
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Merciful, the Most Compassionate.)

ENGLISH

12



**PUNJAB EDUCATION, CURRICULUM,
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Journey to Taif

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Learning Outcomes:

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

- listen to texts and critically analyse the situations/events.
- read with correct pronunciation, appropriate pitch and voice variation suitable for fictional and nonfictional texts.
- ask and answer higher-order questions to guide/assess reading (e.g., Why is the author saying this right now? Why did the author choose this word? How is this different from what I read somewhere else? What would have happened if...? What would I/you do if...?)
- comprehend and use contemporary idioms and proverbs in different texts and in their speech.
- produce clear and coherent writing in which the development, organization, and style are appropriate to the task, purpose, and audience (Topics may be chosen from the list of themes, sub-themes and text types).



Pre-reading:

- Why are patience and forgiveness important in response to unfair treatment?
- What do you know about the journey of Taif, and why is it considered an important event in the life of Hazrat Muhammad (ﷺ)?

1 This Journey has a unique place not only in Islamic history but in the history of mankind as a whole. Not before had mankind observed such **magnanimity** of character on the one hand and delinquency and degeneration of a society on the other. It highlights the spiritual strength and power of endurance of Hazrat Muhammad (ﷺ) in the face of extreme suffering.

2 Hazrat Muhammad (ﷺ) undertook this journey in the year 619-620 CE, during the 10th year of his (ﷺ) *nabuwat* (prophethood) i.e. about three years before his (ﷺ) great Migration. Those were the most crucial and critical years of his (ﷺ) life because both of his (ﷺ) well-wishers, Hazrat Abu Talib, and Hazrat Khadija-tul-Kubra (رضی اللہ تعالیٰ عنہا), had left for their heavenly homes. There was no **brutality** which the Quraysh of Makkah had not perpetrated on him and his (ﷺ) *suhabah* (رضی اللہ تعالیٰ عنہم). They had to face severe boycott, blockade and economic sanctions imposed by the Quraysh. Life in Makkah became almost impossible. He

was highly in need of spiritual peace, consolation and moral support to deliver his (ﷺ) message of *Tawheed* [Oneness of Allah (سُبْحَانَهُ وَتَعَالَى)].

3 These were the conditions in which Hazrat Muhammad (ﷺ) along with his (ﷺ) adopted son, Hazrat Zayd bin Haritha (رضي الله تعالى عنه), set out on foot, towards Taif in the burning heat of the sun.

4 He (ﷺ) reached Taif after visiting and preaching *Tawheed* to different tribes residing between Makkah and Taif. He (ﷺ) walked on foot all the way. The tribe of *Banu Thaqeef* resided in Taif. The greenery and the cold climate of Taif, which were rare in Arabia, had made them very proud. 'Abdylayl, Mas'ud, and Habeeb, the chiefs of the city, were brothers. Hazrat Muhammad (ﷺ) met them first and delivered them the message of Islam. One of them said curtly, "I will shave my beard in front of Ka'ba if you were appointed a messenger by Allah (سُبْحَانَهُ وَتَعَالَى)." The other blurted out, "Didn't God find anyone better than you, who do not have even a humble animal to ride, to take as His messenger? If He had to appoint a messenger, He should have selected a ruler or a chief." The third one added, "I don't want to talk to you, because if you are a messenger of God, as you claim, it is dangerous to reject your message. But in case you are telling a lie, it doesn't **befit** me to talk to a liar." Hazrat Muhammad (ﷺ) told them at the end, "Now I only want you to keep your views to yourselves so that others are not misguided."

5 Hazrat Muhammad (ﷺ) then started preaching his faith to the people. These three chiefs, then, **instigated** their slaves and street children to chase him. When he (ﷺ) started delivering a sermon, they pelted him with stones, causing him severe injuries; blood trickled down to his (ﷺ) shoes and clotted there, making it difficult for him to take out his (ﷺ) shoes for ablution (*Wudu*).

6 During that journey once the mischief-mongers called his (ﷺ) names, clapped, and shouted at him so much that he (ﷺ) was forced to take refuge inside the boundary of an orchard. That place belonged to 'Otba and Shayba, sons of Rabi'a. Seeing his (ﷺ) **miserable** condition, they took pity on him and sent some grapes on a plate through their slave, Addaas. Addaas put the plate in front of Hazrat Muhammad (ﷺ). He (ﷺ) said Bismillah [In the name of Allah (سُبْحَانَهُ وَتَعَالَى)] and began to eat. Addaas was surprised at the words he heard and commented: "People here do not use these words", whereupon Hazrat Muhammad (ﷺ) inquired him about his **native** country and religion. Addaas replied that he was a Christian and was originally from Naynawa. Hearing the name of the city, our beloved

Rasool (ﷺ) eagerly asked, "Are you from the city of the pious person Hazrat Yunus bin Matta (عليه السلام)?" Addaas asked in surprise, "How do you know about Hazrat Yunus bin Matta (عليه السلام)?" Hazrat Muhammad (ﷺ) replied, "He (عليه السلام) is my brother. He (عليه السلام) was a Rasool and I am a Rasool, too." Hearing it, Addaas leaned toward him in **eagerness** and kissed his (ﷺ) head, hands, and feet. 'Otba and Shayba, who were watching them from a distance, commented: "See, it seems that we have lost this slave." When Addaas returned to them, they **scolded** him, "Stupid! What happened to you that you started kissing that person's hands, feet, and head?" Addaas told them, "Masters! Today nobody is better than him on the face of the earth. He (ﷺ) told me something that only a Rasool could know." They **rebuked** Addaas and warned him not to forsake his religion which was, as they told him, better than the new religion."

7 Once when Hazrat Muhammad (ﷺ) was preaching in Taif, he (ﷺ) received so **serious** injuries that he (ﷺ) fell unconscious. Hazrat Zayd bin Haritha (رضي الله تعالى عنه), his (ﷺ) adopted son, carried him on his back out of the city where he (ﷺ) sprinkled water on his (ﷺ) face till he (ﷺ) regained his (ﷺ) consciousness. Although not a single person accepted Islam in Taif in spite of so much of suffering, his (ﷺ) heart remained charged with faith in Allah's (ﷻ) **grandeur** and His (ﷻ) love. He (ﷺ) supplicated to his (ﷻ) Lord in the following words:

"O Allah (ﷻ)! I complain to You of the **feebleness** of my strength, of the littleness of my resource, and of my indignity. You are the most Merciful of all showing mercy. You are the protector of the **oppressed** and the helpless, and indeed You are my protector too. Whom do you entrust me to? To a stern stranger? Or to an enemy whom you have given control over my affairs? If thus Your wrath may spare me, I mind not how I am placed, except that Your grant of well-being would be immense to me. I seek refuge in the **effulgence** of Your Divine Being that dispels all darkness and sets right everything Here and, in the Hereafter, so that I may never incur Your wrath or earn Your displeasure. I shall plead with you till You be pleased. And I receive only from Your power to do good and stay away from evil."

8 His (ﷺ) miserable and pathetic condition shook both heaven and earth, Immortal and the mortals. Archangel Hazrat Jibreel (Gabriel) (عليه السلام), along with the Angel of the Mountains (*Malakal-Jibal*) appeared and sought his (ﷺ) permission to allow them to crush the town by overturning the mountains on it. But Hazrat

Muhammad (ﷺ), an embodiment of mercy and pity and a symbol of compassion and forbearance, preferred forgiveness to vengeance and assertively declared, "No, rather I hope that Allah (سُبْحَانَهُ وَتَعَالَى) will bring forth from their descendants people who will worship Allah (سُبْحَانَهُ وَتَعَالَى) alone without associating any partners."

9 The people of Taif, blinded by ignorance and **arrogance**, failed to realize that by rejecting the message of *Tawheed* and persecuting him, they were turning away from heavenly blessing and bliss; whereas, only a few years later, the people of Madinah embraced the same opportunity and attained success in both this world and the Hereafter by giving shelter to Hazrat Muhammad (ﷺ) and his (ﷺ) *suhabah* (رضى الله تعالى عنهم).

Theme

The theme of this unit is the unwavering faith, patience, and compassion of Hazrat Muhammad (ﷺ) in the face of extreme hardship and rejection. It highlights his (ﷺ) dedication to spread the message of *Tawheed* despite facing ridicule, insult, and physical harm. The journey to Taif reflects the struggles that often accompany truth and reform. Even when rejected by the chiefs and mistreated by the people, he (ﷺ) remained steadfast and hopeful. The incident with 'Addaas shows how sincerity and truth can touch hearts even in difficult circumstances. His (ﷺ) prayer demonstrates humility, deep reliance on Allah (سُبْحَانَهُ وَتَعَالَى), and spiritual strength. Another important aspect is his (ﷺ) forgiveness, as he (ﷺ) chose not to curse the people of Taif despite their cruelty.

About the author

Sayyid Abul Hasan Ali Hasani Nadwi was a renowned Islamic scholar, thinker, and writer of the 20th century. He belonged to a respected scholarly family and received his early education at home before studying at the famous institution Darul Uloom Nadwatul Ulama. Nadwi dedicated his life to the revival of Islamic thought and worked for the intellectual and spiritual uplift of the Muslims worldwide. As a prolific author, he wrote many influential books including *Islam and the World* and *Saviours of Islamic Spirit*. Sayyid Nadwi passed away in 1999, leaving behind a lasting legacy as a reformer, educator, and global Islamic leader.



Glossary:

Words	Meanings
arrogance	overconfidence with disrespect toward others
befit	to be suitable or appropriate for

brutality	extreme cruelty or violence
eagerness	strong desire or excitement to do something
effulgence	great brightness; shining light
feebleness	weakness; lack of strength
grandeur	greatness; beauty and impressiveness
instigated	provoked
magnanimity	generosity and kindness
miserable	very unhappy or uncomfortable
native	a person associated with a place by birth
oppressed	treated cruelly or unfairly
rebuked	spoke to someone angrily
resided	lived in a place
scolded	angrily criticized someone
serious	thoughtful, important



Reading and Critical Thinking

A. Answer the following questions:

1. Why did Hazrat Muhammad (ﷺ) travel to Taif?
2. How did the chiefs of Taif respond to the message of Islam?
3. What did Hazrat Muhammad (ﷺ) ask to the chiefs at the end of his meeting with them?
4. How did the people of Taif treat Hazrat Muhammad (ﷺ) when he (ﷺ) preached the public?
5. Who was Addaas, and what was his response to his meeting with Hazrat Muhammad (ﷺ)?
6. What happened to Hazrat Muhammad (ﷺ) when he (ﷺ) was severely injured during his (ﷺ) preaching?
7. What does the supplication (dua) of Hazrat Muhammad (ﷺ) reveal about his (ﷺ) character and faith?
8. Why did Hazrat Muhammad (ﷺ) refuse to curse the people of Taif despite their cruel behaviour?

B. Choose the correct option.

1. Why did Hazrat Muhammad (ﷺ) go to Taif?

- a. to trade b. to visit relatives c. to preach d. to fight

2. Who accompanied Hazrat Muhammad (ﷺ) on this journey?

- a. Hazrat Abu Bakr (رضي الله تعالى عنه) b. Hazrat Umar (رضي الله تعالى عنه)
c. Hazrat Zayd bin Haritha (رضي الله تعالى عنه) d. Hazrat Ali (رضي الله تعالى عنه)

3. Which tribe lived in Taif?

- a. Banu Hashim b. Banu Quraysh c. Banu Thaqeef d. Banu Aws

4. What made the people of Taif proud?

- a. their wealth b. their cool climate c. their army d. their trade

5. How did the chiefs of Taif respond to the message?

- a. They accepted Islam immediately. b. They listened respectfully.
c. They ridiculed and rejected him (ﷺ). d. They asked for time to think.

6. What did the chiefs do after rejecting the message?

- a. They ignored him (ﷺ). b. They helped him (ﷺ).
c. They ordered people to throw stones at him (ﷺ).
d. They sent him (ﷺ) away politely.

7. Who sent grapes to Hazrat Muhammad (ﷺ)?

- a. the chiefs of Taif b. a group of villagers
c. Otba and Shayba d. Hazrat Zayd (رضي الله تعالى عنه)

8. Who was Addaas?

- a. a chief of Taif b. a slave who served grapes
c. a soldier d. a traveler

Reading Correct Pronunciation, Appropriate Pitch and Voice Variation: This skill involves reading means reading aloud clearly and fluently with correct pronunciation, while adjusting your pitch and using voice variation. Pitch can be high or low and voice conveys emotion, pace, and emphasis to match the meaning, mood, and type of text.

Example: Reading a dialogue between characters in a story, you use different tones to show how each character feels: excited, scared, or angry. e.g., in a dramatic moment: "Stop! Don't go in there!" (Use a loud, urgent tone)

C. Why is it important to change your tone and voice when reading different types of texts?

D. What can happen if a reader uses a flat or incorrect tone reading a story or a report aloud?



Vocabulary and Grammar

Use of Idioms and Proverbs in Different Texts: The use of idioms and proverbs in different texts refers to incorporating common expressions i.e. idioms and proverbs to convey ideas more vividly and effectively. Idioms have meanings different from the literal meanings of the words, while proverbs express general truths or advice based on experience.

Examples: "Aslam decided to face the music after making a mistake." Here "to face the music" means to accept the consequences. A proverb like "Actions speak louder than words" may be used to emphasize that what people do is more effective than what they say.

E. What is the difference between an idiom and a proverb? Give one example of each.

F. How do idioms and proverbs make a text more interesting or meaningful?



Oral Communication Skills

Critical Analysis: To critically analyse situations or events in a text means to listen attentively, understand the details, and evaluate the causes, consequences, motivations, and perspectives involved. It involves not just understanding *what* happened, but also *why* it happened and *what it means* in a broader context.

A. Why do you think Hazrat Muhammad (ﷺ) chose to forgive the people of Taif?



Writing Skills

Produce clear and coherent writing means expressing ideas in a logical, organized, and easy-to-understand way. The writing should have a clear purpose, well-structured sentences, and smooth connections between ideas so that the reader can follow the message without confusion.

Example:

Clear and coherent: "The school organized a tree-planting campaign. Students planted fifty trees in the playground, and they promised to take care of them."

Unclear and incoherent: "Trees school playground many students care planted campaign."

A. What makes writing clear and easy for a reader to understand?