^{ra} began to feel a sense of concern for her second marriage. At the time, Hafsa^{ra} was over twenty years of age. Due to his simplicity in nature, Hadrat Umar^{ra} met Uthman bin Affan^{ra} himself and mentioned that his daughter Hafsa^{ra} was now a widow, and that if he was interested, he could marry her. However, Hadrat Uthman^{ra} avoided the subject. After this, Hadrat Umar^{ra} mentioned it to Hadrat Abu Bakr^{ra}, but he too remained silent and did not respond. At this Hadrat Umar^{ra} was deeply saddened, and in this very state of dismay, he presented himself before the Holy Prophet^{sa} and submitted the entire account. The Holy Prophet^{sa} responded, “O ‘Umar! Do not worry at all, if Allah so wills, Hafsa shall find a better husband than Uthman and Abu Bakr; and Uthman shall receive a better wife than Hafsa.”

Some time thereafter, the Holy Prophet^{sa} married his daughter Ummi Kulthum^{ra} to Hadrat Uthman^{ra}. . . Following this, the Holy Prophet^{sa} sent a proposal himself to Hadrat Umar^{ra} for Hafsa^{ra}. What more could Hadrat Umar^{ra} have asked for? He very happily accepted this proposal. In Sha‘bān 3 A.H., Hadrat Hafsa^{ra} was married to the Holy Prophet^{sa} and became a part of his household.

One special wisdom in marrying Hafsa^{ra} was that she was the daughter of Hadrat Umar^{ra}, who one could say was considered to be the most eminent Companion after Hadrat Abu Bakr^{ra}, and he was from among the most intimate friends of the Holy Prophet^{sa}. Hence, in order to further strengthen mutual relations and to compensate the grief of Hadrat Umar^{ra} and Hafsa^{ra}, which they had sustained by the untimely demise of Khanis bin Hudhafah^{ra}, the Holy Prophet^{sa} deemed it appropriate to marry Hafsa^{ra} himself. Another general wisdom under consideration was that if the Holy Prophet^{sa} had a greater number of wives, the tasks of preaching and propagation, as well as education and training, could be performed on a much wider scale with greater ease, and in a more excellent manner among the women - who constitute half, if not, more than half of the world’s population in some respects.

Birth of Imam Hasan - Ramadan 3 A.H.

In the events of 2 A.H., the marriage of Hadrat Ali^{ra} and Hadrat Fatimah^{ra} was mentioned. In Ramadan 3 A.H., i.e., approximately 10 months after their marriage, they were blessed with a child. The Holy Prophet^{sa} named him Hasan^{ra}. This is the very same Hasan^{ra}, who received the appellation of ‘Imam Hasan (May the Mercy of God be upon him)’ among the Muslims. In his physical appearance, Hasan^{ra} greatly resembled the Holy Prophet^{sa}. Just as the Holy Prophet^{sa} dearly loved his child Hadrat Fatimah^{ra}, in the same manner, he had special love for her children as well.

On one occasion, with regards to Imam Hasan, the Holy Prophet^{sa} said, “This child of mine is a Sayyid (i.e., a Chief) and a time shall come when through him, God shall reconcile two parties among the Muslims.” As such, at its appropriate time, this prophecy was fulfilled.

ACTIVITY Kashti-e-Nuh (Ark of Noah)

Taken from lesson plan March 2017:

Questions on Kashti e Nuh (Ark of Noah)

(The answers are taken direct from the book and not paraphrased.)

Q9. What does the Promised Messiah^{as} say about idolatry? p.47

There are many pure commandments in the Holy Quran, one of them being to shun all forms of idolatry, as an idolater remains deprived of the fountain of salvation. And do not tell lies for lying too is a form of idolatry.

Q10. Enumerate all those points that the Promised Messiah^{as} has given to show that the teaching of the Holy Quran is superior to that of the Bible. p.47- p.55

- 1) Unlike the Gospel, which forbids one to look covetously and lustfully at women who are not *Mahram* (a man or woman with whom marriage is impermissible) but permits it otherwise, the Quran instructs against glancing at women under any circumstances, be it covetously or with pure intentions because one is liable to stumble on this account. In fact, your eyes should always be lowered when you confront a *Non-Mahram*. You should not be aware of the physical form of a woman except through an obscured sight, in the way a person’s vision is clouded in the early stages of cataract.
- 2) Unlike the Gospel, the Quran does not permit its followers to drink alcohol, so long as they are not intoxicated by it. Rather, it forbids its consumption completely. Otherwise, you would be lost from the path that leads to God and His converse, nor would God cleanse such a person of their impurities. The Qur’an says that such things are the invention of Satan and you should guard yourself against them.
- 3) Unlike the Gospel, the Qur’an does not only forbid you from being angry with your brothers without due reason. Rather, it instructs you not only to suppress your own anger but to act upon “And exhort one another to mercy”. (*Surah Al-Balad*, 90:18) and exhort others to follow this example as well. Not only should you have mercy on others, but advise your brothers to do the same.

- 4) Unlike the Gospel, the Qur'an does not instruct you to forbear with all your wife's improprieties except in the case of adultery. Nor does it forbid divorce. Instead, it says: Good things are for good men. (*Surah An-Nur*, 24:27). In other words, the Qur'an does not desire for the impure to remain with the pure.
- 5) The Quran, unlike the Gospel, does not completely prohibit you from taking oaths. Rather, it prohibits meaningless oaths. For on certain occasions oaths are a way to bring about a judgment. God does not desire that any form of testimony be prevented—otherwise His wisdom would be brought into question.
- 6) Unlike the Gospel, the Qur'an does not prohibit you from resisting an oppressor in all circumstances. Rather, it says: "That is, the recompense of any injury is an injury the like thereof." (*Surah Ash-Shura*, 42:41) But, if a person shows forgiveness and pardons another person's wrongdoing and the clemency results in reform instead of further transgression, then God is pleased with such a person and will reward him accordingly. Thus, in light of the Qur'an neither is punishment praiseworthy in all cases, nor is forgiveness commendable in all circumstances. Rather, it encourages the ability to judge circumstances appropriately. Any retribution or forgiveness ought to be administered in accordance with the circumstances and with wisdom, not arbitrarily.
This is the true import of the Quran.
- 7) Unlike the Gospel, the Qur'an does not encourage you to love your enemies. Rather, it teaches you to dissolve your personal enmities and show compassion to everyone. But, those who oppose God, your Messenger and the Book of Allah are certainly your enemies. However, even then, you ought not to exclude them from your prayers and supplications. Oppose their actions, not their persons, and seek to rectify their deeds. For God says: That is, God desires of you no more than that you deal equitably with all people and show kindness even to those who have not done you any good. More importantly, you ought to love God's creation as if it were your kith and kin, in the same manner that mothers treat their children.
- 8) The Gospel states that you should seek blessings for those who curse you. However, the Qur'an teaches that you should do nothing of your own ego. Rather, acquire an edict from your heart—the abode of divine manifestations—on how to govern your behaviour toward such persons. If God instils in your heart that the one who curses you is worthy of compassion and is not cursed by heaven—curse them not. Thus, you will not stand in opposition to God. But, if your conscience does not exonerate them and it is instilled in your heart that they are cursed by Heaven, do not seek blessings for them.
- 9) The Gospel instructs that you should not perform good deeds so that they should be seen by others. But, the Qur'an admonishes against concealing all your actions from others. Instead, when wisdom dictates, perform certain actions secretly when you deem it better for your soul, and display certain actions when you believe they will benefit others in general. Thus, you will have two rewards, and as a result of your actions, those weaker people who find it difficult to muster the courage to commit good acts, might be inspired to follow your example.
- 10) The Gospel teaches its followers to supplicate in seclusion. But the Qur'an instructs you not to pray in seclusion on all occasions. At times you ought to openly pray before others, in the company of your brethren. For, if any of your entreaties are accepted, they might serve to increase the faith of the gathering at large and cause others to be inclined towards prayer.
- 11) This prayer of the Gospel goes on to state that the Kingdom of God has not yet arrived on the earth. Contrary to this, the Qur'an says that the earth is not empty of God's Holiness, for it is proclaimed not only in heaven, but also on earth.