

**PROPHET MOHAMMAD (SAW)
THE PERFECT GUIDE
FOR MANKIND**

MOHAMMAD RABEY HASANI NADWI

Translated By

DR. EHSANUL HAQUE NADWI

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Introduction to the English Edition

By the Author

The Illustrious and immaculate *Seerat* of Allah's last Prophet, Mohammad (SAW), has been determined and declared to be the paragon for man in all aspects of human life that have a bearing on human morals and character. It is from this paragon that man gets the light to see, and be guided towards, the path of acquiring a life adorned with best morals and character. Man is made the most superior one of all the creatures and creations on earth. He is potentially the creature bestowed with most sublime morals and character. Nevertheless, these morals and characteristic traits get manifested and displayed only when they are duly adopted and enacted. In order to have them correctly perceived and discerned, presence of a perfect paragon is needed; since it is on the basis of some paragon only that man takes to anything, whatsoever. It is a great bounty conferred by Allah Almighty on man that He has made His last Prophet the perfect paragon and role model for him for all times to come till the Doomsday. It is for that reason that his teachings and practical ways and manners have also permanently been preserved and kept intact for the humanity forever. Allah Almighty has thus made His Prophet the paragon for the entire humanity so that its members get themselves adorned with the loftiest character, love, compassion and goodwill for all others. It is for the sake of this very benefit that the study of the Prophet's (SAW) *Seerat* is a must for each and every one.

It is with this objective in view that this book, now in your hand, was compiled. It was originally written in Urdu language. Need was, however, felt to have it rendered into English language

also for¹ the benefit of those who are not conversant with the Urdu language. It is expected to serve as an instrument and means of instruction for them in events of the Prophet's (SAW) *Seerat*. We are grateful to Dr. Ehsanul Haque Nadwi for having this job undertaken and accomplished with utmost pleasure and devotion. The translation, after its completion, was gone through by Dr. Ebadur Rahman Nishat, a great scholar of the English language who has had his skills whetted in U.S.A. and abroad. He has, together with some valuable suggestions for modifications at places, approved of it. We are grateful to him, too. We appreciate that both of them have rendered their services with the conviction and hope that the same would earn them the Divine propitiation. May Allah grant His Acceptance to their endeavours. May Allah destine the fulfillment and achievement of the objective kept in view in bringing out this English version of the book. *Ameen!*

We are grateful to the Publishers, too, who have, on their own accord, come forward to undertake the responsibility of its publication which has now thus become much facilitated. May Allah Almighty grant them and their services, too, His Acceptance. *Ameen!*

Mohammad Rabey Hasani Nadwi

Wednesday, the 24th Rajab, 1431 AH/
7th July, 2010 AD.

¹ The ways, morals and manners pursued and practiced by the Prophet (SAW) in all spheres of life

A Few Words about the Translation

By the Translator

1. It is not the quality of the translation or the language that these few words are meant to be about. That is exclusively the prerogative of the reader to judge and comment upon. I would simply request the esteemed readers to kindly convey, in case they come across any flaws and errors, which might have inadvertently crept into, along with their suggestions, if any, for improvement, conveyed to this humble translator or the publishers direct, so that the same could be considered and incorporated when future editions/re-prints are to be brought out.

2. These words are meant to elucidate a few particular physical features this translation is adorned with. Owing to a bit of novelty of them, it is thought appropriate to have the readers apprised of them before they launch their journey into the realms of the sublime, fascinating contents of this book.

3. There are verses from the holy Quran and Prophet's Traditions galore in the book as any book on the Prophet's *Seerat* or any Islamic topic, for that matter, is bound to be. Normally the books written in English or the English translations of works on *Seerat* and Islamic theology are void of the original Arabic text of the verses of the holy Quran and only the English translations either rendered by the author himself or picked from already published and available translations of the Holy Quran are given therein. Whatever the reasons for such a practice, the fact is that the original Arabic texts of the Quranic verses have their own sublime, unique and resplendent aura, grandeur and charm which no translation, howsoever elaborate and perfect, can ever reflect. And, so, is their effect and impact on the readers. Simply for that reason, the original Arabic texts of Verses of the holy Quran have been retained in this translation as they do in the original Urdu version.

As regards to their translation, it has invariably been picked

up from the *Tafseer-e-Majidi*, the English translation of the holy Quran, brought out by 'the Academy of Islamic Research and Publications, Nadwatul Ulama, Lucknow. In his introduction to this translation, Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi (RAA) has ranked it highest among all the English translations of the holy Quran that existed till date. Hence, the selection.

For the sake of uniformity as well as the effect, utility and the authentication that they carry with them, the original Arabic texts of the material other than the Quran's verses that has appeared in the book, particularly the *Ahadeeth* (Traditions), have also been retained in the Translation. Since they are there in the original Urdu version of the book, there is no reason why should they not be retained in the English version of the book also?!

4. There are a large number of words and phrases used in the holy Quran, and *Ahadeeth* (Prophet's Traditions) and subsequently in all the works, books and literature on Islamic sciences that have their own exclusive connotation, sense and concept. These Islamic terms and phrases have no exact and accurate equivalents in English language. For instance: *Shirk*; *Tauheed*; *Wahye*; *Bai'that*; *Shariat*; *Sunnat*; *Seerat*; *Hadeeth/Ahadeeth*, to cite a few of them. The English writers on Islamic topics, particularly the Orientalists, have used some words of the English language carrying narrow, parochial and deficient meanings as their equivalents but that has only served the purpose of distorting the real and actual sense of these Islamic terms and phrases. The actual sense, concepts and connotations of exclusively Islamic terms are usually much wider, comprehensive and profound than what the English words used for them indicate. The nearest, most proximate, so-called equivalents that could be found out in English convey only very vague, poor, inadequate and inaccurate sense of those words. Hence, there was need to have this inadvertent or deliberate wrong and injustice done to celestial, sublime and spiritual Islamic terms and phrases rectified. Since, it has nowadays become an accepted and standard norm to frequently use terms of other languages in whatever language one might be writing in, more particularly in English, just by putting them in Italics to indicate that they are foreign words, this humble translator thought these Islamic terms deserve perhaps most to be used in their original form and shape. If kept being

practiced, this move might make these words get gradually introduced to English language. Languages have, after all, been built up, progressed and made rich only in this way. There are hundreds of words of purely Hindi and Urdu languages which have got entry into the recent dictionaries of the English language. Why, then, these Islamic/Arabic words should also not get entry into them?! Such words have, therefore, been retained in this Translation in *italicized* form (to indicate that they are untranslatable and have to be learnt and understood as they are). This practice might go a long way in making even the non-Muslim readers familiarized with the correct Islamic purports of these phrases and subsequently the correct Islamic concepts and precepts. A list and glossary of such words is appended at the end of the book to facilitate their comprehension and for reference sake.

5. Some of the words of the English language carry generally the sense of some common and ordinary function or object; but they mean, at the same time, some exclusively religious/Islamic concepts and connotations as well. These words do not seem to have the latter senses originally implied in them. They have most probably come to mean them because of the longevity of their use in these senses since the English pen-pushers on the religious/Islamic topics had started, centuries ago, doing so. Anyway they are now accepted and known for their special religious/Islamic connotations and applications also. These special meanings of these words are now incorporated even in the dictionaries of the English language and are mentioned therein along with their other meanings. For instance, the words 'prophet' and 'prophecy' mean 'one who foretells future events' and 'a prediction of something to come' respectively. But they also mean 'one who utters divinely inspired revelations' and 'the function or vocation of a prophet'. Similar are the words like 'revelation', 'tradition', 'divinity', 'heavens', 'hell' 'paradise'... etc. Now, even though the use of these words, as they are, for their special Islamic connotations, is kosher and grammatically correct, this humble translator thought it better to have them distinguished, whenever they are used exclusively in the Islamic/religious connotations, by putting their initial letters invariably in Capital in this translation. In respect of some these words (like 'Prophet', 'Hell') this practice is

already in vogue and recognized.

6. Phrases like '*Subhan-Allah*', '*Al-Hamd-o-lillah*', '*Allah-o-Akbar*'... etc. have their own exclusive force, impact and charm which get totally marred and lost in translation, if translated. These phrases have, in fact, become part and parcel of the Islamic culture and even of the vernacular of all the Muslim people, irrespective of the language that they speak. They are, therefore, irreplaceable by any translations. Hence, they appear in this translation in their original form with, sometimes, their nearest translations in English mentioned in brackets for the benefit of the totally unfamiliar with them.

The phrase '*Sallallah-o-Alaih-e Wa-Sallam*' calls for a special elucidation. It is a phrase which is not only untranslatable, but is also enjoined by the *Shariat* to be uttered, as it is, by all the Muslims whenever they either themselves utter the auspicious name of 'Mohammad' (SAW) or someone else does that in their presence. They even earn merit on this; and in case they fail to do so, they earn Divine wrath also. Despite that, surprisingly, even this phrase, '*Sallallah-o-Alaih-e Wa-Sallam*', has been translated with the words 'Peace be upon him' (PBUH for acronym) by the Muslim scholars and writers in English, least realizing that it is, in the first place, very poor and inadequate translation of the original Arabic phrase; and, moreover, it does not serve at all the purpose which the Arabic phrase is meant for. The compliance with the aforesaid edict is effected only upon utterance of the phrase, as it is, in Arabic and not by uttering any words or phrases in any other language in lieu thereof. So, unlike the practice of many earlier Muslim writers of writing 'PBUH' with the auspicious name of 'Mohammad', in this translation the acronym 'SAW' for '*Sallah-o-Alaih-e-Wasallam*' has invariably been used. The esteemed readers are advised/requested to utter the full form of the expression '*Sallallah-o-Alaih-e Waa-Sallam*' whenever they come across the acronym, 'SAW', of this auspicious phrase in this translation. That is not only proper but makes them earn religious merit also on it. Likewise, 'RAA' has been used for '*Radhe-Allah-o-Anho*', and so on.

7. The book is studded with a liberal dose of quotes from a bevy of writers in English, Urdu, Persian and Arabic to corroborate

the facts stated therein. The book being in Urdu, the quotes from English, Persian and Arabic writers are, of course, in Urdu version, most of them already translated and published elsewhere, either some book or some journal. Now that the book was getting translated into English, the quotes from the English writers given in the book in Urdu version had simply to be replaced with their originals. That is the obvious, standard and unquestionably the most appropriate course of action. Unfortunately, however, despite some efforts that this un-resourceful translator could make most of the books/journals which the quotes are from could not be laid hands on. Keeping on waiting for the availability of the material in question would have certainly caused the completion of the work inordinately delayed. In fact some precious time was already lost in hoping against hope that some vague, random efforts that were made would meet success. But making them was finally proved to be like groping in the dark. In order to avoid further delay in the completion of the work, this humble translator had no recourse but to fall back on translating himself the quotes from English books given in Urdu into English again. It cannot be gainsaid that making the retranslation fully match with the original, without having ever seen the original once even, is not humanly possible. Even if the sense were rightly conveyed in the retranslation, the wordings are likely to be much different from those of the original. Ascribing even the wordings to someone who had not uttered them is extremely unethical. It is like putting the words in someone's mouth. To those who might have seen or might see in future the original it would certainly seem very dishonest of this translator to have done so. It is to them as well as the authors of the original that I apologize from the very core of my heart. In view of the compulsion explained above under which the retranslation had to be done, I do hope they would forgive me. In cases where the authors of the original are no more alive – and those might be the maximum – I cannot but say my apologies only to their souls. I can, however, assure the readers that the efforts to lay hands on the original texts would be continued and as and when they are available would be restored to where they belong, at least in future editions of the book.

8. Last but not least, I have no words to express my gratitude

to the author of the book, Hazrat Maulana Syed Mohammad Rabey Hasani Nadwi, and his learned brother and aide, Hazrat Maulana Syed Mohammad Wazey Hasani Nadwi, for reposing their trust in this know-nothing nonentity of a person and entrusting him with such a tremendous, magnificent job as required great caliber, erudition, knowledge and vast experience none of which this humble translator has. It is only their extreme kindness and indulgence that they wanted to provide this poor nonentity with an opportunity to be blessed with the felicity and beatitude of carrying out this magnificent and auspicious job. May Allah Almighty confer on them His highest rewards for their kindness.

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وآخر دعوانا أن الحمد لله رب العالمين

(Wa Aakharo Da'wa'naa Anil Hamdo lillahe Rabbil Aalameen).

Foreword

Those who have studied the life of the Prophet Muhammad (SAW), steering clear of national and religious predilections and with unaffected and open mind, know it well that the holy Prophet, Mohammad (SAW), is the preceptor of morals and the Guide for the entire humanity. The most prominent and distinguished characteristic that he (SAW) had was, in fact, his being 'the mercy for the worlds', as the holy Quran has defined him. His entire life has been the mirror image of forbearance and forgiveness, mercy and compassion, affection and indulgence, civility and affability. The basic element of his injunctions and instructions and his behavior with his noble companions had been compassion and indulgence. He (SAW) was not the mercy just in respect of Muslims only but was so in respect of the entire world. Allah Almighty says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

(And We have not sent thee except as a mercy to the worlds.)
(*Al-Anbia: 107*)

On perusal of the Prophet's life, this characteristic of mercy and indulgence of the Prophet (SAW) appears to be the most prominent and dominant among all initiatives and activities of his pious life. Howsoever much trying moments he had come across and howsoever great afflictions and ordeals he had to put up with in his life, but there was in no circumstances, any let-up in his affection and cordiality, mercy and magnanimity, humanitarianism and philanthropy. When he (SAW) had started calling the people towards Islam, it were the people of his own tribe who subjected him to harshest possible afflictions and agonies. They had him boycotted. Hurdles were placed on the path of the Truth. But, in all circumstances, his passion for mercy reigned supreme. Moreover, these characteristics that he had did not remain confined to him

only. They were, instead, thanks to his (SAW) training and education, impressed upon, and manifested by his noble companions also. The holy Quran states:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤) وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (٦٦) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧) وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (٦٨)

(And the servants of the Compassionate are those who walk upon the earth meekly and when the ignorant address them they say: peace; and those who pass the night before their Lord prostrate and standing up; and those who say: Our Lord! Avert from us the torment of Hell; verily its torment is perishment; verily ill it is as an abode and as a station. and those who when they expend are neither extravagant nor stingy; and it is a medium in-between; and those who do not call on other gods along with Allah and do not slay any soul which Allah has forbidden, save in justification; and do not commit adultery. And whosoever will do this shall incur the meed.) (Al-furqan: 63-68)

At another occasion it says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨) وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

(Blissful are the believers-those who in their prayers are lowly; and those who turn away from everything vain. and those who are doers for the sake of purification; and those who are guards of their private parts. save in regard to their wives and those whom their right hand own-so they are not blameworthy- and those who seek beyond that,

then it is they who are the transgressors; and those who are keepers of their trusts and covenant; and those who are observant of their prayers; these! they are indeed the inheritors; who shall inherit Paradise; therein they shall abide). (*Al-mominoon: 1-11*)

The above-quoted verses reveal that the mercy and affection, compassion and indulgence, benevolence and solicitude, forgiveness and forbearance are the basic and prominent characteristics of Islam. It is not only with regard to mankind that the Prophet (SAW) has enjoined to be kind and merciful. He has, instead, enjoined to be merciful and kind, tender and kindhearted to animals and insects, too. There are instances of such injunctions galore in the tomes of traditions and chronicles of the Prophet's life.

The Prophet (SAW) is, in fact, the precursor and torch bearer for the entire humanity in respect of excellent moral virtues, the munificence and benevolence, humility and modesty. He (SAW) himself is reported to have said:

أدبني ربي فأحسن تأديبي

(My Lord has taught me good manners; and He taught me well.)

Prophet's companion, Hazrat Jabir, states that he (SAW) said:

"إن الله بعثني لتمام مكارم الأخلاق وكمال محاسن الأفعال"

(I am assigned the Prophecy by Allah in order to get the good manners to their climax and get the (noble) deeds culminated.)

Once when Hazrat Aisha was asked to tell about the Prophet's (SAW) mores and manners, she replied:

كان خلقه القرآن

(His mores and manners were the Quran personified)

In fact, the level that he (SAW) had maintained in practicing forbearance and forgiveness, endurance and tolerance, magnanimity and fortitude is far beyond the comprehension of the brightest of the bright and the figments and phantasms of poets and bards.

As a matter of fact, it is the persona of Prophets among the genus of mankind wherein is seen the greatest manifestation of best ethical traits. And, amongst the Prophets the sublimest and the superior-most is the personage of the Prophet Muhammad (SAW). It is for this reason that Allah Almighty has prominently defined him with this particular attribute:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (١٢٨)

(Assuredly there has come to you a messenger from among yourselves heavy upon him is whatever harasses you. And who is solicitous for you and is unto the Faithful tender and merciful.) (At-tauba 128).

Some fair-minded Western writers have also highlighted this aspect of the Prophet's life in their works.

Muslims are, therefore, by their very innate nature, brave, courageous, magnanimous and large-hearted. To treat the feeble with forbearance and indulgence, equity, empathy and tolerance is also in their nature. History of Islam and Muslims has the instances of all these traits galore in it.

Christian historians, Philip Watch and Yusuf Kerbaj write in their book *Christians Throughout the Arab-Turkish Islamic history*: "In Hazrat Amir Muawiyah's time the number of Christians in Egypt was well-nigh two and a half lakh. However, half a century later, in Abbasid caliph Haroon Rashid's time, half of that population had, under the influence of Islamic teachings, in particular the Islamic equity, egalitarianism, indulgence and forbearance, already embraced Islam."

The renowned orientalist, Sir Thomas T. W. Arnold, has written, with arguments to corroborate it, in his book *The preaching of Islam*:

"The treatment of equity, egalitarianism, forbearance and indulgence, forgiveness, large-heartedness and magnanimity that the non-Muslims were meted out with, throughout the epoch of Islamic rule and dominance is unparalleled in the entire history of Europe".

The noted German orientalist, Mrs. Honka, the author of *The Sun of Islam Dawns on the West* and *Arham-ul-Fateheen* affirms

that: "the Muslim conquerors never forced anyone to profess Islam whereas the Christians, on the contrary, indulged in large scale murder and mayhem, pillage and plunder. In particular, Muslims in Spain were subjected to atrocities and barbarism of monstrous intensity and magnitude."

Pope John Nigryosi has written in his book *History of Egypt: As viewed by Copts*: "As long as he was governor of Egypt, Hazrat A'mr bin A'as never levied taxes on the church, nor he ever committed anything unbecoming and unfair. On the contrary, as long as he was governor there, he gave protection to the church."

Another Pope, Michael Siryani says: "The Byzantinian emperors had our sacred churches plundered with utmost ruthlessness, savagery, tyranny, barbarism and terrorism. But, with the onset of the era of Muslim rule, the Muslim rulers had us delivered from the tyranny of the Romans. They gave us, Christians, full freedom to practice our religion the way we liked. It was during the era of Muslim rule that we had the peace and equanimity fallen to our lot." (vide *History of Egypt during the Byzantinian Era* by Dr. Sabri Abul Khair Saleem, P. 62)

Yaqub Nakhlah Rovila, the author of the *History of Coptic People* states: "The peace, equanimity, ease and comfort that the Copts enjoyed during Hazrat A'mr bin Al-A'as' days were not enjoyed by them ever before."

Nevertheless, there is a strange contradiction in that the non-Muslim authors, particularly the orientalist, have totally overlooked this aspect of the Prophet's (SAW) life. Leaving the entire life aside, they just picked up only a few incidences of his last phase of life which were of administrative or disciplinary nature meant for bringing reform and improvement in the society, and had them taken for the essential part, or, rather the be-all and end-all of the Prophet's life. Jumping then to conclusions drawn from these disciplinary, defensive and administrative measures, they tried, in most audacious and flagrant manner, to prove that the Prophet (SAW) was--God forbid--proponent of violence and use of force and that Islam does teach the use of force and violence. This ill-conceived and unjust concept which was deliberately adopted by some pen-pushers of the Crusades era was kept alive up till now. Those who dabbled in writing the Prophet's life history projected

his life from this very angle. They dwelt mostly on *Maghazi* (the holy wars fought by the Prophet –SAW), whereas, the period of persecution and victimization during which the brutalities and atrocities were endured with patience and fortitude and during which he (SAW) and his companions were subjected to intolerable persecutions that lasted incessantly till the conquest of Makkah was not covered in so much detail. Barring a few books in which some aspects of the prophet's (SAW) characteristic of being the paragon of good deeds and virtues have been mentioned, the Westerners targeted the last phase of his life to make it the subject of their study and probe and ignored totally the period of endurance and subjection to brutality. They ignored, too, the great beneficence conferred by the Prophet (SAW) on the humanity and the perpetual and indelible imprints and footprints that he left in all walks of life.

The attribute of his being the Mercy for the worlds and of forbearance and forgiveness which covers and spans all his life has, in fact, been replaced with, and transformed into, heartlessness by the orientalisists. The concept regarding the Prophet (SAW) that exists today in the West and continues to be propagated is the hand-out from the malevolent orientalisists and is so much engrained in their heads and hearts that, despite the modern advancements and ever increasing explorations made in the field of research, it could not get changed till date, whereas many concepts held for long as incontrovertible and prevalent in the European mind have undergone changes. The academic segment of the West does not deign to take the trouble of studying the Prophet's *Seerat* with a clean and unaffected mind and get to the nitty-gritty of the matter. As a matter of fact, those who study the Prophet's *Seerat* in a realistic manner do acknowledge the virtue of his being "the Mercy for the worlds" and of the forbearance and the indulgence that the Prophet (SAW) was endowed with. Quite a number of realistic and fair-minded European intellectuals, who have, on having made an impartial and dispassionate study of Islam, joined the fold of the followers of Islam-thanks to the impression the teachings of Islam made on them. They also confessed that the knowledge they previously had was ill founded and not based on correct learning and knowledge.

Some malevolent Western historians and orientalisists have

even made candid confessions that the very intent of their writing on the subject of Prophet's life and biography was to efface the impression of his sacrosanctity on hearts of Muslims and their attachment, love, and admiration for him. Names of those who top the list of these unscrupulous orientalists are:

William Muir, Washington Arwing, A.J. Arberry, Alfred Geom, Goldizher, S.M. Zuweimer, G. Vom Grunbaum, Phillip.H. Hitti, A. J. Wensink, L.Massignon, D.S. Margoliouth.

These books comprising the vitriolic material gained great popularity among the masses owing to the awe or, rather, the inferiority complex embedded deep in the hearts of European Christians since the days of Muslims' domination and the days of gloom and regression that prevailed in Europe in Medieval centuries in addition to animosity that they had inherited and also due to the impact of Crusade wars, with Islam. This tendentious and malicious concept was propagated through the media of history, fiction and novel. Movies were produced representing this very theme. Some undesirable incidents happening in the Islamic world were linked with Islamic injunctions, and even with the personage of the noble Prophet (SAW). These distortions got even introduced to educational curricula.

During the European renaissance and the era of contact with Muslims it was necessary to have these interpolations academically reviewed. But, the imperialistic interests came in the way. During the imperialist era the self-same venomous literature was gotten prescribed in the curricula of educational institutions of Muslim countries as well. The writers of the Prophet's (SAW) biographies and even the Muslim hagiographers and historians regarded those books, considering them as scholarly and analytical works, and thus authentic and reliable, whereas they were in need of being critically reviewed. Since it could not be done, false assertions and affirmations got circulated within the Islamic world as well beside Europe. Consequently, the Muslim educated section got influenced by it.

The orientalists authored these books at a time when the Muslims wielded a position of political domination all over the world, while Europe was striving to extricate itself from the obscurity and obscurantism. It was overwhelmed by the splendor

and grandeur of Muslim conquerors. Moreover, it was in the throes of civil war also.

Wars spanning as long as 100 years, 30 years, 10 years and 3 years are vivid instances of European Civil war. Millions of people were killed in these wars. Because of these bloody wars, frustration with life had become the order of the day. To add insult to injury, Europe had, smitten by the conquests of Muslim conquerors and the exaltation of the Islamic culture and civilization, fallen prey to inferiority complex. As a result thereof, ill-will and envy, hatred and animosity against Islam and Muslims got generated. Instead of having a face-to-face confrontation, Europe opted, at the time of Muslim's sway and dominance, the path of subterfuge and skullduggery, cunning and knavery, libel and slandering, calumny and prevarication. It upped and had an ideological and cultural war waged against Muslims.

In early days of educational awakening of Europe, quite a library of books got produced having bearing on Islam. The major part of it pertained to *Seerat* of the Prophet. However, Europe did not demonstrate that realism and impartiality in conducting studies and researches in Islamic subjects which is its hallmark in other fields of sciences and learnings. Instead, in respect of Islam it continued to persist on the same practice which was pursued in the times of Crusades. The European pen-pushers kept on reproducing, status in quo, the concepts and fallacies of the Crusade's era, whereas the ethics of research and study demanded that the realism and impartiality should have been shown by Europe in this field also as it did in others. The world does not, however, entirely lack, in impartial and fair-minded writers who have, departing the hackneyed path and taking the route to honesty and truth, declared the false and fallacious concepts in respect of the Prophet (SAW) and Islam that prevailed in Europe as baseless and unfounded. Nevertheless, these books could not gain currency. For, till date Europeans' minds are still poisoned vis-a-vis Islam. There is no doubt that many fair-minded historians are professedly convinced of the Prophet's (SAW) sublimity and perfection as well as his beneficence to the humanity. For instance, learned scholars and intellectuals like La Martine, Du Raunte, Thomas Carlyle, Jock Russel, Hobart George Wells, and Henry have, in their books,

acknowledged in unequivocal terms the philanthropy and humanism of the Prophet (SAW).

Nonetheless, because of the atmosphere of enmity and malevolence, hatred and hostility that had incessantly and unabatedly persisted since the Crusades era, only the books which contained vicious and venomous stuff against Islam gained popularity. What lies at the bottom of all this is but the self-same, age-old concept which has got instilled and engrained in the minds of European nations. In the European educational curricula only the books containing misleading anti-Islamic data are prescribed. Hence, a wrong image about Islam and the Prophet (SAW) gets engrained in minds from the very early childhood.

What was incumbent on Muslim writers and thinkers was that they should have stood up against this academic and ideological invasion and warfare waged by Europe. But, regretfully, due to having all their attention directed towards, and exerted on, the defense against Europe's military aggression, they could not pay due attention to this fierce, ideological and academic invasion, whereas, the beginning of this silent but heinous, academic and ideological warfare had already been made by Europe prior to its imperialistic raid on the Islamic world.

There is no doubt that the Muslims have prepared and produced a valuable stock of works on the Prophet's *Seerat*. The topic of Prophet's *Seerat* has all along been a very favorite and fascinating topic for the Muslim writers. As a result of this very love and fondness for the Prophet's personage their pens have brought out such rare and priceless gems of books as get the hearts of believers radiated and illumined with the resplendence of the love for the Prophet (SAW). Infused with it, the passion for having everything sacrificed for the sake of the love for the Prophet is generated in believers' hearts. However, the books written by Muslim authors are, by and large, written in their mother tongues. No doubt, these books served the purpose of boosting great love for the Prophet and the passion for following in his foot-steps (the *Sunnah*). Likewise, the laudatory poetic encomiums and eulogies, too, have further whetted the passion of devotion in Muslim hearts. Nevertheless, the views of the non-Muslims cannot be changed by means of these books. Their concepts can, rather, be changed only

by producing literature on *Seerat* in their own languages.

To produce and represent Islam and the *Seerat* of the Prophet (SAW) in academic and ideological locution and style is the most momentous obligation at the moment that the Muslims must lend their first and foremost priority to. It is in no way less important than the missionary obligation. Rather both of them carry approximately the same weight in importance. The conditions prevailing today make it incumbent on Muslims to put forth the importance and usefulness of the Islamic Order of life and the actual, illustrious life of the benefactor of the humanity. (SAW) before the non-Muslims in a locution and style that is academic and modern. It is, therefore, first and foremost responsibility of Islamic institutions to confect and compile such books on the history of Islam and the *Seerat* of the Prophet as would contain cogent and convincing rebuttals of all the allegations made in respect of the personage of the holy Prophet (SAW). In these books the need is also to keep fully into consideration the temper and taste of the readers. For, it is not only in the minds of non-Muslims that such suspicions and doubts arise. Even, rather, in the minds of western-educated Muslims, too, ever so newer suspicions and doubts have got instilled due to delusive and fictitious views of non-Muslims.

Ghazawat (battles attended by the Prophet himself) have been given great prominence in the books written on *Seerat* even though these relate to that epoch of his pious life wherein the persecution had surpassed all bounds and there were invasions on Muslims from all sides. In such a situation Muslims found themselves compelled to defend themselves. The holy Quran itself has made a reference to this:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩)

(Permission to fight is given to those who are fought against, because they have been oppressed, and verily Allah is Potent over their succor.) (*Al-Haj*: 39)

Yet, only a short while preceding that, they had to condescend to the Hudaibya Peace pact. There were quite a number of Prophet's Companions who had reservations in respect of this pact, since they believed that they could combat the enemy. They even came out frankly with this opinion, saying: why do we have to

swallow this humiliation. The majority was, in any case, against it. Nevertheless the propensity of expostulation and conciliation was uppermost in the heart of the Prophet (SAW). Hence, he conceded to this truce. The two Companions who were in the captivity of the infidels and had arrived that very moment pleading him to rescue them were compelled by him to go back to them. Historians hold the opinion that the benefits accrued upon this truce were far greater than those accrued upon the battles. In fact, the Makkah victory was the outcome of this very truce.

Take the event of Makkah victory. It is in itself a prominent evidence of the treatment of mercy and magnanimity. The perusers of the Prophet's *Seerat* are well aware of the manner in which he (SAW) entered the city of Makkah where there were as yet present majority of his enemies. He (SAW) granted amnesty to all of them. A sentence uttered by a companion in a matter of fact way i.e. "Today is the day of taking revenge" was changed by him to "Today is the day of mercy" and was publicly proclaimed. Doing this he took away the flag from his hands (and handed it over to his son).

Nowadays again the anti-Islam propaganda is let loose full blast making the use of all the media channels. So much so that even the holy Quran is defined as the book of violence, and Allah—Whose Glory is Great—is named as the 'God of War'. There is, therefore, a dire need to have a comprehensive work on *Seerat* brought out and have it rendered into various global languages so that the non-Muslims as well as the Westernized Muslim intellectuals can be made conversant with the *Seerat* in its entirety and that aspect of his pious life that was prominent could be brought to fore for each and everyone to see. Books on *Seerat* have been written from various angles. In some he is projected as a pedagogue and in some others he is portrayed as a political leader or a revolutionary demagogue, and in yet some others he has been presented as the emancipator of Arabs. The main characteristic that he (SAW) had was, however, his being a moralist, the preacher of mores and morals, and the preceptor of philanthropy and humanitarianism, and the Mercy for the worlds. And that is exactly what he (SAW) himself has described and proclaimed to have been the purpose of his *Baithat* (manifestation as Prophet).

My elder brother, Hazrat Maulana Syed Mohammad Rabey Hasani Nadwi, Rector of Nadatul Ulama, Lucknow, has made an attempt in this book on *Seerat* to present an all-inclusive portrayal of the Prophet (SAW). It would give an idea as to how much distorted and inaccurate a portrayal has continuously been presented and how much calumny and prevarication has been indulged in by the European authors. Hazrat Maulana Syed Mohammed Rabey Hasani Nadwi has for a long time delivered lectures on *Seerat*. History of Arabs and geography has been his field of specialization. His works on geography and the history of Arabic literature have earned great popularity in academic circles. Viewing from this angle, this topic had continuously been under his study and teaching for more than fifty two years. He, therefore, deserved most to venture this attempt. For, a profound knowledge of Arabs' disposition, their national characteristics and the atmosphere of the time is a must for writing on the topic of *Seerat*. It is not just a topic of history only. But to dwell on it, a sound and profound knowledge of the atmosphere and the environment in which the personage of the Prophet (SAW) has had his upbringing and breeding is also a must. In other words, a profound knowledge of both "the caller" and "the called" or the preacher and the preached is extremely necessary.

This book is also distinguished in that its language is simple and lucid. So are the arguments, despite being academic and scholarly. In writing it the mindset of the critics and adversaries has been kept in view. Instead of a contentious locution a sagacious and psychological style has been adopted. This book makes an addition to the library of books on *Seerat*. It needs to be translated into those languages which are used by non-Muslims. It is expected that the wrong concepts about the Prophet (SAW) ingrained in the minds would be dispelled by it. May Allah reward the venerated author in full for having made a thorough and deep study of the precious stock of books on the Prophet's *Seerat* in order to produce the exact essence and extract of it in the form of this book.

Mohammad Wazeh Rasheed Hasani Nadwi
Nadwatul-Ulema, Lucknow U.P.
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Preface

In this entire universe that comprises the earth and skies and its infinite expanses, the lone essential entity is that of Allah Who is the Creator of whatever there is in it, whether lifeless or with life. It is He Who has created this earth and the skies and created all kinds of creatures. Amongst them, He conferred on the humans much greater distinguished capabilities than He did on others. Amongst them, the capability of making most of the knowledge, in particular, is exclusive to them. Making him, with this capability, the inhabitant of this earth, He invested him with certain responsibilities and made it incumbent on him to fulfill them. To achieve that goal, all ways and means to have whatever amenities were needed in order to stay alive on the earth were provided for by Him.

In the perspective of above mentioned capabilities, the man has to see and understand what are his responsibilities on this earth, and what are, in their respect, the commands of his Creator and Master? To apprise him of the same and alert him, therefore, the Creator and Master of all and sundry kept designating, as and whenever was it necessary, someone of outstanding virtues from amongst the humans themselves as His Apostle, generally called 'Prophet'. Through them He kept conveying to human beings the message containing guidance for them by virtue of His being the Creator and Master of them; so that, by means of it, the man could accomplish his life and fulfill the obligation of carrying out his duties on this earth. This Prophet would keep a watch on his people and see to it that they were not indulging in wrong deeds; that they were not, getting too much engrossed in the luxuries and pleasures of life, getting forgetful of, and ungrateful to, their Master's bounties on them. These Prophets kept, therefore, coming to them incessantly and kept calling them to abstinence from wrong deeds

and following only the commands of their Providence. They warned them and frightened them that in case they did not obey the commands of the Creator and Master of each and everyone, He would be angry with them and then punish them.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا يَنْتَهُمُ فَهُدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣)

(Mankind was one community; thereafter Allah raised Prophets as bearers of glad tidings and warners, and he sent down with them the book with truth so that He may judge between mankind respecting what they disputed. And none disputed thereof save those to whom it was given after the evidences had come to them, out of spite among themselves. Then Allah guided those who believed in the truth of that respecting which they disputed, by His leave, Allah guides whom He will to a path straight.)

(Al- Baqarah: 213)

Whenever the past peoples got too far in their wayward ways, Allah Almighty had the Prophets designated for their guidance who carried out the mission of guiding them to the right path under the Divine Revelations. To designate the Prophet He would select such a person who would, in respect of his human capabilities and characteristics, too, be, by far, the best and perfect, of all others. Thus, Prophets endowed with such capabilities and characteristics were designated, as per the need, in various times. In the last era, which commenced from the 6th A.D., a member of the tribe of Quoraish, having very good conduct and character, Hazrat Muhammad (SAW), was designated by Allah as His last Prophet. The Quoraish were a tribe of distinguished characteristics among the descendants of a very highly favoured Prophet of Allah, Hazrat Ibrahim (AS), and his very highly favoured son, Hazrat Ismail, but, having forsaken the obedience and worship of their Lord, had got involved in various sorts of misdeeds as dictated by their own wishes and desires. Among the tasks he was assigned and made responsible for, was to put the creed of *Tauheed* (oneness of God) back on its right track and, along with making the people worship

their One and Only Providence and obey His commands, to instruct them in making the correct use of knowledge and to make the social order a humanitarian and honorable one. The guidance kept coming to him from Allah through Revelations and he was made, with regard to conduct and character, morals and virtues, the paragon of highest order for the humanity. All the loftiest and advantageous aspects of the human life were thus accumulated in him. He was made, in respect of these sublime characteristics, such a paragon for all the humans as whichever aspect of life they needed to know a paragon thereof, they could see that in his life and emulate that. In case a human was required to be had as a perfect role model, it was there in his (SAW) life and one simply had to look at it. It is what has formally been commanded by Allah Almighty in His book, the holy Q4uran, too. Allah Almighty says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

(Assuredly there has been an excellent pattern, for you in the Messenger of Allah, for him who hopes in Allah and the Last Day and remembers Allah much. (Al-Ahzab:21)

Hazrat Muhammad (SAW) had thus attained the status of a perfect paragon for all human beings. His words and actions and the directions and commands that he received from Allah got to be held as guidelines and leading lights for all the forthcoming human beings up-till the Day of Resurrection so that they could get to the right path and adopt the right ways and means to be the servants and slaves of God. Every word and act of the Prophet (SAW) got authenticated and corroborated by the Divine Revelation. It is to that effect that Allah said in the Quran:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

(He who obeys the Messenger has indeed obeyed Allah.)

(An-Nisaa : 80)

and:

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

(Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. (An-Najm : 3-4)

And, thus, abidance by his (SAW) words and acts is made for ever a permanent obligation up-till the Doomsday and it is made imperative for each and every intelligent person to get benefitted from it.

Amongst the peoples of the past and in times preceding him (SAW), Prophets kept coming regularly as per the need in order to set the wrongs in the states of affairs of their respective times right. They kept coming with the messages for the guidance of peoples as per the particular requirement of their respective times. Finally, as the last of all of them, Prophet Mohammad (SAW) was sent down as *Khatimun-nabiyeen* (The last of the Prophets). The directions and instructions given him by the Providence of the worlds were not merely for the local people or for a certain group of people. They were, instead, given for all the humans for all times to come and meant to teach them the correct creeds and correct ways of worshipping Allah. For that reason it is that God has said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
(٢٨)

(And We have not sent thee save as a bearer of glad tidings and a Warner to all mankind; yet most mankind do not know) (*Saba- 28*)

And it is for this reason that the Prophet (SAW) has addressed all the human beings. It was at his instance that the era of knowledge and impartation of knowledge started. To this end, attention was paid to having the things written down for the preservation of knowledge. And, thus, all his words and deeds, too, got put on record in black and white. These had already been preserved instantaneously at the time of their utterance or occurrence in the hearts of his venerated companions and it was not long before they were put in black and white also. Not only all of his (SAW) words and instructions, but all the events of his life were also recorded and put in black and white.

The Prophet (SAW) lived, as per the lunar calendar, for 63 years in this world. This 63 years of his life comprised three phases of his life. The first one ran from his birth to his attaining 40 years of age. The second ran from 41 years to 53 years of his age. And the third one from 54 to 63 years of age. The first one pertains to the

period preceding his being assigned the responsibilities of Prophecy. This was spent by him in his family with a neat and clean record of morals and manners and a lofty character and conduct. For this very neat and clean conduct and career and sublime character, he (SAW) had been very popular and loved by each and every one in his tribe and family. It was during this phase that he (SAW) got married at the age of 25 years. Since then he started performing his responsibilities of his domestic life. He had got, in his wife, a very good soul-mate, whose nature and disposition matched with his. His life with her has, therefore, been very congenial and cordial. He had children from her who also had very good up-bringing.

On attaining the age of 40 years, he (SAW) received the first message from Allah Almighty. It was followed by other messages received from time to time. Whatever was necessary to be said and done by him (SAW) for the guidance of the humanity was kept conveyed to him through the Divine Revelation. He was, by this very means, kept entrusted with the responsibility of admonishing the people and advising them to espouse the truth. That was the second phase of his pious life that lasted up to his attaining the age of 53 years. During this phase he (SAW) was assigned the job of advising his people to give up the acts of disobedience to God, the sins and acts of tyranny and transgression. He (SAW) kept fulfilling this responsibility assigned to him. When he started performing this job, his people started opposing and began saying: "we will not give up what we had been seeing our fathers and forefathers doing." On this ground the majority of the people started opposing him. They went to the extent that, to prevent him from carrying out his mission, they started subjecting him and his followers to all sorts of torments and tortures. But, he (SAW) was under the Command from Allah to have all that tolerated. He was told to endure the agonies and keep giving the people the message and asking them to mend their ways. He (SAW) kept, therefore, tolerating everything and kept the people exhorting till the people started contemplating ways to have him assassinated. Still, he kept carrying out his mission with patience and forbearance. When the situation came to such a pass as carrying out the job by him became impossible and the conspiracy to have him (SAW) eliminated was

fully and finally hatched up while, on the other hand, from some tribes of Madinah Munawwarah, promise and assurances of extending help and assistance were also received in case he migrated thereto and wanted to have his work done from there, he (SAW) left Makkah and came over to Madinah. It was the city whose prominent personalities had already visited him in Makkah and, having listened to his discourses, had accepted them. They had also assured him of their assistance and had invited him to come over there. The people of Madinah, on his arrival there, proved themselves solely true to their words. They made him (SAW) stay there in Madinah as the head of their city. From here onward it was the third phase of his life that got launched.

Since the majority of the Madinah people had, after having accepted the injunctions of the Prophet (SAW), become obedient to Allah's commands and the commands of His Apostle, the Muslims who had been, during the 13-year long Makkah phase, numerically a small body and scattered as well, enduring the atrocities perpetrated by their compatriot disbelievers against them, became, after having joined the Muslims here in Madinah, in a way, secure. Having joined together, the Muslims of the two places, had assumed the stature of an organized people; and, under the command of the Prophet (SAW), an organized religious and social order of these people got established. Instructions regarding this order used to be received by the Prophet (SAW) from Allah Almighty through Divine Revelations. The Prophet (SAW) himself complied with these instructions and made his companions living in Madinah, too, comply with them. The inhabitants of Madinah, before the arrival of the Prophet (SAW) and his companions here were a tribe different from the tribe in Makkah. There had been between them a tussle also. But, after embracing Islam, the Muslims of Makkah and Madinah had become like brothers to each other and had become like one nation. The Muslims from Makkah were called *Mohajirs* (the emigrants) and those of Madinah were called *Ansar* (the supporters). The Muslims of Madinah left no stone unturned in extending help to their Muslim brethren from Makkah. They made them partners in each and everything they had. There was, in addition to these two categories of people, a third category also: that of Jew tribes living in Madinah. They

stayed, however, aloof from the Muslims, albeit, the Prophet (SAW) had entered with them into a pact on peaceful co-existence.

As the majority of the inhabitants of Madinah had become Muslims, a regular Islamic society had gotten established, wherein, thanks to the unity of Faith, the original natives of Madinah and the *Mohajirs* who had come from Makkah got integrated into a single entity. Consequently, a society holding aloft the Islamic values got established under the aegis of the Prophet (SAW). Its every action was in accordance with the Prophet's (SAW) instructions and its members received thorough guidance and education from him (SAW). They would, in turn, have their lives moulded, in total abidance by the Prophet's (SAW) instructions, in conformity with the mould of the character of sublime order. On the other hand, when the pagans of Makkah found that the Muslims of their tribes have wriggled out of their clutches and, having reached Madinah and joining the Muslims of Madinah, have transformed into a formidable force which could no more be kept in check, they started making plans to crush the Muslims by means of an organized military force. Sensing this menace, the Prophet (SAW) commanded his companions, too, to get prepared to defend themselves. He kept enquiring and collecting information as to what conspiracies were being hatched by the people in Makkah so that they could be countered.

Thus, during these ten years of Madinah phase the Muslims had to face various sorts of obligations and ordeals. Firstly, they had to deliver the Divine message to others which was the primary mission of Islam and was to be performed only with the motive and passion of solicitude and humanitarian commonweal. Moreover, it were not only the local people, but the people of other cities and tribes, too, were to be exhorted to mend their lives in accordance with the commands of their Providence, since he (SAW) was sent down as a Prophet to the entire universe. Secondly, their other companions and colleagues who lived in Madinah were also to be educated in matters related to religion, knowledge and morals so that a social order adorned and equipped with as best virtues and morals as possible, could be brought into being. Since, it is this very instruction that Islam unequivocally imparts that man, qua man, should not simply act upon the dictates of his free will and

impulses. He should, instead, be the one who is grateful for the bounties given him by his Lord and a man of healthy attributes and sound human character. Thirdly, they had to establish a social order of the community comprising their own companions and colleagues who lived in Madinah in order to have their social life organized and orderly, a society marked with mutual compassion and goodwill. It was also necessary to adopt whatever defensive measures were necessary to confront the threats posed by the enemies. Hence, it was only due to this very organization and orderliness and expediency that various military invasions attempted by the people of Makkah could be combated and the intrigues of the enemies were foiled.

For his guidance during his entire work, the Prophet (SAW) was given by Allah Almighty a Book, the Holy Quran, comprising only His Own words. He (SAW) would seek enlightenment from it. Simultaneously, whatever command he received through the Divine Revelation would be acted upon by him (SAW) and by his followers under his advice. In all these matters his *modus operandi* was not just to have the orders passed. He would, instead, join his companions practically and talk to them with love and politeness. In order to make them eager to do good deeds and make that practice the order of the day he (SAW) himself presented practical examples from his own life. It made a salubrious effect on his companions. They, seeing him doing and acting as he commanded them, obeyed him whole-heartedly. Even a hint from him would be enough for them. Moreover, they would keep all his words and sayings preserved in their memories, which they later passed on to the forthcoming generation. Thus the events of the entire life of the Prophet (SAW) with all its various aspects got preserved for future generations. The Divine book, the Holy Quran, made available by Allah to the humanity for its basic guidance, became easily accessible on getting compiled in the book form, for the people of all times to come. Thus, in accordance with Allah's Writ announced in His book:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

(Assuredly there has been an excellent pattern, for you in

the Messenger of Allah, for him who hopes in Allah and the Last Day and remembers Allah much). (*Al-Ahzab:21*)

It became the life-long constitution and code of conduct for all the believers till the Doomsday. To learn it and comply with it became imperative for all those humans who believed in God and sought salvation in the life after the death and wanted to have their lives incenced with the fragrance of their Lord's remembrance.

It is for this reason that the Muslim scholars and academicians have tried to disseminate, to as great an extent as possible, the Prophet's sayings and the events of his life, which were already penned down in detail so that all the forthcoming humans up-till the Day of Resurrection could benefit from them.

His sayings and his life-events which the Muslim *Ummah* has to benefit from till the Doomsday consist of two aspects. One: his injunctions and instructions which he gave to his companions on various occasions. These are called *Hadeeth-e-Nabawi* (Prophet's Sayings). Two: Those incidents which were enacted by the Prophet himself. These were called *Seerat-e-Nabawi* (Prophet's life-history).

Everything that was related to these two aspects of the Prophet (SAW) were conveyed by his Companions to the believers of their succeeding generation and the latter, in turn, conveyed all that to their successors. And so on. Finally, in due course, everything got recorded and compiled in books. Among the events of his life that are narrated in books on his *Seerat*, there do exist such events also when he had to combat his enemies who had enjoyed superiority in terms of numerical strength, force and position over the Muslims and who were always in the forefront in making use of their resources in order to destroy this small community. Thus, the clouds of war kept always hovering over Muslims' heads. In their defense, Muslims had to make use of the sword and other weapons which could hardly be procured. Citing these armed conflicts that were had by him (SAW) in his defense, those history writers who could not come round to accepting Islam and, instead, took the path of opposing it, accused him of aggression and war-mongering. Whereas the fact is that none of his battles was fought without having felt by him, prior to it, the threat of military operation on the part of the enemy. None of the battles

was fought by him (SAW) just for the sake of territorial aggrandizement. Whenever he (SAW) had fought a battle it was just to counter the threat of some impending war. After the battle, those made captives and the enemies whom he had then under his control were meted out by him (SAW) the treatment of forgiveness and mercy.

The strife and struggle made in an attempt to defend the Truth and risking in this cause even ones' lives is what is defined as *Jihad*. The word *Jihad* basically and literally means 'to strive for'. Thus the word *Jihad* got applied to the confrontations that the Muslims had with those who opposed the efforts for upholding the Truth and its promulgation and sublimity of morals, too. But it had, however, always implied that this strife and struggle had to be for the sake of Truth and for earning merit and propitiation of one's Lord and not for one's own personal gains and goals. It was also made a sine qua non that whatever hardships had to be faced and sacrifices to be made in this cause must be endured, regardless of the time being that of peace or war during which these efforts are made. Yet, those who are opposed to Islam had it presumed on their own that the word *Jihad* meant use of force for territorial aggrandizement and pursuit of the earthly gains. That is absolutely incorrect. It is in the context of that very distorted sense that the opponents of Muslims have made castigating comments against Islam in their books. Whereas, there are clear-cut instructions with regard to *Jihad* that: you must fight only those who fight you and in having this fight your intent must be the propitiation of God; do not cause harm to the innocent; do not have a fight merely on impulse of your wish to gain authority; go to war only when it is necessary for keeping the Truth upheld and protected; otherwise, adopt the ways of peace, tranquility and conciliation. Hence, the Prophet (SAW) and all of his Companions acted it out accordingly. It was as a result thereof that during all the battles fought by him (SAW), the loftiest human character was displayed against their opponents and enemies. Hence, the number of enemies who got killed at the hands of Muslims as against those put to martyrdom at the hands of the enemies had been very small.

It may, however, be admitted that in later times some Muslim rulers, owing to their own political interests, have been guilty of

default in abiding by the principles prescribed by Islam. Nevertheless, in their battles, too, a very little number of their enemies were killed by Muslims; whereas, their enemies, on the contrary, killed a large number of Muslims and made martyrs of them. The number of enemies killed at the hands of Muslims is, on the contrary, very little as is on record in books written by the enemies themselves. Nevertheless, in case any ruler has committed any act of aggression, it would be regarded as his own personal act. It cannot be blamed on Islam and the Prophet of Islam (SAW). The lofty mores and manners adopted in this respect by the Prophet (SAW) and his followers can be well comprehended through unpartisan and unbiased perusal of the accounts of their lives and characters. The misconception caused by numerous anti-Islamic historians in this respect and the projection of the Prophet's life and the history of Islam that they have presented, taking the belligerent posture, has created a chasm between the Muslims and non-Muslims. By presenting an accurate picture of Islam these misconceptions can be dispelled. It is what is, particularly in these days, direly needed.

For having this sort of misconceptions dispelled, it was necessary to present the utterances of the Prophet (SAW) and events of his pious life in their actual and accurate versions before the people. It is a great human need that must be fulfilled so that the accurate information about the nature and character of Islam and the Prophet of Islam (SAW) is brought out. That would remove the misconception of those who are entrapped in them and would help them in comprehending the veracity of Islam and enable them to know what exactly is the truth. It is for this very purpose that an assortment of men of letters got concerned with the task of producing books, as per their requirements, on these topics.

The trend of such works started since the time of Hazrat Muawiyah (RAA) when he, on assuming the charge of the government, resolved to have a book on history compiled. For this purpose he summoned "Ubaidah bin Shuraih Jurhumi" from San'aa who got the events of the kings of yore and the peoples of the past collected and compiled. Taking a cue there-from the men of letters started making the events of the Prophet's life, instead of history in

general, the subject of their writings. This work was not commenced exactly in the days of the Prophet (SAW), since the task of putting the holy Quran in black and white was then under process. *Ahadeeth* (traditions) of the Prophet (SAW), too, were under the process of getting recorded. So, as a precaution against the possibility of getting the portions of his *Seerat* and traditions mixed up with the holy Quran, it was initially avoided. But, on the expiry of a century by the *Hijrah* Calendar, when the risk of getting the Holy Quran mixed up with traditions and *Seerat* did not exist anymore, the work of writing the *Seerat* was carried out. Hence, Hazrat Umar bin Abdul Aziz, seeing that there did not exist anymore the risk of getting the words of the holy Quran and the Prophet's traditions mingled, since the holy Quran had already been preserved in the hearts of hundreds of people and since it had already been confected in a book form, thanks to the attention paid and efforts made by Hazrat Uthman (RAA), issued instructions to have the traditions and the *Seerat* of the Prophet (SAW) confected and compiled.¹

Hence, the work of putting the traditions related to the Prophet's *Seerat* in writing got started by those venerated companions who had, each on his own accord, already got collected with them. Prominent among them are: Abdullah bin Abbas, Al-Baraa bin Aazib, Abdullah bin amr-bin-Al-Aas, Anas bin Malik and Jabir bin Abdullah (RAA). Those among the *Tabi-een* (companions' successors) who paid particular attention to the Prophet's *Seerat* and whose narratives do exist in written form the following are the few names worth being mentioned:

1. Urwah bin Zubair (d.94 H.),
2. Aban bin Usman (d.105 H.),
3. Wahab bin Munbah (d.110 H.),
4. Asim bin Qatadah (d.119 H.),
5. Sharahbeel bin Saad (d.123 H.),
6. Muhammad bin Muslim bin Shihab Zuhri (d.124 H.),
7. Abdullah bin Abi Bakar bin Hazm (d.135 H.),

The last mentioned four persons paid particular attention to

¹ Muqaddama Seerat Ibne-Hisham P: 5, Published By Darul Wafa'iq, Berut , Lebanon, Research By Mustafa Saqa'a, Ibrahim Abyari, Abdul Hafeez Shalbi,

Maghazi [the holy battles personally attended by the Prophet (SAW) himself].

Thereafter, Musa bin Aqaba (d.141 H), Ma'mar bin Rashid (d.150 H), Mohammad bin Ishaque (d.152H), Ziyad-bukai (d.183H), Mohammad Bin Amr waqidi, author of *Al-Maghazi* (d.207 H), Abu Mohammad Abdul Malik bin Hisham (d.213 H), Mohammad bin Saad, author of *At-Tabaqat-el-Kubra*, (d.230H) and Ibn-e-Hazm (d. 456H), author of *Jawam-es-Seerah*, came out with detailed and vivid descriptions of various aspects of the Prophet's *Seerat*.

Imam Bukhari (the compiler of the most authentic collection of traditions) has collected the maximum and most important traditions related to Prophet's *Seerat*. These are those which have stood the test of his criteria set for the authenticity of traditions. Hafiz Ibne-Hajar al-Asqalani has got the exposition of *Kitab-el-Mughazi* compiled in the form of an independent book. There exists in the *Saheeh* of Muslim an independent chapter captioned *Al-Jihad wa-s-Siar*.

In the beginning, the work related to *Seerat* remained confined to compilation of *Maghazi*; that is, the events related to *Jihad* only. But, by the 7th and 8th century Hijri, the work of compiling and confecting the material covering all the aspects of the Prophet's life had started in full swing. Prominent among those who worked on it are the names of Ibn Ishaque, Ibn Hisham and Suhaili. Ibn Ishaque has been acknowledged as the earliest scholar of the era of compilation. The *Seerat*-writers of the later days have given full recognition to him and have mostly reproduced his versions. Ibn Hisham has come up with a summary of Ibn-e-Ishaque's book, whereas Suhaili had done an exposition of Ibn-e-Hisham's book. The titles of a few of the most famous books are as given below:

Jawam-e-us-Seerat-in-Nabawiyah; by Allamah Ali bin Ahmed bin Hazm Undulusi (d.454.H)

Ad-Durar fi Ikhtisaril-Maghazi wa-s-Seeyar; by Imam yusuf bi Abdullah bin Abdul bar Qurtabi (d.465.H)

Ar-Rauz-ul-Anaf; by Abdul Rahman suhaili (d.581.H)

Uyoon-el-Asar fi funoon-el Maghazi wa-sh-Shmail-e-wa-s-Seeyar; by Ibn syed-en-nas Basri shafai (d.734.H)

Zad-el-Maad fi Hady-e-khair-el-Ibad; by Allamah Ibn Qayyim Jauzi (d.741.H)

As-Sirat-Un-nabawiyyah by Imam Zahabi

Al-fusool fi Seerat-e-Rasool (SAW); By Hafiz Ibn kaseer (d.774.H)

Insan-ul-Uyoon fi Seerat-el Ameen-el Mamoon (Seerat Halbiyah); by Ali bin Burhan-ed-Deen (d.975.H)

Al-Mawahib-ul-ladunnyah bil-Mukhkh-il-Muhammadiyah; by Ahmed bin Muhammad bin Abi Bakar Khatib Al Qastalani.

Ibn-e-Jareer Tabri and Hafiz Abu shuja' Sheerwaih have also thrown copious light on the *Seerat* of the Prophet (SAW), in their respective books on history.

In the year 1418H., Dr. Sheikh Saleh bin Abdullah bin Hameed, Imam and *Khateeb* of *Harem* Mosque in Makkah, has compiled, in collaboration with as many as 31 experts in sciences of history, genealogies and Prophet's *Seerat*, the book titled: *Nazratun-Naeem Fi Makarim-e Akhla-e Rasool-el Kareem (SAW)*. It has assumed the status of an encyclopedia on the subject of *Seerat*.

A very precious stock of works on the Prophet (SAW)'s *Seerat* exists in Urdu language also. Still; additions after additions are getting made to it day in and day out. The books of under-mentioned authors on *Seerat* in Urdu language are worth being mentioned:

Nashr-ut-Teeb fi zikr-en-Nabi-el-Habeeb by Hazrat Maulana Ashraf Ali Thanawi (d.1362 H) (first published in Lucknow in 1333H)

Rahmatul-lil-Aalamin by Qazi Sulaiman Mansoorpuri: its 1st volume appeared in 1920 AD.

Seeratun-Nabi: Its vol.1 was authored by Allamah Shibli Nomani (d.1332 H.) The last six volumes were completed by his learned and worthy pupil, Allamah Syed Sulaiman Nadwi (d.1373H.)

Asah-Hu-s-seeyar: By Maulana Hakeem Abul Barkat Abdur Rauf Danapuri: was first published in 1351H.

Seerat-e-Mustafa: by Maulana Muhammad Idrees Kandhlawi (d.1394 H)

An- Nabi-el Khatim: by Maulana Syed Manazir Ahsan

Geelani (d.1375 H.)

Paighambar-e-Alam : by Maulana Abdus Samad Rehmani (d.1393 H.)

Muhammad Rasool ullah: by Maulana Syed Muhammad Miyan (d.1395H.)

Muhsin-e-Insaniyat: by Naeem Siddiqui

Nabi-e-Rahmat : by Hazrat Maulana Syed Abul Hasan Ali Nadwi (d.1420 H.)

Seerat-e-Sarwar-e-Alam : By Maulana Syed Abul Ala Moududi (d.1399 H.)

Hadi-e-Alam: by Maulana Muhammad Wali Razi (brother of Maulana Muhammad Taqi Usmani of Pakistan).

Every writer on *Seerat* has written his book keeping in view the need and circumstances prevalent in his respective time. Thus every book has its own utility and peculiarity and they are all, per se, praiseworthy in their own rights. All of them fulfill, to great extent, the need of the time and serve the purpose.

This humble writer, too, was counselled, despite his inadequate knowledge, by some of his sincere friends to compile a medium-sized book on this subject with an attempt to present the pious *Seerat* of the Prophet (SAW) in a simple style highlighting its practical aspect and value. In view of the gravity and grandeur of this task I dreaded to take it up. But, later it occurred to me that spending some of one's time in the service of, and pen-pushing on, this sacred and fascinating subject, even if it were with inefficiency, is, nevertheless, propitious and felicitous. So, I braced myself up. I have been, in the course of performance of this task, drawing on counsels of some of my colleagues and friends also. I am grateful to them that they extended unstinted cooperation. Among the colleagues, counsels of my dear brother, Muhammad Wazeh Rasheed Hasani Nadwi, *Motamad-e-Talim* (Dean, Academic Affairs), Nadwatul Ulema, Lucknow) and Maulvi Bilal Abdul Hai Hasani Nadwi have always been forthcoming. Among those who assisted in the compilation of the work, I have had the benefit of extensive and variegated assistance and cooperation of Maulvi Mahmood Hasani Nadwi (fellow, Dar-e-Arafat, Rae Bareli) and dear Maulvi Muhammad Waseeqe Nadwi (lecturer kulliyat-ul-

lughat-il-Arabiyah, Darul Uloom Nadwatul Ulama, Lucknow). I do appreciate their assistance and cooperation very highly. I am, in particular, grateful to Maulvi Muhammad Waseeqe Nadwi who has put in strenuous efforts and diligence in rendering this assistance and has been helpful in getting the references collected. Thus his share in the assistance, in practical and academic spheres both, was substantial. It was due to all these assistances that my work could be made easier.

May Allah grant his Acceptance to the assistance rendered by all of them and reward them far better than they merit.

Mohammad Rabey Hasani Nadwi,
Nadwat-ul-Ulema, Lucknow.

Friday, the 18th Rabee-eth-Thani 1429 AH/
the 25th April, 2008.

CHAPTER - I

Introduction

The primogenitor of man: Hazrat Adam (AS):

Allah, the Supreme Being, the Creator of this earth, the sky and the entire universe, created such creatures also as could inhabit them and make use of them. Amongst them was the man whom He made the most important and greatest of all. For having this human being created He had first of all a man made of clay. Then, for his company and for getting the family raised jointly by the two, He created, out of that man himself, his wife. And, then, the human race, getting originated, as it did, from them, got gradually disseminated all over the earth. He, then, assigned this human race the job of managing the affairs of this earth. He created on the earth all the paraphernalia that the man might need, so that the man, with the application of his intellect which the man is bestowed with by his Creator and Master, could explore them as per his need. He taught him the ways to manufacture the things he needed and told him that: all these things, along with the life, are given to you to benefit from, and make use of, them. But, you have to live on this earth a pious life, with righteousness and in accordance with the instructions from your Providence. In case you go wrong you would get punished.

When He created the primogenitor of mankind, the first ever man, Hazrat Adam (AS), He had him initially lodged in the most comfortable place in the heavens, *Jannat* (Paradise)¹. Prior to

¹ Tarikhul Umam Wal Muluk (Tareekh-e-Tabri) By Muhammed Jareer Tabari, P: 89/1, Research By Muhammed Abul Fazl Ibrahim

creating him, Allah had already had another creature¹, the Jinn, brought into being. He had one of the Jinns, Iblees by name, who had ostensibly become a very devout servant, already lodged, by way of reward for his devotion, in the Paradise. But, he had this idiocy committed that when Allah, having conferred upon Adam (AS) great dignity and honor had him lodged in the Paradise, Iblees got envious of him. He grudged that when he was already there why was this individual of a new race bestowed with so much honour and dignity? When Allah, the Providence, ordered everyone to bow down before Adam in reverence to him, even such a celestial creature as the angles complied immediately with their Lord's orders. But, Iblees refused to obey and behaved in a haughty manner. On this disobedience and haughtiness Allah Almighty expelled him out of the paradise and had him thrown on earth. He had His Malediction imposed on him. In order to avenge himself for this disgrace, he enticed Adam and his wife, Hazrat Hawwa, and talked them into taking a bite from a tree which Allah Almighty had already forbidden Adam and Hawwa to eat from. Allah Almighty had told Adam in the very beginning to enjoy each and every plant and tree in the Paradise except that particular tree. The Shaitan, that Iblees, coaxed and sweet-talked them into having it eaten. He told them that there were great benefits in having it. He made them somehow convinced that there was nothing so particularly wrong with eating from this tree. There was, rather much advantage in it. And, thus he made him commit the disobedience. Allah Almighty got displeased with Hazrat Adam for having done so, that despite having forbidden by Him he committed this act. And, so, by way of punishment, He sent him, too, down to the earth taking him out of the environs of the Paradise. Iblees still remained adamant on his obedience. He did not even seek the forgiveness from Allah. Hence, he and his progeny were declared unworthy and damned forever.² (1)

Adam (AS), however, beseeched Allah for forgiveness with utmost bewailing and lamentation for his disobedience. Hence, Allah forgave him. Nevertheless, because of the trait of disobedience in his nature that had gotten displayed, He decided to

² Al-Bidayah Wannihayah : 55/1

¹ Tareekh-e-Tabri 94-96/1 Alkamil Fi Ttarikh By Ibnul Asir 23-26/1

make him and his progeny undergo a test of their obedience, by making them stay for a while on earth. Here, while living on earth, they were to furnish the proof, by refraining themselves from committing disobedience to their Lord, that they were really worthy of being taken back into Paradise. The same verdict was made applicable to the Jinn also.¹(2) The procedure of conducting this test was decreed to continue and last up till the end of this world, that is, till the Doomsday. In this way the individuals from among the descendants of Adam and the Jinn who were not the progeny of Iblees and were not to follow in his footsteps could be tested as to whether they were going to be obedient to Him.

Religious Guidance in the Form of Prophecy:

After the inception of the chain of human life on Earth, human races, one after another, inhabited the Earth. They have been obedient to the Divine Command. But, they started, gradually, giving preference to their earthly desires, self-gratification and self-indulgence, over their religious and moral rectitude. They started getting negligent in being grateful to, and worshipping, their Creator and Master and the Providence of the entire world. They started violating, at will, the commands of Allah Almighty, their Master and Creator. Hence, in order to exhort them, Allah Almighty kept designating, time and again, someone righteous and sagacious, from among themselves as His Messenger to exhort them. Such a person used to be called the 'Prophet'. Thus, these Prophets kept being raised, as per the need, within the peoples. In each and every people, whenever malpractices got rampant, a Prophet was sent to them. Wherever there happened to be a population on the earth and the disobedience to Allah Almighty got on the increase, a Prophet was sent. Thus, every place had its Prophets. These Prophets kept admonishing their respective peoples solicitously and had all their lives and souls devoted to making them see the reason.

Among these Prophets (peace be on them), the first one designated as the Prophet to take care of, and strive for, keeping his descendants on the right path and making them stick to the devotion to God, was Hazrat Adam (AS) himself, the very

primogenitor of the human race. Hence, his progeny kept, generation after generation, pursuing the path shown them by Hazrat Adam (AS). But, as and when, with the passage of time and generations, the putrefaction kept creeping in, the Prophets were kept being raised, as per the need, amidst them.¹ Allah Almighty has said:

وَأِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (٢٤)

(And there is not a community but there has passed away among them of a Warner.) (*Al-Fatir* : 24)

Some of these Prophets have been mentioned, by way of instances, by Allah Almighty in the holy Quran. About the rest He merely stated that there were Prophets sent to each and every people. Among the Prophets described by Allah Almighty in His Book, the one described first of all is Hazrat Nooh (AS). He was assigned the Prophecy centuries after the primogenitor of man, Hazrat Adam (AS), in his progeny. His people had, in the course of venerating, as they did, the icons they had made of their pious and celebrated figures, moved on, gradually, to worshipping them. They had, thus, abandoning their Creator and Master, who is Single and Alone and has no equal, had started worshipping their celebrities, having them elevated to the status of God. Simultaneously, they had gotten, on the other hand, involved in all sorts of sins and iniquitous acts. Having lived amidst them for nine centuries and a half, Hazrat Nooh (AS) performed his missionary and reformatory obligations. Even after so long a period of exhortation and reformatory efforts by him it were only a few individuals who could come round to worshipping the One and the Single God and having their moral and human condition mended. When there was no hope anymore left about the maximum majority of the people of getting to the path of rectitude, their Prophet, Nooh (AS), made a supplication to Allah to have the punishment inflicted upon them. Thereupon, it was decreed by Allah Almighty about them to have them perished in a deluge. Before the infliction of the punishment, however, Hazrat Nooh (AS) was commanded to have an ark made so that by means of it Hazrat Nooh and his few

¹ Al-Kamil Fit-Tareekh P: 38/1

² Al-Bidayah Wannihayah P: 101/1

followers could be rescued. For, it were the disobedient of the people who were decreed to be perished by the enormous, tumultuous deluge

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (١٤) فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ
وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ (١٥)

(And assuredly We sent Nuh to his people, then he stayed among them for a thousand years, less fifty years; and then the Deluge overtook them while they were wrong-doers. Then We delivered him and those with him in the ark, and made it a sign to the worlds.)¹ (Ankabut:14-15)

Later, it were the descendants of these very rescued survivors who inhabited the earth.² They have been described by Allah Almighty in His Book, the holy Quran. Details of the peoples of some other Prophets who came after Nooh (AS) have also been given in the holy Quran. Those were the Prophets who were raised amongst the peoples of Arab region and the regions surrounding it when they had started disobeying their Lord and insisted on perpetration of sins. And, as and when they went too far in disobeying their Prophets and did not follow their advices, they were afflicted upon with retribution. Amongst them is the people of Aad, one of the generations of the people of Nooh (AS) themselves, who have been mentioned. They were inhabitants of the region lying East of Yemen. Amidst them also, the worship of idols and icons of their own liking, abandoning their actual Master and Creator, had gotten rampant. Along with that, acts of atrocities and aggressions against the poor and the weak, hauteur and conceit and other malpractices had become the order of the day. Amidst them, Hud (AS) was raised as the Prophet by Allah Almighty. His people also persisted in practicing the polytheism and perpetuation in their decadence and depravity. They kept ridiculing their Prophet, Hud (AS). Ultimately, Allah's wrath descended on them.⁴(1)

¹ Al-Kamil Fit-Tareekh P: 67-73/ Al-Bidayah Wannihayah P: 100-120/1

² Al-Kamil Fit-Tareekh P: 79/1

³ Al-Kamil Fit-Tareekh P: 104/1

⁴ Al-Kamil Fit-Tareekh P: 85-93/1 Al-Bidayah Wannihayah P: 121-130/1

The narration of this people is followed by the narration of the people of Thamud. These people inhabited the mountainous region in the north of Hijaz area. Amidst them was designated Hazrat Saleh (AS) as the Prophet. These people also used to worship all sorts of gods, having them made up out of their fantasy. They indulged in oppressing the weak and many other obscenities. This Prophet, too, was treated by his people with gross cussedness. All his efforts failed to make them mend their ways. In order to make them convinced of Hazrat Saleh's Prophecy and by way of a confirmation thereof, Allah Almighty had a she-camel brought to being and commanded them to refrain from causing any harm to it. But, they killed it and persisted in their obduracy. Hence they, too, were perished¹. Only the righteous survived. Those who survived and their descendants started leading a pious life. But with the change of generation and passage of time, malpractices and polytheism started creeping in. For their reform, Prophets from among the peoples themselves were designated. After the people of Thamud, description of the people of Lut (AS) and the people of Madyan is made in the holy Quran. All these peoples harassed and harrowed their respective Prophets and did not mend their respective repugnant ways, their malpractices and misdeeds.

The people of Lut were inhabitants of a portion of Palestine. Their greatest malefaction, apart from the polytheism, was the bane of homosexuality which was rampant in them. In it, too, they had, started employing coercion and stark brazenness. Along with it, they were adamant and obstinate in committing other sins as well. Amongst them was raised Hazrat Lut (AS) who was Hazrat Ibrahim's (AS) nephew. He tried his level best. But, his exhortations were not heeded to. Hence, a very severe volcanic tremor was inflicted upon them and they were all perished.²

The people of Madyan were settled in the north of Hijaz region. Apart from the *Shirk* they indulged in committing defalcation and perfidy in trade and commercial transactions. They were involved in other sins as well. Amongst them was raised Hazrat Shoaib (AS) as the Prophet.³ (1) He, too, tried very hard to

¹ Al-Kamil Fit-Tareekh P: 89/1 Al-Bidayah Wannihayah P: 130-138/1

² Al-Kamil Fit-Tareekh P: 118-122/1 Al-Bidayah Wannihayah P: 179-183/1

³ Al-Kamil Fit-Tareekh P: 157-159/1 Al-Bidayah Wannihayah P: 183-190/1

bring them around and make them see the reason. When they remained persistent in their misdeeds and malpractices and crossed all limits, the lacerating punishment took them over.

After the people of Madyan, it is the Egyptian people who have been described in the holy Quran. There in Egypt their king, Firaun (Pharaoh) and his folks had played great havoc. There the Israelites were in minority. Whenever any baby boy took birth among them, he would be killed; and, if the new-born were a girl she would be spared so that she could be forced later to serve in the households of Fira'un's folks. The people of the weaker races were meted out brutal treatment. Furthermore, alongside all that, Fira'un, having proclaimed himself the god made the people worship him. He would blatantly say: there is none else your god but me. The Israelite Prophet, Hazrat Musa (AS), exhorted him a lot. When a long span of period had passed while he kept exhorting him without there being any break in Fira'un's brutality and coercion, Allah's wrath descended and Fira'un and his accomplices were drowned in the sea.¹(2) Thereafter, these Israelites themselves, after the passage of some time, started getting recalcitrant and deviating from the path shown by their Prophets. They transgressed to the extent of even getting involved in polytheistic practices. They persisted in their moral depravities and took to swindling and skullduggery. Thereupon, Allah Almighty got them subjected to afflictions at the hands of others. Yet, they did not give up their misdeeds and transgressions. And the limit of their obduracy was that they harassed the prophets and had some of them even killed. Lastly, they had all the arrangements thoroughly made to have Hazrat Isa (AS) also crucified² which were rendered by Allah Almighty in- fructuous and vain.

These are some instances which are specifically described in the holy Quran also. Otherwise, there had been thousands of peoples and each of them had Prophets sent to them. Whenever they went to the extremity of their disobedience and malpractices, they met their perdition imposed upon them by Almighty Allah.

The Israelites had their settlements in Egypt and Syria. It was, on the one hand, such a state of their decadence and depravity as

¹ Al-Kamil Fit-Tareekh P: 169-194/ 1

² Al-Kamil Fit-Tareekh P: 318/1

has been mentioned above. On the other hand, the peoples who were settled in various other parts of the world, too, had, having abandoned Allah Almighty or in association with Him, made up a lot of other deities. Various kinds of vices, too, were rampant amidst them. When all these peoples got totally steeped in polytheism, atheism, tyranny and moral depravity, Allah Almighty got highly displeased and he discontinued, for a while, the chain of Prophets used to be designated earlier on a regular basis. He willed, perhaps, to watch as to what extent could the man go to, if left to himself, in adopting, on his own accord, the life of sensualism and bestiality. Hence, for six hundred long years after Hazrat Isa (AS), Allah Almighty did not send down any Prophet and let the peoples plummet down into the slough. During these six hundred years the entire humanity had acquired extremely vicious habits and had reached extremely obnoxious state. It had all but happened that the human race itself was totally wiped off the face of the earth by the Lord of Worlds in punishment of all that, as is apparent from a tradition narrated by Bukhari:¹(1)

ان الله نظر إلى أهل الأرض فمقتهم عربهم وعجمهم إلا بقايا بعض
أهل الكتاب

“Allah Almighty looked at all the dwellers on the earth and was disgusted by them, whether Arabs or non-Arabs, except for some remnants of the *Ahl-e-Keetab* (the book-holders).”

Yet, the Mercy of the Lords of the worlds superseded His fury and He granted them one more chance to get exhorted. To that end, He raised a Prophet endowed with furthermore sublime characteristics and loftiest possible capabilities. That was no else but our own Prophet Mohammad, son of Abdullah, (SAW). An indication of his getting raised was already made in the Divine books revealed to previous Prophets, that is, Torah and the Gospel. It was stated therein that in the wake of all the nations of all the Prophets, when the vices would be extremely on the rise all over the world and the moral and religious level of the mankind would reach the nadir and be marked by sheer disobedience to God, there

¹ Musnad-e- Ahmed

would be raised for the last time a Prophet adorned with furthermfectd qualities for the reform of the mankind. The intimation about this had also been already given by the name 'Ahmad' of the Prophet Mohammad (SAW). Accordingly, hence, Allah Almighty raised this highly magnificent Prophet from amongst the superior most race of Arabs, the unlettered and unsophisticated people of the Middle East, six hundred years after Hazrat Isa (AS) (Jesus Christ). These people were confined within the very intractable land of the Arab peninsula and were, therefore, protected against the influences of other peoples and their civilizational evils. They were uncivilized but were in the state of their innate nature.¹ Their heads and hearts were void of influences of other races and were, therefore, fully capable of shouldering greatest possible responsibilities. They were destined by Allah to be assigned the responsibility of guiding not only the Arabs but the entire world towards the path of righteousness.

The Prophet (SAW) carried out this responsibility with deliberation, perseverance and diligence. Consequently the conditions were tremendously improved. This resulted in enormous reform in the state of affairs. And, thus, the entire humanity which could have fallen prey to the Divine penalization, subsequent upon their earning the displeasure of their Creator and Master, the Almighty Allah, was saved. With that a new era of human history started. With that such a human society came up as was a paragon and had the capability to perform the service of guiding the humanity to righteousness. The world was, thus, saved from getting perished. Hazrat Mohammad (SAW), the Prophet, was endowed with such characteristics, capabilities and qualities as proved themselves to be the Mercy for all the worlds. He (SAW), under the instruction from his Lord and Providence, acted with extraordinary sagacity, deliberation and statesmanship. Rendering special succour from Him, Allah Almighty had his performance made extraordinarily efficacious. It had its own extraordinary effect and led to an enormously great and historical revolution in the states of affairs. Commencing with the Arabs it reached every nook and corner of the world. Because of it, the condition of the life of

¹ Al-Bidayah Wannihayah P: 190/2

humans, getting transformed from the one at which Allah Almighty had expressed His displeasure, reached such a nice state which Allah Almighty expressed His conciliation and delight at. In respect of such companions of the Prophet who had set a record in devotion to the One and the Only God, it was declared:

رضى الله عنهم ورضوا عنهم

(Allah is conciliated with them and they are conciliated with Allah).

Prophet's Mission and Message:

All the Prophets who were raised, right from Hazrat Adam (AS) up to Hazrat Mohammad (SAW), strictly enjoined the renunciation of *Shirk* and adoption of *Tauheed*, because, it is Allah Almighty who is the Creator of the entire universe. It is He who has furnished the universe with all kinds of goods that might be needed. It is He who has made these goods fully usable by, and easily available to, man as a result of which every one draws mamum benefits from them throughout all his or her life and fulfils his/her needs. In fact the life of man itself is sustained by these very goods and their usability and availability. How is it, then, if the man forgets His Magnanimity and, abandoning Him, adopts some odd objects lying hither thither which he fancies can benefit him or pose a threat of causing some harm to him and starts saying: we are helped by so-and-so, our needs are fulfilled by so-and-so and such and such object is magnanimous to us? How is it then that the man attributes the Magnanimity conferred exclusively by his Creator and Master, Allah Almighty, on him to others and asks them for fulfillment of his requirements and, abandoning his real Benefactor who is the greatest of all the benefactors and grants all kinds of beneficence, calls other petty objects his benefactor and master? How will, quite obviously, Allah Almighty, who has created each and everything and bestowed man with each and everything and continues to do so incessantly, allow all that to be perpetrated and be not angry? Hence it is the *Shirk* which Allah Almighty gets extremely displeased with. And that is something absolutely realistic, sensible and just.

That is why all the Prophets and reformers interdicted, first of all and most of all, the *Shirk*. Thereafter and along with it, they kept

calling for the removal of the rot, whatever and wherever it could have got generated in the human character and morals. For example, if there was in some populace, along with the *Shirk*, some sexual depravity, as was the case with the people of Lut (AS), or some other kind of malpractices were there in vogue amidst the peoples, their Prophets prohibited them from them. In some populace, along with the *Shirk*, the practice of making pilferage while measuring and weighing was rampant as was the case with the people of Madiyan. Their Prophet prohibited his people from doing that. In some populace, along with the *Shirk*, the hauteur and the habit of harrowing the weaker sections was in vogue as was the case with Fira'aun's folks of Egypt. There Hazrat Musa (AS) was made the Prophet. He tried hard to make Firaun see the reason and put the fright of retribution from Allah in him and forbade him to indulge in *Shirk* and tyranny. In some habitations, a fondness, along with *Shirk*, for persecuting the weak and usurping the rights of others had taken root. The Prophet there prevented them from doing that, too. Likewise, whatever other vices, along with the *Shirk*, were there in the peoples, their respective Prophets restrained them from all these vices, too, along-with giving the call to adopt *Tauheed* (the Faith in Unity and Oneness of Allah) in its unassimilated form: that is to worship Allah Almighty alone who is sole Sustainer of the entire universe and all the creatures therein.

CHAPTER – II

Plight of the World During the Sixth Century A.D.

It was six hundred years before the Prophet of Allah, Hazrat Mohammad (SAW), that Hazrat Isa (AS), the Prophet, had taken birth in Banu Israil. Allah, the Lord of the worlds, had made him take birth, in the form of a miracle, as was the case with Hazrat Adam (AS), without having a father. So was done in order to make his importance felt. Later, he was made Prophet by Allah Almighty for having the depravity that had exceeded all the bounds amongst the Israelites removed by him. But the Israelites opposed him, prevented him from fulfilling his mission and kept disobeying him. It was six hundred years after Hazrat Isa (AS) when the Prophet Mohammad (SAW) was made the Prophet. The interim period which had seen no Prophets had peaked in religious and moral depravity. The vices had reached during this period to extreme limits. The mankind had, under the patronage of the “civilized” segments of the people, taken to the path of stubborn intransigence against the injunctions of their Providence. The state of Israelites themselves had reached the extremity of debasement, even though they were the descendants of Prophets and their ancestors had been, in their times, bestowed with great benevolences from Allah Almighty. They went even to the extent of making distortions in the book sent down to them by Allah Almighty and had the changes made in its provisions in accordance with their own wishes. They pursued simply the path of self-gratification and self-indulgence.

In their very neighborhood, in the western part of the world, it were the Roman pagans who had held the sway. Amidst them the

moral vices had gone, rather, still farther ahead and had reached to the extent of gross sensuality, debauchery, voluptuousness, egoism, tyranny and aggression et al. The people of the Eastern part of the “civilized” world that comprised Iran and the regions situated in East, too, were completely engrossed, in addition to *Shirk*, in brutal Imperialism, suppression and oppression, gruesome social intransigencies and vices.¹

Thus, these centuries had reached the extreme limits of depravity and this era was a blot on the word humanity and had given it a bad name. A little bit of its details is as follows:

The State of Affairs in European Countries:

In earlier times, the *Shirk* and idolatry were rampant in these countries and, in terms of morality, too, there was much transigence and degeneration. Later, the people of these parts had accepted Christianity. But, these vices kept on growing. About them Robert Briffault has written as follows:

“From the fifth to the tenth century Europe lay sunk in a night of barbarism which grew darker and darker. It was a barbarism far more awful and horrible than that of the primitive savagery, for it was the decomposing body of what had once been a great civilization. The features and impress of that civilization were all but completely effaced. Where its development had been fullest, e. g. in Italy and Gaul, all was ruin, squalor and dissolution.”²

The Christianity, on its getting accepted from religious point of view in these countries after Hazrat Isa, had become victim, from its very early phase itself, of distortions by the extremists, of misinterpretation by know-nothings and the idolatry of Roman Nazarites. The simple and chaste teachings of Hazrat Maseeh (AS) has gotten buried under the debris of these ruins. The resplendence of *Tauheed* (Unity and Oneness of God)) and worshipping Allah with integrity had gotten clouded within the layers of darknesses.

How deep had permeated the doctrine of Trinity within the Christian society towards the end of the 4th century is described thus by a Christian scholar: “The doctrine that the one God is

¹ Maza Khasir-al-AAlam bi-Inhitatil Muslimin (Islam and the world) P: 39 (Maulana syed Abul Hasan Ali Nadwi) Darul Ghad-al- Jadeed, Egypt.

² The Making of Humanity. P.N.1164, From Nabi e Rahmat, P : 56

constituted of three Divine persons had gotten permeated into the life and thought of the Christian world in the very end of the 4th century itself and stayed for a long span of time as the formal and recognized doctrine believed to be true by the entire Christian world till in the second half of the 19th century A.D. the secret of the transformation of this doctrine and its getting to the present form was disclosed.” (vide *The New Catholic Encyclopedia* (1967) art. ‘The Holy Trinity’, Vol. 14, p.295. *Naibiye Rahmath* P.37}

The State of Affairs in South Asia

The Magus (Magi):

‘Iran had been under the imperial rule from the very ancient times. They ruled over about one-third of the earthen globe that was then inhabited. The rule brought security which, in turn, gave birth to voluptuousness. It sapped the faculties of heads and hearts and had the foundations of the empire shaken at the roots.

‘The religion preached by Mani rendered the ancient rule nonexistent. It gave birth to refractoriness and waywardness. Owing to Mazdak’s dictate lifting the property rights from over women, land and wealth, a tumultuous deluge of licentiousness, oppression, intransigence and insurrection got let loose. Mothers fell prey to sensuous love of their sons and the princes of the royalty who had owned the crown and the throne were pilloried owing to bestial passions of their army officers.

‘The arguments in favour of conversion of eternal no-no’s into pristine safeguards were appreciated. Chastity and purity were declared impurity for both the two sexes. Disloyal servants like Farhad became rivals of their rulers. Unworthy sons like Shirawaih getting overwhelmed by bestial lust took the possession of Shirin after having slashed his father’s belly. The corrupt armyman, Bahram Chobeen happened to be the fuel for the hellfire of love for the queen, Puran Dukht.¹(1)

India, in the east of the Sassanid regime in Iran, had its own civilization and system of governance. There, too, the sheer *Shirk* and inhuman and barbaric conditions had reigned supreme.

¹ Rahmatul-Lil-AAameen (Qazi Suleman Mansoor puri), Vol-III P: 70-71 See For detail Iran ba Ahde Sasan By Arthut Krysten Scene.

The Buddhism:

Buddhism had emerged six centuries before Hazrat Maseeh (AS). Buddha had adopted Pali as his language and had put a ban on learning and teaching the Sanskrit language. Owing to Buddhism getting established in place of Vedantism, books of the previous religion got extinguished. Nor did anyone knowing them survive either.

One Shankar Acharya held some dialectic dialogues with Buddhists and gave an impressive demonstration of his erudition. But, he died young at the age of 33 or 34. His endeavors had only that much of effect that the Sanskrit language got reintroduced into the royal court. But, along with it, poetic exaggeration and self-absorption got their feet firmly rooted and the facts and realities got concealed behind metaphors and analogies.

From amongst the ancient books the one that still exists is Mahabharat. But, it, too, could not escape the tampering at the hands of foes in-the-guise-of-friends. As many as twenty thousand *shlokas* were speciously got mixed up with it. The vigour of Buddhism lasted up to Ashoka's time. Thereafter it started declining. For, its doctrines were not such as could keep pace with the civilized world. The innumerable large horde of *Bhikshus* (beggars) that the Buddhism had got raised proved itself, by and large, to be the cause of its decadence and its expulsion out of the country's borders; albeit the Puranic persuasion, too, had strived hard to get it expelled.

After the Buddhism, the plight of the country got worse from bad. Depravity and debauchery and monstrosities reigned supreme. Scores of factions like *Chakrant Dam Margi*, *Sahsar Bhag Durshnan Mukti*, *Shakti*, *Nanwark awak*, *Ram Ayasak Dande* etcetera got raised which had the morals and manners, having them totally burnt down, reduced to ashes.

These factions were predominant all over India. They had proclaimed the wine, gamble and fornication, getting them clad in the garb of religion, un-sinful and pious.

It was this very extremely deteriorated condition of India when the preachers of Islam arrived via Sind, North-Western frontiers and South India. They made the country conversant with the true facts and realities of life and then the great seers could see

their nakedness. Majority of them got themselves clad with the robe of Islam and many others got their loin-cloths readjusted and steadied on their own.¹ The Historians have recorded that:

“Buddhism which had got spread in India and Central Asia had also got transformed into such an idolatry religion that idols used to be carried along in its processions. Wherever the convoy made a stop-over, the statues of Buddha would get installed and in no time a temple would get erected. The men of letters and perceptions are till date in doubt about this religion and its founder as to whether or not he believed and had Faith even in the existence of the God, the Creator of heavens and earth and the man himself. They are astonished as to how could this great religion subsist without Faith and doctrine.

Hinduism:

In so far as Hinduism is concerned, it had been, owing to the abundance of deities-males and females alike-far too ahead of other religions. In the sixth century A.D. the idolatry had been at its full bloom. The number of deities now in this century is said to be 3,300,000,00 (33 corores). Everything magnificent, formidable or beneficial was a deity. The art of idol-chiseling or sculpture, too, was at its climax and all sorts of novel innovations used to be effected into it.²

Roman and Persian empires:

Hakeemul-Islam, Hazrat Shah Wali-ullah Dehlawi (d.1176 H), who is adjudged, in view of his academic and intellectual achievements and performances, as the revivalist and the preceptor of his time, has written, making a survey of conditions prevailing at the time of Prophet Mohammad's (SAW) *Baithat* (being assigned the office of Prophecy) i.e. the 6th century A.D., about the Iranian and Roman regimes, one of which was extended beginning from the western end of India up to the eastern part of the West and the other beginning from Syria up to the country of Spain and were

1 Rahmatul-Lil-AAlameen (Qazi Suleman Mansoor puri), 70-71/3, Hindustani Tamaddun (Ishveratopa),

² Nabi e Rahmat, P : 41

deemed the two greatest powers of that time and the hub of great civilization, as follows:

“In those days, Iran and Rome, that is the Sassanid and the Byzantine regimes which were, being the greatest sovereignties of the world, predominant all over the earth, had had the opportunity for several centuries to rule over this earth. They were intoxicated with earthly pleasures and had forgotten all about the life after death. They were totally overtaken by the influences of the Shaitan. They had gone far too deep into means of luxuries and comforts of life and vied each other in this matter. Men of intellects and skills from all over the world had gathered around them. They kept exploring for them the ways and means of fulfilling even the tenuous aspects and demands of life and which they were religiously putting into action. In this, too, they wanted to excel each other and vied each other. So much so that an adage has it that if any one of the higher-up dignitaries donned a sash around his waist or a cap on his head priced less than a lakh of dirham, people would put him to shame. Similarly if he did not have a towering castle with fountains in it and magnificent bathhouses and gardens; and if he did not have stately animals for him to ride on; and did not have beautiful and attractive servants; and did not have a vast variety of foods; and their attires were not styled to look beautiful and dignified; and similarly if other things accounting which would further elongate the list, were not there, such a man would not be deemed someone of importance. These things had permeated into the very foundations of their lives and were no more possible to be extricated out of their hearts, unless those hearts themselves were torn or cut apart.

“Subsequently, as a result thereof this incurable disease had inflicted upon them and had spread all over the aspects of their civic life. It was a great malady menacing them which neither their elites were safe from nor their plebs; neither their affluent ones nor their destitute. This affliction had them all under its wings, and had them all firmly in its grip leaving no way for them to escape it by. It had made them so such worried and full of anxieties that appeared to be endless. Since, all their urges were such as could not be met without having spent huge amounts of wealth and money, and this wealth and money could not be obtained except by imposing taxes

after taxes on farmers and traders and individuals like them. Its noose was continuously getting tightened on them and, in case they failed to pay them, force would be applied to them and they would be subjected to monstrous atrocities. In case they surrendered themselves and confessed their inability they would be exploited and used like the cattle, the cows and the oxen, as they would be used for carrying the water and drudging in fields and harvesting the crops. They would be kept alive only for the purpose of making them serve various human needs. Moreover, they were not relieved from arduous works even for a while, so much so that all those individuals were left no more in a condition where they could think even for a moment about the issue of comfort and success in the Hereafter. They were left with no capability to do that. Hence, the vast country, as a whole, had gone void of such individuals as would have even a streak of thought about the religion passed their minds. And it was something which was not possible, too, to be achieved except by those whose livelihood was entirely dependent upon nothing but doing jobs related to eating and donning and doing construction works etc., the people who were not able to join the professions which the world order is based on. In addition to this, those who frequently visited these people, kept emulating the ways and manners of these bigwigs. If they did not do that, they would not be welcome in their presence and no one would have paid any heed to them.

“Anyway, the masses had been reduced to the status of people entirely dependent on their rulers. They had always been panhandling, their hands stretched before them. Sometimes it was so in view that they were functionaries in times of wars and held the responsibility of keeping the urban affairs in order. They emulated only their ways which was not with the intention to have their needs fulfilled but merely in order to adopt the ways and manners of their elders. Sometimes they remained associated with them owing to their being poets as it is a matter of practice and habit with the monarchs to confer awards and largesses on them. Sometimes it was so in consideration that they were sort of hermit people and it was deemed seemly for monarchs to take care of them. In some sporadic cases they were harassed also by them and the source of their income lay in adopting the company of

monarchs, having a bond maintained with them, sweet-talking with them and flattering them. All these things had assumed the status of an art in life in which their intellects and deliberations would give them ever so novel forms and shapes. All their time that they had in possession was wasted only in these matters. It all had resulted in that very mean sorts of feelings used to be generated by this sort of activities in the hearts of the people. Good morals and manners would simply not come to their minds.”¹

The Arab Peninsula:

Coming to Arabs, their plight in regard to *Shirk*, heresy and waywardness was no better than others. They claimed that they were followers of the religion of Hazrat Ibrahim (AS). But, they were, on the contrary, immersed in *Shirk* and sheer irreligiousness. Anyway, they were illiterate and far from pedantry. Because of that, the vices that get generated owing to sophistication were not there in them. Looking from this aspect, they possessed ingenuous nature. They were observant only of the traditions of their respective families. They deemed the ways of their ancestors as the essential ones. They would remain adamant at whatever their intellects found admissible. They would not budge an inch in matters where their honor and word were at stake. They would kill and be killed on that score. They were polytheists and idolaters, and whatever methods of tyranny and debauchery had taken currency amongst them were kept being pursued by them.

‘There is no doubt in that the idolatry was in those days rampant all over the world. Right from Atlantic to Pacific the world was immersed in idolatry. Christianity, Semitic religions, Buddhism all appeared, so to say, vying each other in their adoration of idols.’²

Human Degradation and Decadence at Universal Level:

In short, the matter had come to such a pass in the human history that the entire humanity was heading head over heels and fast on the path of suicide and self-annihilation. Man had forgotten

¹ Hujjatullahil-Balighah Vol-I : Chapter : Iqamatul-Irtifaqat wa Islahurrusoom

² For detailed information please see : Nabi e Rahmat, P : 42, (Maulana Syed Abul Hasan Ali Nadwi); albidayah Wannihayah : 190-193/2

his Creator and Master. He had forgotten even his own self, his own future and his end. He had lost even the capability of discriminating between the good and the bad, the vice and the virtue. It appeared as if the human head and heart were lost to something. They had no time left to enable them to pause for a moment and think about the religion and the Hereafter. They had not a moment to spare for nourishment of the soul and heart, concern for the triumph in the Hereafter, rendering service to the humanity and reforming their own conditions and the conditions of their fellow human folks. More often than not, not a single person would be seen throughout the length and breadth of a country who would bother about his religion, would worship only the One and the Only God and would not hold anyone else partner to Him, would have pity in his heart for the humanity and be, even a little bit, restless and worried at its gloomy and horrid fate that it was to meet in the Hereafter. This state of affairs was exactly the image portrayed in this Divine statement:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (٤١)

(Corruptness has prevailed on land and sea because of what men's hands have earned, so that He may make them test a part of what they have worked, in order that haply they may turn.)¹ (Ar-Room : 41)

Shah Waliullah Dehlawi, after having made a survey of religious, civilizational and social conditions on the eve of the Prophet (SAW) getting proclaimed as Prophet, writes elucidating the need for the emergence of a universal Prophet:

“Hence, when this affliction had crossed all bounds and this malady kept striking its roots deeper and deeper, Allah Almighty got very displeased with them and so did Allah's intimate angels, too. As regards to the remedy for this malady, Allah Willed to have it exterminated from its very roots. And, for this very reason, He raised such a Prophet who did not have his upbringing through the medium of education and who was unlettered (SAW). He had met neither the Iranians nor the Romans; nor had he adopted the ways

¹ Nabi e Rahmat, P : 58

and manners of those people. Allah Almighty had bestowed this Prophet (SAW) with a balance-like aptitude, a propensity to weigh the things down, by which he would distinguish the good ways and manners that are liked by Allah from the bad ones which are not liked by Him. Allah Almighty also bestowed him with the faculty of eloquence and power of speech by which he denounced the habits of those non-Arab peoples as well. Similarly he denounced their habit of getting so much absorbed in the earthly life as would make them content with it and make them oblivious of everything else. It was in that respect that Allah Almighty inspired him with the fact that the ways that have been acquired by the non-Arabs which they vied each other in excelling in like: donning garments of silk etc., making use of gold and silver utensils, making pictures and adorning their houses with exotic carvings and engravings and things like that were all reprehensible and hence he denounced them all. Later, having the rule of all of them eliminated by the force of his own action, he established his own godly rule and, having the supremacy of these peoples eliminated, he had the supremacy of his own Lord upheld and established. He had this fact settled for all times to come that 'Once Khosrau is eliminated, there would be no Khosrau anymore and once Caesar is eliminated, there would be no new Caesar ever thereafter.'"¹(1)

The Need for a Most Magnificent Reformer (Prophet)

In accordance with the Divine Wisdom and Calculation, the phase that the world of humanity was now going to enter was one of getting the four corners of the world closer and proximate to each other and of making as best and maximum use of scientific and practical experiments as possible. Hence, Allah Almighty had this last Prophet assigned the office of Prophecy with the solution of those problems and plights. The Divine Book that He gave him was made the all-inclusive guide covering all those aspects. He Himself undertook the responsibility of keeping this Book preserved and intact so that the vicious ones of the mankind would not be able to tamper with it; and like the continuation of the Prophet's Prophecy till the Doomsday, the truthful guidance by means of this Book should also continue till the Doomsday. Under

¹ Hujjatullahil-Balighah, Vol-I : Chapter : Iqamatul-Itifaqat wa Islahurrusoom

the supervision of these two great luminous lights, the path to Guidance, without any alteration or amendment made into it, should remain illumined before the Muslim *Ummah*. Thus, whoever would really be desirous of getting the guidance to the right path could be guided and whoever would himself like to go astray would really get lost and be damned.

In accordance with the fore-ordained Divine arrangement and His knowledge, for the new era of the world that was to come up, too, it was ordained by Allah Almighty that it should get started by means of this very Prophet, the one endowed with the last, universal and perpetuated-till-the-Doomsday Prophecy and that his *Ummat* should promulgate it all over the world. Hence, through the Book given to this Prophet and the injunctions given by this Prophet and through his own practices in life, the world took to that trend on the basis of which the knowledge gained currency in the earthly life and it could assume a global order. This global order is not the one given the name of global order by the selfish and egoistic powers for the purpose of aggrandizement of their hegemony and control. Instead, this order was Islamic global order and a Prophetic one. It comprises a global system for making the goodness wide spread, for making the equal facilities, amenities and means of livelihood available to everyone, big and/or small, rich and/or poor, strong and/or weak, powerful and/or helpless, for bringing each and everyone uniformly within the fold of obedience to only the One and the Only God. This is the global order conferred by the Lord of the worlds on all of His servants through His last Prophet which is the exposition of this Quranic verse:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

(And We have not sent thee except as a mercy to the worlds.) (Al-Anbiaa: 107)

And:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (٩٢)

(Verily this community of yours is a single community, and I am your Lord; so worship me.)

The state which the Arabs Peninsula was in at the Time of Prophet Mohammad's (SAW) Manifestation:

At the time of Prophet Mohammad's (SAW) manifestation, the state of affairs in various parts of the world was as mentioned above. The inhabitants of the Arab Peninsula, who were unlettered and uncivilized and had to lead their lives in rocky, barren land amidst whom the Prophet (SAW) was raised, had to perform such a great responsibility. This could have been carried out only by a man of very high calibre and determination and one endowed with great human and spiritual potentialities. There was, on one hand, the Arab nation whose members, being unlettered and uncouth had the propensity to be adamant and stubbornly steadfast on their stand. To make them give up the habits rooted in their lives and lift them up to the level of a nation equipped with standard, leader-like qualities and, then, through their medium getting other nations of the world, too, back on the right track, including some most civilized nations which looked at Arabs, considering them rustic and retrogressive, with contempt and snobbery and paid no heed to whatever they said, was the task that this very Prophet (SAW) had to perform. It was an unimaginably stupendous task that was to be performed. It was for this task that Allah Almighty chose Hazrat Mohammad (SAW). Then he kept continuously guiding and instructing him through His Divine Revelations at every stage of his mission. It is Allah, the Lord of the Worlds, alone who is the Creator of the entire universe and all the creatures including the human beings; and, so, it is He only who knows whoever of His servants can do, and to what extent, a certain job assigned to him. This chosen-by-Allah-Almighty Prophet was one of the individuals of the Arab people themselves. Nevertheless, He was groomed and chosen by Allah Almighty Himself. He says:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﷻ

(Allah knows best where to place His messengership.)

Anyway, before getting acquainted with the achievements of this great Prophet (SAW), it would be better to have a comprehension of his people and the quarters that they were populated in so that the importance and gravity of his mission could be highlighted.

The Human Population in the Arab Peninsula:

Arabs were the descendants of generations after generations of individuals who had survived the tribulation of the Deluge inflicted upon the people of Hazrat Nooh (AS). After Hazrat Nooh (AS), it was only his descendants who had survived and had escaped that tribulation who had the human population constituted in the world. History tells us that he had apparently three of his sons who happened to be the progenitors of future generations of the mankind. One of them was Sam. His descendants got generally disseminated in that region which is known as the Middle East which comprises Iraq, Arabian Peninsula and Egypt. Another was Ham. His descendants got settled in Africa and other southern regions. The third was Yaafth. His descendants took their abode in the Northern and Eastern parts of the world. One of the descendants of Sam was Aram. His tribes got spread over various regions of Arab Peninsula. To make the long story short, all of them, getting engrossed in wayward ways and having refused to obey their Prophets, were, gradually, perished as a result of tribulations inflicted upon them. Apart from them, there was, among other tribes, one known as the tribe of Qahtan which got settled in the Southern part of Arab Peninsula, Yemen, etcetera. One of its offshoots stayed on in Iraq. It is amongst the descendants of Qahtan that the family of Ibrahim (AS) descended from. It lived in Iraq itself. Amidst them, for their reform, Hazrat Ibrahim (AS) was made the Prophet.¹

Hazrat Ibrahim and His Descendants:

Hazrat Ibrahim's lineage is traced back to Arfkhaz, one of the descendants of Sam, son of Hazrat Nooh (AS)². He was son of a notable figure in the kaldanian family of Iraq. It was a family of stars-worshipping pagans.³ In the childhood itself he felt the idolatry and the paganism of his family and compatriots as something preposterous: that these people, considering the stars as gods and then having their images made in the form of idols,

¹ Al-Kamil Fit-Tareekh : P: 78/1

² Al-Bidayah Wannihayah P: 139/1; Al-Mufasssal Fi Tareekhil Arab Qablaal-Islam, Vol-I, (Dr. Jawwad Ali)

³ Al-Bidayah Wannihayah P: 140/1

worshipped them. These stars might be high above in the sky; but, how could they be gods. He pondered first over stars, then over the moon and then over the sun, but his heart refused to admit them as gods. In his perception God was, by far, above anything like that. Convinced of this fact, he prayed for his exoneration from it and the prayer was granted. First the sublimity of Allah and then His Unity and Oneness got settled in his heart.¹(1) Later he himself was chosen by Allah to be the Prophet also. He upped and rent the idols to pieces and called his people towards adoption of monotheism.²(2) It made the people very angry. They had him thrown into the fire. But, Allah rescued him from getting burnt in the fire. Then, quitting his homeland, he came over to Syrian territory. There he made his sojourn in Palestine.

Accompanying him, his nephew, Lut (AS), too, had come over there. Both of them did the missionary and reform work in their respective regions.³(3)

One of Hazrat Ibrahim's (AS) sons was Ishaque,⁴(4) one of whose sons was yakub (AS)⁵(5) who was called 'Israel' also. The generation that descended from him got settled first in Syria and then in Egypt. Another son of Hazrat Ibrahim was Ismail whom his father, Hazrat Ibrahim, had, having taken him along, under instructions from his Providence, made to stay, alongwith his mother, in the barren and desolate territory of Makkah Mokarramah, in the central region of the Arabian Peninsula, when he was, rather, just an infant.⁶(6) Later, the tribe of Jurhum, an off-shoot of Qahtan tribe of Yemen, too, came over and got settled there. Later, as Hazrat Ismail (AS) got married into them, a family of Hazrat Ismail (AS) got raised there. Off-shoots of this family got settled in Najd, Hijaz etc. The ancestor of those amongst them who got settled in Hijaz was a man whose name was Mudhar. It is from amongst his descendants that the tribe of Quoraish emerged later on.

Inhabitation in Makkah Mokarramah had started with Hazrat

¹ Al-Kamil Fit-Tareekh P: 95-96/1

² Ibid

³ Ibid

⁴ Al-Bidayah Wannihayah P: 160/1

⁵ Al-Kamil Fit-Tareekh P: 102/2

⁶ Ibid

Ismail. He had been made to stay, as mentioned earlier, in his childhood itself along-with his mother, under instructions from Allah, by his father, Ibrahim (AS), in the barren and desolate lands of Makkah. It was a great sacrifice on the part of Hazrat Ibrahim (AS) that he made his infant babe and his mother take up sojourn in such a barren, infertile and uninhabited place as Makkah without there being any dependable means of subsistence and complied with his Lord's orders without any reluctance. It was the same place as has been visited by Hazrat Adam (AS) also and where foundation of the mosque was laid by him which had got later erased. It is this very act of Hazrat Ibrahim which has been mentioned In Quran thus:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيْتِي بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

(Our Lord! verily I have caused some of my progeny to dwell in a valley where is no sown land by thy Sacred House, our Lord! in order that they might establish prayer, make thou therefore the hearts of some of mankind to yearn towards them, and provide them thou with fruits, haply they may give thanks.) (Ibrahim : 37)

It was due to a special Favour from Allah Almighty that the mother and her suckling babe survived in this barren land. Then, as Hazrat Ismail grew up a little, healthy and habitually obedient to his parents, Hazrat Ibrahim (AS) was commanded to make an oblation of Hazrat Ismail (AS) for Allah's sake. Performance of this act of oblation, too, was effected on the part of Hazrat Ibrahim (AS) in so far as he, himself, was concerned. Himself blindfolded, he ran the cleaver across Hazrat Ismail's throat in order to have him slain. But, Allah had meant just to put Ibrahim to test. Hence, Hazrat Ibrahim's cleaver did not hit Hazrat Ismail. Instead, a ram was sent by Allah Almighty whose throat Ibrahim's cleaver did hit and it got slain. And, Allah Almighty had it adjudged as the oblation made of Ismail himself and accepted Ibrahim (AS) as His most intimate and most sincere servant and proclaimed him as His *Khaleel* (the

intimate one).¹ He then commanded him and his son, Ismail, to build Ka'ba on the site of the mosque founded by Hazrat Adam (AS). And, thus, it got established as the very first House of Allah in the world and got to be made the foremost and the prime centre of worship of, and obedience to, Allah Almighty. It got proclaimed by Allah Almighty as the home of monotheism and the centre of the true religion for all times to come till the Doomsday. The descendants of Hazrat Ismail kept growing and spreading and those of them who remained domiciled in Makkah Mokarramah kept, considering it their duty to do so, this House of Allah preserved and protected.

Amongst the descendants of Hazrat Ismail there happened to be, several generations after, a man by the name of Adnan. Amongst his descendants were Ma'ad and Nizar and, later on, Mudhar and Rabe'ah. The last mentioned, that is Rabea'ah, went up and got settled in the Eastern region of Najd, whereas Mudhar stayed on in Makkah itself. Amongst them emerged, later on, the Quoraish. It is they who finally inherited the trusteeship of *Baitullah* (The House of Allah). The House of Allah continued to be regarded the sanctum sanctorum. All Arabs used to come over to it from places all around for performance of Haj pilgrimage and Quoraish would make arrangements for their boarding and lodging etc. This house, and because of its association with it, the entire city, was kept protected and preserved by Allah Almighty Himself.²

The City of Makkah:

Before Ismail (AS) was made to dwell there, Makkah was just a part of an entirely uninhabited and barren land.³ The valley situated between the two arid mountainous ranges used to serve as a temporary passageway for the water flowing down in the wake of rains on the surrounding hills, getting again arid and waterless afterwards. Yet, its location was bestowed with a certain peculiar munificence from God owing to which it had already been selected

¹ Al-Kamil Fit-Tareekh P:112/1

² Al-Rouzul-Anf P: 7-8/1; Al-Bidayah Wannihayah P: 198-210/2; Al-Mufassal Fi Tareekhil Arab Qabla-Islam, Vol-I

³ Al-Bidayah Wannihayah P: 154/1

by Allah Almighty since the very inception of the human population on Earth and the very first human being, Hazrat Adam (AS), had a place of worship to Allah already made there. Going by some reported versions, Hazrat Adam and his wife, Hazrat Hawwa, had, on their arrival in this sphere of Earth, taken their sojourn in these very quarters. Moreover, if the areas of human population on this sphere of Earth are looked at on the basis of the location, Makkah appears to be located exactly in the centre of the regions having human population. In all likelihood that is the reason why the position that the navel holds in the human body is exactly the same as held by Makkah Mokarramah in the centre of the human population on the earth. It is, thus, the centre of the human world and Allah Almighty had made it the centre for his worship, too. All those who offer *Namaz* from all around, do so facing towards it. There, in the centre of it lies that House of Allah which is the very first place built for His worship on His earth. On arriving at it, circumambulation around it is performed by way of worship to Allah.¹(1)

Hence, the last Prophet of Allah Almighty, too, whose *Shariat* (code of conduct) and injunctions were to remain in force for all times to come till the end of the world was made to take birth there itself. Not only that, he was made to take birth in a family that was looked upon by the inhabitants of the entire Arab regions as the most respected one. And even within this family, he was made to take birth in its most respected stock. The populace in Makkah which was finally composed of only the tribe of Quoraish was acknowledged as one having a strong, democratic order under the command of Qusai bin Kilab, the great-grand father of the Prophet (SAW).

There was an excellent system already in place for conducting the religious and non-religious affairs of the people. Its managerial responsibilities had been allocated to various branches of the family. In this way, a consultative and democratic system had already been formed which was, amidst the systems of the world that were in vogue in their respective times, a unique one, whereas

¹ See for the history of Makka in detail : Tareekhe- Makka (Azraqi) P: 38/1; Al-Mufassal Fi Tareekhil Arab Qablal-Islam,

at that time, amidst the educated and civilized nations of the world, it was the sovereignty and dictatorship that were in vogue. It was in that very time that these people had established a democratic and consultative system, albeit it was confined within a small region; but, in view of the way it was, it was momentous. This system was kept maintained in his descendants also. The house of Qusai was held as the centre of this consultative system which had assumed, in a way, the status of a democratic parliament. Among the various tasks carried out under this system was the responsibility of looking after the comfort and hospitality of those coming to, and visiting, the house of Allah also. It had come to be allocated to the forefathers of the Prophet (SAW), which they had performed so nicely that their grandeur and esteem got ensconced in the hearts of all the people within the entire Arab Peninsula¹. In this respect, the grandfather of the Prophet (SAW), Abdul Muttalib, had achieved great distinction as he had performed his obligations in a much nicer way.²(1)

Reclamation of the Zamzam Well:

While the Prophet's grandfather, Abdul Muttalib, took care of many other things, he took care also of - what he had got a hint of, through a dream - having that auspicious springwell of Zamzam, which had gone, getting gradually discarded, covered up atop, revived and reclaimed and getting it again running from its underground source up-to its outlet at the ground level.³(2) When he had the success achieved in this task, the other branches of the family, viewing that all the credit for this auspicious job was accruing on him, staked their claim to it, maintaining that it was jointly owned by all of them. When they quarreled over it, he and all others got prepared to get the issue resolved, having gone towards Syrian regions, through arbitration of some soothsayer there. But, during the journey Abdul Muttalib appeared to be receiving such a Succour from Allah Almighty as made the distinctive position of Abdul Muttalib evident to all of them. He it was who had, during the last phase of his life, the good fortune of

¹ Ansabul-Ashraf, (Bilazari), P : 12-64

¹ Al-Kamil Fit-Tareekh P: 12-33/2

² Ibid, Al-Rouzul-Anf P: 98/1

patronizing the Prophet of the last phase of the world in his childhood. Then, through this Prophet of the last phase of the world, the felicity of performing the responsibility of lending Makkah, and the place of worship, the mosque, situated therein and specified for this very purpose from the day one, the position of an internationally central place of worship till the Doomsday, was achieved. Allah Almighty says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦)

(Verily the first House set apart for mankind was that at Bakka, blest and guidance to the worlds.)(*Aal-e-Imran* : 96)

Then this last Prophet of Allah who was the orphaned grandson of this very Abdul Muttalib was graced by Almighty Allah, the Providence, with the status of the Prophet for the entire last phase of the world. He was entrusted with the task of elucidating and implementing the entire system of worshipping and obeying the Lord and the Providence of the word. It was the self-same system, the foundation of which was laid by Hazrat Ibrahim (AS) by making his darling, sucking infant son and his mother take up the sojourn there with no one to help or take pity on them. It was the system which his descendants had, in preference to their own desires and tendencies, had all but buried, with all his ambition and intention embodied in it. They had the worship and obedience to their One and Single Providence dissembled under the worship of innumerable gods.

Location of Makkah and its Natural Conditions:

Makkah Mukarramah, whence the call towards the truth got initiated and announced and which was the native home of the Prophet of the last phase is situated in the valley lying between the two mountainous ranges. Its height from the sea level is said to be about 350 ft. Its altitude is of 21degree North and its longitude is 39.5 degree South. It is at a distance of about 75 km East-ward from the sea coast. Bakka, Makkah, *Ummul qura* and *Al-balad-ul-Ameen* are its various names. The valley which it is situated in is a rocky and narrow one. In it the town of Makkah Mokrramah is stretched, from East to West, over approximately several miles. The width of the town, too, is about two miles. Its valley is also

known as Abtah and Batha. This valley of Makkah is surrounded by two mountainous ranges which, commencing from the West, are extended far into the East. One of these two ranges is Northern and the other Southern. These two ranges are called together "Akhshaban".¹

There is just one water-spring in the city. It is called Zamzam. Beside that there is no water-well worth the name or of any significance. Because of the paucity of water, nothing can be cultivated in its soil. Now a canal or two have been made to flow from elsewhere up to it. Thanks to them, the supply of water has now been facilitated. With its help some grass and plants have also been planted. In the Abbasid era itself, a canal was made to flow from a place near Taif up to it. This canal is called Zubaida canal. It was got constructed by Zubaida, the mother of the Abbasid Caliph, Ameen. Hence, the name. Later on, it was kept being developed. Nowadays, other means of getting the water there, too, have been adopted. Thanks to them, there is no shortage of water at all there anymore. Since Makkah is in a valley, it used to get inundated with water in the past on occasions of vast-scale floods. The water would get accumulated in huge quantity in the *Harem* mosque itself. Recently, the government has got a dam built before the Muallat. In addition, a huge underground drainage tunnel at *Harem* and beyond has also been built by the government through which the filthy water of the city as well as the flood water are drained out towards the low-lying part of Makkah called "Misfala" and then on out of it.

Because of being particularly surrounded amidst mountains, Makkah Mokarramah is more hot than cold. In summer, the weather in the city is harsh. It rains here only in winter. Its total annual rainfall does not exceed 4 to 5 inches. Hence, the summer season lasts commencing from March up to the end of October. Again, being surrounded by mountains, the winter season is not so very cold. Talking of winds, the Western wind is the best. It blows towards it from the sea side. Next to it is the Northern wind. It, too, blows towards it from the sea side. The hottest of all winds is the Eastern one.

¹ Tareekhul Arab Qabla-Islam P: 7/4

Its mountains are named in the Bible 'the Mounts of Faraan'. This name owes itself probably to the attribution to Faraan bin Amr bin Amleeque, the monarch.

The populace in Makkah lived initially in tents only. It is only two centuries before the *Hijrah*, when the Prophet's (SAW) great grand-father, Qussai bin Kilab, had come from Syria that the houses started getting built there under his advice. The society in Makkah and its social and religious responsibilities also got organized. These were essentially held by Qusai bin Kilab himself. It gave a further boost to the importance that Quoraish had and these responsibilities became their prerogatives. After the advent of Islam, the city kept developing incessantly. It has now assumed the status of a metropolitan within regions far and wide, adjacent to, and surrounding it. It is now the most important and central city of the entire Islamic world.¹

Idolatry Amongst the Arabs:

The people of Makkah were not, as stated above, idolaters originally. The original natives amongst them were the descendants of Hazrat Ismail (AS). They regarded themselves as the followers of Hazrat Ibrahim (AS) and took his religion to be theirs. Later, the Yemeni tribe of Jurham and, then, the people from Khuza'a had come over and got settled there with them. Theirs was a religion that was different from that of the descendants of Hazrat Ismail. The idolatry got the entry into Ismaelites sometime later. It so happened that a man from Makkah, Amr bin Luhai by name, who belonged to the tribe of Jurham brought it there. He had seen idolatry during a journey he had made to Syria and Iraq being practiced there and took a fancy to it. Having brought the idol from there he got it introduced into Makkah Mokarramah. He got it installed on the gate of the Ka'ba. It carried the name of 'Hubul'. It was shaped in human form. It started being regarded, gradually, by the people of Makkah as the greatest and most important idol. Simultaneously other idols kept coming up and getting installed at various places. Ultimately, there was a plethora of idols. The Arabs, having presumed them to be the chosen servants of God

¹ Jaziratul Arab, By (Author) P : 222-225, See for detail about Religious Condition in Arab, Al-Mufasssal Fi Tareekhul Arab Qablal-Islam

who act as His subordinates, started adoring them by way of worship. They would seek from them the fulfillment of their wishes and believe that they could help them like the God does. Subsequently, the idolatry became so rampant that each and every house would have idols. So much so that idols got installed inside the Ka'ba itself. They used to say: we do not believe them to be the actual God; we simply believe them to be the smaller gods. There are the supervisors of various departments and operations working under the monarch; likewise, these idols are the small-level gods to attend to various needs of our lives; having them propitiated we can have the greater God propitiated; they would intercede for us with the God; and, thus, our needs would easily be fulfilled; and we would not have to ask the greater God for our needs. They held that the idols were the symbols of some great ancient figures and assumed that it would be sufficient to worship them, whereas the fact is that giving up Allah, the Lord of all the worlds, or holding anything or anyone else as an associate of His Being, in any way, in implementation or execution of any Divine Act, is the very act of *Shirk*. It is the outright and absolute *Shirk*, because, having created all that is there, He has not handed over the charge of the rest of the jobs to anyone else. It is He Himself who is running the system of the universe as well as that of the creations therein. No one has any interference in His functioning. He does whatever He wills. He listens to the prayers of His creatures. To make anyone else His partner is extremely displeasing to Him. It has been very strictly prohibited. All the Prophets, right from Hazrat Adam (AS) up to Hazrat Mohammad (SAW) have raised their voices against it and courted enmity and opposition of their respective peoples. As to Ibrahim (AS), he even said adieu to his father, his home and hearth, his honour and comfort in order to oppose this very *Shirk*. It was the same call which was now to be given by the new Prophet (SAW) to be raised amidst the Arabs, firstly to his people and then to other nations.

By and large, the Quoraish worshipped a variety of idols. But, considering Hubal the exact representative of God and an influential one, they made supplications to it for their greater needs and deemed it as their particular and most important deity. In addition to that, they had made idols by the names of 'Usaf' and

'Naila' which were not far off. Outside Makkah, too, several important idols were installed which were paid obeisance to by the Quoraish also. One of them was 'Uzza' which was installed at a place called 'Nakhla', a little distance away from Makkah. There was one another idol called 'Manat'. It was installed at a place called 'Qadeed', again some distance away from Makkah. This one was deemed, particularly, associated with the people of Madinah. There was a third one: 'Lat' by name. It was in Taif and was very important for the people of Taif. In addition to them, each and every tribe had made and installed their own exclusive idols. Inside Ka'ba, each and every tribe had got idols of their respective preferences installed by way of their representation within it. Thus, a plethora of idols had got stacked inside the Ka'ba and their number had, by and by, gone up to 360. Every tribe and every family had got an idol installed inside Ka'ba as the representative of their idol-cum-deity. At the same time, all the Arabs acknowledged the Ka'ba as their religious centre and place of worship. They performed Haj pilgrimage and circumambulated it, and made vocative prayers to the idols, too.¹

Thus the Arabs' propensity with regard to the worship had gotten transformed from monotheism to idol-worshipping. They had thus gone far away from the way Hazrat Ibrahim (AS) had pursued. Then, they got the adoration of, and devotion to, objects other than Allah introduced into other aspects of their lives also. In respect of animals, too, they had all sorts of creeds concocted. Among them was one according to which they would have the animals specified under the names: *Buhaira*, *Saiba*, *Waseela* and *Haama* and would not bring them in their use. They had, in their respect, made up various sorts of cults and creeds, which has severely been censured in the Holy Quran:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ (١٠٣)

(It is not Allah who appointed aught of the bahira or the sa'iba or the wasila or the ham, but it the disbelievers who have fabricated a lie against Allah, and most of them do not reflect.)² (*Al-Maida* : 103)

There is no doubt that the scanty rays of the Divine

¹ Al-Mufasssal Fi Tareekhul Arab Qabla-Islam, P: 227-289/6 Dr. Jawwad Ali

² Seerat Ibne-Hisham P: 89-90/1

munificence had started spreading out amongst the Arabs prior to the manifestation of the Prophet Mohammad (SAW). Hence, Qusai bin Saida, Warqa bin Nofel, Ubaidallah bin Jahsh, Usman bin el-Huwairith and Zaid bin Amr bin Nufail had already repudiated the idolatry. Amongst them, Warqa bin Nofil and Uthman bin el-Huwairith had adopted Christianity. As regards to Zaid bin Amr, he had not adopted Christianity, but had abandoned the path of worshipping idols that was pursued by his fore-fathers.¹(1)

The Morality, Temperament and Nature:

Arabs would not feel ashamed of committing acts of immorality and debauchery. They would, rather, be proud of their disgusting deeds. They would even put them into circulation via the media of their poetic compositions and poems. Taking wine and hard intoxicating liquor was just a matter of routine. The reprehensible and vicious acts that got committed by them under the spell of intoxication were never deemed something to be ashamed of.

Slave-girls who were called *Qainat* would be reared for purpose of singing and playing music. The income earned through fornication with them was deemed by their masters as the legitimate and rightfully-earned one. Women captured in wars were made to join the fold of *Qainat*. Women were not allowed to milk any animal. In case any woman of any household had it committed, the entire family was held captive. The legacy left behind by a deceased was distributed amongst the male heirs only. All the women and children were totally deprived of their parents and relatives' legacy. Widowed woman was just covered by the deceased's next of kin with his shawl and she would become, irrespective of her own willingness or otherwise, his wife. Even the step-sons would thus get the possession of their step-mothers.

Women would turn up uncovered and unveiled amidst the general public and felt no shame in revealing even the most concealed private part of their body to the general public. Men and women both had their bodies tattooed with indigo. Women adorned themselves with wigs made of spurious hair, sharpened their teeth with files and, having made themselves look younger, fooled and

¹ Seerat Ibne-Hisham P: 222-232/1

fleeced the youth. Families that were deemed nobler would have their daughters buried alive under the ground or would have them, by just having them pushed down into deep wells, eliminated. They used to be proud of such a perpetration and considered it a sign of high nobility. There were no rules and regulations as regards to marriage. There was no clear-cut legislation laid down to differentiate between *Mehram* (consanguine) womenfolk and non-*Mehram* ones.

Gambling used to be the extremely favourite pastime and the residences of renowned people were deemed 'public gambling dens'. Faith in evil spirits was rampant and the absolute influence of, and dispensation by, such spirits on human beings was given recognition. Imaginary and illusionary deities of both sexes were believed in. They would give their faces and forms as grotesque an appearance as possible and then have their idols sculpted according to those appearances. Subsequently they would be gotten ceremonially installed in temples and would be worshipped. Usually every tribe would have its own idol separately specified and would believe their fates were totally in the hands of, and controlled by, that very idol. In case one tribe got hostile to another one, it would become hostile to, and bear hatred with, the idols of that tribe also. Putting stakes on horse-races was very much in vogue. It was called *Rihaan*. Normally three or seven horses would be made to run in one horse-race.

In determining the position of the horses in the race, discords would get extended to such an extent that wars would get flared up and would last for years after years.

Even though freeing the slaves was deemed something to be boasted and be proud of, the ownership right over the free slaves would still continue to persist. This right could even be sold or gifted by the master to anyone else.

As regards to agriculture, the best part of the land used to be kept reserved in the name of idols. In case the crop of this part was marred by any earthly or heavenly calamity, deficiency caused to it would be off-set by the crop of other part of the land. On occasions of famines and droughts they would have their hunger and thirst quenched by drinking up the cattle's blood and eating the flesh, having cut it off the live animal. From the movements or voices of

animals they used to take omens. Quackeries and all sorts of mumbo jumbo would be believed in and practiced. Their minds and thoughts were totally held under the sway of superstitions. Being vindictive and rancorous was considered commendable. Event of yore bygone by full one generation, and sometimes by two or more, would be avenged and that was considered the sine qua non of bravery.

Whatever and whichever felonies and monstrosities existed in contiguous countries were hurriedly acquired. Descents and genealogies used to be taken pride in with a vengeance. Every tribe would consider other tribes degraded and contemptible and that would exactly become more often than not the cause of animosity, hatred and war.

Family tenets ruled over the heads and hearts far supremely than the law and the religion. As against the tenets, freedom of opinion was all but non-existent.

In order to have their adversaries eliminated and perished, the tribes used to remain in collusion with alien peoples of adjoining countries. They would make use of all their wit and shenanigans to persuade Persia, Rome and Ethiopia on making raids on their own countries.¹

Why was the Prophet Mohammad's (SAW) Manifestation in Makkah, the Heart of Arabian Peninsula? :

In their normal life, Arabs were next to none in respect of intellect, gumption and experience. But, owing to lack of education they were ignorant of such things as are acquired through education and learning. They would, remaining confined, as they did, within their vast and generally barren terrains, make do with whatever knowledge they could gain from their experiences and observations. There was no stamp on them of any civilization or ideology. Anyway, it was destined by the Will and Wisdom of Allah Almighty that this sun for the guidance and emancipation of the humanity which made the entire universe illuminated should rise from the horizons of Arab Peninsula which was, from the viewpoint of

¹ Rahmatul-Lil-AAlameen (Qazi Suleman Mansoor puri), P:63/3. For detail : Al-Mufasssal Fi Tareekhul Arab Qablal-Islam, Vol-IV, Fasl, "Al-Mujtama-ul-Arabi" and Fasl "Al-Hayatul-Youmiyyah"

civilization and education, the darkest region of the world and was, therefore, in need, most of all, of the salubrious and brightest message for life. And they, on having received the Guidance from Allah Almighty, got lifted, thanks to their simple and innate disposition, and unflinching determination and soundness, to the position of being the torch-bearers for the rest of the nations. The reason why Allah Almighty selected the Arabs for this gigantic task and invested them with the responsibility of predication and dissemination of Allah's message all over the world was that their hearts' tablets were absolutely blank. There were no self-concocted and preconceived notions and ideologies, the various brain-children of respective individuals. Nor were there any inscriptions and impressions of civilisational ways of peoples adopted in accordance with their own respective preferences on them. Had such impressions been there, it would have been very time-consuming and long-drawn process- and even then would not have been much effective- to have them erased first before instilling in them the neat, clean, lofty and sublime ideals and characters.

Against these simple-minded unsophisticated Arabs, there were the Romans, Iranians, and Indians who took great pride in, and gloated over, their advancements, arts and sciences, culture and civilization and philosophies. Owing to that, there had developed in them some such psychological knots and ideological and mental complexes which would not have been easy to be removed. But, the slates of Arabs' hearts and heads were blank. What they had were merely the impressions of clean and natural human perceptions and experiences which they had acquired, in their natural way, from the simple, untutored and nomadic way of life. It was, therefore, much easier to inscribe fresh impressions on them. In the jargon of today's scientific terminology they were victims of simple or unpretentious ignorance which could be remedied. Contrary to that, other nations of their time were suffering from the gross ignorance due to multifarious influences and factitious and intricately complicated impacts of the civilization. Having such things remedied and cured and then inscribing fresh characters in their place after having them washed off is always an extremely difficult task.

Arabs had never come across any philosophy and civilization or any pedantic venture. They were just as their congenital nature

had shaped them. They possessed strong, iron will. In case a truth was not comprehended by them they would have no compunctions in taking up arms against it. And if the truth got overtly revealed to them they would love and cherish it more than they did their own lives, would embrace it and would not hesitate in even laying down their lives for it.¹ Arabs had been secure from all those maladies and vices that get generated by culture and civilization, hedonism and indolence which are extremely hard to be cured. It is these vices and maladies that always come in the way of zest and fervor of risking even one's life for the sake of conviction and creed. More often than not the people get their feet fettered by them.

They had honesty in them as well as probity and bravery. Hypocrisy and intrigue were not in conformity with their disposition. Being fighters with intrepidity, spending most of their time on horseback, having strong power of resistance and fortitude, being accustomed to simple way of life, and having fondness for equitation and martial arts are the inevitable prerequisites for a nation which has to perform some great feat in the world, particularly in times when waging the wars and adventurism would persist on end and display of bravery and boldness were the order of the day.

Secondly, their mental and practical faculties as well as their congenital capabilities were preserved and protected and had not gone wasted and squandered in illusory and useless logical debates and minutiae, delicate and tenuous topics of scholasticism or local and regional civil wars. It was an adolescent, and from that perspective, a protected nation. It was bubbling with vivacity and warmth, gusto and alacrity, determination and iron will-power. This firmness and integrity of determination, solemnity of action and disposition and propensity of capitulating before the truth is also evident from that very sentence which is attributed to the renowned leader and commander of the Islamic troops, Aqba bin Nafe'. When the Atlantic Ocean posed an obstacle in achievement of his further victories and incursions, he uttered on that occasion: O my God! This tumultuous Ocean has come in our way; otherwise I wish I had kept marching on and on and had Thy name announced and proclaimed all over the Sea and the land.²(1)

¹ Nabi e Rahmat, P : 59-60

² Nabi e Rahmat, P : 62-63

CHAPTER – III

Lineage, Birth and Upbringing

Genealogy of Arab Tribes:

As already mentioned above, in the wake of the Deluge, it was only Nooh's posterity which remained alive on the Earth. The inhabitants of the Arab Peninsula are all said to be the descendants of his son, Sam. Sam had several sons. But, by looking into the historians' chronicles, posterities of only two of his sons are traced back to them. One of them had the name 'Aaram' or 'Aram' and the other had the name 'Arfakhshand'.¹ The posterities that flourished or wielded power in the Arab Peninsula are connected with only these two sons of Sam, son of Adam (AS). Out of them, several generations of Aram stayed alive for a long span of time in the Arab Peninsula and kept thriving. They wielded great domination and kept inspiring awe in others. But, they kept getting engrossed in various vices. Finally, owing to their indulgence in hauteur, highhandedness and polytheism, they invited Allah's severe wrath on themselves. They had Prophets coming to them who expostulated with them. When their intransigence crossed all the limits, they had the Tribulation inflicted upon them. One after another, they kept getting perished owing to disobedience to Allah Almighty. Ultimately, they were totally effaced from the face of the Arab Peninsula. In Arabic these people are called "*Umam-um-baida*" meaning "the extinct races". Out of them the peoples worth being mentioned are: Aad, Thamud, Jurham, Tasm, Jadyas, Abd-e-Dhakhm and Amaliqa (Amalikite). In connection with Amaliqa, it is also said that the Pharaohs of Egypt were also one of their strains who had got migrated from the Arab Peninsula to Egypt.

¹ Murowajuz-zahab, Darul-Maarifat, Lebnon, Beroot, 1426H-2005

Artkhashz's race, too, had several lines of descendants. Among them the generation known as Qahtanites got settled in the southern regions of the Arab Peninsula. There was another generation which Hazrat Ibrahim and Hazrat Lut and their families belonged to. The stock Hazrat Ibrahim belonged to had their settlements in the southern regions of Iraq. Amongst it, the star-worshipping varieties of '*shirk*' got rampant. It was against it that Ibrahim (AS) had raised his voice and had given them a call to monotheism. It is here itself that the descendants of one of his sons, Hazrat Ishaque (AS), lived and were called 'banu Israil'. Taking his other son, who was already there, with him to Makkah, Hazrat Ibrahim (AS) got him, along with his mother, settled there under instructions from Allah, the Almighty. His third son was 'Madian'. His children took their abode in the region South of Syria. The region took its name after him and was called 'Madian'.

Thus the most ancient inhabitants of the Arab Peninsula happened to belong to Aramian race. They were followed by Qahtanites. They were, in turn, followed by those races which are genealogically linked with Hazrat Ibrahim (AS). Amongst them, the descendants of Hazrat Ismail (AS) got settled in the central part of the Arab Peninsula, that is Makkah and the region surrounding it. The descendants of Madian took their abode in the northern end of Hijaz, the region lying north of them. Among the descendants of Hazrat Ismail, a few generations after him, was born a man named Adnan. It is he who happened later to be the progenitor of almost all the posterities of Hazrat Ismail (AS).¹

As stated above, the Aramite races were the earliest inhabitants of the Arabian Peninsula who after having lived for some expanse of time, got their just desserts in the form of Retribution from Allah, as a result of their obstinacy, tyranny, intransigence and disobedience to their Lord and got totally effaced from the face of the Arab Peninsula. In their wake, the second earliest inhabitants of the Arab Peninsula were, as it happened, the descendants of Qahtan. That is why so it is that the descendants of Qahtan are called '*Arab-e-A'ariba*' i.e. "The Original Arabs". The Ismailite branch of Ibrahim's clan which arrived in the Arab

¹ See for detail "Saba'ikuz-zahab Fi Ma'arifate-Qabailil Arab" (Suwedi al Baghdadi) and Nihayatul- Arab bi Ansab-il Arab (Qlaqshandi) and Al-Kamil Fit-Tareekh (Ibnul Aseer)

Peninsula got Arabised a little later than the Qahtanites. Hence, they were called '*Arab-e-Musta'riba*'.

The Tribe of the Quoraish:

After having his elder son, Hazrat Ismail (AS), settled in Makkah Mokarramah and on his coming of age, Hazrat Ibrahim (AS) built the holy House of Allah which got defined as the first ever house of Allah Almighty on the Earth. Hazrat Ibrahim (AS) made a supplication to Allah, his Providence: "O Allah! Keep this House flourished and frequented by people. And make our descendants worthy of protecting and preserving this House and make it the centre of "*Tauheed*". Get my children their daily bread in this uninhabited quarters and grant all Thy Faithful slaves the felicity of coming over to this House and worshipping Thee." It was the effect of Hazrat Ibrahim's supplication getting granted that all the inhabitants of the Arab Peninsula had consensus on the grandeur and sacrosanctity of the holy House of Allah. All of them adopted the practice, as per their capability, to come and pay their obeisance to it. Pursuance of this practice was given the nomenclature of 'Hajj'. Similarly the respect of Makkah Mokarramah continued to persist in the hearts of all of them. The tribe that was settled there, that was the Quoraish, attained the trusteeship of the House of Allah.

Because of this, this tribe assumed unanimously a respectable position in the eyes of each and everyone. Hence, the members of this tribe, because of this distinction, felt no risk in going to, and making journeys within, various parts of the Arab land. Owing to this very focal status held in view of all the Arabs, the Quoraish happened to get in contact with various tribes. For commercial purposes they would make North-South journeys also and would have to deal with the inhabitants of those parts as well.

Hence, the level of their comprehension of essential requirements of life had gotten raised to much better standard. Despite being unlettered, say uneducated, they were, in comparison to other Arabs, well advanced and experienced, thanks to their frequent visits to civilized regions and their hobnobbing and rubbing shoulders with their peoples. They were actually looked at by the people in this very capacity of theirs. A distinguished

personality of the Quoraish, Qusai bin Kilab, had, on the basis of his gumption and guts, earned for himself a ruler-of-the-city-like position in Makkah Mokarramah which was in a way something similar to that of a mayor in terms of today's democratic jargon. On his demise, his various administrative responsibilities had been distributed amongst his sons. Among these responsibilities the department of entertaining and extending hospitality to *Hujjaj* (the pilgrims) had been allotted to the Prophet's (SAW) great grandfather, Hashim bin Abd-e-Munaf. And, then, getting transferred, by succession, to his descendents, had reached the Prophet's (SAW) uncle-cum-guardian, Abu Talib. This department of extending hospitality to the *Hujjaj* of Makkah was such as had become the means of making the entire Arab Peninsula acquainted with, and deferential towards, the people of this family-line. For, the pilgrims used to come from all over the Arab land and all of them, owing to their having to come across their hospitality, had become familiar with the people of this family. Referring to this bounty and the place of honour conferred on the Quoraish by Him, Allah Almighty, telling them pointedly that it was a Benefaction from Him on them, says in His Divine Words:

لِيَأْيَلَاكَ قُرَيْشٌ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢) فَلْيَعْبُدُوا رَبَّ
هَذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

(For the protection of the Quoraish. for the certain protection in the journey in the winter and summer. let them worship the Lord of this House. Who has fed them against hunger, and has rendered them secure from fear of being waylaid.)

Certainly, it was owing to their being the servants and trustee of this exalted centre of the Divine worship, that the Quoraish had earned respect and pre-eminence amongst the entire Arab world. And owing to their being the hosts of the *Hujjaj*, Banu Hashim, amongst the Quoraish, had earned additional respect. Along with this respect, worldly dignity and popularity, they were the recipients of this felicity also: that Allah Almighty had bestowed them with a larger portion of good qualities as compared to other Arabs. Hazrat Mohammad (SAW), the Prophet, happened to be the great scion of this very line of the Quoraish.¹

¹ See for detail- Al-Bidayah Wannehayah P: 200-205/2

The Auspicious Pedigree:

His (SAW) pedigree originates from the elder son of Hazrat Ibrahim. Allah Almighty has proclaimed Hazrat Ibrahim as the most favorite Prophet as compared to all other previous Prophets. In this respect, He granted the sacrifices he had made such a place of honour as rendered them deemed much elevated and higher than those of the other Prophets. It is on the basis of these sacrifices that Allah Almighty had awarded him the trophy of being His *Khaleel* (the intimate one) as is mentioned in the holy Quran:

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥)

(And Allah has taken Ibrahim for a friend). (An-Nisaa : 125)

This Approbation granted by Him was transmitted by Allah Almighty on to his descendants for which Ibrahim (AS) himself had made a supplication to Him. However, while granting his entreaty, Allah Almighty had proclaimed that this approbation would remain restricted only up to those of his descendants who would stick to the straight-and-narrow and prove themselves worthy of it:

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤)

(And recall when his Lord tried Ibrahim with commands, then he fulfilled them. Allah said: surely I am going to make thee a leader of mankind, Ibrahim said, and from my progeny too, Allah said: My promise shall not reach the ungodly.) (Al-baqra : 124)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥) رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ (٣٦) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

(And recall when Ibrahim said: Lord! Make this city secure, and keep me and my sons away from worshipping the idols, Lord! They have sent astray many among mankind, whosoever follows me is of me, and whosoever

disobeys me then verily Thou art Forgiving, Merciful Our Lord! Verily I have caused some of my progeny to dwell in a valley where no sown land by thy Sacred House, our Lord is! In order that they might establish prayer, make thou therefore the hearts of some of mankind to yearn towards them, and provide them thou with fruits, haply they may give thanks.)¹ (*Ibrahim* : 35-37)

Ibrahim (AS) had, in pursuit of his Providence's Approbation, complied with even the extremely toughest of His commands with utmost fidelity. It was on this basis that he was conferred the title of *Khaleel-ullah* by his Providence and he thus happened to be the very favored Prophet of his Providence. The first and foremost of his sacrifices was this one itself that on getting the commands from his Providence he made his sucking infant, along with his mother, take up sojourn at such an uninhabited and arid land as had no one to help, or empathize with, them. Nor was there any source of water and food, either. Then, on that son's coming of age, he was commanded to have him slain in ovation and he had, on his part, done as best as he could to have that command, too, complied with, albeit, Allah Almighty had Hazrat Ismail rescued. And, then, from amongst his progeny itself, He had the last Prophet, Hazrat Mohammad (SAW), born.

Thus, both of the sons of Hazrat Ibrahim, Ismail and Ishaque, and after Ishaque his son Yakub and then his son Yusuf (AS) were all made the Prophets. And then, as a special case, Allah Almighty decreed to have the greatest and the last Prophet born amongst the descendants of Hazrat Ismail (AS). He was the one who was to be assigned the task of guiding and leading the humanity in such conditions as were bound to plunge the world into the nadir of its decadence and the slough.

So, this last Prophet was born in the progeny of Hazrat Ismail (AS). His pedigree had reached, passing through the finest and noblest line of his family and stock, up to Hazrat Ismail (AS). His auspicious genealogical tree stands thus:

Mohammad s/o Abdullah s/o Abdul Muttalib s/o Hashim s/o

¹ For detail about building ka'aba Bukhari Sharif Hadith N. 3364, Al-Kamil Fit-Tareekh P: 106/1, and Al-Bidayah Wannihayah P: 154/1

Abd Munaf s/o Qussai s/o Kilab s/o Murrah s/o Kaab s/o Luwai s/o Ghalib s/o Fahar s/o Malik s/o Nadar s/o Kananah s/o Khuzaima s/o Mudrakah s/o Ilyas s/o Mudar s/o Nizar s/o Ma'ad s/o Adnan.¹

Adnan:

Adnan's pedigree is traced back up to Hazrat Ismail, son of Ibrahim (AS). In comparison to the pedigree from Adnan upwards, the pedigree from Adnan downwards is recounted, from historical point of view, through more authentic versions of traditional reports. Among the descendants of Adnan, the clans of Mudhar and Rabeea'ah earned greater fame. Mudhars made the western part of the Arab Peninsula, that is Hijaz, their abode, whereas the Rabeea'ahs moved on to the Eastern part, that is Najd. Among the Mudhars, Ilyas and Qais earned name and fame. Among the descendants of Ilyas, Kinanah was renowned. His descendants got the eponymous name after him. Among the Kinanah's descendants was Nadhr and among the latter's descendants was Fahr. It is he whom the word 'Quoraish', too, was applied to, and who became later famous by this very name, that is 'Quoraish'. His descendants got settled in Makkah itself. Among his descendants Qusai was an eminent figure. Till his time, administrative charge was in the hands of Khuza'aah. It was Qusai who acquired it. He then had the administrative set-up of Makkah modified into a very decent one. Its various responsibilities got allocated to various strains of the Quoraish tribe domiciled in Makkah. The descendants of Qais went to, and got domiciled in, other parts of Hijaz such as Taif and other suburbs of Makkah. Among them the Thaqeef got settled in Taif and the Hawazin in regions lying in between Makkah and Taif. Among the descendants of the Quoraish was Qusai's son Abd-e-Munaf. Abd-Munaf had four sons: Muttalib, Nofal, Abd-e-Shams, and Hashim. Out of them, Hashim earned great respect and popularity in view of his morals, orderliness and discipline. Among Hashim's children was Abd-ul-Muttalib who, on attainment of adulthood, proved to be the inheritor of his father's qualities as well as his responsibilities. He attained in Makkah a prominent place of honor and respect. He it is who happened to be the grandfather of

¹ Al-Bidayah Wannihayah P: 252-259/2; Ansabul Ashraf, (Bilazari) Edited by : Dr. Hamidullah

the Prophet (SAW). He had ten sons. Among them was the venerated father of the Prophet (SAW), Abdullah. Names of other sons are: Abu Talib (Abd-e-Munaf), Zubair, Hamza, Abbas, Abu Lahab (Abdul-Uzza), Al-Harith, Hajal, Miqdam and Dhirar. Abu Talib attained much prominence and renown out of the members of his household. That lent the Prophet (SAW), in mundane terms that is, a special safeguard and strength. Out of other sons, Hazrat Hamza and Hazrat Abbas embraced Islam also and rendered exceptional support to the Prophet (SAW). As for Abu-Lahab, he was empathetic towards him during pre-Prophecy days, but opposed the Call towards Islam with animosity and had his animus exposed.¹

Abdullah:

Abdullah, the venerated father of the Prophet (SAW), lived a very short life. However, apart from having attained the place of nobility and honour, he had attained one more peculiarity. His father Abdul-Muttalib had made a supplication to Allah that in case he had ten sons born to him, he would, out of gratitude, have one of them sacrificed. Hence, as the number of sons reached ten, one of them had to be chosen to be sacrificed. On this count he got some portent of having Abdullah sacrificed. And, so he got ready to do so. But, he was counseled that instead of having him sacrificed, he could pay the wergild in lieu of his life and have him spared. In order to determine the quantum of wergild, when he took omens the result showed a very high and heavy amount of wergild: of slaughtering a large number of camels. Nevertheless, he did it.²(1) And thus the camels were sacrificed in lieu of him. It was as if Abdullah was sacrificed in this form. He had thus attained the honor of replication of what had occurred to Hazrat Ismail (AS). In the latter's case, too, Hazrat Ibrahim (AS), his father, had him, in accordance with his intention, sacrificed for the sake of Allah. But, having sent a ram in the nick of time, Allah had the cleaver run on the ram's throat. That was how Hazrat Ibrahim (AS) had made the offering of his son's sacrifice. But Allah Almighty had that

¹ Al-Rouzul-Anf P: 8/1; Al-Kamil Fit-Tareekh P: 33/2; Al-Bidayah Wannihayah P: 193-198/2; As-seeratun-nabawiyah, (Ibne Hajar) P: 202/1

² Seerat Ibne Hisham P: 155/1

exchanged and had Hazrat Ismail (AS) rescued.

Hazrat Abdulla's genealogy consisted, in comparison to all his peers amongst the Quoraish, of persons adorned with much more distinguished qualities and lofty characters, what with the upward links of his genealogy held a higher status than the other links in the family. The sublimity of the lineage was viewed amongst the Arabs in the perspective of the character of the higher ups in the lineage and the sublimity of their conduct in life; that is: how many persons of how much sublime character, conduct and morals have there been in the past in it. Apart from his lineal sublimity, Hazrat Abdullah was, in view of his own personal characteristics, the innate righteousness, serenity and human virtues, too, outstanding amongst his peers. His marriage, too, had taken place in Banu Zohra with Hazrat Aamina, daughter of Waheb¹(2). She belonged to a Quoraishi line of very pure and lofty characteristics. Her father, Wahb, was the chief of Banu Zohra tribe. His blood-line runs upwards straight up to Fahr, nicknamed Quoraish. Thus, on both the two sides, paternal as well as maternal, the lineal status of the Prophet (SAW) stood at a very high pedestal. That he (SAW) held a very high position from both the two aspects, that of genealogy as well as that of character, is corroborated by Allah Almighty Himself. For one, Allah Almighty chose him as against all the others for the Prophecy and His apostleship. Further, He has it stated in the holy Quran that:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

(And verily thou art of a high and noble disposition.)

Further, it is also stated by Him that:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ^٢

(Allah knows best where to place His messenger-ship.)

The Birth:

And, then, Allah Almighty Willed that he (SAW) be born a posthumous child, deprived of his father's patronage and be, thus, the recipient of an special care from Allah Almighty. As destined by Allah Almighty, therefore, his father, Hazrat Abdullah, passed

² Seerat Ibne Hisham : 1/157

away a few months prior to his birth when he was still in his mother's womb. It happened when he was on a journey to Madinah and there itself he got buried. And, thus, his (SAW) auspicious birth took place after Hazrat Abdullah's death. It was 9th of Rabe'-el-Awwal, Monday, corresponding to 17th April 570 AD¹. Hence, on his birth, his grandfather, Abdul Muttalib, got vested with the responsibility of paying special attention towards his grandson and treating him with extra love and care. He named him Mohammad (SAW)² and treated him with so much affection, care and concern as the absence of the father was redeemed, as best as he could, by him.

The Suckling (Fosterage):

On the occasion of the birth of the newly-born in Makkah Mokarramah, it were the villages which were preferred more than cities for the purpose of their fosterage and early upbringing, for, the former's climate used to be neat and clean and unpolluted. Moreover, the mores and manners of its habitants used to be more prominently moderate and ingenuous. Thus, the ingenuousness of the early age of the children was saved from, and protected against, those maladies that get generated due to civic, business-like mores and manners of the urban life. Furthermore, the language of a village and regions surroundings it used to be admittedly much more perfect and eloquent than that of the urban areas.

The tribe of Hawazin who had their settlements in the region lying between Makkah and Taif only a short distance away Northward from Makkah had a household of one of its family-lines, Banu Saad, living amidst them. Their womenfolk used to come once a year to Makkah and took the newborns of Makkah along with them for breast-feeding them and keeping them with their own children for 2 to 3 years. For this, they were paid remunerations and rewards by the children's parents. That used to be the source of their bread and butter. So, the year the Prophet (SAW) was born, too, these womenfolk came to Makkah and had the children, whose parents they found were well-off, taken away with them. In having the Prophet (SAW) taken away along with

¹ As-seeratur-nabawiyah Fi Fathil Bari, (Ibne Hajr Asqalani,) P : 212/1

² Al-Bidayah Wannihayah P: 266/3

them, they got reluctant as he (SAW) was an orphan. His father no more alive, there could hardly be any expectations of getting rich rewards on rendering the breast-feeding services to him. Anyway, among the women coming for getting the children for fosterage, Haleema bint Abu Zuaib Es-Sadiyah got delayed, owing to some conveyance problem, in getting to peoples' houses. Hence the rest of the women-folk had the newborns of the well-to-do families obtained. Haleema could get no other child but Mohammad (SAW) and she had to take him up, per force. While taking him up, she was having sort of a feeling of despondence, owing to not having much of expectations about remunerations. But, while she was returning along with him, after having him taken up, she noticed some peculiar phenomena taking place. She felt that they were blessed in each and every matter. They had such blessings and benedictions on them that other wet-nurses got envious of Haleema; for everything was now getting auspicious for her. Hence, Hazrat Haleema kept him with her for a period longer than was usually meant for keeping the infants away for breast-feeding. Hazrat Haleema herself narrates this episode thus:

"She set out of her settlements along with her husband and her own suckling infant in the company of the women-folk of Banu Saad bin Bakar tribe in quest of suckling infants. She states that it happened in the year of a severe drought and hence the penury. Due to that we had nothing left with us. She says: 'I set out mounted on a female ass (which was grey-coloured). We had with us an aged she-camel also which could not, much as we tried, yield even a little bit of milk. We could, therefore, not get the sleep with the infant that we had with us all the night crying with hunger. In my own udders, there was not so much milk as could suffice him. Nor our aged she-camel had the milk in its udders that could provide him with the nourishment. Yet we were looking forward to having relief and ease in future. So, I set out mounted on this very she-ass. I also made the co-travellers in the caravan keep waiting for us at places because of the slow speed of our mount. The co-travelers were, thus much inconvenienced because of the weakness and gauntness of our mount. Ultimately we arrived in Makkah and started looking for the suckling babes. Each and every one of us, the women folk, had the occasion to go to the house of Allah's

Prophet and were offered him. But, they would not accept him when told that he was an orphan. The reason was that we were expectant of getting some largesse that used to come from the babes' fathers. So seeing him we would say: he is but an orphan. However much could we expect to get from his mother and grandfather! For this very reason, we were not going in for him. By and by there was none of the women who had come with us left without having obtained some infant or other except me. Finally, when we decided to return I said to my husband: by God, I do not like to return along with all the other women whom I came with, with only me being the one who could not get a babe. I must go and take that very orphan infant. No harm, he said, in your doing so. May be Allah Almighty makes it felicitous for us. Hence, she says, I went there and I picked him up. I was prompted to take him up only by the fact that there was no alternative; there was no other child whom I could get but he.

When I had him taken up, she states further, and returned to my place carrying him with me, and put him in my lap, my udders got filled with as much milk as was needed by the infant. He suckled it and got satiated, after having his fill. Along with him my own child, who was now his foster brother also suckled and he, too, had his fill. And, then, both of them went to sleep, whereas we had, earlier, not been able to get the sleep with that child of ours with us. As for my husband, he made for that haggard she-camel. She too, had her udders filled with milk. He milked her so much that he drank himself and with him I drank, too, and both of us got satiated, having the milk taken to our fill. That was a very pleasant night that we had passed. When it dawned, she says, my husband got to saying: by God, Haleema! You have brought with you an auspicious child. I said, she says, by God, that is exactly what I do hope to have done. She further states that we then set off, with me riding on the same she-camel that we had by way of a mount and had him, too, sitting on it with me. By God, we in our caravan started covering the path in such a way as the mounts of our accompanying women were not able to do with that speed. At last, the women accompanying me started saying: O daughter of Abu Zuaib! woe unto thee! Be kind enough to slow down your speed for our sake! Is it not the same she-ass which you had come riding on?

To that I replied: Of course, it is. By God it is the self-same mount. By God, they blurted out, it seems to have now gained something new to it.

She states that we were finally back in our houses which were situated in the region that belonged to the tribe of Banu Saad. The land there was such an arid one as no other land, to the best of my knowledge, was more arid than that. Now the situation turned into such a one after our having had this auspicious child brought with us that my nanny-goats on their return from the pastures in the evening would be fed to their fill and would be yielding milk. We, therefore, milked them and drank the milk, whereas there would so happen at the same time that no one else would be able to milk even a drop from the udders of their nanny-goats. So much so that our kinsfolk started saying to their respective herdsmen: woe unto you! Take the herds to, and graze them, where the herdsman of Abu Zuaib takes his herd to and grazes them. But, even then their nanny goats used to return hungry and could not yield even a drop of milk; whereas my nanny-goats returned fed to their fill and with udders full of milk. This trend of events continued to persist and we kept on experiencing regularly more and more of Divine Benefactions accruing upon us. Ultimately the suckling period of two years was over and I had him weaned. Health-wise, he had such a progress as normally does not happen with other kids. He had hardly been two years of age when he was already a healthy sturdy child. Consequently, she says, I took him along to his mother even though we were very much keen to have him amidst us still further. For, we were experiencing how much auspicious he was. Hence, we talked to his mother. I said to her: Let this child of mine stay with me further till he gets more robust. I am afraid he might get affected with the diseases common in Makkah. She says: I kept on pleading with her and insisting until she gave in and allowed us to take him back with us.

Hence, she says, we brought him back along with us. But, upon my word, it so happened a few months after our having brought him back that he, along with his brother, that is my son, was amidst the goats that were in the back of our houses. All of a sudden, his brother, that is my son, came running in and, addressing me and his father, said: two men who were clad in white apparels

caught hold of my brother and, having him laid on his back, had his belly slit open. And, then, it appeared, as if they were rinsing him out. She says: I came out immediately and so did my husband. We rushed towards him and found him standing with a streak of anxiety on his face. She says: I hugged him and so did his father. We asked him: what has happened to you, O my son. He said: 'two men who were clad in white apparels came to me. They laid me down on earth and had my belly slit open. They were looking for something I don't know what within it.' 'We returned with him along', she says, 'and brought him inside our tent.'

She says: "His father said to me: 'O Haleema! I am afraid this child might have gotten possessed by some evil spirit. Hence you had better return him to his family before this matter whatever it is with him starts getting prominent.' "We brought him", she says, "to his mother. His mother said: 'Why did you bring him back, O nurse! whereas it is you who were insistent on taking him along and keeping him with you'. She says, "I told her that Allah Almighty had him now nurtured up to a sound and healthy condition and the obligation that I had on me is fulfilled. I feel scared with the incidents taking place. So I thought it appropriate to have him delivered to you in such a condition as would be liked by you". She said: 'What you're saying makes no sense. It's unlike of you. So tell me truthfully what's the matter?' She says: "She did not let me go until I had told her truthfully what was really the matter". She says, "She said: 'Aren't you apprehensive of the Jinn and the Shaitan?' I said: 'Yes', she says.

She says, "She said: 'Not at all! By God! There is no way for the Devil to get to him. There is something very peculiar about this son of mine'. And then she said: 'Shall I not tell you something peculiar about him?' 'Do certainly, please!', I said.

She said: 'when I conceived him I saw a light coming out from within me which the palaces of the city of Busra in the territory of Syria got illuminated with. Moreover, when I had him conceived a conception so light and genteel was never experienced before. Likewise, when I delivered him, he had his hands facing toward the earth and his head raised toward the sky. So, you do

leave him here and go back happy and unworried.¹

According to the narrative given above, the Prophet (SAW) had been hale and hearty while living in Hazrat Haleema's house. There he joined his foster brother in grazing the goats. This experience of grazing the goats in his childhood days stood him in good stead later when he was a little older and felt a need to do the job of grazing goats of some people of Makkah on remuneration. His age at that time, it is said, was 10 years. In the circumstances prevailing then there, it was not even deemed a taboo by the society for youngsters to graze the goats, particularly when it served to meet the financial needs. Hence, the Prophet (SAW), too, fulfilled his financial needs by taking recourse to it. His uncle, Abu Talib, who happened to take over his guardianship in the wake of his grandfather's demise, was not financially well-off. Moreover, this practice of grazing the goats was not even such an event as might have happened exclusively in his (SAW) pious life. This event had, rather, been, taking place regularly in the lives of various previous Prophets as well. Hazrat Musa (AS), too, had grazed the goats on wages. It was, perhaps, something Prophets were made to do by Allah Almighty under some of His Divine Wisdom, for all we know. For, the goats are such an animal as hardly ever live amicably together. They keep fleeing hither thither. Handling the job of keeping them together and making them move in one direction might make one predisposed by means of practice for guiding the members of the humanity and making them move in one direction. It is something that the Prophets are required to be equipped with.

Mother's Death and Grandfather's Care and Guardianship:

His (SAW) mother, who naturally considered his orphan child her most precious asset while the child, too, because of the father's absence, was very attached to the mother, took the child to Madinah, the maternal home of the child's grandfather. Perhaps, the child was sent for the people there to be seen by them. She was on her way back after having lived there for a few months, when she fell sick at a locality called 'Abwaa' in between Makkah and

¹ Seerat Ibne Hisham, Vol-I, P : 162-165

Madinah and, subsequently, she passed away there. She was accompanied by a lady, Umm-e-Aimen, who was sort of child's governess, too, and had been rendering help in looking after the child. His (SAW) mother was buried there and he, in the company of Umm-e-Aiman, returned to Makkah. He was at that time 6 years of age. He was now left deprived of the guardianship of the mother and the father both.¹

Grand-father's Death:

Now among the men-folk it was his grandfather who had his affection towards him increased and kept looking after him. He was one of the senior chiefs of Makkah. But, as the fate would have it, he, too, two years later, passed away. Thereupon, he was succeeded by his (SAW) uncle, Abu Talib. He (SAW) had, by then, attained the age of 8 years only.

Thus, the Prophet (SAW) had his birth and upbringing as such a member of that respectable house-hold as had been deprived of his father even before his birth and had been deprived of mother's care and protection by the time he had attained the age of 6 years. By the time he had attained the age of 8 years, his loving and affectionate grandfather, too, left him desolate. Infliction of these two bereavements so early in life posed a great challenge to him.²

Under the Care and Responsibility of Abu Talib, the Uncle:

After his grandfather's demise, the Prophet (SAW) lived under the guardianship of his uncle, Abu Talib. Abu Talib, as per the norms of the commercial profession, had to travel abroad for commercial purposes. That alone was the economic vocation of the inhabitants of Makkah. He (SAW) might have been about 12 years of age, when his uncle got ready to go to Syria on business. Feeling that he would be left desolate after his departure, he (SAW) insisted on being taken along with him. On his insistence, despite his being underage, he took him along. Hence, in this way, he (SAW) happened to make a commercial trip, too, to Syria. He must have

¹ Ibnul Aseer Fi Asadil Ghabah P: 15/1, Dar Ihyaaiturasul-Arabi, Beirut, Lebnon

² Ibid, and Tabqat Ibne Saad P: 118-119/1

watched, too, the *modus operandi* and the tricks of the trade of commerce and must have learnt them, too, as was proved, too, by him later when he gave a demonstration of his know-how by conceding to undertake a commercial trip on request from Hazrat Khadeejah.¹

By casting a glance over the events of that epoch, one is struck by this apparent fact that, on being deprived of the patronage of the mother and the father both even in the age of his early upbringing and on having to face adverse financial conditions, he (SAW) did never get mentally perturbed. Despite having to pass through the state of, say, penury and destitution, not getting distraught, but, on the contrary, getting adorned with virtues like patience and endurance, self confidence, valour and daring, honesty, probity and magnanimity, appears to be something marvelous and magnificent. Yet, that marvel and magnificence was attained by him (SAW). Despite the adversity of the circumstances, he (SAW) had evolved into a person of such a character and personality as would make the people form, on having him seen, a very high opinion of him from the very first moment of coming in contact with him.

Hence, for the forty years of age prior to his investiture with the office of Prophecy, he (SAW) was looked at by the inhabitants of Makkah as a person endowed with extremely noble and morally sublime human values. His compatriots and relatives loved him for these very lofty characteristics and honoured him with the honorifics of *Sadique* and *Ameen* that is: 'The honest one' and 'the trustworthy one'. He (SAW) used to take part and cooperate with his compatriots and family members in every action and operation that was good and would keep himself aloof from everything that was wrong and sinful.

His Upbringing and Evolution of his Character:

The manifestation of the Prophecy of Hazrat Mohammad (SAW) had taken place in the wake of innumerable prophets having already getting raised amidst the innumerable peoples and after their having performed the assigned task of Prophecy in their respective peoples. These peoples had, despite the best efforts of

¹ Usdul Ghabah P: 15/1

their respective Prophets, not complied with their injunctions except only a few of them. They brought about very little changes in their respective lives which they used to lead in pursuit of gratification of their sensual desires, the dolce vita that they were engrossed in. Ultimately, Allah Almighty kept a span of six hundred years period void of any manifestation of Prophecy and left the matter up to sages and thinkers amongst the human beings letting them get, if they could, their religious and moral ways mended on their own. But, the state of the human beings got further degenerated and had reached the god-awful extent as is mentioned in the holy tradition. Even so, Allah Almighty took pity yet again on the humanity. He decreed to send down such a Prophet as would perform the job of reformation in a more effective and more comprehensive manner and would not keep it confined to merely religious compartment of life. He would, instead, instill in the people a propensity of compliance with the Command of the Lord of the worlds in all spheres of life and would train them in having that acted out in life. Prior to him, Prophets were kept being sent to various peoples in various regions. They did carry out their jobs within the bounds of their respective regions. But, even despite all their efforts, whenever the hope of reform used to get thwarted and the people would have their Prophet driven to gross frustration, get, rather, bent on having him even killed and annihilated, Allah Almighty would have His Wrath descended on them in the form of Retribution and for having the rot caused by them removed He would have the world totally purged of them.

After the long chain of reformatory messages and missions, the era that started with the 6th century AD was felt to be the era that was to usher in extremely debased conditions in the lives of the human beings. On the other hand, the human civilization, having passed through practical experiments conducted with heuristic, trial-and-error process, was about to embark upon a multifarious, universal-level order of life and the era of communization of knowledge and mass-education. On the one hand, the human life had reached, in terms of moral and religious conditions, to the extent of extreme debasement giving consequently rise to such a situation wherein either Allah Almighty might, in order to exterminate this debasement, have this world itself totally

eliminated; or, alternatively, adopting the course of extraordinary condescension, grant the humanity one more chance to get reformed.

To that end, that is, in case of adoption of the second alternative, only such a Prophet, and none else, was needed as could undertake various sorts of responsibilities in various sorts of circumstances; one whose human attributes, too, were evolved in as best a manner as possible. There was the need of such a Prophet the tablets of whose head and heart had no impressions of the self-affected and self-centered knowledge and civilization of the human beings. The tablets of his head and heart were required to be clean of the human knowledge and education so that the process of educating him through the Divine Instruction could easily be carried out, in order to lay a firm foundation of undertaking the responsibility of shouldering the burden of the Prophecy that was to be as highly far-reaching and comprehensive as could ever be.

Hence, Allah Almighty chose Mohammad (SAW) for this task and made him endure, from the very childhood, such circumstances as would generate in him, in as perfect a manner as possible, the capability to bear the burden of this designated office. And so, He sent down Hazrat Mohammad (SAW), as a Prophet having him endowed with all-embracing, veratile and perfect qualities which were entirely in keeping with this high office and mission. And so was his upbringing, too. That is how the evolution of a versatile and magnificent personality was planned and perfected. It is what we see prominently in the holy life of the Prophet (SAW); that he was made capable of becoming a paragon and preceptor for the humanity in respect of each and every aspect of human life: individual, social, congenital and civilisational.

The responsibility that the Prophet (SAW) was assigned called for, on the one hand, lofty characteristics at individual level and, on the other hand, capabilities of vast-scale, rather, of universal level of life. On individual level, it called for ideal character, de rigueur social requirements of the human life, statesmanship, amity and affability in maintaining mutual relations, politics, economics, matters of learning and knowledge et al. Simultaneously, he was also accorded the capability of arranging and organizing the subjugation of all those aspects of life to the

Will and Approbation of the Lord and Providence of the world. The Divine order of religion and *Shariat* that had been Decreed was thus to be taken, up to the acme. Because of the religion getting climaxed in it, proclamation of such a *Shariah* was to be made in it as would have all the issues and problems that might crop up any time up till the Doomsday taken into account. Even, in case of there being people inhabiting various parts of the world, the ways to have the morals and civic requirements comprehended and adopted were taken into account. It also had into consideration the situations that might emerge from the scientific endeavors and the people associated with them and their dispositions. It was thus the *Shariah* of far-reaching effects and one that had taken the diversity of the human life fully into account, an all-inclusive and most efficacious *Shariah* that was ever evolved.

According to the accounts of the previous peoples given in the holy Quran, their *Shariats* appear to be concerned only with matters confined within the sphere of their limited circumstances. But, the era that was now setting in was bound to have the peoples, owing to civilizational and scientific developments, getting progressively closer to each other. Even though there might be, within it, peoples inhabiting regions having their respective regional and racial distinctions and disparities in the world and the lives. The distinction and disparity could be even on the basis of uniform weather and uniform geographical conditions. There could also be the difference and disparity from the point of view of winter and summer and the long and short duration of day and night. But, owing to civilisational and scientific developments the mutual rapport amongst them, too, had started getting intensified. Even the likely diversity of their respective regional and social conditions of human beings was kept into consideration in the *Shariat* of the Prophet of this era. Alongside it, the provision was also had in it for adopting the posture of combating the antagonistic and hostile forces, in case it were necessary to make use of force, in order to establish the order of life of lofty human values and abidance by the injunctions of the Lord of the worlds. Moreover, the new, upcoming era was the one wherein knowledge was going to be made a property common among all the people and was to become the need of each and every human being. For this very reason,

perhaps, the guidance received by the Prophet (SAW) through the very first Divine Revelation was commenced, keeping in view the inception of this era, with the word *Iqra* that is: “read.” In this Revelation, the importance of the role played by the pen is also made explicit. The new era is, thereby, obviously accorded the status of the era of knowledge and science. The Lord says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ
الْكَرِيمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

(Recite thou in the name of thy Lord Who has created everything, has created man from a clot! Recite thou, and thy Lord is the most Bountiful. Who has taught man by the pen, has taught man what he know not.) (Alaque : 1-5)

In this Revelation the importance of knowledge for man is made explicit and that the important instrument to make knowledge public is the pen. It is, therefore, particularly referred to. It is emphasized that knowledge should be associated with the God's name. It is well known that knowledge was left, up till then, unleashed, instead of having it tied up to its original source. It had caused moral depravation amongst the human beings. Alongside it, it was also taught that man, on getting power and potentiality, develops a tendency towards, and disposition of, intransigence, tyranny and aggression. Hence, he was told to be on the alert. He was cautioned that he would have to give an account of his deeds before his Lord in the Hereafter. The Lord Says:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (٦) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (٧)

(No indeed: Verily man exorbitates, as he considers himself self-sufficient. Truly to thy Lord is the return.)

(Alaque : 6-8)

The history of the post-Islam days tells us that in the era, wherein knowledge was made a public property and common to all and which had started under the aegis of Islam, the followers of Islam supervised, on the one hand, knowledge at international level, widened its scope and had it promoted. Having found out newer after newer fields for it, they set a series of activities, too, in motion in each of them. With their advancements in the field of knowledge they made mankind gain a lot. They, on the other hand,

had knowledge associated with the name of God and made it the means of guidance and reform of the human life, instead of its perdition and ruin. Islam gave the call for increasing knowledge and making it profitable by means of constant deliberation and exploration in it, laying emphasis on the importance of the element of contemplation and deliberation. Islam has, thus, kept it secure from intransigence and aggression and its misuse, contrary to other nations, as they caused, by means of knowledge, nothing but harm. Having made knowledge the means of estrangement with, rather, denial of, God and intransigence, they had the atom bombs and lethal weapons made. They did nothing but caused the decadence of minds and had it misused.

Anyway, the *Shariah* of this Prophet (SAW) happened to be the one associated with knowledge and fully considerate to the requirements of the means of knowledge that is the human mind. Thanks to it, knowledge became the means of recognition of God and rendering service to His creatures. Apart from knowledge, it adopted a novel attitude towards the wealth and riches. It pointed out towards the human disposition that it starts getting unruly particularly when the wealth is coming in and the man's mind is averse to God and functions in isolation from obedience to God. He thinks it is obtained by him by means of his own endeavour and learning and he can utilize it the way he likes. Thus, the pattern of the religion of Islam that started under the command of the Prophet (SAW) (*Fidaho Abi Wa Ummi*) had the prowess to provide guidance in all aspects of human life. It was, thus, a very comprehensive guidance and it ensured the safety and salvation of man and his triumph in this world and the Hereafter both. And, it got kick-started at full throttle with the holy life of the Prophet (SAW) himself. The necessary guidance in respect of all these aspects was imparted by him.

A Personality Endowed with the Loftiest Virtues:

Allah, the Lord of the worlds, was to entrust this last designated Prophet of Him, Hazrat Mohammad (SAW), with such a magnificent obligation as cannot be within the power of a common man to sustain. Hence, Allah Almighty had made his exterior and interior both much more healthy and strong and

endowed with much superior qualities compared to all other human beings from the moment of his birth itself; then He had him, specially for this very purpose, passed through diverse and toughest vicissitudes of life such as would help the man in confronting various conditions and in devising appropriate course of action with determination and courage. First of all, he was made to undergo the impuissance of orphanage. Soon after his birth, by the time he entered the age of early discernment he found that he was deprived of paternal patronage. On attaining the age of six years, he was deprived of mother's patronage as well; whereas hundreds of his coevals all around him were lucky to have their parents' protection and care. Such a situation is normally a cause of severe mental distress and dejection for, and affects the head and heart of, an innocent child of tender age. After the deprivation of mother's protection at the age of six years, there was only the grandfather who could be affectionate to him. But, at the age of eight years, he, too, left him desolate. Such a deprivation cannot normally be endured by any child without having any adverse effects. The course of his life gets convoluted and it becomes uncertain whether he would ever be able to achieve success in life. But, in case he endures this burden by means of some godsend of a valor, then his personage develops within itself a good deal of capability to endure the tough situations and to have a break-through made as per the need and preference. Allah Almighty had, particularly, granted Hazrat Mohammad (SAW) this valour and courage. Because of it, he had in him generated a faculty of duly perceiving the exigencies of situations and events and the comprehension and courage to meet the challenges of life in appropriate manner. It was, therefore, not long before he took to the course of contentment and dignity becoming to a respectable life; and In spite of the tough conditions, he had his life accomplished with self-respect and fortitude.

Hence, from the time of his getting into the age of contemplation and perception itself, he had started looking at the waywardness prevalent all around him in the surroundings with disgust. He was deeply shaken by the fact that there was in the people, on one hand, the yearning for a respectable life, courage and valour and various humanistic virtues; but, on the other hand, for the placation of the religious urge, they worshipped, having

made with their own hands, statues in human and animal forms and sought from them the fulfillment of their needs. They asked them in such a manner as one would do some human living being or, rather, some power greater than the human being, for fulfillment of one's needs. The Prophet (SAW) saw no rapport between the two things. To him they appeared contrary to each other: that, on one hand, the sense of, or, rather, hyper sensitivity about, supremacy and grandeur of the human being and, on the other hand, so much self debasement as genuflecting and humiliating themselves before lifeless objects such as clay and stone. He (SAW) kept himself distanced from such a concept and such mean and debased matters. Perhaps that was, too, a reason for occurring to him, during the phase prior to his receiving the Divine Revelation and getting the Guidance through it, to ponder over the hidden secrets of the universe and life, taking to isolation, on getting uncomfortable with the conditions prevailing in his surroundings. And, hence, for this purpose he had started going to, and spending some time in, a cave of a mountain outside the city.

Hilf-el-Fuzool (Al-Fuzool Pact):

Once there was a commission of an act of aggression on the part of a notable person ('Aas bin Wail) against an stranger and alien person (of the tribe of Zubaid) in settlement of the claim due him. A few respectable persons of the clan constituted a committee for having the claims of the rightful claimants duly restored. He (SAW) participated in it, too. And, whenever it was necessary to do something in legitimate matters of the clan or the city, he (SAW) took part in it. In view of his probity and reliability, people had so much confidence in him that they left their possessions in his trust and relied on him.¹

Participation in Trade with Hazrat Khadeeja and the Wedding:

A respectable and rich lady of his clan who used to import commercial merchandise from, and export the same, abroad was, on having become a widow, feeling the need of assistance from some reliable and ingenious man in connection with export of her

¹ Al-Kamil Fit-Tareekh P: 41-42/2

merchandise abroad who could travel in company of, supervise over, and keep a watch on, her slave. On the basis of the information she had of his virtues, she requested the Prophet (SAW), too, for the assistance and having made him the in-charge of the expedition, she sent him abroad in company of her slave. She had, as if, tested in this way the quality of his performance and practical aptitude. By undertaking this journey, he (SAW) conducted that lady's business in very profitable way. Moreover, the slave who had accompanied him during the journey extolled, too, highly, his performance and probity, on his return.

Hence, that lady made the offer herself to get married to him (SAW), whereas she had earlier received proposals from several respectable persons for marriage with her and had declined. This lady was Hazrat Khadeejah bin Khuwailid¹. She was fifteen years older than him in age. But, on the basis of the virtues that she saw in him she decided to get into wedlock with him. He was then 25 years of age and Hazrat Khadeejah was 40 years of age. But, he (SAW), too, agreed on getting married to her. He ignored this difference in ages and deemed the respect that she commanded in her clan preferable. This wedding of the Prophet (SAW) was his first one, as an ordinary man does not usually get into with a women senior in age than him. But, he (SAW) was the person with a disposition that always kept the qualities and virtues more in view than anything else²(1). He (SAW) conceded, therefore, to this wedlock with pleasure. Having entered into the wedlock, he (SAW) had now formally become an inmate of the house. On the other hand, in the commercial matter, too, they became eligible to complement each other. The two together maintained the bondage with great love and attachment. Within the city circle, too, they kept performing the obligations of life with good reputation.

As a result of this wedding, he had now acquired additional powers in the business of Hazrat Khadijah who was now his wife. Its other fall-out was that whatever financial worry he had was almost over. He (SAW), then, keeping himself aloof from the deviation that he was observing in the milieu of Makkah in respect of religion, paid more attention toward remembrance of, and

¹ Ibid, P : 40

² Usdul Ghabah P: 16/1

devotion to, Allah Almighty. It used to be mostly in the form of contemplation over, and remembrance of, his Lord after having retired to some secluded place. He was provided by his wife, Hazrat Khadijah, with a slave that was Hazrat Zaid bin Hartha. He had turned into a very good assistant to him (SAW). Motivated by the humanitarian impulses, he (SAW) had, having him freed, made him his companion. Such an act used to be done in those days by means of adopting the slave as one's son, also.

Taking Up Hazrat Ali, Abu Talib's Son, in His Tutelage:

On the other hand, on his getting financially eased, the feeling that he (SAW) had of the indigence of his affectionate and extremely compassionate uncle, Abu Talib, became more acute. Motivated by that very feeling, he (SAW) proffered a suggestion before his another uncle, Hazrat Abbas. He suggested that: since Abu Talib had many sons and their financial burden is too much for him to bear, we should, therefore, provide him some sort of relief, by taking at least two of them, one each, in our custody and making them our liability. Hence, according to this suggestion one of the two sons was taken by Hazrat Abbas and made to join him, and the other was taken by the Prophet (SAW) and made to join him. Hazrat Abbas undertook the liability of Aqeel and he (SAW) undertook that of Hazrat Ali. Hazrat Ali's age, too, was 30 years less than his (SAW). That is normally the difference that exists between the ages of fathers and their sons. At the time of his being taken into his (SAW) custody his age might have been about five years and that of the Prophet (SAW) might have been 35 years. Thus, he lived almost all his life with the Prophet (SAW) like a son. He (SAW) also had it in mind that he was his cousin (uncle's son).

Building the Ka'ba:

Under his religious fervour, irrespective of other factors, He (SAW) used to go to *Bait-ullah* (the house of Allah) for the purpose of worshipping his Providence and, in accordance to the extent he could learn the way of worshipping reportedly traced back up to his ancestors, Hazrat Ibrahim and Hazrat Ismail, the very builders of the holy house of Allah, he performed the ritual of worship. The practice of worshipping idols that was in vogue was repugnant to

his mind. Hence, keeping himself detached from them he had the ritual of worshipping his Lord performed in his own way. Meanwhile, need was felt to have the Ka'ba repaired. There was no roof on it. Walls, too, were only up to man's height. And, since Makkah is situated in a low-lying land, on occasions of occurrence of floods everything got into a shambles. So the Quoraish felt the need to have it repaired. In the meantime they came to know that at Jeddah a ship, having wrecked, had gone on the rocks. One of the chiefs of the Quoraish, having gone there, obtained, on behalf of the Quoraish, its wooden planks. With them, they started constructing the Ka'ba anew. And, since it was the job that pertained to the sacred place of worship, representatives of all the clans of the Quoraish took part in it. He (SAW) had already attained then the age of 35 years. He, too, took part in it. He would fetch stones getting them loaded on his shoulders and get them to the place meant for them. That had even caused bruises on his shoulders. And, then, when it was the time for the black stone to be placed at its place, a brawl erupted amongst the Quoraish. For, every one of them wanted to earn the felicity of having it placed with his hands. The brawl had reached to the point of all but a full-fledged war.

At last, it was decided that whoever arrives first the next day early morning at the holy house of Allah should be asked to give his verdict in this matter, and that should be admissible to everyone. The next morning this distinction happened to be the lot of the Prophet (SAW). It was he who had reached there first of all. Seeing him, all of them got delighted. They said: It is he, the *Al-Sadique*, *Al-Ameen* (the truthful one!, the trustworthy one!) He is absolutely the right person. Hence, the verdict was sought from him. The verdict he passed was that all of them should, putting the black stone on a sheet of cloth, jointly carry it. Everyone should hold the side of the sheet on his end. Hence, all of them, holding the sheet from all the four sides, held it up. When they had it taken to its designated place, he (SAW), lending his support to it, had it ensconced in its place¹.

¹ Usudul Ghabah p: 17/1; Al-Kamil Fit-Tareekh p: 45/2; Tareekh-e-Tabri P: 290/2; Seerat Ibne Hisham P: 197/1

Thus, by his prudent ruling, he (SAW) had the people of the Quoraish pacified and got them rescued from that tussle which could have led, on getting deprived of the felicity of the black stone, to virtual sabre-rattling, as used to be the norm with the Arabs for the sake of honor. Due to this act performed by him, he got further raised in esteem in their eyes. All the members of the clan were already highly appreciative of his piety and virtues. This incident gave an additional fillip to his esteem. They started laying more reliance on him on momentous occasions.

Divine Care and Tutelage:

These lofty humanistic characteristics were generated in him partly due to congenital factor, unadulterated nature and magnanimity which were in him, and also owing to impact of the lofty ancestral, atavistic traits. These were then further boosted and buttressed by the practice he had of facing and enduring all sorts of rough and tough situations of life which had started coming his way from the days of his very early childhood itself.

Anyway, the harsh conditions, the adversities of life and privation from closest loving ones proved to be helpful in generating in him courage and determination and firmness of character. He adopted the lofty human characteristics and kept himself aloof from those vices which get germinated in ordinary, licentious youngsters and youths. This was, in fact, due to Favour from Allah, the Lord of the worlds. It was due to this special Favour from Allah Almighty that he followed the path of righteousness and virtues. Out of this very liberal atmosphere, Allah Almighty was to choose an individual of truthful, lofty humanistic characteristics and morals, to be made such a Prophet as would have to be the preacher and the precursor of the true religion up till the Doomsday. In the holy Quran, the Lord of the worlds has a reference made to it, too. He did so on the occasion when, after having been made the Prophet, there was once a delay in the Revelation that used to keep coming from Allah Almighty and the Prophet became apprehensive of whether it was so because of Allah Almighty's Favour had been withheld from him. It was then that the entire *Surah* (chapter) that follows was revealed:

وَالضُّحَىٰ (١) وَاللَّيْلِ إِذَا سَجَىٰ (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣)
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (٤) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥)
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (٧) وَوَجَدَكَ عَائِلًا
 فَأَغْنَىٰ (٨) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) وَأَمَّا
 بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

(By the morning brightness, by the night, when it darken. Thy Lord has not forsaken thee, nor is He displeased. And the Hereafter indeed better unto thee than the present life. And soon shall thy Lord give unto thee so that thou shall be well-pleased. Did He not find thee an orphan? So He sheltered thee. And He found thee wandering, so He guided thee. And he found the destitute, so He enriched thee. Wherefore as to the orphan, be not thou overbearing unto him. And as to the beggar, chide him not; and as to the favors of thy Lord, discourse thou thereof.)¹

Hazrat Abu Bakr's Companionship:

Among his approximate coevals amongst the Quoraish, Hazrat Abu Bakr was one with whom he (SAW) had gotten more familiar and attached. He, too, was a scrupulous man with a neat and clean track record. Because of that, both of them, having liked each other's virtues, had become mutually very intimate with each other and a close association and bondage had evolved between them. This bondage turned later on into an ideal one. On the manifestation of the Prophecy, he professed the Faith in him (SAW) and conceded to obeying him with total conformity of the head and the heart. And so he remained uninterruptedly in an ideal manner throughout his life.²

Spending Time in Seclusion in the Cave of Hira:

Even before he was assigned the Prophecy, he (SAW) had, having felt the decadence in the religious and moral conditions, started contemplating what was all that was going on and how man was getting farther and farther from his humanism. Due to these feelings, he would sometimes betake himself far away from the city

¹ Seerat Ibne Hisham, P: 241/1

² Al-Mawahibulladunyah, (Qastalani) P: 38

populace. Getting isolated from the populace, he would pass some time in a cave. Obviously, the urge and the motive for passing some time in isolation and seclusion must have been in the quest of the essential truth and for contemplation and meditation in this matter. And that must have been a result of his profound sensitivities. Later, as the Providence of the universe had Decreed, on occurrence of far too much depravations and vices amongst the Arab as well as the non Arab human beings, to have a Prophet designated for exhortation and bring reform in the people, He had him (SAW) chosen for the purpose. And, according as the moment destined for assignment of the Prophecy kept approaching, he (SAW) started getting portentous signals thereof from the Unseen. Hence even before he was made the Prophet, voices accosting him with the epithet of "Allah's Prophet", had started coming to him from pebbles and plants. Hearing these voices, he (SAW) would, in astonishment, have his attention diverted towards them. But whoever was uttering those words would not be seen¹(1). Consequently, on attaining the age of 40 years which is, from both physical and moral viewpoints, a perfect and standard level of maturity, he (SAW) was invested with the sublime position of the Prophethood.

¹ As-seeratun-nabawiyah (Ibne Ishaq)P: 191/1, Seerat Ibne Hisham P: 234/1

CHAPTER – IV

Commencement of the Revelation, Investiture with the Prophecy, Missionary Call and Preaching:

The first Revelation:

As to the initiation of the Divine Revelation, here it is as to how it did happen. On his attaining the age of forty, the age which his Prophecy commenced at, Allah Almighty sent to him His angel, Gibrail (AS). At that moment he was, for the sake of his isolation, in the cave of 'Hira' atop the mount 'Noor' situated nearby. Hazrat Gibrail arrived in the cave and delivered to him the first Divine message. With it got the office of the Prophecy initiated. And, this first Divine message commenced with the mention of knowledge. It was mentioned with the strict instruction to a person, who was unlettered and had not gone through the customary process of education, to associate knowledge with the name of Allah Almighty. It was something he had, till then, kept himself aloof from. On having received the Revelation, he (SAW) got initially frightened. For, owing to its heavenly sublimity and magnificence it had its own particular weight. He (SAW) felt the weight of its magnificence so much that he started wondering how he would be able to bear it and get along with it. But, Allah Almighty who had entrusted him with the load of this great responsibility had known all along that his personage had already been invested such a capability of endurance and endeavor as would not make him only able to bear it, but enable him to do full justice to this reverend office as per its due.

Descent of Revelation in Ramadan:

This first Revelation had descended on the 27th Ramadan. It contained the words of Allah Almighty Himself and got established as the first verse of the *Sura 'Iqra'* in the holy Quran. This Revelation contained the command of performing the act of reading. By it, he (SAW) was bidden: 'do read', whereas he was, up till then, unlettered, that is, he did not know how to read or write. But, along with the command of performing the act of reading, it was also commanded that the act of reading should be associated with the name of the Lord of the universe; and the Faith must be had in that his Lord was very, very munificent. It was the very first Revelation that descended exactly in the words of Allah Almighty that was received by him. It was continuously followed up by a series of Revelations till a full-fledged book, the holy Quran, got confected. It contained matters pertaining to conditions and requirements of Islam and Muslims and Islamic injunctions. It is by means of all this that the *Shariat* of Islam got constituted. Apart from this Quranic Revelation, there were other means also by which the Revelation started descending. Sometimes it took place by means of dreams¹ and sometimes the Archangel, Gibrail, would convey Allah Almighty's message in his own words. The chain of the Divine Revelation had thus started and the instructions regarding the mission of the Prophecy had started coming to him.

The reverend wife of the Prophet (SAW), Hazrat Aisha (RAA), narrated how the first Revelation was received by him, thus:

"When, after spending a period in devotion and meditation in the cave of 'Hira', the moment destined for the Revelation to be received set in, the angel came to him and said to him: read! The Prophet (SAW) said: I do not know how to read. He (SAW) says: 'That angel took hold of me and squeezed me hard and then released me and said: read! Thereupon I said the same thing that I do not know how to read.' He says: 'He again took hold of me and squeezed me hard to the extent that I got very exhausted. Then he released me and said: read! I said: I am not the one who

¹ Sahih Muslim with exposition Imam Nwawi, P: 36/15, Kitabul Faza'il,

knows how to read. Thereupon he again took hold of me and squeezed me hard for the third time, too. Then he released me and said these words:

(Recite thou in the name of thy Lord Who has created everything, has created man from a clot! Recite thou, and thy Lord is the most Bountiful. Who has taught man by the pen, has taught man what he know not.)'

"Thereafter the Prophet (SAW) returned home carrying with him those verses which the angel had made him recite. He was feeling so much weighed and frightened that his heart was throbbing. On having reached his respected wife, Hazrat Khadijah (RAA) he said: Cover me up! Cover me up! He was then covered up till the fright that had taken hold of him was gone. Then he narrated to Hazrat Khadijah what had happened to him. He mentioned to her this incident, its great weight that he had felt and the fear that he had had and said: I am afraid I might lose my life. Thereupon she cheered him up and said: Not on any account! I swear by God, Allah would never disgrace you. You are, no doubt, the one who fulfills all the obligations that you have on you towards the relatives. In case you come across someone distressed and wearied, you carry his load to his place. In case of someone being destitute and hungry, you help him make earnings. In case there is a guest, you extend all the hospitality that is possible. In case of occurrence of any calamity or disaster you extend relief to those affected.¹(1)

The Meeting with Warquah bin Nofil:

"Then Hazrat Khadijah took him along to her cousin (uncle's son), Warquah bin Nofil, who was a person versed in the previous heavenly books, expecting that something more encouraging could be learnt. He confirmed that these appear to be the signs of his being made the Prophet and that such occurrences have been reported in scriptures. 'These incidents appear similar to those, I assure you, he said. There would come all sorts of hurdles, too, in your way. Do tolerate them. This mission is assigned to you by Allah Almighty and He would lend His support to it. I wish I were

¹ Bukhari, Kitab Bad-il-Wahyi and Kitabutafsir, and Muslim and Tirmizi and Masnad Ahmad, Tareekh-e-Tabri P: 299/2

young. I wish I were alive till the time your people would expel you from this place.' Thereupon the Prophet (SAW) said: 'Will these people expel me?' He said: 'Yes! Whenever someone came up with such a mission as you have been charged with, he was antagonized. In case that happened in my time I would render my full support, and in as strong a manner as possible, to you.' It was a few days thereafter that Warquah passed away.¹

The Prophet (SAW) who had been unfamiliar with reading and writing had, therefore, no knowledge of the Books so as to be able to know what was there written in scriptures sent down to Prophets preceding him and what forecasts are there in them about him. Hence, on receiving the Revelation, it appeared to him a sort of entirely novel phenomenon, even though there were in his time Jewish and Christian clerics who had known the signs of his arrival. It were these very signs which Warquah bin Nofil had known and which he had told him (SAW) about. Some of the signs mentioned in the Holy Scriptures of the times preceding him are as follows:

Glad Tidings of the Prophecy of the Prophet (SAW) Given in Gospel and Torah:

Glad tidings of a Prophet due to arrive is contained in Gospel John, chapter: 14, in the following verses: (All the quotes from the Bible given below are picked up from *The Holy Bible, 'Revised Standard Version'*, Published by A.J. Holman Co., U.S.A. for Eyre and Spottiswoode, London'. 1971)

"And I will pray the Father and he will give you another counselor, to be with you forever" (14:16)

A little ahead there is again:

"But the counselor, the Holy Spirit, whom the father will send in my name, he will teach you all things, and bring to you remembrance all that I have said for you." (14:26)

In the chapters 15-16 of this very Gospel is contained:

"But when the counselor comes, whom I shall send to you from the father, even the spirit of truth, who proceeds from the father, he will bear witness to me."

¹ Seerat Ibne Hisham P: 238/1; Sahih Bukhari, Bab bad-il-Wahyi; Sahih Muslim Kitabul Iman, Bab bad-il-Wahyi

In the chapters 16-17 of this very Gospel is contained:

“Nevertheless I tell you the truth; it is to your advantage that I go away, for if I do not go away, the counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment. Concerning sin, because they do not believe in me; concerning righteousness, because I do go to the father, and you will see me no more; concerning judgement, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now, when the spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me.”¹

Its corroboration is found in the following verses of the holy Quran in these words:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ
مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٥٧)

(Those who follow the messenger, the unlettered Prophet, whom they find described, in the Torat and Injil which are with them, he bids them to the seemly and forbid them the unseemly, allows to them things clean, and prohibits them things unclean, and relieves them to their burdens and the shackles which have been upon them. Then those who believe in him and side with him and succor him and follow the light which has been sent down with him; those: they are the prosperous.) (Aaraf: 157)

At another place in the holy Quran it is said:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَآئِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا
لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

(And recall when Isa, son of Maryam, said: O children of Israel! Verily I am Allah's messenger to you, confirming the

¹ Khutbate Ahmadiyah; Khutba-e-Basharte Muhammadi; from God free Hegans, ba Hawalah Seeratunnabi, P:432-433/3

Torat before me and conveying the glad news of a messenger coming after me: his name will be Ahmed.) (Saff:6)

The qualities of this forthcoming Prophet that have been enumerated by Hazrat Isa (AS) conform, verbatim, with those of the personage of the Prophet (SAW)¹. (1)

There are in chronicles of history, biographies and authentic works on traditions, several such narratives as lend, upon the whole, proof of the fact that prior to the manifestation of the Prophet (SAW), there used to be held amongst the Jews of Madinah, too, lot of talks about a Prophet to be manifested shortly. It was due to having heard, time and again, from them that the ears of the "Aus" and the "Khzraj" had gotten familiar with the news of the manifestation of the Prophet which had subsequently become the cause of getting the guidance for most of them. Thus it is that, apart from Ibn-e-Sad, in other books of history, biographies and traditions, the anecdote of a young Ansari is narrated with creditable authenticity. He says: There was in Madinah when I was young a Jew sermonizer. In the course of his sermon he gave glad tidings of the appearance of a Prophet. People asked him when would he appear? He, pointing towards that Ansari who was the youngest in that gathering, said: in case this boy happened to be still alive he would be his contemporary.

Anas bin Malik (RAA) is reported to have said that: a son of a Jew used to be in the service of the Prophet (SAW). Incidentally he fell sick. The Prophet (SAW) paid a visit to him to enquire how he was. There he (SAW) asked his father: do you find me mentioned in Torah? He said: no. The boy immediately said: Oh yes, O Allah's Prophet! We have read the mention of yours in Torah. Saying so he recited the *Kalima* and became a Muslim².

Whenever there was a quarrel between Arabs and Jews the Jews used to say that 'a Prophet is to appear shortly. In his time we would have absolute victory.' Having repeated this very creed of theirs, the holy Quran has chided them on their non-acceptance of Islam.

وَكَاثُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩)

¹ See for detail : Seeratunnabi, (Allamah Syed Suleman Nadwi), Vol-III, P : 433

² Behaqi with authentic sources.

(And aforetime they were entreating God for victory over those who disbelieved, then when there came to them what they recognized, they disbelieved therein; so Allah's curse be on the infidels!) (Al-Baqra : 89)

Apart from this, at various other places, too, the holy Quran has reprimanded the Jews on their contemporaneous proclamation of denial in contravention of this very former creed of theirs:

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

(And those surely those who are given the Book know this to be the truth and from their Lord.) (Al-Baqra : 144)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦)

(Those to whom we have given the Book recognize him even as they recognize their own children, and surely a party of them hides the truth while they know.) (Al-Baqra : 146)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

(Those to whom we have given the Book recognize him even as they recognize their own children.)¹ (1) (Al-Ana'am : 20)

Forecasts about the characteristics of the Prophet, Muhammad (SAW), in Vedas:

The mention of the characteristics of the Prophet (SAW) is found in Vedas, the religious book of Hindu people, also. It is there as follows:

1. Muhammad (Nirashans) would be praised, and he would be loved by all. (Rig Ved: 1-13-3)
2. Muhammad (Nirashans) would make use, by way of mount, of camels. (Athur Ved: 2-20-127)
3. Muhammad (Nirashans) would be given the Divine knowledge (Rig Ved Sanhata: 3-13-1)
4. Muhammad (Nirashans) would be very handsome and a protagonist of knowledge. (Rig Ved: 2-3-2)
5. Muhammad (Nirashans) would emancipate people from sins.

¹ Seeratunnabi (Syed Suleman Nadwi), Vol-III

(Rig ved: 4-106-1)

6. Muhammad (Nirashans)'s one terrestrial name would be Muhammad. (Athur ved: 3-127-20)

7. Muhammad (Nirashans) would carry ten rosaries. (Athur Ved: 3-127-20)

8. Muhammad (Nirashans) would have 10 thousand friends. (Athur Ved: 3-127-20)

9. Muhammad (Nirashans) would be praised. (Rig Ved: 3-13-1)

10. He would bring about revolution in the society and have the vices eliminated. (Bhagwat Puran:12, Askand, 2 Addhiaie, 12th shlok)

11. When the fragrance of the Kalki's body would touch the people their hearts would get purged of the sin. (Bhagu puran:12, Askand, 2 Addhiaie, 21st shlok)

12. The last Prophet would be sent as 'Jagat Guru' (the Mentor of the world)¹,

Those who are conversant with the Prophet's (SAW) biography can fully comprehend that all the characteristics mentioned above are fully applicable only to the personage of the Prophet Mohammad (SAW).

Deep-rooted Link Between the Muhammadan *Shariah* and Knowledge and Its Instrument, the Pen:

That the very first Revelation that descended on him (SAW) was commenced with '*Iqra bisme Rabbika*' (Read in the name of thy Lord) itself contained an explicit indication towards the fact that the education and exposition of the true religion that was getting started to be made through the agency of this Prophet of the last phase had a profound connection with knowledge and its main tool, the pen. Up-till then, knowledge and the tools of its propagation, the pen and the paper, had been kept consistently exploited by man for self-gratification, fulfillment of his megalomania, self-glorification, furtherance of his knowledge in search of maximum earthly pleasures, enslavement of the weak human beings and showing off one's grandeur. These tools of

¹ Hazrat Muhammad's S.A.W. description in Vedas (Urdu) P : 25-27 (Mufti Sarwar Farooqi Nadwi)

knowledge, the pen and the paper, were now to be used for the *deification* of mankind, making them act in accordance with the Divine injunctions, and carrying out the task of bringing reform and righteousness and guidance that man was assigned to do by his Lord in his capacity of the vicegerent of Allah on the earth, the greatest means of which is knowledge and the pen. By means of these very things, knowledge and its tools, mainly the pen, this task is to be performed by the humanity, under the guidance that was to be received by it from its Prophet. Thus, the entity of the Prophet (SAW), who was illiterate, that is: did not know reading and writing and had only the knowledge that could be attained by natural and empirical means was made the preceptor of not only the people that was illiterate like him, but of all the educated human beings, rather, the greatest of great educationists. He was, thus, made the sole communicator of the heavenly instructions and impartor of the complete religious guidance to mankind.

And, thus, the Revelation that kept descending on this unlettered Prophet, whether *Matlu* (the one which is recited), that is the one contained in the holy Quran or *Ghair Matlu* (the one which is not recited), that is the one expressed by him (SAW) in his own language and that is the one contained in the holy Tradition, happened to become the fountainhead of the knowledge and sciences that were beneficent and rewarding, in true sense of the word, for the humanity. And, thus, this Revelation was made to serve as a spur for the protagonist of the Truth and Guidance to delve into academic research, persistent educational efforts, probe and progress. Due to impact of these two injunctions, '*Iqra*' (Read!) and '*Allamal Insan-a-Ma lam yalam*' (He taught the man what the latter was unaware of) imparted by the Revelation, such springheads of knowledge burst open for the humanity as the like of which are not traceable in the human history. The previously existing stockpile of knowledge that was there was not deemed enough to be content with. Instead, along with further precious additions made in it, many valuable sciences were brought into being which were not there before. Moreover, in these new sciences, such nuances and niceties, and in-depth deliberations, got created as brought laurels to the humanity. New sciences with bearing on the holy Quran and additional, diversified sciences with

bearing on the holy traditions, and several others got created. Libraries after libraries of works in these new sciences got produced. And, thus, the *Ummah* of this last-phase Prophet happened to be the *Ummah* of knowledge and wisdom. Simultaneously it happened to be the *Ummah* of the knowledge that shows the path leading to the weal and welfare of the humanity.

This first Revelation that descended on Allah's Prophet (SAW) revealed unto its believers the very magnificent path of knowledge and wisdom which was made to stand guarantee for the weal of the humanity. In it, by the addition of '*Bismeh rabbika*' بِاسْمِ رَبِّكَ (in the name of thy Lord) to '*Iqra*' (Read) a great fundamental fact has been enunciated. It is that man's act of reading has been linked with the name of the man's Creator. That means the knowledge that man acquires by means of his contemplation and deliberation, study and research, should be acquired by having it linked with his Creator and Master so that he does not get deviated to wrong path. It is because he has his own wishes and desires, likes and dislikes; that is, he is man, he can go wrong and take to wrong path. In case he had his knowledge linked with his Providence, he would be secure against getting deviated. Moreover, he would then know those facts of knowledge, too, which are known to only his Providence and can be made known to him by Him only and which cannot be known unless He tells them. Those facts can be known only by means of Divine Revelation. Then He made the pen the instrument of knowledge; since it was by means of it only that knowledge could be preserved and its benefit could be made persistent till the world remained extant. Thus, knowledge stands divided in two branches. One: that deals with merely the mundane demands and requirements. Taking care of them is permitted, too, by the Providence of the world. The other one is the knowledge that imparts guidance about the long, everlasting life of the Hereafter that begins with the end of the present life and which exists in a hidden form in the earthly life. For the guidance towards the knowledge of the material gain and loss of the worldly life, it is man's intellect and his experience that is made its source by Allah Almighty. And the knowledge for the guidance about the Hereafter which is not visible in this worldly life can be had only when it gets imparted by the man's Creator.

Man is apprised of it by his Creator through his chosen bondman, that is the Prophet. Man is now apprised of it for all times to come up till the world's end through his last chosen bondman, Muhammad, the Prophet of Allah (SAW). He has been entrusted by Allah Almighty the charge of conveying and enunciating the vast, comprehensive and immutable knowledge which guarantees for man the triumph in this world as well as in the Hereafter, too.

Allah Almighty has apprised man of the details of this knowledge through His Book, the holy Quran, and then through other Revelations unto His Prophet. Once he is apprised of it, man stands duty-bound to believe in it and comply with it. Its enforcement up to the Doomsday has now conclusively been settled by Allah Almighty. On its denunciation and non-compliance with it, man is held liable to severe punishment from Allah Almighty, his Creator and Master. Hence, under such a circumstance, it is conclusively held imperative to get conversant, up to the extent of the actual need, at least, with the knowledge conveyed by the Prophet (SAW). It is this very commandment which is accorded the sobriquet of *Shariah*. It has been a regular practice to make the inhabitants of this earth conversant with such sort of knowledge through the Prophets. Only that the spheres of the former Prophets and Apostles used to be, however, regional, and the tenure of a Prophet lasted only up to the arrival of the other one. But, this last Prophet was designated for the entire specified duration of the world and as the conveyor of the all-inclusive knowledge.

All-inclusive and Eternal *Shariah*:

Hence, the *Shariah* that the Prophet (SAW) was entrusted with, has been proclaimed to be the *Shariah* that would remain in force up till the end of the time. It is made uniformly applicable for people of each and every region and country on universal level. It is on this basis that he (SAW) is proclaimed as the Seal of the Prophets and Apostles and his *Shariah* is made such a perfect one as would brook no amendment in it. The preservation and survival of the Divine *Shariat* has now been made to rest with this very *Shariah*. And, hence, to get conversant with it and moulding one's life in accordance with it has been proclaimed as an imperative.

The *Shariah* given him (SAW) is basically similar to that given the previous Prophets. In this way, it is no novel *Shariah*. Instead, it is linked with the chain of *Shariats* given the previous Prophets. Only that their *Shariats* had pertained to their respective periods and their respective peoples, whereas, the *Shariah* brought by the last Prophet, Muhammad (SAW), is the one that is plenary and all-inclusive with regard to conditions of all humans and all times, including the forthcoming human generations and is meant to remain in force till the Doomsday.

Basic Pillars of the Muhammadan *Shariah*:

1. The common and central point in the *Shariats* of the previous Prophets and that given to the last Prophet, Muhammad (SAW), is the point of *Tauheed* (Unity and Oneness of Allah). According to it, Allah Almighty alone is to be believed to be the Creator, the Master and the Sustainer of humans and all other creatures, and that He is the One Who has created this heaven and this earth and the entire universe and operates them. To believe in Him and keeping His worship exclusively to Him only is a must. To consider anyone else His associate and/or deeming anyone else a God, is tantamount not only to revolt against that God Who is the Master and the Sustainer but is, rather, an act that infuriates Him. No one, whoever he may be, whether human or belonging to any other genus of creatures, is allowed to associate someone or be associated himself to the One and the Only God. It is this very status of *Tauheed* which every Prophet has given a call to. And, its message is contained in all the Books Revealed by Him and given to Prophets through Revelations. Torah was descended on Musa (AS), Zaboor on Dawood (AS), Ingeel (Gospel) on Isa (AS) and Quran on Muhammad (SAW).

2. Then, in order to tell the people the need to have these very commands of Allah Almighty believed in, there used to be the people, raised as the Prophets and designated by Allah Almighty, to do this job. Their words and acts used to be prompted by Allah Almighty Himself. Hence, to believe in them, too, is a must. For, anything told by them is but something told by the Lord of the worlds Himself and is nothing but a Divine message. It is communicated by every Prophet on behalf of his Lord. He says: I

am an Apostle sent by Allah and whatever I say is on behalf of Allah. So believe in it. Hence, having Faith in the Prophet and whatever he says is the second basic point.

3. The third basic point is belief in the Hereafter. That is, there is going to be, after this worldly life, another permanent and eternal life, the life of the Hereafter, which every human being has to be transferred to. In that life, the man would have only as much comfort or ease as he would have complied with his Prophet's command in this earthly life.

4. After having believed in these three basic points, it is also made imperative to believe in the fact that there is a creation, the Angels, of Allah Almighty also and that they are celestial beings who are not visible to human eyes. They generally come down to earth in their invisible guise and convey their Lord's message to Prophets. They are absolutely allegiant slaves of Allah Almighty and act exactly in accordance with their Lord's Will. They are always engrossed in glorification of, and devotion to, the Lord of the worlds.

5. Likewise, this fact is also to be believed in that the entire creation and all the worlds are solely created by that Only God, Himself, and that He has not created them just at random with no thought or purpose. Instead, the purpose of their creation and the details of their post-creation life were all ordained in advance. Hence, whatever takes place, whether good or bad, does so in accordance with it. It is what is called fate. And, after this worldly life, there would be the everlasting life of the Hereafter in which the deeds committed in this worldly life would be assessed and would have to be accounted for. That would be followed by the reward or punishment as per the assessment.

These are those foundations of the religion which, after having believed in, have to be acted upon and complied with. The instructions and directives regarding putting them into practice is what is called *Shariat*. And it is this creed and this practice which is called the religion prescribed by the Lord of the worlds or, rather, the religion of Islam. He says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

(The religion that has Allah's consent is Islam.) (Al-e-Imran : 19)

The declaration of Faith in the above mentioned points is expressed in these words:

آمنت بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من
الله تعالى والبعث بعد الموت

(I believe in Allah, His angels, His books, His Prophets, the Day of judgment, the Hereafter and the fact that whatever happens, whether good or bad, is all as per Allah's Bidding and Destiny and that I believed in having to get revived again after having died.)

After having believed in these basic facts, the matter comes up of compliance with them. It is what is called *Shariat*. It contains directives and injunctions for carrying out the life affairs in accordance with the Divine dictates which are conveyed to the Prophet through Revelation. Every Prophet tells the people how to lead their lives in accordance with their Lord's Will, how to comport themselves mutually with each other, how to acquire and make use of the bounties given them by God and how to abide by the dictates of God. The Prophet is imparted all these injunctions through Revelation. Thus, the religion which culminated and climaxed on the advent of our Prophet (SAW) is composed of knowledge and practice both.

The Message of *Tauheed* for the Entire Humanity:

It was about two and a half or three millennium years before Hazrat Muhammad (SAW) that the very great and important ancestor of his family itself and the favourite Prophet of Allah Almighty, Hazrat Ibrahim (AS), had, having made enormous sacrifices, laid the foundation of the universal movement of *Tauheed*. The innate, unaffected disposition of Hazrat Ibrahim (AS) had comprehended *Tauheed* from the very childhood and had, having discarded the '*shirk*', started calling towards '*Tauheed*'. His anecdote has been described in the holy Quran itself:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ (٥١) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ (٥٢) قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ (٥٣) قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ (٥٤)

(And assuredly We gave rectitude to Ibrahim aforetime,

and him We had ever known. Recall when he said to his father and his people: what are these images which you are cleaving to? They said: we found our fathers their worshippers. He said: assuredly you, you and your fathers, have been in error manifest.) (Al-Anbiaa : 51-54)

Thereafter such a benediction he had that plenty of Allah's Prophets kept being raised from amongst the descendants of his son, Hazrat Ishaque. They kept promoting and pushing this message forward. Because of this very distinction Allah Almighty granted his line of descendants lofty position. But, later this line of descendants of Hazrat Ishaque (AS), which was used to be called 'Banu Israil', kept gradually deviating from the straight path.

Then, lastly, Allah Almighty had Muhammad (SAW), from amongst the descendants of another son of Hazrat Ibrahim, Hazrat Ismail, raised as the universal Prophet. He told him categorically that the very path pursued by Hazrat Ibrahim (AS) was the path that was to be pursued by him. It was he amongst whose descendants Allah Almighty had raised Prophets and all of them had, in their respective times, called the people towards '*Tauheed*' and kept calling towards compliance with Allah Almighty's dictates as they were instructed and exhorted by Hazrat Ibrahim (AS). The holy Quran states:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (١٣٢)

(And Ibrahim enjoined the same to his sons and so did Yaqub also saying: O my sons: surely Allah has chosen for you the religion; so die not except you are Muslims.)

(Al-Baqra : 132)

Hazrat Ibrahim (AS) had all his might and strength that he had at his disposal devoted to the propagation of this very message and to having that put into practice. He had, having suffered great hardships and making sacrifices, built anew the House of Allah on the preordained spot in Makkah Mokarramah in order to have the banner of '*Tauheed*' raised from there. There he got his first sucking babe, Hazrat Ismail, settled along with his mother. It was this very child of his, Hazrat Ismail, through whom the dissemination of '*Tauheed*' had taken place here. His descendants, getting cut off

from each and every one, remained steadfast in worshipping the One Allah. They had taken the pledge that they would call the people towards '*Tauheed*' and tell them the truth.

This practice had consistently been pursued when a man from that place got impressed, during a journey he had made of Iraq and Syria, by what he saw there of the idol worshipping. He brought the idol here with him. As a result thereof, the practice of idolatry got introduced here. Ultimately, once again Allah Almighty selected a peerless individual of this very clan for the revival of the Ibrahimite message and getting the world back to the same ideology and creed. It was he on whom He had the Prophecy culminated. He had his followers entrusted with the task of promoting, generation after generation, this mission of making mankind bound to worshipping the One God and comprehending that their whimsical and their-own-hand-made gods were spurious. They should have this creed inculcated in minds that the functions and operations of all the worlds was only in the Hands of Allah, the One. It is He who has created each and everyone; and, after having created them, has not left them loose. Instead, He has commanded them to be duty-bound to worship and obey Him. The entire creation has to follow His commands. Whosoever would refuse to obey His commands would have to be accountable in the Hereafter and would get punished.

In the days preceding the manifestation of the Prophecy of the Prophet Muhammad (SAW), the people of Makkah had gone far astray from their path in respect of '*Tauheed*'. It was direly needed to be rectified. This need was fulfilled by Allah by making Hazrat Muhammad (SAW) the Prophet. The primogenitor of the people of Makkah, Hazrat Ibrahim (AS), had already had this supplication made to Allah that the Prophet for the reform, edification and education of these people be sent from amongst these very people. Allah had already granted this supplication of his. Then, having granted them a long term respite, He chose Muhammad (SAW) from amongst his descendants themselves. He also had this announcement made that after him there will be no other Prophet, nowhere and never at all. He, and he only, is the last Prophet and for all the people and for all times to come. Thus, the Prophecy conferred on Muhammad (SAW) was a sort of resumption of the

self-same Prophecy that was conferred on his ancestral father, Hazrat Ibrahim (AS). And both of them were the followers of the same path.

In His Book that He sent down to His Prophet, Allah Almighty had the *Ayats* (verses) conveyed to him, gradually and as per the demands of the situations and requirements, through His angel. And, beside the guidance towards the Faith and deeds of righteousness, He had therein narrated, in very felicitous and impressive style, such events of the previous peoples and Prophets as would make it known in how many varied means and ways Allah Almighty's Wrath had descended on peoples because of their persistence on perpetrating acts of '*shirk*' and other sins.

Hence, if the similar conditions prevailed amidst the Arabs of Makkah and their accomplices from amongst the Arab tribes, Allah Almighty's Wrath, taking the form of Retribution, may descend on them, too. Hence, these people should learn their lessons from these events and remain mindful how much severe punishments were inflicted on previous peoples for their intransigence and irreligiousness. They should, therefore, comply with the Prophet's advice and get back to the right path, the path of truth. They should have their ways mended under the guidance of the Prophet, excellence of whose manners and morals are already well known to them.

The Holy Quran:

This Book of Allah, the holy Quran, in which the accounts of the previous peoples, the difference between '*Tauheed*' and '*shirk*', and the consequences of righteousness and viciousness have been given in impressive locution and style, was descended in such an eloquent Arab language as made the Arabs feel, on having it heard, compelled on believing that Muhammad (SAW), illiterate that he was, could not, on his own, make such declamations. Moreover, it had such fluency, eloquence and force as lay beyond the scope of human aptitude. It must, therefore, have been sent down from the heavens above by the Lord of the worlds. Thus, this Book, being beyond the purview of the human capability, happened to be a miracle. This was really a miracle that the Prophet of the last phase (SAW) was made equipped with. It was meant to make the people

convinced that what was uttered by him was something beyond the power and the capability that he, in his personal capacity, had; and that it was the glaring evidence of the arrival of the message from the heavens. Hence, it got proved that it was the Revelation that came down from Allah. And, every verse (*Ayat* in Arabic which means: sign) of it was a sign of Allah and a miracle. The incidents that took place proved, too, the self-same fact. Whoever listened to it, being unpartisan and neutral, had to profess Faith getting impressed by it. Thus, the larger number of believers was such as had professed the Faith on having the Divine Word heard.

Call Towards Purgation of False Creeds:

Makkah Mokarramah was the central, sacred place of the entire Arab region. Hence calling the people of this place towards adoption of the true religion was the most urgent and important task. For, whatever happened here had its impact on the entire Arabia. Hence, he kept steadily carrying out his job and, to the extent it was practicable, kept putting forward his viewpoint before the people; that was: 'Do believe in the One and the Only God. Give up worshipping idols. These idols and statuettes can be of no benefit to you at all. Do believe in the Prophet sent to you by Allah. This one is the last Prophet of Allah. No other Prophet is ever to come now. And do admit this fact also that there is also a life in the wake of the current one; that is, the life of the Hereafter. Do get ready for it. This worldly life is but farming for the life of the Hereafter. Whatever would you sow here would reap there.'¹

The creed of the infidels and pagans included the creed of admitting the existence of angels and Jinn also. But they took the angels to be the daughters of Allah Almighty. They deemed them, too, having powers similar to that of God and deemed them as sacred as He. As regards to Jinn, considering them evil spirits, they deemed them capable of wielding influence, and, in order to ingratiate them, adored them and felt it necessary to seek help from them. That was not the end of it. There were in that strain, apart from the above, all sorts of other myths and mysteries, wrong perceptions and conceptions which they had got ensconced deep in

¹ Seerate-Halbiyah P: 461/1, published by Maktabh Mustafa al-babi al-halbi & sons, Egypt, 1964

their heads and hearts. The last-phase Prophet (SAW) effected rectifications in these conceptions of theirs, too. He told them that the angels, too, were the creation of Allah. They, too, needed Allah's instructions and were bound to abide by them; albeit, they were Allah's invisible creature. They were designated to carry out the orders given them by Allah Almighty and they do act in accordance with what they are commanded. As for the Jinn, they are the creation of Allah like the humans. For them, too, it has been made imperative, as is the case with the humans, to believe in their Creator and worship Him. Allah has made the humans the noblest of the creatures and had the most superior one of the humans proclaimed as the most superior being of the entire creation.¹

Call Towards Morality and Message of humanity:

Apart from calling the people towards purification of creeds, the Prophet (SAW) called them with all his might and main towards having good morals. He said to them: 'Do evolve in yourselves the humanitarian characteristics. Do adorn yourselves with virtues of being compassionate towards the humanity, having mutual commiseration and feeling of fraternity. Do refrain from hurting others and shun all such acts as lead to depravation. Be kind and polite to everyone.' He told them how it is that Allah Almighty comports Himself:

الراحمون يرحمهم الرحمن تبارك وتعالى
ارحموا من فى الأرض يرحكم من فى السماء

(Those who are merciful are dealt with by the most merciful the superb and the sublime. Be merciful to those who are on earth, you would be dealt with mercy by one who is in the heavens.)

He brought the moral teachings and instructions contained in the the holy Quran as well as those conveyed to him directly to the people's notice. The injunctions which the previous peoples were given through their respective Prophets were accorded recognition, simply by getting mentioned in the holy Quran, as ways practicable for all times to come. They, too, were conveyed to the people by

¹ Sunan (Imam Tirmizi); Mustadrak (Imam Hakim); Musnad (Imam Ahmad)

the Prophet (SAW). The first and foremost message and teaching among the moral injunctions given in these (Quranic) verses is that of 'Tauheed' and of worshipping the One and the Only Allah. Alongside it, instructions are also there to acquire morals that are good, righteous and indicative of humanitarian compassion. By way of instance, verses of the Sura 'Isra' are reproduced hereunder:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُنَّ عَنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْوَ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا (٢٣) وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْنِي صَغِيرًا (٢٤) رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (٢٥) وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبْتَدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ
الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) وَإِنَّمَا تَعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا (٢٨) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (٢٩) إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (٣٠) وَلَا تَقْتُلُوا أَوْلَادَكُمْ
خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (٣١) وَلَا
تَقْرَبُوا الزِّنَىٰ ۚ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢) وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا
يُسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنْصُورًا (٣٣) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (٣٤)
وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمُ وَزَنُوتُمُ بِالْقَيْسِطِ ۚ الْمُسْتَقِيمِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا (٣٥) وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن
تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا (٣٧) كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ
رَبِّكَ مَكْرُوهًا (٣٨) ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ
مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْلَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا (٣٩)

(And thy Lord has decreed that you should worship none but Him and show kindness to parents; and if either of them or both of them attain old age with thee, say not unto them: pooh! And browbeat them not, and speak to them a respectful speech. And lower unto them the wing of meekness out of mercy, and say: Lord! Have mercy on the

twain as they brought me up when young. Your Lord is the best knower of what is in your souls; if you have been righteous, then he is unto thee penitent, forgiving. And give thou to the kinsman his due, and also to the needy and wayfarer; and squander not in squandering. Truly the squanders are the brethren of the devils, and the Devil is ever ungrateful to his Lord. And thou turnest away from them awaiting a mercy from thy Lord which thou hippest, then speak to them a gentle word. Let not your hand chained to your neck, nor stretch it forth to its extremity, lest you sit down reproached, improvised. Verily thy Lord extends the provision for whom He will, and measure it out, He is in respect of His creatures Aware, Beholder. Kill not your offspring for fear your want. We provide for them and for yourselves; their killing is great crime. And do not approach adultery; it is ever a abomination and vile as a pathway. And do not kill anyone whom Allah has forbidden except by right, and whoever is killed wrongfully, We have surely given his of-kin authority; so let him not exceed in killing; verily he is succoured. And do not approach the substance of an orphan save with what is best, until he reaches the age of strength. And fulfil the covenant; verily the covenant shall be questioned about. And give full measures when you measure, and weight with an even balance, that is good, and the best interpretation. And do not thou go after that of which thou hast no knowledge verily the hearing and the sight and the hearts, each of them shall be questioned about. And do not thou walk on the earth strut tingly, verily thou will not by any means rend the earth, nor canst thou attain the mountain in stature. Each of these! Their vice is to thy Lord ever detestable. That is part of that wisdom which thy Lord has Revealed to thee. and set not up thou along with Allah another God, lest thou be cast into Hell reproved, damned.) (Al-Israa : 23-39)

These were the matters conveyed, under the religion of Islam, by the holy Prophet, Mohammad (SAW), to the inhabitants of Makkah. Thereafter, the attention of the Arab, in general, was drawn towards them. And, then, they were assigned the responsibility of having them conveyed to the peoples upcoming in

future up till the Doomsday.

They were told that Islam comprises the **creed** and the **practice** both. Details of the creed have been mentioned above. In respect of practice, subject to this creed, four kinds of practices have been specified. Taken all together they make the five pillars that Islam stands on. The first one is the creed that comprises Faith in *Tuheed* (unity of Allah), *Risalat* (Prophecy or the mission of the Prophet), *Akhirat* (The Hereafter), Divine Books, Angels and the Fate. This is the first pillar of Islam. The rest four pillars that pertain to practice consist of: *Namaz* (prayer), *Roza* (fasting), *Zakat* (almsgiving), and *Haj* (pilgrimage). These five pillars have been described in the Prophet (SAW)'s tradition thus:

بنى الإسلام على خمس شهادة أن لا إله إلا الله وأن محمد الرسول الله وإقام الصلاة وإيتاء الزكاة وحج بيت الله وصوم رمضان.

(Islam is founded on five basics: 1: To bear witness that there is no God but Allah, and that Muhammad (SAW) is His Prophet. 2: To establish *Namaz*. 3: To pay *Zakat*. 4: To perform *Haj* of Allah's house. And 5: To observe fast during the month of *Ramadan*.)¹

It was clarified that these were merely the essential deeds of worship and obedience. After having them performed, the life should be adorned with good morals and virtues. Tyranny, iniquity and vices should be refrained from.

It is this message of Islam that was consigned to the Prophet (SAW) in culminated and perpetual form and the success was made restricted, up till the Doomsday, within only the sphere of injunctions and instructions imparted by him (SAW). It was proclaimed that:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

(The religion that has Allah's consent is Islam.) (Aal-e-Imran : 19)

Furthermore, it was also proclaimed that:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥)

(And whosoever seeks a religion other than Islam, it shall not be accepted of him and in the Hereafter he shall be of the lost.) (Aal-e-Imran : 85)

¹ Bukhari, Hadith No.: 8; and Muslim Hadith No.: 16

Thus, it has been made explicitly evident that the recourse to salvation rests only with the pursuance of teachings and instructions imparted by Islam. If anyone wanted, abandoning them and taking to any other course of action, to achieve success and salvation in the Hereafter, he would not be able to achieve that objective. He would simply fail. All these instructions and injunctions were conveyed by Prophet Mohammad (SAW), as best as he could, to all the people who came in contact with him. Whichever of them were possible to be demonstrated in practice were demonstrated practically, too, by him (SAW). Thus, this treasure of teachings and instructions and the Prophet's exemplification is spread over, and covers, all the aspects of human life. It is a bounty conferred on man by none other but the Creator and Master of man Himself Who is well conversant with man's needs and dispositions. Hence, the articles, whether of Faith or Practice, prescribed by Him through His Prophet have fully taken into account the benefits and interests of human beings, particularly when the Entity of the Almighty Providence Himself is the One Who has created each and every one and He Himself only knows well the dispositions and requirements of each and every one. His wont is Mercy and Magnanimity and He has even defined Himself to be so. He says:

(۱۴) لَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

(Will not He Who has created knows? He is subtle, the Aware) (Al-Mulk : 14)

These are the precepts and concepts holding which aloft, Islam made its outset and up-till the Doomsday followers of Islam and the believers are under command to keep complying with them.

At all events, the chain of the phenomena of sending the Prophets that had been started for the purpose of conveying this message and the Divine call to man was culminated and taken to its climax with the advent of Prophet of Allah, Hazrat Muhammad (SAW). It is this very Prophet of the last phase (SAW) who had this religion of truth, the responsibility of whose propagation he was entrusted with, progressed and promulgated, after having made strenuous struggles and strifes and having endured great agonies

and afflictions. Ultimately he had himself acquitted of his obligation, after having got it reached to the point of perfection. In its process, his endurance, fortitude, compassion and pity for humanity, probity and wisdom got fully demonstrated. And whoever, and as and when, got in accord with his mission and message, gave, too, emulating the above mentioned virtues of the Prophet (SAW), the proof of his endurance and perseverance on the path of the truth.

It was decreed by Allah Almighty that this mission was to be fulfilled, and the Prophet and whoever happened to be following in his footsteps had to endure all sorts of torments and tortures in fulfillment of this mission. Moreover, it was not only the reform of the people of Makkah and its surroundings that they had to be content with. Instead, it was the reform of the entire world that was to be had in view as the main objective. They were assured by Allah Almighty of His Help in their efforts to have this mission performed. The verdict was:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧)

(If you succour Allah, He will succour you and make your feet firm.) (Mohammad : 7)

Hence, he (SAW) and his followers had to endure, at individual level, during his 13 years long missionary work in Makkah, all sorts of persecutions. And, then, for having the job carried out collectively, the nearby city, Madinah Tayyabah, known then as Yathrab, had to be adopted as a base. And, because of it getting adopted and after that its people had extended their full cooperation, this city was made by Allah Almighty, in view of various peculiarities it had, the hub of the missionary work. That is, the reinforcements for the expansion of the missionary work were to be dispatched constantly from here and the entire world was to be called towards accepting this order of life favoured and approved by Allah Almighty. And, when the tenure of his holy life, during which he had his responsibility fulfilled up to the extent of the fixed target, got close to its end, it was proclaimed that:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

(This day I have perfected your religion for you and have completed My favour upon you, and have chosen for you ISLAM as religion.) (Al-Maida : 3)

The Descent of Sura-e-‘Muddaththir’:

There happened to be a hiatus in the descent of Revelation unto the Prophet (SAW). No Revelation was received during this period and he (SAW) kept sort of waiting for it. Later the descent of the Revelation was resumed. This incident is narrated by the Prophet (SAW) thus: “While I was walking I heard a voice coming from the direction of the sky. On lifting my eyes upward I saw the same angel whom I had seen in the cave of Hira. He was there on a chair in between the earth and the sky. Seeing this I got terrified and I said: Have me covered! Have me covered! While I was in that very state, this Revelation was made to me:

يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبِّكَ فَكْبِّرْ (٣) وَتَبَارَكَ فَطَهَّرْ (٤)
وَالرُّجْزَ فَاهْجُرْ (٥) وَلَا تَمَنَّ أَنْ تَمُنَّ تَسْتَكْبِرُ (٦) وَلِرَبِّكَ فَاصْبِرْ (٧) فَإِذَا نُفِرَ فِي
النَّاقُورِ (٨) فَذَلِكَ يَوْمُنَا يَوْمَ عَسِيرٍ (٩) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠)

(O thou enveloped! Arise, and warn. And magnify thy Lord. And purify thy raiment. And shun pollution. And do not bestow thy favour that to obtaining more from them. And be thou patient for the goodwill of thy Lord. Then when the horn sounds, that shall be –that Day-a day hard, for the infidels, not easy.) (Al-Muddassir : 1-10)

Thus he was warned not to get so much worried due to the gravity of this responsibility. Get up, he was told, and get to fullfilling your responsibility. Do magnify your Lord and desist from dirty deeds. Look! The day the horn of Resurrection would be blown, it would be the day of very great distress. It would be, for the repudiators of the truth, not an easy one. Thus it was that the enormous burden of the Prophecy and the Apostleship, which was, in view of its magnitude, not put on the shoulders of other Prophets, was put on him (SAW). After this Revelation, the chain of incessant Revelations was reestablished¹.

Thus it was that the magnificent status of Prophecy was conferred on him by Allah Almighty. He was assigned thus that

¹ Tareekhe Tabri, Vol-II-305-306, Zadul-Maad, Vol-III-12

task of guiding the humanity which was by far more extensive and exhaustive than the one assigned to previous Prophets. And, simultaneously, Prophet Muhammad (SAW) was made the Ultimate of the chain of Prophets. With that it got determined that the path of the true religion that has to be pursued, and that others, too, have to be persuaded to pursue, is only the one which is in conformity with the guiding principles laid down by him (SAW). It was assured that his efforts would be crowned with success and the world would have its head bowed down before his *Ummat*. But, prior to that, tough and arduous situations coming in the way would have to be endured and the task of disseminating the truth in rocky terrains would have to be carried out. Sufferings will have to be endured with patience and perseverance. And until the permission from Allah Almighty is granted to resort to any other course, patience and endurance will have to be taken recourse to.

Since this message was from God in the form of Revelation and was conveyed through the angel, a resplendent and celestial creature of Allah, and the message, too, was from the Lord of the worlds while he (SAW) was a human and was made to bear the burden of the message, his body got severely shaken under the weight. This message was, in particular, the Divine one. And, the Divine Revelation is something of so sublime and heavenly level that in case of its direct descent on the man, he would not be able to endure it; he might get burnt up or crushed. That is why it was carried by the angel and through him it was descended on the Prophet. Even on being conveyed through the angel it had so much weight that the Prophet (SAW) would get pressed under its weight and had to endure heavy pressure. In case he happened to be on some mount, that mount, too, had great weight felt on it. That is why he (SAW) would have his lips moving vehemently in order to have the Revelation uttered by his own mouth. Consequently, this directive got issued:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُحْصِلَ فِيهِ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأَهُ
فَاتَّبِعْ قُرْآنَهُ (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩) كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (٢٠)

Move not thy tongue therewith that thou gayest hasten.
Verily upon Us is the collecting of it and the reciting of it.
So when We recite it, follow thou the reciting thereof. And
thereafter upon Us is the expounding of it.) (Al-Quiyamah : 16-20)

Hence, whenever Hazrat Gibrail came to the Prophet (SAW) he (SAW) would listen to his recitation intently and then it would all get fully memorized by him. Hazrat Aisha (RAA) says: Once I asked the Prophet (SAW) how the Revelation was made to him. He said: 'Sometimes it is made in a voice similar to that of a bell. And, this one is very harsh on me. When it is over, I have it all fully memorized. Sometime the angel comes in the human guise and speaks to me and I have thoroughly grasped whatever he says.' Hazrat Aisha says: 'I saw him when the Revelation descended on him. It was extremely cold weather, but there were streams of sweat seen on his forehead.'¹

After a brief hiatus since the first Revelation, the Revelation kept descending on him during the 23 years span of life till his demise. It used to descend piecemeal in relation to matters calling for immediate attention. Its words, too, used to be the Divine ones which continued to be kept preserved in the holy Quran. It is the assurance given by Allah Almighty that these would be kept preserved up till the Doomsday in their exact, accurate form. It is out of them only that the basic constitution of the life equipped with Faith and righteous deeds got formulated. It is this Revelation which is called '*Wahy-e-Matlu*' (Being-kept-recited Revelation). That is: that kind of Revelation which is exactly in the words of God Almighty to recite which, that is: to read which, by eyes or by tongue, is deemed an act of worship. Apart from it, there was another kind of Revelation which used to be received, either in the form of Divine message conveyed through the angel, or through dream, or through inspiration occurring within the heart. It would not be phrased in Divine words. Hence, its weight and pressure, too, would not be that much as used to be of the Revelation that belonged to the holy Quran. Nevertheless, this Revelation, too, would carry Allah Almighty's commands and would comprise exposition and elucidation of the Quranic Revelation and additional instructions regarding affairs of life which used to be demonstrated through the words or acts of the Prophet himself. This Revelation, too, was accorded the very status of Divine command; since it, too, used to be on behalf of God. The Quran itself has confirmed, too,

¹ Bukhari, Kitab Bad-il-Wahyi and Tabqat Ibne Saad Vol-I-197-198

its being the Revelation. It says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

(Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.) (An-Najm : 3-4)

This Revelation is called 'Wahy-e-Ghair-e-Matlu' (Revelation not-being-kept-recited.)

Initiation of the Call Towards the Truth:

On getting invested with the Prophecy, he (SAW) started fulfilling his obligation. He (SAW) started imparting knowledge about the true facts of the religion and exhorted, in strict terms, to act them out. He (SAW) said:

يا أيها الناس قولوا لا إله إلا الله تفلحوا

(O people! Say: there is no deity except Allah, and achieve success).

This message hit directly the people who had, out of their fallacious minds, accorded stone, wood and inanimate objects the status of God and worshipped them. He (SAW) said to them: Why do you worship such objects as have no power to speak or to do anything either. You make them associated with the One and the Only God. What a foolish thing it is to do! He (SAW) said:

إني رسول الله إليكم

(I am Allah's Prophet towards you).

I am sent to you by your Lord in order to convey to you His message: that you should worship Him, the One Who is your God. And, do not wander hither thither. And, do obey me as I advise you to come to the right course of action and good morals and manners. It is whatever my Lord tells me that I tell you.¹

Profession of Islam by Hazrat Khadijah, Abu Bakar Siddique, Ali and Zaid bin Hartha:

The field of work of his newly invested office of Prophecy before the Prophet (SAW) was primarily his own compatriots and

¹ Seerat Ibne Hisham P: 262/1; Tabqat Ibne Saad P: 199/1; Al-Seeraun-nabawiyah, (Zahabi), P: 81/1; Seerte-Halbiyah P: 462

his kindred. Thereafter was the turn of the outsiders. Hence, he (SAW) started this work with his own household. And, he (SAW) achieved immediate success in that. His wife, Hazrat Khadijah bint-e-Khuwailid; his paternal cousin living with him, Hazrat Ali bin Abi Talib; his liege, Hazrat Zaid bin Hartha; and his closest friend Hazrat Abu Bakar Siddique professed Faith in him¹. In the wake of the arrival of the first Revelation, he (SAW) had started this missionary work with some secrecy and amongst only those who were closely attached to him and who were fully expected to agree with him. Thus, a number of people got into the fold of Islam; albeit, they were little in number.²

After professing the Faith himself, Hazrat Abu Bakar Siddique (RA) conveyed the message to his friends and those who were close to him and persuaded them to adopt the Faith. Thus, on coming to know of the Prophecy of Muhammad (SAW) and his message, several other members of the Quoraish, too, adopted the Faith. Prominent among them were: Usman bin Affan, Zubair bin el-Awwam, Abdur Rahman bin Auf, Sad bin Abi Waqqas, Talha bin Ubaidullah, Abu Ubaida bin el-Jarrah, Al-Arqam bin Al-Arqam, Usman bin Mazwoon, Ubaida bin el-Harith bin Abdul Muttalib, Saeed bin Zaid, Khabbab bin el-Arit, Abdullah bin Maswood, Ammar bin Yasir, Suhaib and others. (*Radhi-Allah-o-Anhum Ajmaeen*)³. Thus the number of those getting into the fold of Islam kept gradually growing. Nevertheless, in this early phase, the missionary work was not openly conducted.

Morning and Evening prayers:

On the count of worship, prayers on two times had to be offered and that was done surreptitiously. One would be held before the sunrise and the other before the sunset. And, this was done in accordance with the teachings of Hazrat Ibrahim (AS) and used to be offered facing towards the direction of *Bait-ul-Maqdis*⁴ (Jerusalem).

Dar-e-Arqam:

The Prophet (SAW) had adopted the house of Al-Arqam bin

¹ Seerat Ibne Hisham P: 140-150 / 1

² Al-Kamil Fit-Tareekh, P: 60/ 2

³ Seerat Ibne Hisham P: 250 / 1

⁴ Seerat Ibne Hisham P: 243/ 1

Al-Arqam which was adjacent to the mount of Safa for the purpose of meeting, and getting together with, those who were entering the fold of Islam. It was known only to Muslims. There they would come and meet each other¹.(1)

Announcement in Public at Mount Safa:

For three years, the Prophet (SAW) kept giving the call at individual and local level. Then he received the orders: Getup and give the call in public.

ياايهاالمذثر قم فأنذر

(O thou enveloped! Arise, and warn.)

Hence, he (SAW) started giving the call in public. According to the practice that was there of announcing important news, having the people assembled, in emergent circumstances, with the shout: 'Wa Sabahah!' (Beware! The morning is dreadful), he (SAW), having climbed up a small mount, Safa, in front of the Ka'ba, uttered the shout. All of them got assembled in front of the mountain. He asked them: 'if I told you that at the back of this mountain which is within my sight there is an enemy coming to make a raid on you, would you believe me?' They said: 'why not?! You are having the view of that side whereas we are not.' He said: 'then, hark! I warn you of the danger of having to face severe punishment in your next life of which I am apprised by God, in case you did not adopt the course of *Tauheed*.' Having heard this, several of the people got off the handle. They started saying: 'Is it this what you have got us assembled here for?' They uttered fulminations against him. In doing so one of his uncles, Abu Lahab, and another chief of Quoraish, Abu Jahl, were in the forefront. They used harsh and bitter words for him. Soon thereafter the obdurate and the deviated-from- the-path-of-virtue people had the hostile campaign launched against him (SAW). They started creating an atmosphere of animosity against him. And, thus, a quiet, cold war got broken out². It was, anyway, unilateral, since he (SAW) was commanded by Allah to endure this hostility and

³ Seerate-Hilbiyah P: 456/ 1

² See for detail Sahih Bukhari and Muslim, Tabqat Ibne Saad P: 200/1; Al-Kamil Fit-Tareekh P: 60/2; Fathul-Bari : 8/503, As-seertun-nabawiyyah (Ibne Hajar) P:392-397/1

antagonism with patience so that the people did not deem the call towards the truth some design for territorial aggrandizement or attainment of overlordship. They should, instead, deem it exhortation for reform and obedience to their Lord and Creator. For, in case of territorial aggrandizement and politics being the goal, it is what the public likes and is appeased with is said in order to gain their support. But, in case of the call towards the truth, it is only whatever is the truth is said, even if the entire public got hostile. The real sympathy and love for the commonweal lies in making the people aware of whatever is right and whatever is wrong, whatever is in their interest and whatever is not. But, because of non-appraisal of his message, a posture of unilateral war against him had been adopted by the people.

Consistent Performance of Reform and Exhortation Activities on the Part of the Prophet (SAW):

Thereafter, the Prophet (SAW) took to expostulating, generally, with each and everyone. Going, time and again, to each and every fete and fair where he would have opportunity to speak out, he would tell the people the merits of *Tauheed*, exhort them to take to good deeds, forbid them from vices, tyranny and lecherous acts, proclaim the worship of idols, stones and trees a wrong, useless and sinful practice. He would exhort the people to comprehend that the Entity of Allah was pure and free of every kind of blemish, flaw and fault. They should have firm Faith in that the earth, the sky, the moon, the sun, and each and everything, whether big or small, are all created by Allah. All of them stand in need of Him only. It is only within His Power to concede to prayers, make the sick healthy and strong, and grant the people their wishes. Without Allah's Consent and Command no one can do anything. Even the angels and Prophets do nothing against His Consent and Command. Among Arabs, festivals of Ukaz, Oyena and Zil-Majaz were very famous. People from places far and wide used to come to attend them. The Prophet (SAW) would go to these places and call the people who would have come there to attend the festivals towards Islam and *Tauheed*¹(1). Qazi Muhammad

¹ Tabqat Ibne Saad P: 216/1; Sunan (Imam Tirmizi); Mustadrak (Imam Hakim); Musnad (Imam Ahmad)

Sulaiman Mansoorpuri (RA) has written:

“The Prophet (SAW) used to keep himself all the time busy, day in day out, in this very job. Within the township of Makkah, He (SAW) would reach each and every crowd and make them listen to Quran. He would meet everyone singly and convey to him the Divine message.

“Even outside the town, on all the routes that were there for in-coming and out-coming people, the Prophet (SAW) went, be it the day or the night; and, recited the Quran, and conveyed the Divine Command to them. There was no known marketplace and no famed festival which he (SAW) would not have gone to and would not have the religion taught to the people there through recitation of the holy Quran and had it not disseminated by making the call towards it. Each and every particle of sand at Ukaz and each and every leaflet at Taif is resonant with the recitation done there by the Prophet (SAW).”¹

Hostile Campaigns Launched by the Quoraish:

Anyway, from the moment he (SAW) put forth, in fulfillment of the obligation of his office of Prophecy, Allah’s message before the Quoraish and called them towards the true religion, the attitude of the Quoraish got changed. They would even refuse to listen to him², even though they had known him and believed him to be the very honest, reliable and creditable member of the clan, to the extent that they had already given him the titles of *Sadique* (the truthful) and *Ameen* (the reliable). Even during the period of animosity they held regard for his above-mentioned qualities as they had done before. If the self-same well-known, well-recognized, very honest and reliable person told them something new and reasonable, it should have been conceded to, relying on his honesty. They should have done so, since he (SAW) was telling such things as were deemed basically correct by the Quoraish themselves and were also not even beyond the reason. Their root was already there in their minds; since the Quoraish recognized Hazrat Ibrahim (AS) as being their preceptor and some of his teachings were even in practice amidst them. It were the self-same

¹ Rahmatul Lil Aalamin (Qazi Suleman Mansoor puri)

² Seerat Ibne Hisham P: 264/1

creed and practice as were proclaimed by his ancestor and the great Prophet, Hazrat Ibrahim (AS), which the reverend Prophet now raised amidst them was telling them qua *As-Sadique* and *Al-Ameen* that they believed him to be. He had it explained that the original and correct form of the creed which these very people of Ibrahim's generation have succeeded to by way of legacy from their ancestral forefather, Hazrat Ibrahim (AS), is only the unpolluted *Tauheed*. It is merely by whims and cursory conjectures that the *shirk* has been made amalgamated into its original form.

Essentially, the Quoraish had recognized Allah Almighty only as the greatest of all. Later, as a result of perceptions imported from abroad and their consequential fall-outs, they had started associating others, too, with the Entity and Epithets of Allah Almighty. They had, for instance, started proclaiming the angels as daughters of Allah Almighty. They had, having associated some of their reverential personages with various attributes of Allah Almighty and having accorded them the Divine status, started worshipping them. And, by and by, this stark *Shirk* had taken currency and gained popularity amongst them. But, now that the Quoraish had already recognized and admitted the Prophet (SAW), even before his getting assigned the Prophecy and his making the call towards giving up the *Shirk*, as being a person of superior qualities, an honest, reliable and good person, what hurdle they now had in accepting some such thing as was in keeping with the call of their ancestral forefather, Hazrat Ibrahim (AH)? Furthermore, the concept of the Hereafter: that there would be another life after this one wherein the account of good and bad deeds will have to be given and the punishment or the reward, as the case may be, would be awarded was also now being conveyed to the Quoraish by this self-same honest, peerless and endowed-with-lofty-qualities-and-character member of their clan. And, this was something which could have easily been deemed, with even a little bit of deliberation, reasonable, too. So, the sensible course of action for the Quoraish was but to accept these statements accepted and not to repudiate them.

But, the Quoraish, what with the predilection for the practices inherited, through generation after generation, from their forefathers and what with the envy aroused among some of them

on having witnessed the popularity of Mohammad (SAW), refused to even listen to these statements. They had it blurted out: 'Who in the world are you to exhort us?! Had any of our grand chiefs said such a thing, he would have been within his right to do so. But, how in the world you presume yourself entitled to say such things?! We would keep pursuing that very path of our forefathers which we have been pursuing so far'. And, then, the Prophet (SAW) emphatically told them that whatever he was saying in his capacity of a Prophet was, in fact, in conformity with what their ancestor, Hazrat Ibrahim, had said; and, that it was in accordance with the message received from the Lord of this very Ka'ba; and, that it was this very path which Allah Almighty had commanded him (SAW), too, to follow:

فاتبع ملة إبراهيم حنيفا وما كان من المشركين

(Follow therefore the Faith of Ibrahim the upright and he was not of the polytheists.)

But, the Quoraish took to obduracy and kept declining. They did not like giving up their customs and conventions for the sake of *Tauheed* and deeds of piety. Instead, they considered abandoning them something at variance with their hauteur and self-conceit. They said: How can we give up our chosen and practiced-since-the-hoary-past ways and creeds?! But, at the same time, since the Arab temperament was simple and realistic, whenever they happened to listen to the Quranic verses or listened to the talk of the Prophet himself with open mind, they accepted it, in spite of their obstinacy and opposition. For, on hearing the verses of the holy Quran, they realized that this could not be a human talk. Whenever they heard it with open mind, they confessed that it was the speech originating from someone far superior than any human source, and hence, it must be from God Himself. And, so, they professed the Faith.¹

Those Professing Islam Put on Ordeal:

The number of those professing the Faith kept growing gradually. Someone of them would do so on getting influenced by the marvel that was the Divine Word, the holy Quran. Someone else would get attracted towards Islam on getting influenced by morals, sincerity and the sympathetic manner of preaching of the

¹ Seerat Ibne Hisham P: 293-315/1

Allah's Prophet (SAW) and owing to the experience he had of his being *Ameen* and *Sadique*. And, thus, despite the opposition of influential people who were bent on stalling the message of Truth, he would get into the fold of Islam. But, because of the stiff opposition of the antagonists, those who accepted this message had to face great atrocities. That was, in fact, an extra-ordinary test of their patience and tolerance. There was Allah Almighty's command, too, to them to desist from retaliating and to keep seeking strength from performance of *Namaz* and supplication. It was imposed on them in such a condition that the Arabs were temperamentally disposed to getting immediately into fight and not being pusillanimous while facing the enemy. Yet, on this occasion they kept their temper suppressed and on getting the command from Allah of remaining patient, they complied with the command with perseverance.¹

Yet the hostility of the people of Makkah kept growing. With that the trend of subjecting the Muslims to persecution and violence, too, got intensified. The matter reached such a pass that once a companion made a submission saying: 'O Allah's Prophet! How long could we remain tolerant? We are already in deep waters.' The Prophet (SAW) was sitting in a reclining position. He straightened up and emphatically said: 'succour from Allah would certainly come. Observe patience and have courage . And, have in mind that those who had adopted the religion of Truth from amongst the peoples preceding you were inflicted upon far greater afflictions than you. Even sawn were they!'²

Persecution of the Prophet (SAW).

The infidels of the Quoraish, foremost among them being such prominent chieftains as Abu Jahl, Abu Lahab, Aswad bin Abde-Yaghut, Walid bin Mughirah, Umayyah bin Khalaf, Nadhar bin Harith, Munabbah bin Hajjaj, Aqbah bin Abi Mueett, Hakam bin Abil-Aas, used to lay thorns in his way, ridicule him when he offered prayers, put entrails on his holy neck while he would be in the posture of *Sajdah*. Having wrapped a sheet of cloth around his neck they would pull it so hard that bruises were caused on his

¹ Seerte-Halbiyah P: 342-348/2

² Bukhari Sharif : Hadith No.: 3612, Seerte-Halbiyah P: 483/1

auspicious neck. They would call him a magician, call him insane on hearing his claim of being a Prophet. When he would get outdoors, the wicked urchins walked behind him in throngs. On his reciting the holy Quran aloud in his prayers, they hurled invectives at the Holy Quran, the conveyer of the holy Quran that was the Prophet (SAW) himself, and the One Who Was the Author of the Quran, that is the Lord of the worlds.¹(1)

Once, the Prophet (SAW) was offering prayers in the *Harem*. The chiefs of the Quoraish, too, were there. Abu Jahl said: How I wish someone had gone now and had the entrails of a camel along with the excreta fetched and had that put on Muhammad's (SAW) neck when he gets into the posture of *Sajdah*, Aqba said: I would do it. Hence, having brought that tripe, he put it on his (SAW) neck. The Quoraish, out of jubilation, started falling over themselves in tumbling over each other. Someone, having gone to Hazrat Fatima (RAA), reported the incident to her. Only 5 or 6 years old as she was, she came out running impelled by the love she had for him and removing the entrails reproached Aqba and invoked imprecations on him.²

Whenever the Prophet (SAW) delivered sermon calling people towards Allah amidst any gathering, Abu Lahab kept saying simultaneously with him: He is lying. A companion narrates that: 'once upon a time - and that was when I had yet not confessed Islam - the Prophet (SAW) went to 'Zul-Majaz' market and, having got into the midst of it, said to people: Say, *La Ilah-a-ill-Allah*. Abu Jahl kept, all along, throwing dust on him and saying: Do not get taken in by him. He wants you to give up the worship of Lat and Uzza.'³

Once, the Prophet (SAW) was offering prayers in the *Harem* of Ka'ba. Having wrapped a sheet of cloth around his (SAW) neck, Aqba pulled it very hard. As chance would have it, Abu Bakr Siddique (RAA) happened to arrive there that very instant. Holding

¹ See for detail : Bukhari, P : 686; Musnad Imam Ahmad bin Hambal P: 302/4; Tabqat Ibne Saad P: 200/1; Seerat Ibne Hisham P: 289/1

² Bukhari, Babuttaharate Wal-Salat Wal-Jizyah Wal-Jihad, Wa Sahih Muslim, Seerat Halbiyah P: 469/1

³ Musnad Imam Ahmad bin Hambal P: 23/4

his (SAW) shoulder, he had him freed from Aqaba's clutches and said to him: You want to kill someone who says that Allah is One.¹

Islam Professed by Tufail bin Amr,

Chief of the Tribe of Daus:

Hazrat Tufail bin Amr Dausi who was the chief of the tribe of Daus and had come to Makkah on a visit narrates his own anecdote. He says: "One day early in the morning I went to Ka'ba. The Prophet (SAW) was offering prayers. I heard him reciting an extremely amazing declamation. The Quoraish had, though, forbidden me from listening to his utterances saying: Don't listen to his (SAW) utterances. They are full of magic. They would lead you astray. But, my conscience told me that I myself was a poet, had knowledge, and could discern the good from the bad, how could I get deluded and would not be able to distinguish the good from the bad. What is the reason, then, and what hindrance I have that I should not listen to him. In case it happened to be something good, I would concede to it. Or else, I would not. Having resolved this I stayed on. When the Prophet (SAW) headed back home I followed him. On reaching home I narrated to him (SAW) my tale of coming to Makkah, being dissuaded by the people, their advice to me to keep my ears blocked against his speeches and that day's happening to hear something straight from his mouth. Finally I said to him: Let me hear from you whatever you have to say. The Prophet (SAW) recited the Quran. I swear by God I had never heard at all such a pious speech before as guided towards so much of righteousness and equity." In short, Tufail Dausi embraced Islam there and then. Profession of Islam by him had the Islam strengthened. For, he was the chief of his clan, Daus. And, it had its impact on the entire tribe.²(1)

Similar was the case with other people. Whenever anyone of his opponents from amongst the Arabs met him (SAW) with unaffected heart and listened to his speech with unprejudiced minds he would immediately accept it. And, thus, the people kept gradually embracing Islam. Yet, the people who were deemed

³ Sahih Bukhari Bab Ma laqiya Sallallahu Alaihi Wasallam Wa Ashabuhu minal Mushrikin Bi Makkah; Seerat Ibne Hisham : Vol-I/289-291; Seerate Halbiyah P: 472/1

¹ Seerat Ibne Hisham P: 382/1

chiefs and seniors amongst the Quoraish and deemed themselves placed at a respectable and elevated position would get confronted with the problem as to how to make themselves subordinate to anyone else within their own tribe and how to make themselves content with a position lower than that of chieftainship that they had already held. These peoples would not only refuse to accept Islam but would, instead, oppose it tooth and nail.¹

Atrocities Perpetrated by the Quoraish

Against Muslims:

There were, thus, these two stands taken by the Quoraish. There were, on the one hand, some people who kept gradually accepting Islam. There were, on the other hand, those who were motivated by the sense of their superciliousness or grandeur of their family. They kept declining the truth and, without having the issue duly contemplated, wreck their wrath on those who were getting into the fold of Islam. They put all the pressure to bear on them and persecute them in order to make them revert to the customary practices of the clan. As regards to those who were not of the Quoraish tribe and were, instead, being alien, in vulnerable position in Makkah were subjected to even much severe atrocities. So much so that some of them had even died as a result of these tortures.²

Hazrat Bilal (RAA) was an Ethiopian. He was Umayyah bin Khalaf's slave. When Umayyah heard that Bilal had embraced Islam, a variety of ways were devised to persecute him. Having put a rope around his neck, urchins were handed over the other end of it and they would keep dragging him amidst the hillocks of Makkah. Impresses of the rope get protruded on his neck.

On the burning hot sand of the valley of Makkah would he be laid and a sun-burnt hot rock would be placed on his chest. Hands manacled behind his back, he would be thrashed with sticks; would be made to sit in the sun, and be kept hungry. Hazrat Bilal (RAA) would keep uttering in all these states the slogan: *Ahad! Ahad!*, that is: One God! One God!³(1)

Once while he was in one of such states, Hazrat Abu Bakr

¹ Seerat Ibne Hisham P: 315/1

² Seerat Ibne Hisham P: 320/1

³ Seerat Ibne Hisham P: 318/1

Siddique (RAA) happened to pass by. Having given Ummayyah a much stronger and healthy black slave than Hazrat Bilal in exchange, he had him freed.¹⁽²⁾

Ammar, his father Yasir, and his mother had embraced Islam. They would be brought outdoors and be subjected by the Banu Makhzoom to various kinds of tortures in the severe heat and humidity of Makkah. The Prophet (SAW) would happen to pass that way and get agonized and anguished. But, he was not then able to do anything else, except to counsel them:

اصبروا يا آل ياسر فان موعدكم الجنة

(Have a little patience, O family of Yasir! Your destination is the Paradise)

Brutality against them grew to the extent that the accursed Abu Jahl hit at the private parts of the lady Sumayyah with a lance as a result of which she met the martyrdom.²

Abu Fukaihah whose real name was Aflah would be tied by his feet with a rope and be dragged on rocky terrain³.

Khabbab bin Arat would be pulled by his hair and his neck would be given twists. Time and again, he was made to lie on embers.⁴

This type of behavior of the Quoraish was not just with the slaves and the weak only. Their treatment of self-same sort of heartlessness was, rather, with their own sons and kin also.

On coming to know about Hazrat Uthman bin Affan's profession of Islam, his uncle, Hakam bin Ab-il-Aas bin Umayyah, would have him tied to date-palm tree and have him fumigated.⁵

Hazrat Musab bin Umair's mother had him thrown out of the house for no other crime except that he had embraced Islam.⁶

Some of the Prophet's companions would be wrapped up by the Quoraish in crude leather of cows and camels and be thrown in the sun. Some of them, after getting clad in iron chain-armours, be

⁴ Seerat Ibne Hisham P: 320/1

² Seerat Ibne Hisham P: 320/1; Zadul Maad P: 22/3

³ Al-Kamil Fit-Tareekh P: 69/2

⁴ Al-Kamil Fit-Tareekh P: 67/2

⁴ Tabqat Ibne Saad P: 37/3

⁵ Tabqat Ibne Saad P: 82/3; Istia'ab P: 288/1

laid on burning hot rocks.

On the other hand, those getting converted to Islam were having orders from their Prophet (SAW) to do nothing but to endure the inflictions. No retaliatory action was to be taken by them. For, it had already been said by Allah Almighty that:

كفوا أيديكم وأقيموا الصلوة

(Keep your hands withheld and establish the prayer)

Thus the attention was drawn through the medium of the Prophet (SAW) to the fact that, since the prime objective was to make the people see the reason and persuade them to acknowledge the truth, in case their opposition was retaliated in revengeful manner, their denial of the religion of Truth would get further intensified and their obstinacy would be further enhanced. Moreover, the Muslims were not by then equipped with such a force as would enable them to combat with the infidels. In case they had retaliated their tyranny with force the weak missionary work of that time which was to be conducted not by pressurization but by expostulation would have got retarded and suffered a setback. A contest between the ferocity of each other's ire and animosity would have been started. Hence, keeping the prime objective in view, the work was to be processed with patience and endurance. In the weak position that was theirs then, they had to remain patient, wait and supplicate to the Providence for His Help.

Anyway, the principal task was to make endeavors to reform the people and have their creeds and ways of worship rectified. Hence, to the extent it was possible, that very course was pursued. The course of action taken was that whatever distresses and miseries had to be faced by the pursuant of this path and whatever ordeals they had to come across would have to be endured. That was what the situation demanded, too. Moreover, what matters insofar as the Muslim is concerned is that howsoever much agonies he has to endure in this earthly life, they remain confined to only this brief life itself. After this brief and mortal earthly life of his, he would have his eternal life started. It is there that every human being, irrespective of which faction or nation he belonged to, would be treated in accordance with the creed and the way of worship he had adopted and the character and practice he had maintained. In

case of correct creed and righteous deeds, he would be treated well. In case of wrong creed and vicious deeds, ill consequences thereof will have to be faced. And, in case of sufferings endured in the cause of truth, the compensatory reward to be given would not only fully compensate these sufferings but would be much more than that. And, since the life of the Hereafter is to last for ever, this requital, too, would be so. And, thus, his worldly sufferings could get compensated in excess by far.

It was for this reason that the afflictions and adversities that had to be faced in the course of performance of the missionary task and in acting out the religion under the supervision of the Prophet (SAW) were ordered to be endured. Many a horrendous incidents did take place which were, on the one hand, very heart-rending. But, such incidents were also witnessed as were encouraging to the Faithful and had their morale boosted. In any case, they had Allah's Succour on their side. This Succour was particularly by means of consolation through the verses of the holy Quran. These verses, on the one hand, testified and acclaimed the Prophecy of the Prophet (SAW) and his position as the conveyer of the religion of Truth and, on the other hand, bolstered the determination and Faith of the Muslims. And, whenever new Muslims felt harried by these afflictions, the Prophet (SAW) consoled them and assured them of delightful results.

Formal Committees Set up for Persecution of Muslims:

When the Quoraish of Makkah did not find any change happening in the Muslims as a result of various sorts of atrocities that they were perpetrating against the Prophet (SAW) and the Muslims, the infidels planned additional ways to torture them. To that end, instead of making efforts in sundry ways, they had regular, formal committees set up.

A committee was formed which was headed by Abu Lahab and as many as twenty five chiefs of Makkah were its members. An issue calling for solution before this committee was that the people who come to Makkah from abroad should be told some such thing about Mohammad (SAW) as would make them refrain from meeting him and listening to his discourses so that they did not get

influenced by them and did not pay any heed to them, either.

One of them said: Let us tell the new-comers that he is a soothsayer. Waleed bin Mugheerah (a wily old veteran) said: I have seen plenty of soothsayers. There is hell of a difference between the conjectures of the soothsayers and the utterances of Mohammad (SAW). We should not say, at least, some such thing as would make the Arabs think that we are telling them lies.

Another one said: We would define him to them as mad. Waleed said: What relation does Mohammad bear with madness?

Another one said: Well! We would then say: He is a poet. Waleed said: We know what poetry is. The genres of poetic compositions are well known to us. Mohammad's speech does not have the slightest resemblance with poetry.

Someone else said: We would define him as magician. Waleed said: the cleanliness, the refinement and the exquisiteness, which are maintained by Mohammad (SAW) in his life, whither are they found in magicians?! The sinister looks and obnoxious habits of magicians are a category apart.

Ultimately, this committee passed the following resolution:

"Mohammad should be tormented in every way possible. Occasion or no occasion, he should be ridiculed. Severe agony should be inflicted on him by making fun of, and teasing, him. Those who believe him to be true in his statements should be subjected to inflictions of extreme degree."¹

Meeting Held by the Chiefs of the Quoraish with Abu Talib:

It was now the time when the Prophet of Allah was the talk of the town. He would be discussed by the Quoraish everywhere and every moment. They would instigate each other on hostility towards, and animosity with, him. They would have an atmosphere created there-for. Thus, an occasion arrived when a delegation of chiefs of the Quoraish went to Abu Talib and said to him: O Abu Talib! You are now far advanced in age. And, we hold you in a particularly high level of esteem. We had requested you earlier, too, to put restraints on your nephew. But, you did nothing on this count. Now we swear by God we would not tolerate it any more.

¹ Seerat Ibne Hisham P: 270/1

Enough is enough. Now we can stand no more the denunciation of our fathers' and forefathers' ways and practices, holding us foolish and insane and picking holes in our deities. Either you have him refrained from this sort of activities; or else, we would have a showdown with him and you, till one of the two gets annihilated.

Alienation from, and enmity with, his people was trying for Abu Talib. But, he was not willing, too, to withdraw help from the Prophet (SAW) and leave him at the mercy of the people. Anyway, he sent for him and, on his arrival, said to him:

"My nephew! Some members of the people had come to me and said this and this and this to me. My nephew! Have some consideration of my life, too, as well as of yours. Don't lay so much burden on me as could not be borne by me."

On hearing it, Allah's Prophet felt that Abu Talib had, perhaps, become by then weak in his case and that he would no more be able to take care of his defense and safety. He was anguished and, telling him about his own compulsion, he said:

"O uncle! By God (it is such a responsibility I am assigned as) even if these people get the sun and have it put on my right hand and get the moon and have it put on my left one and want me (as against that) to give up this mission, I would not do so. I have, in any case, to do this job till it is rendered predominant by Allah Almighty or I get annihilated in its very pursuit."

Saying so, the Allah's Prophet's eyes got filled with tears. For, he felt that his affectionate uncle, too, who had been, since the time he was eight years old, taking care of his defense and safety considering that he was his orphan nephew and owing to his protection his agonies used to get mitigated was, perhaps, getting, as it seemed, changed. And, hence, he broke down. He, then, rose and took his way back. Seeing him returning with this impression at heart, the affectionate uncle got touched. He called him back and said: My nephew! Come to me. He came forward. He said: Go and do whatever you wish to. By God, having you separated from me, I would not hand you over to anyone else.¹

¹ Seerat Ibne Hisham, P : 265-266; Seerate Halbiyah P: 462/1; Al-Kamil Fit-Tareekh P: 64/2

Conversation Between Abul Waleed Utbah and Allah's Prophet:

The Prophet (SAW) kept, as usual, calling towards Islam and kept facing the persecutions he was subjected to by the Quoraish and the hurdles placed by them in his way with patience and endurance. Because of the pressure from Abd-e-Munaf, which was the family-line of the Quoraish and was the family-line of the Prophet (SAW), too, and particularly the protection given by its chief, Abu Talib, the Quoraish could not go to that extent as to intend to have the Prophet (SAW) assassinated. But, they kept subjecting him to all sorts of persecution. They had the thorns strewn in his track, had the filth poured on his auspicious body while he prayed; and uttered obloquies against him. Quoraish were at a loss to imagine as to why he (SAW) kept undergoing all these atrocities? What else could the human mind imagine being the purpose of such austere self-effacement and intrepidity than the craze for pomp and show, wealth, name and fame. The Quoraish, too, held the self-same view. The chiefs of the Quoraish sent, therefore, a senior person, Utbah bin Rabeeyah to the Prophet (SAW). He came and said to him: I have to talk to you something urgent. This contentious issue that you have had raised for some time now has created an atmosphere of tension and unrest within the clan. Why are you doing this? What aim do you have behind it? What do you really want? If the aim is some such thing as we can do something to have it achieved, let us have it done and you, on your part, have this mission of yours given up. In case it is the lordship over Makkah that you want, just let us know. In case you want to get married into some big household, just tell us. In case it is the stockpile of wealth that you want, tell us; we would do whatever we could. We are ready to have you acknowledged tomorrow itself as the king of Makkah. In case it is caused by affection of some evil spirit or jinn et cetera, we would get you some means to have it expelled. We would spent our wealth on it with prodigality till you get fully cured of it. But, you must refrain from it. Utbah was fully confident of the success of this appeal.

When Utbah had it all said, the Prophet (SAW) asked him: Have you already said all that you had to say? He said: Yes. The Prophet (SAW) said: Now listen to what I say! Thereafter, the

Prophet (SAW) recited in front of him a few verses from the *Sura* 'Fusselat' up to the verse of *Sajda*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 حم (١) تَنْزِيلَ مِنَ الرَّحْمَنِ الرَّحِيمِ (٢) كِتَابَ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا
 لِقَوْمٍ يَعْلَمُونَ (٣) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤)
 وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ
 حِجَابٌ فَأَعْمَلْ إِنَّا عَامِلُونَ (٥)

(In the name of Allah, the Compassionate, the Merciful. Ha. Mim. This Revelation from Allah, the Compassionate, the Merciful-a Book whereof the verses are detailed, an Arabic Quran, for a people who know. A bearer of glad tidings and a Warner. Yet most of them turn aside, so that they listen not. And they say: our hearts are under a veil from what thou calmest us to, and in our ears is heaviness, and there is a curtain between us and thee; so work thou, we are also working.) (Ham Meem Al-Sajda : 1-5)

As these words reached Utbah's ears, he began listening to them quietly. He had his both hands rested backwards and the ears engrossed in listening to the Divine Speech. When the Prophet (SAW) reached the verse of *Sajda*, he performed the *Sajda* and then he said: Abul Waleed! You have now heard what you had to. Now the matter rests with you. Do as you feel like.

On having listened to the holy verses, Utbah got transported into a state of trance. Having himself rested on his hands and the neck thrown back, he just kept listening. Finally, he rose and left without uttering a word. When Utbah was back with his people, he was not the self-same Utbah. The chiefs of the Quoraish asked him: What did you see? What did you say? What did you hear? Utbah said: O people of the Quoraish! I have come here after having heard such a declamation as is neither soothsaying, nor poetry, nor magic, nor any abracadabra. Do listen to me and do go by my advice. Leave Mohammad to himself. In case, getting victorious, he attains domination over the Arabs it would amount to your own glorification. Or else, the Arabs themselves would have him annihilated. Having heard this observation, the people said: Lo and behold! Utbah, too, has fallen under the spell of Mohammad's

volubility. They said that and refused to go by Utbah's advice.¹

Treatment Meted out to Hazrat Abu Bakr by the Quoraish:

One day, Abu Bakr (RAA) got up in the midst of a gathering with an intention to give them the Message. He started calling them towards Allah and His Prophet (SAW). The pagans, in a fit of rage and fury, swooped down on him and beat him severely. Utbah bin Rabee'a kept beating him with two worn-and-torn shoes on his face to the extent that the features of his face were, subsequently, not possible to be recognized. Members of Hazrat Abu Bakr's family, Banu Taim, having picked him up in this condition, carried him along with them, with no doubt in mind that he was already dead. Later in the day when it was afternoon, he regained consciousness. The very first words that he uttered were: tell me if the Prophet (SAW) is well and O.K.? Those people rebuked him on this (that even in this condition he was more concerned about the Prophet (SAW) than himself because of whom he had to undergo all this trouble.)

At that time, Umm-e-jameel who had already professed Islam came close to him. He asked her about the Prophet (SAW). She said: your mother is standing close by. She would hear it. He said: I have vowed to Allah that I would not eat or drink anything, unless and until I get into the auspicious audience of the Prophet (SAW). Hearing that, both of them stayed on there. When the people ceased to frequent the place and it got desolated, both of them, lending him their support, brought him to the Prophet (SAW). Seeing him in this condition, the Prophet (SAW) was struck with grief. He extensively prayed for his mother and urged her on professing Islam. She did so there and then.²

Profession of Islam by Hazrat Hamza:

One day the Prophet (SAW) was sitting on the mount Safa when Abu Jahl arrived there. He first uttered invectives against the Prophet (SAW). But, the Prophet (SAW) kept quiet. Then, getting more aggressive, Abu Jahl hit him (SAW) with a stone at his head.

¹ Seerat Ibne Hisham : 293-294/1

² Seerat Ibne Kaseer P: 439-441/1; Al-Isabah P: 42/1, Translated By Syed Abul Hasan Ali Nadwi, Juzwi Tabdili ke sath P : 167

It started bleeding. Yet the Prophet (SAW) tolerated it. He took no retaliatory step. In a little while, Prophet's (SAW) uncle, Hazrat Hamza, accoutered with bow and arrow, happened to have returned from a hunting expedition. He had, till then not embraced Islam. He was considered one of the strong, brave and bold young men of the Quoraish. He was told by the slave-maid of Abdullah bin Jad'aan, who was witness to Abu Jahl's misdemeanor, all that had happened. Hearing this Hazrat Hamza got furious. Full of fury, he came over instantly to Abu Jahl and hit his head with his bow. It left him wounded. Hitting him he said: how do you dare abusing my nephew, Muhammad, and calling him names. I, too, now have his religion embraced and whatever he says I, too, say the same. Abu Jahl kept quiet. Thus it was that Hazrat Hamza professed Islam. By his confession of Islam, the anti-Islam people of the Quoraish were hit hard – thanks to his bravery, influence, and eminence.¹(1)

The Prophet (SAW) got empowered by the profession of Islam by Hazrat Hamza. For, he was a strong man and the Quoraish were to some extent afraid of him. Still, the Prophet (SAW) was desirous of having more empowerment. Hence, he (SAW) prayed Allah that anyone of the two other mighty young men, Umar bin Khattab and Abu Jahl, might be granted the Favour of embracing Islam. This prayer of his (SAW) was granted in favour of Hazrat Umar bin Khattab.

Profession of Islam by Hazrat Umar:

Three days after profession of Islam by Hazrat Hamza, Hazrat Umar bin Khattab who was not far behind the other members of the Quoraish in hostility against the Prophet (SAW), was granted the Favour of embracing Islam. Personally he was very brave and courageous. He was also assigned by the Quoraish the job of representing them in countries abroad. In a session of young men of the Quoraish, plans to oppose the Prophet (SAW) were under contemplation. Getting suddenly aroused by the discourses of the peoples and the deliberations made to have this issue resolved, Hazrat Umar rose and said: We need not have this wrangling going on day in day out. Let me have this issue settled for once and all.

¹ Seerat Ibne Hisham P: 291-292/1

And, relying on his valour, he came out of the session having made up his mind to have the Prophet (SAW) put to death. His body was accoutered all over with weapons. En route, he met a Muslim, Hazrat Na'eem bin Abdullah. Seeing the mien and mettle that he had on at the moment, he asked: Umar! Where are you heading to? Umar said: This Muhammad ho! The one who has got this calamity brought on us! I intend to kill him. Hazrat Na'eem was shocked. In order to have his mind diverted, he said to him: look at your sister and sister's husband first. Both of them, too, have already embraced Islam. Hearing that, Hazrat Umar went to his sister's house and gave his sister and her husband a sound thrashing, so much so that the sister started bleeding. On seeing the blood, Hazrat Umar felt a bit ashamed, since, hitting women, in such a way was deemed amongst Arab nobles something reprehensible, a disgrace. His sister Fatima said: do as you please and spare us not. And, seeing that at the sight of blood, Umar was ashamed, she said: Umar! Why don't you first listen to the Book, which having listened to, we have come to adopt the Faith. In case that does not appeal to you, you could do whatever you would like to. Umar said: O.K. There was at that time in their house a companion of Prophet (SAW), Khabbab bin Arat, present who had, on arrival of Umar, gone into hiding in an interior room. He came out now. He recited to him the (first portion of the) holy Quran. On hearing the Quran, Hazrat Umar could not help exclaiming: it is a declamation, chaste and worthy of being venerated. I want to meet Muhammad (SAW). Where is he? He was told that he (SAW) was in Arqam's house. Umar went there, knocked the door and as soon as he entered it, he confessed to have accepted Faith in the Prophet and the Quran.¹

Such was the impact of the call for the truth: that the one who had come out of his house in the role of a killer, on getting familiar with the fact, turned into a devoted follower. Later on, he was given the title of 'Farooque'. He achieved great heroic feats for Islam.

Coming out of that house, Hazrat Umar made a public announcement of his profession of Islam. This news got immediately circulated amongst the Quoraish. They took resolve to

¹ Seerat Ibne Hisham P: 342-348/1

fight with Hazrat Umar, too. But, Hazrat Umar, too, having adopted a firm stand, remained adamant. The opponents and enemies of Islam got a bit suppressed by him. But, the Muslims whom they could get within the range of their reach and power were continued to be harassed by them as much as they could.

Migration to Ethiopia:

Seeing that his companions and followers were having to suffer severe tribulations, and he himself was not in a position to rescue and protect them, the Prophet (SAW) said to them: In case you people migrate to Ethiopia, it would be, rather, better. In the regime of the king there, no one is harassed by anyone else. That is a good country. (You may stay there) till Allah Almighty has some source arranged for your deliverance and relief.

That was the occasion when those of the Muslims who had gotten very distressed, migrated towards Ethiopia. This was the first occasion of migration in Islam. It was a ten-member team. They had appointed Hazrat Uthman bin Maz'oon (RAA) as their head. Thereafter, Hazrat Ja'far bin Abu Talaib migrated, and, after him, many of the Muslims, one after another, reached there. Some of them were all alone and some of them were accompanied by their family members and dependents. The total number of all those who migrated towards Ethiopia is reported to have been 83.¹

Quoraish Go in Pursuit:

The heretics of the Quoraish went up to the sea-coast in pursuit of these Muslims who were migrating to Ethiopia. But, these Muslims had, getting aboard the boats, already left the coast. Seeing that the Muslims had reached a place where they were in more ease and comfort, the Quoraish sent A'bdullah bin Abi Rabeea'ah and A'mr bin el-A'as there. These two emissaries came to Najashi, the king of Ethiopia, with a lot of gifts and presents. Having come to him they said: These people, who have come over here, having fled from our country, should be handed over to us. But, Najashi refused to concede to their demand. He called the Muslims as well as his clergy to the court. And, then, facing towards the Muslims, he said: 'What is that religion which you

¹ Seerat Ibne Hisham P: 321/1; Al-Kamil Fit-Tareekh P: 76/3; Tabqat Ibne Saad P: 208/1

have deserted your people for the sake of?; and, after having abandoned them, you people did not adopt my religion, nor any other known religion, either.' Thereupon, the Prophet's (SAW) cousin (uncle's son), Ja'fer bin Abu Taalib stood up and said to Najashi: I want to put up a few questions to these men. Please ask them to answer them:

1: Are we anybody's slaves who have come over here having deserted their masters? If such is the case, we are certainly bound to be returned.

Addressing A'mr bin el-A'as, Najashi asked him: Are these people anybody's slaves?

A'mr bin el-A'as said: No, they are free and noble people.

2: Hazrat Jafer said to Najashi: Please ask them, too, if we have come over here having murdered anyone? In case we have come over here having murdered anyone unjustifiably, you must hand us over, without hesitation, to the successors of the murdered.

Again, addressing A'mr bin A'as, Najashi asked him: Have these people come over here, having murdered anyone unjustifiably?

A'mr bin A'as said: Not a single drop of blood is shed by them.

3: Hazrat Ja'fer said to Najashi: You do ask them if we have come, having fled from there, after having usurped someone's possessions. In case, let us presume, we have come over here, having taken someone's possessions, we are prepared to pay that back.

Najashi, addressing A'mr bin A'as, said to him: in case these people have come over here, having taken someone's possessions, I stand guarantee for, and security against, that. I take the responsibility to compensate that.

A'mr bin A'as said: These people have not taken even a *Qeerat*, that is a penny, before coming over here.

Addressing the delegation of the Quoraish, Najashi asked: What is it, then, that you make a demand for?

A'mr bin A'as said: We, including them, were the followers of one religion. We stood firm on our same religion; whereas, these people gave that up and have adopted a new religion.

Addressing the Prophet's companions, Najashi asked them:

the religion that you have adopted, having given up the one that you had, what is that religion?

The Speech Delivered by Hazrat Ja'fer (RAA):

Enunciating the two religions, Hazrat Ja'fer (RAA) delivered the following speech:

“Oh king! We were a nescient people living in ignorance. We worshipped idols, ate carrions, were immersed in all sorts of lecherous and sinful acts. Whoever of us happened to be powerful would have the weak of us devoured, getting it mangled and maimed. While we were in this plight, Allah Almighty raised a Prophet from amongst us, ourselves, whose family, lineage and sanguinity, and whose probity, honesty, chastity and piety were already well-known to us. He gave us a call to have Faith in only one God, to worship Him and Him only and to give up, totally, the idols and stones that we and our forefathers had been worshipping. He told us to sever all links with idols. He ordered us to tell the truth, pay back the peoples' possessions we were entrusted with for safe custody, and refrain from forbidden and prohibited deeds and killing anyone without any justification. He forbade us from acts of debauchery, falsehood and fraud, usurpation of orphans' possessions, and accusing innocent and chaste women of sinful acts. He bade us to worship Allah only and not to associate anything with Him. He commanded us to offer prayers, pay *Zakat*, and observe *Roza* (fast). We concurred with whatever he said, believed in his authenticity and professed Faith in him and walked on the path shown us by him and complied with instructions given him by Allah to be conveyed to us, took to worshipping one Allah only, associated no one to Him, deemed forbidden whatever he forbade us to do, deemed *Halal* (legitimate) whatever he said was *Halal*. It is on this issue that our people are bent on treating us with enmity. They subjected us to all sorts of afflictions, made us undergo various tribulations in order to put us off this religion. They tried to persuade us to adopt again the idolatry, abandoning the worship of Allah, and to start practicing the crimes and sins that we deemed earlier legal and permissible. When they applied too much force and pressure on us, subjected us to atrocities, made our lives miserable and unbearable for us, and stood in the way of our

religion like a wall, we came over to your country to seek shelter and refuge. It is to this end that we chose you, and you only, and looked forward to protection from, and refuge with, you. O king! We have come over here with the hope that no injustice would be done against us here.”¹

Sympathetic Stand Taken by Najashi:

Having heard this speech, Najashi expressed his appreciation and said: Feel free! you are secure here. He returned the gifts sent to him by the Quoraish back to them and did not concede to their demand. The next day these two Quoraishi men went again to Najashi and said: these people do not believe in Isa bin Maryam, too. Najashi sent for the Muslims and asked them about it. On this Hazrat Jafer recited the initial verses of the *Sura* ‘Maryam’ from the holy Quran. Thereupon, picking up a dried piece of twig from the ground, Najashi said: By God! Maryam’s son was not a bit more than this, and burst into tears till his beard was drenched in tears. The priests in his court, too, were overwhelmed with laceration till their (religious) scriptures got soaked in tears. Najashi said: Muhammad is, in fact, the same Prophet about whom Jesus Christ had already informed us. Thanks to God that I happened to be contemporary of this Prophet. Thereafter Najashi treated Muslims with great honor and respect, and granted them amnesty, while both the two emissaries of Quoraish made their exit from there, disgraced and humiliated. The Muslims were accorded a place of honor in a very good habitation and good neighborhood.²(1)

Siege laid at the Abi Talib’s Ravine:

When Quoraish found that, despite persecutions and hostilities, the influence of Islam was increasing, that men as strong as Umar and Hamza had already embraced Islam, and Najashi, too, has, on his part, provided protection to Muslims and their envoys had returned having drawn a blank, that the number of Muslims was continuously on the increase, they thought of this plan: that the Prophet (SAW) and his kinsfolk, after getting them confined within

¹ Seerat Ibne Hisham P: 334-338/1; Al-Kamil Fit-Tareekh P: 79-82/2; Translated from Nabiye Rahmat, (Syed Abul Hasna Ali Nadwi), P: 175-176

² Al-Kamil Fit-Tareekh P: 81/2

a mountain ravine, be rendered helpless and straitened. This mountainous ravine was the one which the Abu Talib family lived in and which was known as the Abu Talib's ravine. Hence all the tribes drafted jointly a covenant that no one would keep in touch with the Banu Hashim clan, nor would have any transactions with them, nor would meet them, nor would let the edibles and potables get to them unless and until they have Mohammad handed over to them to be killed. This covenant was written down by Mansoor bin Akramah and was affixed on the door of Ka'ba.¹(2)

Under the supervision of his affectionate uncle and guardian, Abu Talib, the Prophet (SAW), along with the majority of the members of Banu Hashim, whom his hostile uncle, Abu Lahab, did not join with, took refuge in the Abu Talib's ravine. In it all those members of Banu Hashim family who had yet not professed Islam but had the sympathy on account of the family bondage joined, too, with him. This period was so harsh on the Muslims that they had to resort to eat frequently only the banana leaves for their survival. When the children cried out of hunger, their voices were heard far beyond the limits of the ravine. The Quoraish, on hearing them, exulted and rejoiced. Hazrat Sa'd bin Waqqas narrates that: once there was a piece of dried leather that we could lay our hands on. I washed it with water, then roasted it on fire and, having it drenched in water, ate it.

But, some kind-hearted people took pity, too, over this miserable condition of Muslims. One day Hakeem bin Hizam, who was Hazrat Khadeeja's nephew sent some wheat grains through his slave to Hazrat Khadeeja. En route, Abu Jahl caught sight of him. He wanted to have those wheat grains snatched away from him. Per chance, Abul Bakhtar happened to have suddenly arrived there. Infidel as he was, he got empathic. He listened to the accounts of these besieged members of the family who were but all closely related to each other. Taking pity on the helplessness of these people, he said: If someone sends something to his maternal aunt (father's sister) why is he prevented from doing so? In these very conditions, the Prophet (SAW), along with the majority of the members of his Banu Hashim branch of Quoraish, had to spend

² As-seeratun-nabawiyyah (Zahabi) P: 221/1

three years.¹

Deliverance From the Siege:

Ultimately the day arrived when Hisham bin A'mr, Zuhair bin Abi Umayyah bin el-Mughirah, Muta'am bin A'di, and Zama'a bin el-Aswad, who had a somewhat soft corner towards Muslims and inclined towards humanitarianism, started holding consultations to get the Muslims rid of the oppressive clutches of the Quoraish. Making deliberations between themselves and disliking so much rigorous treatment meted out to the oppressed lot, they agreed on making efforts for deliverance of these people from the clutches of Quoraish. Hence, all of them went to *Harem*. Addressing all the people there, Zuhair said: O people of Makkah! What sort of justice is it that we live in comfort and ease while Banu Hashim have nothing to subsist upon. By God! Until this tortuous covenant is not torn into shreds, I will not keep quiet. Abu Jahl, from the opposite side, called out: No. Never can anyone dare touch this covenant. Zama'a said: thou art a liar! Even when it was getting drafted, we were not in favour of it. On the other hand, the Prophet (SAW) learnt through Revelation that the document that was affixed on Ka'ba was consumed by termite and excepting the *Bismillah* all else of it had vanished. He informed Abu Talib of it. He, in turn, informed the Quoraish of it. Meanwhile, Muta'am, having gone inside and putting his hand forward, had the document detached. It was found that part of it was already consumed by termite, and the inscriptions thereon were no more there. Having the same shown to the infidels, he tore the document into pieces. Muslim bin A'di, A'di bin Quais, Zama'a bin el-Aswad, Abul Bukhtary and Zuhair, each of them accoutered with arms, went together to Banu Hashim and brought them out of the ravine. It was a period of three long years at a stretch during which the Prophet (SAW) and the entire clan of Aal-e Hashim (descents of Hashim) had remained confined within Abu Talib's ravine before they had got riddance from this confinement.²

'A'am-el-Huzn' (The Year of Grief):

Even after the deliverance from Abu Talib's ravine, the

¹ As-seeratur-nabawiyah (Zahabi) P: 221/1

² Tabqat Ibne Saad P: 210/1

treatment of persecution meted out to Muslims by the Quoraish was kept as usual. Furthermore, an additional misery befell on him. It so happened that his very influential and supportive uncle, Abu Talib, and his very sympathetic and compassionate wife, Hazrat Khadija, met their demise. These two persons were his great well-wishers and full of affection for him. Their behavior of good companionship, good conduct, loyalty, support and succour with him (SAW) were too well known to be told to anyone. Both of them met their demise, one after another, in the year 10th of the advent of Prophecy, following the deliverance from Abu Talib's ravine¹. Their demise made him very affected at heart. This year proved, thus, to be the year of grief. His worry on account of the support and sympathy that he could have from any quarters got much intensified.

The Trip to Taif:

Since the time of the public announcement of the call towards Islam after the clandestine efforts made for earlier three years since the time he was assigned the responsibility of the Prophecy, the circumstances of severe tribulations and trials caused by the persecutions and atrocities perpetrated by the infidels that the Prophet (SAW) had to face during the Makkah phase of life had been posing, no doubt, physical threats to his person as well as causing mental stress. But, owing to the protection he received from his uncle, Abu Talib, no threat of any inordinately severe occurrence was perceived. Moreover, the dejection caused to his (SAW) disposition by the people's persecutions used to get earlier dispelled by the prop of comfort and solace extended by his venerated wife, Hazrat Khadija, back at home. But, now that Abu Talib was also no more, apprehension of some grave threats was but natural. In such a situation, it occurred to him that in case the sympathy of some high dignitary of Taif, the twin-city of Makkah, could be procured, the threats to the missionary work could be depleted.

He (SAW), therefore, felt it necessary to procure the sympathy and cooperation of some dignified personage of some powerful family. It was on this basis, that he (SAW) had his eyes

² Seerate Halbiyah P: 40-50/2

diverted towards Taif. There were in Taif many a personage belonging to the influential family of that place, the tribe of Thaqeef. He, therefore, decided to have, having gone there, a talk with them. Finding the time opportune, he went there and sought from three leading figures of that place, Abd-e-yalail, Maswood and Habeeb, sympathy for, and support to, the Truth. But, here too, it was only the determination, perseverance, patience and endurance that Allah chose to be the choice of His Prophet (SAW). Hence, he did not get sympathy from the influential people of that place. Contrary to that, what actually happened there, was that they did not extend to him even the proverbial Arab courtesy that used to be customarily extended to wayfarers. On the basis of the antagonistic behavior of the Quoraish, they did not feel like sympathizing with him. One of them who was stitching the cover for the Ka'ba said: Is it you whom Allah has sent, having made you the Prophet?! The other said: Was there no one else than you to be found by Allah?! The third one said: I would, in any case, not talk to you. For, in case you are truthful, it would be discourteous to argue with you; and, in case you are a liar, you are not worth being talked to. That was not all, contrary to common human morals, they set the vagabonds of the city on him. They pelted him with stones which made his feet soaked in blood. Despaired of the people of that city and wounded, he (SAW) betook himself to, and got seated at, a place out of the city.¹

Profession of Islam by Addas:

There was a garden owned by some people of the Quoraish family (Utaba bin Rabeeyah and Shaiba bin Rabeeyah). They were incidentally present then in that garden. Seeing his (SAW) helplessness and his getting wounded, they felt, despite the hostility that they had, a surge of sympathy at heart prompted by the kinship with him. They sent to him through their slave, Addas, a bunch of grapes. Addas, came over and had that presented to him. Saying *Bismillah*, he (SAW) ate from it. Amazed at his saying *Bismillah*, Addas put up some queries to him. He (SAW), then, made a mention of his being the Prophet. Addas was conversant with the contents of the Gospel. Because of that, he realized that he (SAW)

¹ Seerate Halbiyah P: 52/2

must be the Prophet. He started kissing him and embraced Islam. When he returned to his masters, they rebuked him and said: do not believe in this man. Addas had their remarks put off by keeping quite.¹(1)

Sitting there, the Prophet (SAW) made a supplication to Allah, mentioning his misery. In his prayer, too, he did choose, beside giving expression to his helplessness, being content with the observance of patience, endurance and propitiation of Allah, his Lord. It is very well elucidated in his prayer:

"اللهم إليك أشكو ضعف قوتي وقلة حيلتي وهواني على الناس، يا أرحم الراحمين أنت رب المستضعفين، وأنت ربي، إلى من تكلني؟ إلى بعيد يتجهمني أم إلى عدو ملكته أمري؟ إن لم يكن بك غضب علي فلا أبالي، غير أن عافيتك هي أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة، من أن ينزل بي غضبك أو يحل علي سخطك، لك العتي حتى ترضى، ولا حول ولا قوة إلا بالله."

(O my Lord! To thee only I complain against my helplessness, my destituteness and my slighness in the eyes of people. O most merciful of the merciful! Thou art the Lord of the destitute and the downtrodden, thou art my Lord. Whom has thou consigned me to? Is it to someone alien who is harsh in his behavior with me? Or is it to someone hostile to me who has got full control over me? But, if your wrath is not to befall on me, then I do not care at all. Only that the well-being granted by thee is more felicitous to me. I seek the shelter of Thy Entity's Resplendence which irradiates all the darknesses and which sets all the matters right against befalling of Thy Wrath on me or the descent of Thy Anger on me. I must keep soliciting from Thee Thy pleasure until thou are pleased with me. All the power and strength rests with Thee.)

In a land away from home, watching such a plight of His favorite servant, Allah Almighty treated him (SAW) with special Mercy. An offer of an exclusive succour was made by Him. A message was brought to him by Gibrail (AS): that the (concerned) angel is ready to annihilate these tyrants through an earthquake.

¹ Seerat Ibne Hisham P: 421/1

Bidden by you, they would have them punished right now. But, lending preference to higher standards of interests of the reform and guidance, the Prophet (SAW) did not ask for imposition of the punishment.

Returning from Taif, the Prophet (SAW) also said: I do not pray for the perdition of these people. What does it matter if these people have not confessed Faith in Allah?! I do hope that their future generations would be believers in the One and the Only God.¹

The Prophet (SAW)'s return from Taif without having achieved any success there, was something that could have created further complications in Makkah for him (SAW). Seeing that he (SAW) had failed in getting support of any personage from outside Makkah, the Quoraish could, deeming him now all the more feeble and helpless, attempt at any damned mischief one could never guess what? Hence, he (SAW) required to get protection from some influential resident of Makkah. On having obtained the assurance of protection, one would, in a way, get secured. When Hazrat Abu Bakar had returned from his migration to Ethiopia, it was under the protection of Ibn-e-Dughunnah that he had made his return.²(1) The Prophet (SAW) chose Muti'im bin A'di who was a noble and benevolent person. Having obtained assurance of his protection, he (SAW) entered Makkah.³(2)

By obtaining this protection, the Prophet (SAW) attained security, to some extent, against some very drastic misdemeanor. But, he was still not secure from the persecutions by the Quoraish. His people continued to persist on antagonism and enmity with him and on ridiculing and persecuting him in the same vigorous way as they had been doing in Abu Talib's days. Rather, in the absence of some such great and influential personage as that of Abu Talib, they kept on indulging in additional cruelty and effrontry.

Profession of Islam by the Jinns of Nusaibeen:

Broken-hearted owing to humiliating and cruel treatment

¹ For detail : Zadul Maad, Vol-I, P : 302; Seerat Ibne Hisham, Vol-I, P : 419; Seerat Ibne Kaseer, Vol-II, P : 149-153

² Bukhari Sharif the version narrated by Hazrat Aaisha (R.A), Bab Hijratunnabi (S.A.W) Wa Ashabuhu

³ Tabqat Ibne Saad P: 212/1

(SAW) stopped on his way back at a place called 'Nakhla'. While he was engaged in his *tahajjud* prayers there, a party of of Jinns from a place called Nusaibeen happened to pass by. They heard the Quranic verses being recited by the Prophet (SAW) and kept listening to them for a while. Impressed by them, they embraced the Faith and got back to their dwellings. This incidence was conveyed by Allah Almighty through His Quranic words revealed unto His Prophet (SAW). That gave him (SAW) solace in his state of melancholy and depression. By it, he (SAW) came to know that while the inhabitants of Taif had taken belligerent stand against him, Allah almighty had, in lieu of that, granted His Favour to another creature of His, the Jinn, to become his followers and that was the delightful indication of the versatility and popularity of his mission and message. This incident was the proof of the universality of Islam.

CHAPTER - V

The Event of *Me'raj* (Ascension), Oath of Allegiance at Aqaba, Migration to Madinah

Having to continuously endure for last seven years the hostilities and harassments had already made him heavy-hearted. Now the additionally worsened conditions were likely to make him further dejected. But, the trust that he (SAW) had in his Lord and the Faith that he had in the Divine Assurance of getting the conditions improved in future had kept him, despite all the adversities, steadied all along. Yet, being human that he was, he felt the pressure inwardly; albeit he had the support of the conviction that whatever had happened till then and whatever was happening now, was from Allah. Whether it is the severity of situations or some source of solace, it was in consonance with the Divine Decree. In all likelihood, it was owing to the Divine Decree itself that he was made to undergo the rigours which were conducive to consolidation of his valour and resolve and the Faith in the Divine Assurance.

At all events, when his valour and determination and the firm Faith in fulfillment of the Divine Assurance had reached their climactic standards, when even on elimination of all such supports as were providing him some succour or other in confronting the tough situations he had been passing through, not the slightest shift occurred in the firmness of his Faith, the consistence in his action and persistence on patience and submission to Allah's will. Even though the severity of the situations made him restless, Allah Almighty conferred on him, in order to cheer him up and console and comfort him, the honour of having *Me'raj* (Ascension). In

order to have his grieving heart gladdened, Allah Almighty had the actual spectacle of all that was to happen in the Hereafter and the position that he holds in Allah's Reckoning shown and revealed to him through the medium of *Meraj* (Ascension). It all happened almost in the same way as had sort of happened to Hazrat Ibrahim (AS). That was when Hazrat Ibrahim (AS) had the sacrifices made of his dearest possessions to propitiate Allah, including the sacrifice of his homeland and his love of his wife and son. To top it all, he had even made, to the extent it was possible on his part to have it done, the sacrifice of his young, precocious son. He had, thus, already achieved the success having passed through these tests and trials. But, for his further satisfaction he made a request to Allah Almighty:

كيف نحى الموتى

(My Lord! Show me how Thou wilt quicken the dead.)

The answer was:

ولم تؤمن

(Does thou not believe?)

He said:

بلى، ولكن ليطمئن قلبي

(Yea, but that my heart may rest as ease.)

Why not! I have full Faith. Yet, for strengthening the heart, I want to see how Allah Almighty revives the dead. Thereupon, Allah Almighty had the spectacle of this phenomenon, too, shown to him.

Likewise, when the Prophet (SAW) had attained that lofty position of compliance with the Divine Command and contentment with the Divine Decree, Allah Almighty revealed and showed him the place and position he would hold in the Hereafter, even though he had not asked for it, in order to hearten him up. And, having him called up to His close Proximity, Allah honoured him.

On that particular night he was taking rest in the *Harem* itself. Suddenly, Hazrat Gibrail (AS) appeared and said: Come on! You are summoned. Overnight, he (SAW) was taken from there to the *Aqsa* mosque in the city of Jerusalem in Syria (Palestine). There he

(SAW) was introduced by Allah Almighty to all the previous Prophets. Then he (SAW) led them at a congregational prayer. He (SAW) had, thus, attained the position of being the head of all the Prophets and he (SAW) himself happened to be eyewitness to it. Then he (SAW) was taken on a journey towards the heavens. There he (SAW) was taken to as close a proximity with the Divine Throne as Allah had Willed him to. There he was conferred upon the beatitude of having a conversation and an audience in seclusion with the Lord of the worlds.

Allah Almighty has, in fact, made the man such a creature as is vested, along with the materialistic, corporeal physique and its impresses which can be seen and appreciated by means of empirical, apparent perceptions, with exclusively celestial and empyreal conditions also, which cannot be appreciated but by means of empyrean perceptions only. These can, in fact, be witnessed only in the man's next life. Nevertheless, in the earthly life, too, Allah Almighty lets his Apostles have, sometimes, the vision of these conditions. What are these conditions which have, on the one hand, an apparent, empirical aspect of their own which can be seen and heard; and have, on the other hand, an invisible one which cannot be perceived by means of these earthly eyes and ears. These are, by way of instance, like this: the legitimately earned wealth appears, according to empirical and materialistic perceptions of man, exactly like the illegitimately earned one. But, within the empyrean sphere, the legitimately earned wealth has a pure and pristine condition; whereas the illegitimately earned one oozes filth and stench. Similarly, the virtuous deeds look, according to empirical and apparent perceptions of man, exactly like the evil deeds. But, according to intrinsic, latent perceptions which have been identified through the medium of Prophets, they are arduous and distressing deeds. Instances thereof have been cited in the holy Quran and the Traditions. For instance, about the acquisition of gold and silver by illegitimate means, it is stated that in the Hereafter, where the intrinsic characteristics of each and everything would get manifested, that illegitimately acquired gold and silver would be like the red-hot iron with which the sides and foreheads of their benefitters would be branded.

فتکوی بها جباهم وجنوبهم

(Then their foreheads and sides would be branded with them)

Likewise, the holy Tradition has it that in case anyone has somebody's land occupied by illegal means, it would be in the Hereafter, having been made into a garland, hanged around his neck. Similarly, the usury and illegitimate wealth would turn into something like feces. Thus, the acts of human life have two aspects. One aspect that pertains to this world is the apparent, materialistic one. It is manifested here in its materialistic condition. The other aspect is intrinsic and invisible, which has been communicated by Allah's Prophets. It is the one which the man would come across in his other life. The Prophet (SAW) had the cognizance of this aspect, by virtue of his being the Prophet, in its verisimilitude. Still, to consolidate it further, he was made to have it witnessed, too, on occasion of his Ascension. He (SAW) had, thereby, his conviction by cognizance prompted to the status of conviction by the vision of the verity itself. Thus, the exhortations that he (SAW) gave of performing righteous deeds had the quality and semblance of déjà vu. In this context, mankind was to be told that: whatever your deeds, do not get satisfied and content with only the apparent and manifested aspect of them. For, it is perceived by you only for the duration of your momentary, earthly life. It is in the life of the Hereafter which is to last indefinitely that its intrinsic aspect would be manifested in concrete form. There would be then no recourse to escape it. Hence, have the precaution taken here itself in order to attain salvation and escape from it.

Anyhow, the things shown him on occasion of his Ascension are mentioned in Traditional versions. For instance, the version given in *Sunan-e-Abu Dawood*, has it that the Prophet (SAW) stated that: when I was on my Ascension trip, I happened to pass by some such people who had their nails made of copper with which they were scratching their faces and chests. I said: O Gibrail! Who are these people? He said: these are the people who ate human flesh and were not considerate to people's repute (that is: did back-biting and defamed the people).

In '*Seerat-Ibn-e-Hisham*' and '*Tafseer Ibn-e-Katheer*' some other people, too, are mentioned. For example, the miserable plights, corresponding to their respective deeds, of those who

usurped the rights of orphans, the usurers, the adulterers, etc., were manifested to him (SAW). Apart from these things, some cases of happy conditions were also shown to him. He was shown his abode in the paradise from afar. He (SAW) wanted to have a view of it at close range. Thereupon he was told that, as of the moment, only that much was enough.

On the night of Accession, three bounties were conferred upon him (SAW) by Allah: last verses of *Sura Baqra* which consist of glad tidings about the culmination of Islamic creeds and the Faith and the end of its phase of afflictions. The very Exclusive Divine Mercy made the annunciation that every follower of Prophet Muhammad (SAW) who would not be guilty of committing the sin of *Shirk* would be conferred upon the Favour of His Munificence and Forgiveness. And, a proclamation was made that: *Namaz* (prayers) to be offered fifty times (a day) is made binding on the *Ummat*. Later, on suggestion from Hazrat Musa, he (SAW) made a request for reduction in number of compulsory prayers which was granted and the number of compulsory prayers got reduced to five per day with the merit earned on that retained to be the same as that of the fifty prayers.

There is in *Bukhari* a Tradition narrated by Ibn-e Abbas (RAA) to the effect that on the night of Accession, *Dajjal* (the Antichrist), too, was shown to him (SAW).¹

Details of the Ascension have been given in the holy Quran as well. For one, it has found its mention in the *Sura 'Al-Isra'*. In the *Sura 'An-Najm'* its details are narrated thus:

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنْطِقُ عَنِ
الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥) ذُو مِرَّةٍ
فَأَسْتَوَىٰ (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠) مَا كَذَبَ الْفُؤَادُ مَا
رَأَىٰ (١١) أَفَتَمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (١٣)
عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥) إِذْ يَغْشَى السِّدْرَةَ مَا
يَغْشَىٰ (١٦) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧) لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ
الْكُبْرَىٰ (١٨)

¹ Sahih Bukhari Bab Bad- cil Khalaq

(By the star when it goes down. Your companion has not gone astray, nor has he erred. And he speaks not of his own desire. It is but a Revelation Revealed. One of mighty powers has taught it to him. One of mighty make. Then he stood straight. While he was on the uppermost horizon. Thereafter he drew nigh then he let himself down. Till he was two bow's length off or yet nearer. Thus He Revealed to His bondman whatever He Revealed. The heart lied not in what he saw. Will you then dispute with him concerning what he saw. And assuredly he saw him at another descent, nigh thereto is the Garden of Abode. When that covered the lote-tree which covered it. The eye did not wander, nor did it turn aside. Assuredly he beheld of the greatest signs of his Lord.) (An-Najm : 1-18)

In the morning next to the night of Ascension, he (SAW) mentioned his Ascension to the people. Thereupon, those who were opposed and hostile to him started ridiculing him, saying: whence was ever such a conveyance in existence as would take someone from Makkah to Jerusalem in no time and get him back before the dawn. It is (this claim made by him, that is), rather, the proof of his (SAW) being a liar. But, the Muslims, on hearing this, said: we do believe in much more monumental things than this; what would, then, hinder us from believing in it? And, their Faith got further boosted.¹

Hazrat Abu Bakar Siddique (RAA) said: If it is the Prophet (SAW) who has said so, then he has said the truth. Why should you be amazed at it? By God! he tells me that the Revelation descends on him during any part of the day and night from the heaven to the earth and I testify him. It is something much more complex and farfetched than what you are marveling at.²(1)

Profession of Islam by Hazrat Abu Zar Ghifari:

Hazrat Abu Zar Ghifari was in his city, Yathrab, when he got some wind of the rumours about the Prophet (SAW). He said to his

¹ Sahih Bukhari Bab Hadith about Isra'a, Sahih Muslim, Kitabul Iman Babul Isra'a birasulillah (SAW) ilas Samawaath, As-seeratun-nabawiyyah (Imam Zahabi)P: 241-278/1 Seerat Ibne Kaseer P:96/2 , Seerat Ibne Hisham P: 399/1 Dala'ilun Nubuawah Lil Behaqi Vol-2, Tabqat Ibne Saad P: 213-216-1

² Seeratunnabi, (Allamah Syed Suleman Nadwi), Vol-III,

¹ Seerat Ibne Hisham P: 399/1

brother: Do go to this valley, that is: Makkah, and kindly have some enquiries made about this man who calls himself a Prophet and claims that he gets the Revelation made to him from heavens. Listen to his discourses and then come back and tell me. Hence, his brother, Anees, set out. He was himself a famous, eloquent poet and a linguist. He met the Prophet (SAW), listened to his discourses, and then, getting back, told his brother that: I found him teaching very laudable and lofty morals. His discourses that I have heard can in no way be termed as poetry. Hazrat Abu Zar said: Only this much of information does not suffice to set my mind at rest. Ultimately, he himself, walking on foot, went to Makkah.

Hazrat Abu Zar had no cognizance of the Prophet's (SAW) identity. Making enquiries from anyone, too, was not deemed appropriate by him. While he was still on the look-out for some clue, the night set in. And then it so happened that Hazrat Ali (RAA) caught sight of him. He had it judged that he was some new-comer and a wayfarer. Ali (RAA) said to him: 'Well! Come along to my house.' He stayed overnight there. Nevertheless, none of them asked each other about anything. As the morning set in, he, picking up his canteen and the provisions he had for the journey, came back to the mosque. That day, too, passed the same way as the previous one. He had his heart set on finding out the Prophet (SAW). Yet, he would not ask anyone about him. Ali Murtaza (RAA) got to him again. He said to him: 'perhaps, you could not find your destination.' Abu Zar replied in affirmative. Ali Murtaza (RAA) took him again along with him. This time he asked him: 'Who are you, by the way? And what have you come here for?' He said: 'If you promised me to keep my secret and give me the guidance, I would tell you.' Ali (RAA) made that promise. Abu Zar said: 'I have heard that there is in this city a man who calls himself Allah's Prophet. I had earlier sent here my brother. He returned from here without having learnt something satisfactory enough. Hence, I have come over here myself.' Ali Murtaza (RAA) said: 'It is for the better that you did come. And it is for the better that you met me. Look! I am going to meet him. Come along with me. I would go inside first and have a look. If it were not appropriate to meet him now, I would keep myself standing by the wall as if readjusting my shoes.'

In short, Abu Zar (RAA), accompanied by Hazrat Ali Murtaza, appeared before of the Prophet (SAW) and made the request: 'May I be told what Islam is?' The Prophet (SAW) gave an exposition of Islam. Having heard his (SAW) speech, he instantly embraced Islam. The Prophet (SAW) said to him: 'Abu Zar! Keep this matter to yourself for the moment and get back to your home. On having received the news of our manifestation, you might come over here.' He said: 'By God! I would go only after having made the announcement amidst these enemies.' Then Abu Zar headed towards *Ka'ba*. The Quoraish were assembled there. Making it loud enough to be within the earshot of all of them he pronounced the *Kalima* of testimony loud and clear:

أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله

(I testify that there is no God but Allah; and I testify that Mohammad is Allah's Prophet)

Having it heard, the people surrounded him and beat him so much that, getting exhausted, he fell on the ground. In the meantime, Hazrat Abbas arrived there. Bending over him, he had a look at him and said: Wretched guys! He belongs to Ghifar tribe; and your traders' route to Syria happens to pass through his tribe itself. Hearing this, the people dispersed. The next day again he pronounced the *Kalima* within the earshot of each and every one. Again the people beat him up and Hazrat Abbas, having come over to him, again rescued him.¹

Meeting of the People from Yathrab with Him (SAW):

It was the Prophet's (SAW) regular practice to propagate Islam amongst the chiefs of tribes having gone to them during the *Haj* season. This year (the 10th year since the advent of his Prophethood, the month of Rajab), too, he went to various tribes. In a ravine in Mina, called Aqaba, where now stands the mosque of Aqaba, he caught sight of some people of *Khazraj* tribe. He called them towards Islam and recited to them verses from the holy Quran. These people lived in Madinah with the Jews as their neighbors. They had been hearing from them that in near future

¹ Bukhari Sharif & Sahih Muslim, Bab Faza'aili Abi Zar Translated from Nabi e Rahmat, (Maulana Syed Abul Hasan Ali Nadwi);

some Prophet was to make his appearance. On hearing the verses they started saying amongst themselves to each other: By God! he seems to be the same Prophet about whom the Jews had been giving you the information. Look! Let not the Jews steal a march on us in this matter. Saying this, all of them embraced Islam¹.

The First Oath of Allegiance at Aqaba:

Next year, during the *Haj* season, twelve men from *Ansar* took the oath of allegiance putting their hands in his (SAW). They expressed the desire that some preceptor to instruct them into teachings of Islam may be sent along with them. The Prophet (SAW) appointed Hazrat Musab bin Umair for having this service rendered. These people had taken the oath, putting their hands in his, to abjure stealing, adultery, back-biting, telling lies, killing their children, to be compliant with instructions regarding the good deeds, and, besides all that, remaining perseverant on observance of *Tauheed*.²

Islam in Madinah:

This oath of Allegiance was solemnized towards the end of the 11th year since the advent of Prophethood. It was this very occasion, when the Prophet, Muhammad (SAW), sent Hazrat Musa'ab bin U'mair (RAA) to Yathrab. Getting there, Hazrat Musa'ab bin U'mair (RAA) started making people conversant with the rudiments of the religion and Islamic rituals. Thanks to his diligence and devotion, people started getting attracted towards Islam. He was staying at the residence of Hazrat Asad bin Zurarah. Asad bin Zurarah had already embraced Islam. Hence, both of them got engaged in carrying out the missionary work. When the number of Muslims reached forty, Hazrat Musab started establishing the *Juma* prayers. This was the first ever *Juma* prayer held in Madinah. It was held before the migration of the Prophet (SAW) had taken place.³⁽¹⁾

A cousin (son of mother's sister) of Asad bin Zurarah, Sa'd bin Mu'az, and a mate of his, Usaid bin Khuzair, were among the chiefs of the tribe of 'Aus'. There were, on the other side, the chiefs

¹ Seerat Ibne-Hisham P: 428-429/1 Al-Seeraun-nabawiyyah, (Zahabi), P: 290/1

² Seerat Ibne-Hisham, P: 432/1

³ Seerat Ibne-Hisham, P: 435/1

of *Khazraj*, Sad bin Ubada and Abdullah bin Ubai bin Salool, also. On coming to know of Hazrat Musab's activities, Sa'd bin Mu'az, got very angry, and said to Usaid bin Khuzair: 'Tell my cousin (son of mother's sister) in stiff tones: what sort of person is he whom he has got put up with him? Strange are the things he says. He berates my deities. Ask him to get this Quoraishi out of here'. Hence, Usaid bin Khuzair came over and spoke to Asad bin Zurarah with angry tones. Hazrat Musa'ab said: Gentleman! Do listen to me first. Then decide as to whether I speak something evil or say things that are right. In case of it being evil, turn me out of here. Usaid said: All right! I would hear it. Hazrat Musa'ab recited to him the holy Quran and talked to him a little. It made such an impact on him that he, having washed and bathed himself, pronounced the *Kalima* and became Muslim and said: S'ad bin Mu'az is an influential person (of our people). In case he confesses the Faith, it would make a great impact. I would be sending him to you. Hence, Usaid bin Khuzair went to Sa'd bin M'uaz in order to send him, too, to listen to Hazrat Mus'aab bin Umair. However, it was not easy to send S'ad bin M'uaz to Mus'aab bin Umair. Hence, Usaid employed this ploy: he came to S'ad bin M'uaz and, without having it disclosed to him what feat he had himself performed before coming over to him, he said to him: 'The members of Banu Haritha clan who are hostile towards your family are on their way to your cousin (mother's sister's son), Asad bin Zurarah, to kill him'. Hearing this, Sa'd bin M'uaz got overwhelmed by the fervor of family bondage and without making any further enquiries rushed to see what was the matter and render help to Asad bin Zurarah. There he found Musa'ab bin U'mair. Thereupon he got off the handle and started scolding his cousin. However, the two men together, making expostulations with him, cooled him down and said to him: Have the word listened to, at least, and then, do whatever you would like to. He said: O.k. Tell me that. Hence, Musa'ab (RAA) recited some verses from Quran to him and had the religion expounded to him. It went down very well with Sa'd bin Mu'az, too, and he returned from there, having embraced Islam. Then, having members of his family, Banu Abdul-Ashhal, assembled, told them, making a reference of his family ties, that he, too, had embraced Islam and that now they all have to become Muslims. It had such an effect

that the entire clan of Banu Ashhal became Muslim. And, thus, something or other kept happening till, within a year, Madinah was converted into an Islamic city.¹

The Second Oath of Allegiance at Aqaba:

Thanks to Hazrat Musab's teachings, each and every household in Yathrab was abuzz with the topic of Islam. As a result thereof, a delegation comprising 73 men and two women came to Makkah next year (13th year *Nabavi*). They got assembled a little bit late in the night at Aqaba and took the Oath of Allegiance to Islam putting their hands in the Prophet's. Simultaneously, they requested him to, getting migrated from Makkah, come over to Yathrab, as the number of Muslims in Yathrab (Madinah) had, by then, reached a satisfactory level, and to make it the centre of his missionary campaign and Call. The Prophet's uncle, Hazrat Abbas, who had, till then, not professed Islam, too, was, present on this occasion. Hearing this talk from *Ansar*, he accosted them thus: O hordes of *Khazraj*! In case you are prepared to stand by Muhammad (SAW) and his companions against the enemies and promise to defend him on each and every occasion; that is to say, in case you are ready to render him support unto the last breath of your lives then it is all right. Or else, have it quit right now. The answer from the *Ansar* was: We have been brought up under the shades of the swords. We know well what we would be bound to under the Oath. We also realize that entering into the Oath of Allegiance with you means, in fact, getting into the war with Arabs and non-Arabs, Jinn and the man. Abbas bin Ubada said: Provided the Prophet (SAW) permits, we can give, tomorrow itself, a demonstration of our skills in the swordsmanship before the people of Makkah. the Prophet (SAW) thereupon said: No! I am not permitted to take up the arms. Thereafter, the Prophet (SAW) made a selection of twelve persons from amongst the *Ansar*. All of them were the dignitaries of their respective tribes.²

With the protection procured for Islam in Madinah, the Prophet (SAW) permitted his companions to migrate from Makkah. No sooner the Quoraish got wind of it than they started putting

¹ Seerat Ibne-Hisham P:435-438/1

² Seerat Ibne-Hisham, P:441-444/ 1

obstacles in their way. But, the companions kept migrating on the quiet. By and by, a large number of them reached Madinah. In Makkah, only the Prophet (SAW), Hazrat Abu Bakr Siddique, Hazrat Ali and those who were, owing to indigence, not in a position to migrate, were left behind.

While migrating, those getting migrated had to face stiff opposition and obstructions posed by the Quoraish of Makkah. All belongings and possessions of Suhaib Romi were snatched away from him by the Quoraish.¹

Migration by Hazrat Umm-e-Salemah:

Hazrat Umm-e-Salemah (RAA) narrates about herself that: “when Abu Salemah (RAA) had firmly made up his mind to migrate to Madinah, he got his camel readied for the journey, had me mounted on it and had my son, Salema bin Abi Salema, laid in my lap. Then he took the camel’s bridle in his hand and set off. When some people of my husband’s clan, Bani-el-Mugheera, caught sight of him, they came over to him and said: ‘it is all right insofar as you are concerned that you are making good your escape. But, how can we allow this lady to accompany you?’ Having said that, they snatched the camel’s bridle away from his hands and took me along with them. Seeing that, Banu Abdul Asad, who were Abu Salema’s supporters, got very agitated. They said: By God! You have snatched her away from our brother. But we would in no case leave now our son with her. Thereafter a scuffle between the two sides over my son got erupted. Both the sides started pulling him, each one towards it, till his arm got dislocated. People from the household of my in-laws, Banu Abd-ul Asad, succeeded in having him snatched away. They took him away along with them. Banu-el-Mugheerah had me made their captive. My husband had already set out on his way to Madinah. Thus, my son, my husband, and myself all three of us were separated from each other.

Woebegone, I would come out the house every morning and make myself seated in ‘Abtah’ and keep weeping till evening. An entire year passed over this. One day one of my cousins from

¹ Sahih Bukhari, Kitabul Libas, Babut Taqanno'u & Bab Raj'ei Aammati man kaana Hajara, As-seeratun-nabawiyyah (Zahabi) P: 311/1, Seerat Ibne-Hisham, P: 477/1, Dala'ilun Nubuwwah Lil Behaqi Vol-2 :52

amongst Banu-el-Mugheera, caught sight of me and seeing me in this plight he took pity on me. He said to Banu-el-Mugheera: 'why don't you let this poor lady go away. You have deprived her of her husband and her son both.' They said (to me): 'If you want, you may go to your husband.' At that time Banu-el-Asad returned my son to me. I got my camel readied, took the child in my lap and set out towards Madinah in search of my husband. I set out, having no human creature with us by way of an escort. When I got to 'Tane'em' (which is at a distance of 3 Kms. From Makkah), I happened to meet a neighbor of mine, Uthman bin Talha (RAA), who was one of Banu Abd-ud-Dar clan. No sooner he saw me than exclaimed: 'Oh daughter of Abu Umayyah! Where are you bound to?' I said: 'I want to go to my husband in Madinah.' He asked me: 'Is there anyone accompanying you?' I said: 'Except Allah and this child no one is with me.' He said: 'By God! It is not easy for you to get to your destination (without any assistance).' He took the camel's lead in his hand and walked ahead, we in tow. By God! among all the people whom I have come across till now, I have found no one more noble and munificent than him. Whenever we had a stage of the journey completed and had to make a stop-over, he would, making the camel seated on ground, get away from us. When I would have myself dismounted, he would, having returned to the camel, unload the baggage. Then he would have the camel tied to some tree. Then he would lie down under the shade of some tree. As the evening would set in and the time for departure approached, he would get up, get the camel readied, and have the chattels etc, loaded on it and then get a little distance away from there saying to me: 'get seated now.' When I would get myself properly seated, he would come and take hold of the camel's lead, and get to the next stage in the same way. Comporting himself in the same way throughout, he had me reached Madinah. When he caught sight of the village 'Quba' that belonged to Bani Amr bin Auf he said to me: 'your husband is here in this very village (It was here that Abu Salema was staying). Now you betake yourself, in the name of Allah, thereto.' Saying this he bade me farewell and set out back on his way to Makkah."¹

¹ Seerat Ibne-Hisham, P:467/1, As-seeratun-nabawiyyah (Zahabi) P: 312/1

She used to say: 'No household had to undergo such afflictions on profession of Islam as the members of Abu Salema household had to; and, I did not find anyone more noble and chivalrous than Uthman bin Talha (RAA).'

For the sake of migration, Abu Salema, had to suffer the deprivation of his wife and child and his wife had to suffer deprivation of her husband and had her child snatched away from her. But, both of them had all that endured. Similar agonies had to be faced by almost every one of the companions.

Conspiracy to Murder:

When the Muslims left behind in Makkah were no more in number than could be counted on fingers, that is, among the noted companions only Hazrat Abu Bakr and Hazrat Ali were left there, the Quoraish of Makkah said to themselves: the only way to have the problem resolved now is to have Muhammad (SAW) killed. In order to deliberate on how to do the killing, a secret meeting of infidels of Makkah was held at Dar-un-Nadwa. Various modus operandi came up under discussion. Ultimately, the one suggested by Abu Jahl got passed by consensus. It was as follows:

"A brave young man must be selected from each and every famous tribe of Arab. All these brave men should have Muhammad's house surrounded in the dark of night and as soon he comes out in the morning for the morning prayer, all of them, should assault, in one go, on him with their respective swords. This method would have the advantage of getting the responsibility of his murder distributed among all the sub-sects of the Quoraish and Muhammad's family or his companions would not be able to take revenge of his murder. Thus a terrible vice, which is getting, day by day, expanded, would be erased for good from the face of the earth."¹

Migration to Madinah:

Here, on this end, the plot to have him (SAW) killed had been finalized and only the siege of his house was yet to be laid when the Command from Allah Almighty to get migrated was received

¹ Seerat Ibne Hisham P:480-482/1, Tareekh-e-Tabri P: 371-372/2, Tabqat Ibne Saad P: 227/1 Nihayatul Arb, P: 327/16, Uyunul Asar, P: 179-187/1

by the Prophet (SAW). Hence, exactly when the siege was laid, the Prophet (SAW), after having made thorough arrangement for restoration of the belongings kept with him by their owners for safe custody, came out of the house, in accordance with the Divine Nod, under Allah's protection of *اللّٰهُ يَعْصَمُكَ مِنَ النَّاسِ* (Allah would protect thee from the people). That was the Assurance from Allah which he (SAW) exclusively relied upon. Throwing dust in their eyes and hoodwinking them, with *Sura 'Yasin'* on lips, he (SAW) steered clear of them. No one could have even an inkling of his exit. This event took place on Thursday, the 27th *Safar* of the year 13th *Nabawi*.¹

Prior to that, in the morning, the Prophet (SAW) had, on getting the permission to migrate, come over to Hazrat Abu Bakr (RAA) and had it mentioned that Allah Almighty had granted him permission to get out of here and migrate. Hazrat Abu Bakr had then said: *الصّحبة يا رسول الله*

(Accompaniment, O Allah's Prophet!); O Allah's Prophet! I request to be allowed to have the favour of keeping your company and have the honour of companionship with you. The Prophet (SAW) had said: *الصّحبة*

(Accompaniment, yes!) It is you only who would be my companion on this occasion. Thereafter, he (Hazrat Abu Bakr Siddique, RAA) had made an offer of two mounts. He, then, had Abdullah bin Uraiqat engaged on remuneration to serve as the guide. When he (SAW) came out of his house in the night intending migration and arrived at Hazrat Abu Bakr's house, Hazrat Asmaa, Hazrat Abu Bakr's daughter, had the *Sattoo* (barley beverage) which she had already got prepared to serve as the provision during the journey, packed in a pouch with its mouth tied up with a piece torn off her waist girdle. Having come out the house, he (SAW) looked at the Ka'ba and said: 'O Makkah! You are dearest to me of all the world. But, your sons did not let me live here.' The Prophet (SAW) and Hazrat Abu Bakr (RAA), moving stealthily under the cover of darkness of the night set out of Makkah. The track was rocky. The sharp-edged stones were

¹ Sahih Bukhari, Kitabul Manaqib, Bab Hijratin Nabiyyi wa Ashaabihni ilal Madinah. Musnade Ahmad, P: 348/1, Musannaf Abdur Razzaq, P: 389/5, Zadul-Maad, 50/3

causing wounds to his (SAW) feet. By stumbling, too, he (SAW) was getting hurt. After having traversed a very untractable distance of 4-5 kms from Makkah, they reached a cave atop a mountain called 'Thaur'. Hazrat Abu Bakr (RAA) let the Prophet (SAW) stay outside and getting himself in, cleaned up the cave and having his clothes torn, now and again, had the holes in the cave plugged. Then, he requested the Prophet (SAW) to get in, too. Here they stayed for three days. The fourth day, they set forth again on their way ahead. During the stop-over at the Thaur cave, Hazrat Asmaa, daughter of Abu Bakr, used to bring the meal to them from the house. Abdullah, son of Abu Bakr, would come over and give them the reports about the people of Makkah. A'amir bin Fuhaira would have his goats brought over and, having them supplied with the milk, would get back.¹

The Incident of Suraqa bin Jashm:

There, at the other end, the Quoraish had an announcement made that whoever would get them Muhammad (SAW) or Abu Bakr (RAA), having made them captives, would be rewarded with the wealth worth one person's blood-money (100 camels). Having it heard and tempted by the award, Suraqa bin Jashm set out looking for them. Exactly when the Prophet (SAW) had gotten on the track nearby, after having made his exit out of Makkah, Suraqa caught sight of him. And having raced his horse forward got close to him. But, the horse stumbled and fell on the ground. He took out the portending arrows out of his sheath in order to get the augury as to whether he should make on assault or not. In response, 'No' was the answer. But, the exorbitant amount of reward of hundred camels that was at stake was too high to let the verdict of the arrows have the chance of being conceded to. He got mounted on the horse again and moved ahead. This time the horse's legs got thrust, knee-deep, in the (sandy) ground. He had to get down the horse and sought the augury again. Again, the answer was the same as before. Having the same experiment undergone repeatedly made him, anyway, disheartened. He got convinced that these were the indications of something quite different in nature. Hence, he called

¹ *Seerat Ibne Hisham* P: 485-486/1, *Dala'ilun Nubuawah Lil Behaqi* P: 111-112/1

out the Prophet (SAW) saying that he just wanted to talk to him. Getting close, he apprised him of the incident of the announcement made by the Quoraish. And, (having expressed his retreat from his evil intention) requested him to furnish him with an amnesty in writing. Hazrat Abu Bakr's liege, 'Aamir bin Fuhairah, had the grant of amnesty orders written down on a piece of leather and handed it over to him.¹(1)

The Anecdote of Umm-e-M'abad:

En route, after having come out the domain of the Quoraish and their ally, Banu Kinanah, when he (SAW) reached the domain of Banu Khuza'ah, he (SAW) lifted the curtain of concealment from his journey in their domain as they were not on friendly terms with the Quoraish, considering that there was now little apprehension of harm in these quarters. On having entered that region when he (SAW) felt the need of some nutrition, he took a halt at a tent that was there and had himself presented, as per the traditional Arab practice, as a wayfarer-cum-guest. This tent belonged to a lady, Umm-e-M'abad, of Khuza'ah tribe. She wanted to entertain the Prophet(SAW). But, her goat's udders appeared to be having no milk in them. He (SAW) made a supplication to Allah and had his hands passed over the udders. Allah Almighty granted His Favour; and, lo and behold! there was milk in the udders. He (SAW) and his companions had that taken and yet there was the remainder in surplus. Thereafter, he (SAW) resumed his journey onwards. This incident had been narrated by Umm-e-M'abad herself with jubilation.²

After a while, Umm-e-M'abad's husband arrived. Seeing in the tent the milk-pot full of milk, he was astonished as to where did it come from?! Umm-e-M'abad said: 'An auspicious person had come here and this milk is the outcome of his presence.' He said: 'he seems to be the same fellow of the Quoraish whom I was in quest of. Well, would you please describe him to me. Umm-e-M'abad said:

"I saw a man outstanding in tidiness, radiant of face,

¹ Sahih Bukhari, Manaqibul Ansaar, Bab Hijratun Nabiyyi wa Ashaabih ilal Madinah, Seerat Ibne Hisham P:489-490/1

² Tabqat Ibne Saad P: 230/1, As-seeratun-nabawiyah (Zahabi) P:329/1

proportionate in build, chaste in looks and pleasing in manners. He had neither the defect of obesity nor the flaw of lankiness. He was neither pot-bellied nor bald-headed. He had a handsome face, robust physique and appropriate height. He had a trace of antimony in his eyes which were broad and black. Pupils, too, were black and the eyeballs very white. The eyelashes were thick and long. He was dignified, full of quiet charm, sweet and lucid of talk, neither taciturn nor prolix. The words coming out of his mouth looked like the pearls strung on a string. He looked like a fresh twig flanked by two tender and delicate ones, a feast for the eyes. His companions would keep hovering around him. They would listen to whatever he would say. They would rush, headlong, to comply with orders he would give. He is the one waited upon and obeyed to. He is neither brusque nor blabber.”

Having heard this description, he said: ‘He is certainly the man whom the Quoraish are after. I must go and meet him.’¹(1)

At all events, the prophet.(SAW) and his companions, led by the guide, resumed their journey. Finally they reached ‘Quba’, a place located at about three kms. south of the city of Madinah:

¹ Mustadrak (Imam Hakim):P, 9/3, Tabqat Ibne Saad P: 230/1, Zadul Maad P:56/3

CHAPTER – VI

Domicile in Madinah Munawwarah, Social Set-up and the Encounter with Fresh intrigues hatched by the enemies:

The momentous and trying task of making the call towards, and propagating, the religion that he (SAW) was entrusted with on the inception of the era of Prophecy in Makkah Mokarramah was duly carried out by him and, under his command, by those who had professed the Faith in response to his call, throughout the thirteen years long duration of the Makkah phase. But, it was not a smooth sailing. In fulfillment of their obligations, they had to face difficulties and distresses and a lot of hurdles and obstacles put in their way. Nevertheless, they gave the full evidence of their perseverance and endurance and had themselves fully acquitted of the obligation assigned them.

The 13 year long period of man's initial life is such a one during which his training and tutelage gets fully accomplished and the essential experiences of his practical life are also gained by him. These experiences lend him guidance in his future practical life and are conducive towards making the performance level of the activists of any movement or missionary campaign buttressed and boosted. The 13 years period is, in a manner of speaking, the period commencing from the birth of a person up till his coming of age; that is, the attainment of the age of adulthood. The self-same period got established as the tenure commencing from its inception up to the attainment of its adulthood by the the message of Truth prescribed by Allah Almighty. After having completed this tenure with patience and perseverance, it was now time for the next phase to get started.

For the 13 year long Makkah phase, apparently, the action plan prescribed by Allah Almighty was that the arduous task of having the obligation of calling towards the religion was to be performed which did get performed. That served as a means for impartation of training in the field of missionary work. This had all happened in Makkah, the central city of this entire region; in fact, the central city of the entire Arab peninsula. Not only that, this place actually held the position of the central point located exactly in the middle of the populated area of the entire world. The way the missionary work started here was meant, as if, to get it strengthened and firmly rooted, under the Divine Succour and Supervision . And, once a team equipped with practical competence , vigour and urge surging from within got prepared there in requisite number and, when the conditions were rendered no more propitious for carrying out this work within even the local limits of Makkah, he (SAW) was to move on to another place where the scope was ample for carrying out the job the way it was required to be done and for having the system in order. He was to make this new place the hub of the missionary work to be performed in future.

Consequently, this new place was provided in the form of Madinah Munawwarah where the opportunity was available for getting the mission strengthened and expanded far and wide. It was necessary that his companions get there in advance of the Prophet's arrival there and have the ground paved for his arrival. That need, too, had been fulfilled. His venerated companions and the devoted followers of Islam had, having migrated to Madinah, got consolidated and coalesced there like one, single family. It was only when almost all of them had already shifted thereto that he (SAW) was granted the permission to migrate. It was also when the infidels of Makkah, having seen that his followers had already succeeded in getting shifted to a safe haven and had found a pied-a-terre, leaving Makkah behind and obviously he (SAW), too, would now be going thereto and would keep giving the call towards the Truth from there, they had taken the resolve to have his life itself extinguished. Hence, it was decreed by Allah Almighty that he (SAW), too, now should get shifted to Madinah. Hence, he (SAW) left Makkah quietly in the dark of night, wending his way through the midst of his enemies and, having migrated, came over thereto.

And, thus the opportunity of setting up a stable centre and system was now procured. From this centre the work could be progressed further and the message of Truth could be disseminated up to places far and wide.

The original Arab inhabitants of Yathrab (Madinah) were composed of the people of the two tribes of *Aus* and *Khazraj*.¹ By the time he (SAW) had arrived there, most and maximum number of them had already embraced Islam. With the fraternal compassion that they had towards the *Muhajirin*, they had assumed, together, the status of a regular joint fraternity of Muslims. They were all ready and prepared to welcome him (SAW)².

The Prophet's (SAW) Arrival in Madinah:

On arrival in Madinah, he (SAW) entered the city from the Quba side. It is a locality affiliated with Madinah at a distance of about three miles south of it. It has orchards of date-palms. Besides, it has, in its southern regions on the eastern and western sides untractable mountainous ups and downs extended up to Madinah city which are called *Hirrah*.³ The rocks of such regions are black, uneven and sharp-edged. It is hard to tread on them. Madinah Munawwarah is surrounded by regions of such rocks from East, South and West. Hence, those bound for the city enter it only from its Northern side. But, the Prophet (SAW) arrived there from the Southern side. Probably, he (SAW) did so out of circumspection; and, it was from this very side, too, that his arrival was awaited. On arrival at *Quba*, he (SAW) had his halt there for several days. There he had a mosque built which earned the renown of being the first ever mosque built after the advent of Islam⁴. It is about it that the Quran says:

لَمَسْجِدَ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)

(Surely a mosque built from first day on piety is worthier that thou shouldst stand therein. In it are men who love to purify themselves, and Allah approves the pure.)(Al-Tauba:108)

¹ Al-Mufasssal Fi Tareekhul Arab Qabla-Islam, 129/4 Dr. Jawwad Ali

² Seerat Ibne Hisham P: 492/1

³ Al-Maghanimul Matabah fi Ma'alimi Taba By Majduddin Fairoz Abadi, P 108- 114

⁴ Al-Bidayah Wannihayah P: 196/3, Seerat Ibne Hisham, Vol-I, P :494

It was Monday when he (SAW) had arrived there. Three days later, on Friday, he set out for Madinah. En route, the time for the Juma prayers set in and he had the Juma prayers offered en route itself¹. On arrival in Madinah, he (SAW) was accorded a very warm welcome. The head of each and every family requested him to camp and take up lodging at his house. But, instead of taking a decision himself, he left his mount loose. He had the orders from God to do the same. And, for the mount it was destined by God to halt only at the place that was Divinely prespecified for the purpose. Under the instructions from Allah, he (SAW) was to have that very place chosen. Otherwise, there were offers galore from all sides to take up the lodgings at their residences.

Anyway, this privilege happened to be the lot of Hazrat Abu Ayyub Ansari (RAA) as it was the doorway of his house where the Prophet's she-camel took the halt and knelt down. And, he (SAW) decided to take up his lodgings there itself². It was a happy coincidence, too, that Abu Ayyub (RAA) was a member of such a blood-line of *Khazraj* tribe of Madinah which the mother of the Prophet's (SAW) grandfather, Abdul-Muttalib, had belonged to. Thus, the Prophet (SAW) had happened to have a kinship, too, with this household.

Construction of *Masjid-e-Nabawi* (The Prophet's Mosque):

Then, after having bought the land in front of this very place, he (SAW) had a mosque constructed on it. This land had belonged to two orphan kids. Coming to know that it was meant for mosque, they wanted to have it donated. But, he (SAW) did not like to have it procured without payment of price. He paid its price in full. In the work of construction of mosque, too, he (SAW) participated equally with others. This mosque got to be known as '*Masjid-e-Nabawi*' (the Prophet's Mosque)³(1) which assumed the position of the grand and main mosque of Madina.

One of the honours conferred by Allah Almighty on him (SAW) was that this mosque built by him (SAW) was held so

¹ Seerat Ibne Hisham, Vol-I, P :494, Zadul Maad P: 59/3, Dala'ilun Nubuawah, P: 500/2

² Seerat Ibne Hisham, Vol-I, P :496/1, Dala'ilun Nubuawah, P: 503/2

³ Seerat Ibne Hisham, Vol-I, P :496/1, Tabqat Ibne Saad P: 239/1, Zadul Maad P:62/3

auspicious in Allah's reckoning that on offering prayers in it, the merit accrued thereupon got proclaimed to be equivalent to fifty thousand prayers offered in other ordinary mosques. On the South and East of this very mosque and adjacent to it, he (SAW) got the chambers for his pious wives built¹(2). And, thus, his (SAW) residence happened to be adjacent to the mosque. Latter, on the advent of his demise, in the chamber of his pious wife, Hazrat Ayisha, adjacent to this very mosque, wherein he had breathed his last, he (SAW) was laid at rest, too, for his final repose. Thus, the occasion of offering prayers in this mosque came to serve as an opportunity for offering *Salam* to him (SAW) and expressing one's love for, and his bond with, him (SAW). Hence, whoever goes on Haj pilgrimage, pays homage to this mosque as well. That part of this mosque that lies adjacent to his (SAW) place of repose (the grave) up to the pulpit of the mosque has been proclaimed to be a flowerbed from amongst the flowerbeds of the paradise. To offer prayers in it is like offering prayers in the paradise.

By the time his arrival in Madinah took place, the majority of its inhabitants had already become his followers. And, the aboriginal inhabitants of the place had already given assurances, too, of having him defended and to have their lives transformed, under his guidance, into an Islamic one. It was, thus, the second phase of his Call towards the Truth that had now got launched. And the credit and the honour thereof went to the city called 'Yathrab'. Yathrab was, essentially, the name of a part of the city which got, gradually, applied to the entire city. This word had an opprobrious implication also. He (SAW), therefore, liked it to be expressed in other appellations instead of this one. Since then, it got to be named as 'Taiba, 'Taba and, in ascription to him (SAW), Madinat-un-Nabi, (Prophet's city). And, for the sake of brevity, Madinat-un-Nabi came to be called just 'Al-Madinah'.²

There had come once an opportunity when this honor and glory could have, perhaps, gone to Taif, had the powers-that-be there appreciated the magnificence of this mission and offered themselves for its support and had him (SAW) shifted there. The Harbinger of this Call for the Truth had himself, having undertaken

² Tabqat Ibne Saad P:240/1

² Al-Mufasssal Fi Tareekhil Arab Qablal-Islam,P: 130/4

the arduous journey, put up to them the proposal of extending support to him. But this lofty position was not destined to be the lot of this city. Owing to their obstinacy and contumacy, they had themselves deprived of this honor and glory. It was, in fact, not destined by the Divinity itself to be their lot.

Ultimately, three years after this very occasion, that glory and honor got bestowed on Madinah, whose people responded to the offer made by him (SAW) in a positive way and gave their consent to lend support to him (SAW) wholeheartedly. And, thus, the city of Yathrab got transformed into Madint-ul-Munawwarah (literally meaning: the city made resplendent with radiance). It became the abode and the domicile of the last Prophet of Allah Almighty wherein he got the opportunity, living, as he did, amidst strong supporters, to disseminate the message of Islam. This phase of dissemination of the message of Islam got commenced after his having spent 13 years facing one severe hurdle after another and one distress after another in performance of the task of calling towards the Truth since he had the office of the Prophecy assigned and under which he was called upon to have this job performed.

Thanks to this shift in location, he (SAW) and his honorable companions had now the opportunity to take safeguards against the enmity and persecutions of the people of the city of Makkah, the place whence the call towards the religion of Truth had gotten initiated. Besides that, the Muslims got also, thanks to the fraternal and cooperative atmosphere that they got here, ample opportunity to fulfill the obligation of carrying out the task of propagating and disseminating the religion of Truth in much more organized manner and with concentration. Although, it was, in this phase, the hostility at collective and organized level, instead of the enmity and baiting at individual level, that had to be tackled.

The Physical and Geographical Condition of Madinah:

Location-wise, Madinah Munawwarah held a particular place of importance. It is located about 450 kms. North of Makkah Mokarramah. It had around it a range of mountains. On the other side of the mountains on the West is the sea at a distance not far away. In between the sea and the mountain, the land is level. It was, geographically, part of *Tehama*. Caravans coming from the south

bound for Syria, Egypt and Turkey had to pass through it. Being, as it did, in the proximity of Madinah, this route was, in a way, within the domain of the people of Madinah. The city of Madinah, looking at it from its eastward direction, is located on the western end of the mountainous range called *Hijaz*. Its land is arable and fertile. Hence, farming and husbandry has continuously been done here. There have always been orchards of date-palms and grapes also here. Because of that, denizens of this place happen, generally, to be farmers and land-owners. This was something contradictory to Makkah where the land was arid. The people there used to be, by profession, traders. Owing to that, they had to go, carrying with them their merchandise, sometimes to Yemen and, sometimes, to Syria. On their way to Syria, they had to pass by the vicinity of Madinah. Hence, throughout the expanse of the Arab Peninsula, this importance of the people of this place was duly appreciated. That, in case they got annoyed, they could cause blockade of the trade routes, particularly vis-à-vis the Quoraish who were, by profession, the traders. Hence, the latter were fully aware of the criticality of having their trade route to Syria passing through the vicinity of Madinah. Moreover, the tribes of *Aus* and *Khazraj*, who were the inhabitants of Madinah, belonged to the Qahtanite race of Arabs; whereas the Quoraishite and the tribes of their friends and kinsfolk belonged to the Ismailite race. Because of this tribal disparity, too, each of the two groups had, to some extent, a separate mindset of its own. Each of the two groups also had, to certain extent, the racial predilection of their respective tribes.¹

The Social Condition:

This city of Madinah, prior to its people becoming Muslim and the arrival of the Prophet (SAW) here, was, after the custom and tradition of Arab tribes of other regions, in the throes of internecine civil war because of the exaggerated sense of self-esteem. Its regional and local conditions had their own peculiar complexities also. There were here two Arab tribes, *Aus* and *Khazraj*, who had, essentially, belonged to the same race. But, spurred by tribalism, they kept fighting each other.

There were, besides them, the Jewish tribes also in the

¹ Al-Mufasssal Fi Tareekhil Arab Qablaal-Islam, P: 128-142/4,

neighborhood. Being non-Arabs, as they did, they were regarded as aliens. Their population, too, was not much. The main and prominent clans of them were known by the denominations of Banu Nudhair, Banu Quraiza, and Banu Qainqaa. These were the affluent people of this place. They had, generally, turned into landlords. They would employ the Arabs as labourers in their gardens and fields on wages and lend money to their poor and pauper on interest. They would render support to one party against the other in the latter's internecine in-fighting. That would get the internecine fighting of the Arab tribes further intensified¹. Maulana Syed Abul Hasan Ali Hasani Nadwi writes as follows:

“The life there was far ahead in complexities than that in Makkah. And, thus, the problems faced by the Prophet (SAW) at Madinah were of varied nature. There were several religions, societies and cultures. The task of getting all of them under control and having Madinah dyed with a single dye of one creed and one religion could not have been done but only by a Prophet ‘reinforced by Allah’ Himself, the one whom Allah had endowed with probity and perception, faculty of determination and the extraordinary capability of having the fragmented elements of the humanity reassembled and organized, the capability of having the forces and ideologies engaged in mutual in-fighting converted into associates of each other in performance of the task of Guidance and Reform of the humanity; the one endowed with a charming personage. This is the fact which has been described by Allah Almighty in His Book thus:

هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢) وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (٦٣)

(He it is who confirmed thee with His help and with the believers. And He united their hearts Hadst thou spent all that is on the earth thou couldst not have united their hearts. But Allah united them; Verily He is Mighty, Wise.)”²(1) (Al-Anfal : 62-63)

¹ Tareekhul Arabil Aam By Saidio, Arabic Translation By Aadil Za'eitar, P:51 Makkah wal Madinah Fil Jahiliyati wa Ahdil Rasul By Ahmed Ibrahim Alshareif.

² Nabi e Rahmat, New Edition, P :256-257

The Universal Fraternization:

Now with the arrival of Muslims of the tribe of the Quoraish in Madinah and their getting united with *Aus* and *Khazraj*, the moral and religious bond between the two races of the populace of Madinah, that is *Aus* and *Khazraj*, on the one hand, and the Muslims of the Quoraish tribe, on the other, had, at least, eliminated, to a great extent, the prejudicial disparateness between these two races. Under the banner of Islam, both of them got united. Both of them had now just one Mentor and one Leader. And, thus, the Islamic order of life got substantially bolstered by it. It had, in addition, the Prophet's (SAW) sagacious, affectionate and affable guidance available to it. Thus, a force that had its reigns in the Prophet's (SAW) hands, got evolved here. The Muslims coming from Makkah, being members of the Ismailite race did not have the congenital kinship with *Aus* and *Khazraj*. Instead, they had deemed each other kind of aliens, nay, rivals, rather. To redeem this disparateness and estrangement, the Prophet (SAW) took the measure that he (SAW) had them formally fraternized. That is, he (SAW) had a covenant of their being brothers, on the line of kinship that exists between the sanguine siblings, formally solemnized. It was on one-to-one basis¹. As a result thereof, their racial disparateness got transformed into propinquity and fraternity. Hazrat Maulana Syed Abul Hasan Ali Nadwi writes:

“This fraternization was the prelude to establishment of a missionary *Ummat*, that was the foundation of a unique-of-its-kind, Islamic and universal fraternity which was going to be raised for having a new world order, say, a new world, evolved. It was getting evolved to give the world the correct and specific creeds and such pious objectives as would emancipate it from the desolation and disorder, to give it the bonds of Faith, the real fraternity and unified campaigning. This bond of limited brotherhood between *Muhajirs* and *Ansar* thus proved to be the harbinger of a new life for the world of the humanity.”²

¹ Sahih Bukhari, Bab Ikha-un Nabiyyi Binaal Muhajireen Wal Ansaar, Tabqat Ibne Saad P: 238/1

² Nabi e Rahmat, P:266, For detail about Physical, Geographical, Social and Moral Conditions of Madinah, Alyahud fi Biladil Arab, By Dr, Israeil Wilfension, Banu Israeil Fil

Hence, with the arrival of Islam in this city and its acceptance of the Islamic injunctions, its habitants got instructed into making themselves brothers to each other, and into adopting, having given up the tribal predilections, the attitude of humanistic compassion and justice. Despite the tribal predilection, the feeling of fraternity got generated in them. They (*Aus* and *Khazraj*) had not only themselves become brothers to each other, but had made the people of Makkah, too, their brothers. With the arrival of the Prophet (SAW) there, a magnificent ambience of love, brotherhood, compassion and commiseration was created there.

Treaty with the Jews of Madinah:

The Jewish tribes domiciled, besides the Arabs, in Madinah hailed, originally, from the Syrian region. They had, having read the prediction of appearance of a Prophet in 'some or the other Arab region of the regions having date-palms' in their scripture, had come over here and got settled. Because of their racial disparateness, they were different in their mindset and characteristics from Arabs. In terms of religion, too, they were distinct from them. Thus, on religious and racial grounds, they had an identity of their own, different from that of the original inhabitants of this place. At the same time, in terms of learning and economy, they had supremacy over Arabs. Taking advantage of it, they drew political and economic benefits there-from. However, in terms of population and numerical strength, Arabs had an edge over them. Members of the Jewish community, owing to their economic and academic supremacy over Arabs, considered the latter inferior to them. In the economic field, they would make a display of their strength. Making threats on academic grounds, they would say that: our books contain this prediction that a Prophet is to appear in these quarters. On his appearance, we would, under his leadership, have our formal dominance and supremacy attained over you.¹

Even though their religion was the same as that of Musa (AS)

Qura'an Was Sunnah, By Dr. Syed Muhammed TanTawi, Tareekhul Arab Qablal Islam, By Dr. Jawwad Ali, Makkah wal Madinah Fil Jahiliyati wa Ahdil Rasul By Ahmed Ibrahim Alshareif, Bulughul Arb fi Ma'arifati Ahwalil Arab, Allama Mahmood Shukri Al-alusi, Wafa'a-ul Wafa'a By Samhudi, Mu'ajamul Buldan, By Yaqut Alhamwi, Altaratebul Idariya, By Kattani.

¹ Seerat Ibne Hisham P:428/1

and Musa (AS) was one of Allah Almighty's chosen Prophets, the practices of these Jews as well as the Jews of other regions, too, were not fully in conformity with their religion. They had even made interpolations, as per their own sweet will, in their Divine Book, Torah. And, on the strength of these interpolations, having proclaimed some wrong deeds, too, as the right ones, they would do act as per their own free will.

Ultimately, owing to this sort of persistent contumacy on their part, Allah Almighty had them proclaimed as the despised lot. They had, however, the misconception that the forthcoming Prophet would only be from amongst them. For, quite for some time past, exactly so had been the case. Because of their being descendants of Hazrat Ibrahim (AS), they were having benedictions made on them. It was their incessant disregard of them that had made them the despised lot. Yet, out of their fallacy, they were still expectant of having this last Prophet from amongst them only. It was on the basis of some spatial denotations that some of their family lines had, having come over to Madinah and its northern regions, got settled there and were awaiting the appearance of the Prophet.

But, when the Prophet (SAW) got raised from amongst the Arabs, instead of them, they took umbrage. They refused to accept him (SAW) as the Prophet. But, the Arabs of Madinah, on the basis of what they had heard from the Jews, found the news about his (SAW) Prophecy, being in conformity with what the Jews have been telling them. To them it appeared, rather, sort of proof, too, of the veracity of his Prophecy. That was the reason that an atmosphere favorable to acceptance of Islam with convenience had already been evolved in Madinah. Then, on the Prophet's (SAW) arrival in Madinah, the Jews, seeing that the majority of Madinah people had already joined him (SAW), kept their displeasure, due to the fear of this majority, to themselves. On this end, however, the Prophet (SAW) had, thoroughly, taken in the situation. He, therefore, thought it prudent to have a peace treaty concluded with the Jews so that no atmosphere of any sort of turmoil could be created within the populace of Madinah. Since the Jews were in minority, they conceded to entering into the treaty by way of temporal expediency. In this treaty, provision was had for mutual peaceful co-existence between Arab Muslims and Jews. Provision

was also had in it for maintenance of religious and social autonomy of each other. It was also agreed upon that in case of threat from outside, both the two sides would help each other. After having this treaty concluded, there was no hindrance left in the way of making call towards Islam and in adoption of the Islamic order and the Islamic way of life in the city of Madinah.¹(1)

Establishment of Islamic Social Order:

Hence, the Prophet (SAW), having come over here and having the unity and accord generated among its inhabitants, had the social order of the Islamic way of life established here. Under this order all the Muslims got committed to the principle of leading their lives in accordance with the Shariat under the subordination of one, single *Ameer*. An important issue in this order was that the Muslims who had come over from Makkah and the Muslims who were residents of Madinah belonged to different homelands and different tribes. Muslims coming over from Makkah had to have it done so, having left behind all their belongings that they had in their homeland as well as their financial resources. They were compelled to come over, empty-handed, to this new place where it was not easy for them to make immediate arrangements for their means of subsistence. Nevertheless, the Faith-equipped life of both of them had reached, thanks to the impact of the Prophet's (SAW) training and education, such a level where whatever arrangement would have been proposed by him (SAW), would have been conceded to by them. He (SAW), therefore, proposed, in accordance with the norms of Islamic brotherhood and mutual cooperation, the solution of fraternization between them: that the Muslims coming over from Makkah and the residents of Madinah get into such a fraternal bond amongst them as makes, under it, every Madanite Muslim fully associated with one Makkan Muslim and becomes like a brother to him. In this manner, those coming here on migration and their Madinite colleagues got joined together, and both became, so to say, like the original residents, nay, brothers to each other. It had its impact on the economic condition, too. One benefit of the fraternization was that a kinship sort of bondage got established between *Mohajirs* and *Ansar*. Its

¹ Seerat Ibne Hisham P: 500-504/1

other fall-out was that a united, Islamic society of the entire populace of the city got constituted. On the other hand, the Jewish population stood, under the treaty that was concluded with them, to be an ally of this society. And, thus, with this city, the perfect atmosphere of adoption of Islamic order of life and practice in consonance with its objectives got created. The Prophet (SAW) had, thus, the opportunity to set up the Islamic social order which could not be had set up in Makkah, because of the hostility of the infidels there, their dominance and the tough conditions created by them there. It was only on the individual level that the Divine Commands were in force there. That apart, the missionary work, too, was conducted on individual level. That too, had, lastly, gotten hemmed in by hardships. It was due to this that the Prophet (SAW) had to, perforce, get migrated from Makkah. And, because of the hounding and harrowing by the Quoraish, a circuitous, roundabout route had to be taken, to avoid getting caught by them, on journey towards Madinah.

Initiation of *Azan* (the call for the prayer):

As regards to worship, *Namaz* was already made obligatory. It was offered in Makkah individually and, to some extent, surreptitiously. On arrival in Madinah, this constraint was removed. So, for the purpose of having the *Namaz* offered in congregation in the mosque, there was the need to give a call to the people. To that end, giving the call that was *Azan* got prescribed in the very first year of *Hijrah* (migration). With the *Namaz* getting offered in the regularized manner in congregation, need was felt to have it decided as to what should be the way to give the call to the people. Someone suggested to have the information conveyed by blowing the conch. Someone else suggested something else. While all this mulling over was going on, one of the companions came to him (SAW) and narrated a dream that he had dreamt. He stated that he saw someone making the announcement in such and such words. Saying so, he uttered the words of *Azan* (the announcement) within the earshot of all those present. Such were those words that on hearing them the Prophet (SAW) said that they were numinous and Divinely inspired and that Divine Inspiration takes place by means of dreams also. He (SAW) had, therefore, Hazrat Bilal (RAA)

summoned and had the words of *Azan* taught to him. Thus it was that the practice of *Azan* got started.¹

Diversion of *Qibla*:

Since the location of *Masjid-e-Nabavi* happens to be between *Baitul-Maqdis* and *Harem* mosque of Makkah, there came up the issue of having the *Qibla* specified. For, in accordance to previous Divine *Shariats*, *Baitul-Maqdis* had been the *Qibla* till then. The Prophet (SAW) and the Muslims were bound to observe that very direction unless and until some new instruction was received. Although, because of the sanctity of Kaba, they yearned to have it only as their *Qibla*. For this very reason, perhaps, whenever the Prophet (SAW) offered prayers in the *Harem* mosque, he (SAW), having adopted a place on the Southern side of the *Harem* to stand, would face Northward. Thus, the direction of the both would be the same. But such a posture was not possible to adopt here in Madinah; and no new instruction had, as yet, arrived about *Qibla*. Hence, he (SAW) had kept adopting that very direction that was adopted by the Prophets who had preceded him, that is the direction facing towards *Baitul-Maqdis*. In this posture, however, the direction facing towards Kaba happened to be on the back.

But, he (SAW) yearned to have the direction facing towards *Ka'bat-ullah* (Allah's Ka'ba) adopted for *Qibla*. For, it was the progenitor of the Prophets, Hazrat Ibrahim (AS), the one who had adopted *Baitul-Maqdis* as the mosque and *Qibla*, himself, who had built Ka'ba and had proclaimed it to be the greatest centre of religion and worship. He had prayed for it to be granted pre-eminence and magnificence. Before him, Hazrat Adam (AS), too, had made it the place of worship. It had, on this basis, gotten defined as the first ever House of Allah and had assumed the position of the most central place of worship in the world, as is stated by Allah Himself:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦)

(Verily the first House set apart for mankind was that at Bakka, blest and guidance to the worlds.) (*Aal-e-Imran* : 96)

Thus, it was obvious that it deserved to be the *Qibla*. But,

¹ Sahih Bukhari, Kitabul Azan, Bab, Bad-eil Azan, Seerat Ibne Hisham P:508-509/1

unless and until the command from Allah was received to adopt it as *Qibla*, he (SAW) could not act merely on his own volition as per his own wish. He could only give expression to his wish. Hence, his wish was conceded to by Allah and the command to adopt the holy House of Allah as *Qibla* was received in the middle of the month of *Shaban* of the year 2 of *Hijrah*.

This delay was, most probably, by way of an exercise for the Muslims in keeping their wish and opinion suppressed for a while. That is why, perhaps, the release of the command got delayed. Anyway, ultimately the *Kaba* got declared as more exalted than both the two mosques, that is *Baitul-Maqdis* mosque and the Prophet's mosque, even. The merit of offering prayers in it was declared to be equivalent to the merit of offering one lakh prayers elsewhere. The command received was:

قول وجهك شطر المسجد الحرام

(Turn then thy face towards the sacred Mosque)

This command was received one year and four months after his (SAW) arrival in Madinah. During this period¹, he (SAW) had his prayers offered from here in the direction facing toward *Baitul-Maqdis*.

This dispensation (the *K'aba* getting made the *Qibla*) was resented by the Jews since they held that it was only their own place of worship, *Baitul-Maqdis*, which was the principal place of worship. But Allah Almighty had made the Prophet, Muhammad (SAW), so associated with Hazrat Ibrahim (AS), that the *Shariats* of both of them had become one *Shariat* and the privilege that the Banu Israil had by way of inheritance from Hazrat Ibrahim (AS) got, after it was revoked from Banu Israil, transferred to Muhammad (SAW). The factor of association with the *Kaba* was common to both of them. And, as the legacy of religious guidance had now been transferred to Hazrat Muhammad (SAW), the centrality that the *Baitul-Maqdis* had, too, got transferred to *Kaba*.

Building up the Islamic Society:

Owing to Madinah Munawwarah getting taken up as his abode by the Prophet (SAW), it was not only the Prophet's mosque

¹ Tabqat Ibne Saad P: 241/1, Zadul Maad, Vol-3, P: 66

that had assumed importance but the entire city of Madinah Munawarah, too, had earned prominence for this very reason. It was here that the matters and affairs related to Muslims started getting conducted from. Settlement of all their issues related to their religious and social life would be made from here and the instructions in their respect would get issued from here. And, thus, the stage got set for the promulgation of Islamic practical order. Divine instructions regarding religious, social and moral issues started being received. And, since, the Islamic *Shariat* was not culminated and climaxed with the arrival of the previous Prophets and that was now going to take place with the arrival of the Prophet Mohammad (SAW), instructions regarding the vast range of various and diverse situations in life started, gradually, coming in, in order to have it perfected and culminated and to make it comprehensive and all-encompassing. Issues such as specification of prayers to be offered, fasts to be observed, method and terms of *Azan*, proscription of gambling and drinking got finalized. Instructions regarding various aspects of life, whether within the individual sphere of life or within the sphere of collectivity, also started coming in. Intended, on the one hand, to bring reform to these aspects, full consideration was had in these instructions of convenience and ease, also. In addition, instructions regarding friendship with the friends, compliance with the pacts made with allies, assent to combat the intruders, being considerate to the commonweal of the humanity, mutual relations amongst the believers themselves and whatever issues could there get cropped up, kept, gradually and as and when the situation demanded, being issued. These instructions would be received through the verses of the holy Quran as well as various other modes of Revelation made to him (SAW). Thus, all the instructions pertaining to life, in accordance with whatever the demands of the prevailing situations and circumstances were, would be received. Thanks to this manner of having the instructions received, their practical paradigms, too, used to be got demonstrated to them. These instructions were not thus given merely in their conceptual form. Instead, they were kept being expounded by means of practical illustrations as well. Muslims would put them into practice and have them inculcated into minds and committed to their memories. They were later got

preserved in tomes so that whenever and wherever situations similar to theirs would exist in future lives of Muslims they could be applied to them. And, thus, Islam qua religion-cum-*Shariat* par excellence and perfect, all-around and all-inclusive got preserved for fulfilling the future needs, too, of the Muslims.

***Suffah* and the people of *Suffah*:**

Subsequent to diversion of *Qibla*, when the Prophet's mosque got diverted towards *Baitullah*, the wall of the mosque on the side of the first *Qibla* and the space adjacent to it, that was in the shape of a platform, got reserved for accommodating those members of the Muslim community who wanted to come over and reside there for getting acquainted with, and learning from the Prophet (SAW), matters regarding the religion. Hence, the people started staying there. The board for them was arranged by the Prophet (SAW) himself like he did for his family members. And the Prophet (SAW), magnanimous that he was and owing to the wont that he had of going all-out to help the poor, would get himself, off and on, into great distress. Situation would, sometimes, come to such a pass as would leave no recourse but to put up with hunger and starvation. But he (SAW) would endure all that. The number of these theology students would sometimes go up to as high as seventy. But, that was how a team of people well-versed in religion got prepared. This place where these people used to be put up was known by the name of *Suffah*¹. It is this *Suffah* which happened to be the first ever *Madrasah* in Islam. It proved to be the first ever *Madrasah* instituted not amongst the Muslims only but amongst the Arabs also. It was given the name of *Suffah*, that is: platform or podium. It is from this very place that the incessant trend of acquiring knowledge of religious affairs and Islamic injunctions imparted by the Prophet (SAW) had gotten initiated. Subsequently, the Islamic *Madrasahs* kept on coming up and getting established all over the world.

Patience and Endurance in Serving the Cause of the Islamic Mission:

The persecution that the Prophet (SAW) and his followers

¹ Tabqat Ibne Saad P:255 -256/1

had suffered during the life in Makkah, was in fact inflicted upon them by their own kinsfolk and compatriots. Being, as they did, generally from the same stock of family the former were not inferior to the latter in valour, fervour and sense of honor. Had they wanted, they could have taken, to avenge themselves, such measures as would have robbed them of their rest and repose. Day and night, whenever they found an opportunity, they could have taken revenge from them. But, they were bound under the command that they should keep themselves confined to quietly endure the sufferings, remain patient and be content with only predicated expostulations and exhortations. The Command that they had was:

كفوا أيديكم وأقيموا الصلاة

(Keep your hands withheld and establish the prayer).¹

For 13 long years this trend of events had persisted. And ultimately the homeland, too, had to be bidden adieu. Another place was, however, procured where an organism having substantial numerical strength got set up. Permission also got issued to the effect that going on putting up with iniquities on end was no more necessary. Force can be applied in order to defend themselves and resist the onslaughts of the enemy.²

Consequent upon this permission, measures as were called for got started to be taken. Nevertheless, there were also instructions to the effect that, in the process of taking these measures, no such measures as were uncalled-for should be taken. In case of operations being necessary, consideration must be had of the human values. Women and children should be treated with due care and concern. Affability, commonweal and peace-making should be the norms. As a result thereof, the enmity of the enemy kept losing grounds while the message of Islam kept gaining them. The net result was that, in the Prophet's (SAW) life-time itself, the entire Arab Peninsula had become proponent of the Prophet's (SAW) teachings and had itself subjugated to his (SAW) dominion. Even the greatest of the great warriors of Makkah who had left no stones unturned to have him stalled, even to have him murdered, rather,

¹ Seerate Halbiyah P:343/2

² Zadul Maad, Vol-3, P: 70

had, ultimately, brought themselves under his sujagation.

Strict Commands to have the Necessary Measures taken for the Propagation of the Message of Truth:

When the Muslims got in Madinah Munawwarah the opportunity to have a regular community established and they had acquired the prowess to have the aggressive operations of their foes resisted by application of force, permission was granted to them to resist the enemy's designs, if any, of getting into armed conflicts, by taking to armed methods, to the extent they were necessary. With that, that phase of their Islamic life got launched wherein they were not allowed to remain content with their individual mod operandi but were called upon to set up a collective organization, too, for taking collective and concerted measures. For, the religion of Islam has in it the directives and action plan provided for, like it does for the individual life, for the community life also. Its principles and basic directives had been in promulgation in times of the Prophets of previous nations also. Under the command and guidance of the Prophet (SAW), the Muslims kept being imparted, gradually and as per the requirements, throughout the tenure of his pious life, the directives in this regard till towards the end of the last year of his (SAW) pious life they were reached the pinnacle of perfection and culmination.

Since the life in Makkah was involuntary and individual in nature, the instructions received during that phase pertained to only that extent of life. But now that the Muslims, having come over to Madinah, had acquired collectivity and power of enforcement, instructions as were required in these conditions, too, got issued to them. The compass of these instructions covered all aspects of the social life. Hence, it contained orders to the effect that, keeping the Islamic order of life no more confined to the extent of fulfilling only the individual requirements, the entire human community should now start adopting the order of life that conforms with the Will of its Providence, that is Islam. Such an order could not have been possible to put into practice on wide scale during the period of stay in Makkah. But, now on arrival in Madinah it could be put into practice. Since the concern of the Muslims' practical life had now reached, getting extended from the individual-level reformation, to

the urgency of reformation at the community level, the Muslims were now called upon, and instructed likewise, to make their efforts, too, in conformity with that level. Besides making use of the collective strength that the Muslims had now obtained in Madinah in achieving their philanthropic, religious objectives, they were granted permission to make its use in their defence and in making the religion of Truth triumphant, too. When the enemy got bent on launching a regular operation, permission to make use of regular force to encounter it was granted. That they had succeeded in quietly enduring, with patience and perseverance, the atrocities and acts of violence perpetrated by the enemy against them for 13 long years itself got their victimization acknowledged as a fait accompli in the reckoning of Allah Almighty. Being victims, as they were, they were now declared entitled to be backed up. Hence the permission to stand up to their enemies and resist them now. The Mandamus issued was:

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا^١ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩)

(Permission to fight is given to those who are fought against, because they have been oppressed, and verily Allah is Potent over their succor.) (*Al-Hajj* : 39)

Thereby they were granted the permission to have armed confrontation with the enemies. And, when the armed operations started being launched with force and vigour by the enemy, strict regimental instructions got issued to face the enemy:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ^٢

(And fight them until there be no more temptation, and their obedience be wholly unto Allah) (*Al-Baqra* : 193)

The benefit accrued thereupon was told to be:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَىٰ الْعَالَمِينَ (٢٥١)

(And, it not for Allah's repelling people, some of them by means of others, the earth surely were corrupted; but Allah is Gracious unto the Worlds.)¹ (*Al-Baqra* : 251)

¹ Zadul Maad, Vol-3, P: 70, Seerate Halbiyah P: 344/2

The fact of the matter actually was that: On the Muslims having arrived in Madina Munawwarah and getting united and combined with their local Muslim brethren, the infidels of Makkah had started looking at them with additional detest and trepidation. They had started hatching schemes to have them crushed getting into Madinah itself. Whatever military manoeuvre in this respect was perceived by them as feasible was under their active consideration for implementation. Hence, it had become necessary on the part of Muslims to make them aware that they should deem them no more the self-same Muslims as they were there in Makkah. They would now tolerate no more the aggressions against them. Hence, the Prophet (SAW) started, to start with, dispatching small-sized armed contingents called *Saryas* of Muslims to various suburban areas wherefrom the threat of intrigues was felt by him (SAW). It was mostly done for the purpose of keeping a watch on regions lying in the vicinity of Madinah Munawwarah and gauging the gravity of the danger posed by the activities of Quoraish there. The intent was to make, thus, the enemies realize that the Muslims were not off their guard and that they were keeping the activities of the enemies under their surveillance; that they would no more quietly tolerate any aggression. And, hence, no one should be left in the dark and be deluded.

The First Experience of Military Confrontation by Muslims:

With that objective in view, the Prophet (SAW) dispatched *Sarayah* (contingents) in various directions. They were allowed only to take stock of the situation and have it shown to the enemy that the Muslims were no more feeble and would not desist any more from combating the force with force. To that end, the Prophet (SAW) adopted, in the first instance, by way of the first measure, to keep tabs on the manovours and mobilisations of the Quoraish and have the possibility of any action on their part gauged. The coastal region adjacent to Madinah was the route that the carvans plying between Makkah and Syria had to pass through. The Quoraish, the trustees of the *Kaba* that they were, had enjoyed the *laissez passer* sort of facility all over the place and could travel wherever they wanted to with immunity. They had this facility on this route, too.

No tribe would ever get into their way. Hence, the caravans of the Quoraish kept travelling with immunity North-South, to-and-fro, for commercial purposes. That was the prerogative enjoyed exclusively by the Quoraish. Otherwise, the order of the day amongst the Arabs, in general, was that no tribe would let any member of any other tribe pass through its territories without having obtained its specific permission. In case anyone tried to force his way through, it would become an issue calling for a full-fledged war with him. And, hence, the people of one region would pass though the another one only after having secured asylum with some influential person of that region.

Madinah had now become a dominion of Muslims. Many of these Muslims were from the tribe of the Quoraish whom the Quoraish had harried so much that they had to vacate Makkah, leaving all their belongings behind and had arrived in Madinah, robbed and ruined. Their properties and possessions had now been taken possession of by the Quoraish who had, thus, their financial status further boosted. More than that, they had started expending this very wealth on bolstering their military might. Hence, the Muslims, on having arrived in Madinah, had this objective also in view that: as and when the parties of the Quoraish happen to pass through these quarters, attempts may be made by the Muslims to have their usurped wealth restored from the Quoraish. It was, after all, their wealth which the infidels of the Quoraish had usurped from them. And, it was because of this usurpation by them that the Muslims were facing, being in Alien land as they did, severe financial constraints, whereas, the Quoraish were boosting and buttressing their trade further with this very wealth.

Hence, the Muslims, on getting the information that a party of the Quoraish, headed by their arch-enemy, Abu Jahl, was passing through their territories on a journey apparently meant for trade purposes, had a contingent of theirs despatched, in order to reconnoiter it. But, by the time they reached the site, the party had already crossed over. No face-off, therefore, took place. But, when this party of the Quoraish returned with their commercial merchandise, the Prophet (SAW) dispatched a team of thirty youngmen towards the sea route to have it checked. He (SAW) had

appointed Hazrat Hamza bin Abdul MuttAlib its Ameer. The Muslims, on arrival there, had a face-off, too, with them. The situation had come close to the point of clash when a person from the tribe of Juhainah who had terms with both the two sides saved the situation, through negotiations, from turning into a clash. This incident had taken place six months after the *Hijrah* ¹(that is: the day the Prophet (SAW) had migrated on.)

Another incident took place in the eighth month of the first year of *Hijrah*. It was reported to the Prophet (SAW) that a group of two hundred youth of the enemy had mobilized at Rabigh, a place in between Makkah and Madinah. Thereupon, he (SAW) dispatched a team of about sixty to seventy Muslim youth, under the command of Ubaida bin Al-Harith, to collect the information. Here a mild scuffle took place; but there was no regular battle.²

Likewise, in the ninth month of the first year of *Hijrah*, it was reported to him (SAW) that at a place called 'Khiraaz',³ a horde of people from the Quoraish were getting mobilized. He (SAW) had, therefore, a detachment of twenty horsemen, under the command of Hazrat Sad bin Abi Waqqas, dispatched. By the time Muslims reached there, the people from the Quoraish had already fled away from there. This party of Muslims had, therefore, come back.

Then a report was received about the mobilization of the Quoraish at the place called 'Wuddan'.⁴ To tackle that, the Prophet (SAW) himself, having appointed Hazrat Sad bin U'bada as his viceroy in Madinah, personally went there⁵. There, too, the people had fled away from the place before his (SAW) arrival there.

Then, in the seventeenth month since the *Hijrah*, a party of the Quoraish was reported to have arrived in the region of 'Buwat'. There, too, he (SAW) himself went. But, the enemy had already beaten a retreat. There was, therefore, no occasion of any encounter⁶.

The same month, a party from the enemies, commanded

¹ Seerat Ibne Hisham P: 595/1, Al-Bidayah Wannihayah P: 234/3, As-seeratun-nabawiyah (Zahabi) Maghazi's Part, P: 46/2, Al-Kamil Fit-Tareekh P: 110/2

² Seerat Ibne Hisham, Vol-1 P: 595

³ Mu'ajamul Buldan, P:350/2

⁴ Al-Bidayah Wannihayah P: 234/3

⁵ Al-Kamil Fit-Tareekh P:113/2

⁶ Al-Rouzul-Anf P: 27/3, Mu'ajamul Buldan, P:503/1, As-seeratun-nabawiyah (Zahabi) P: 47/2, Al-Bidayah Wannihayah P:246/3,

personally by Amr bin Jabir Fahri, got accessed to the outskirts of Madinah Munawwarah and went on a spree of pillage and plunder. In its pursuit, the Prophet (SAW) himself had to set out, along with a team of Muslims. He (SAW) went in his pursuit up to the vicinity of 'Badr'. But, he (Amr bin Jabir Fahri) and his cohorts had gone so far ahead as were not possible to be caught. This incident got to be known by the name of *Ghazwa-e-Safwan*.¹

Ghazwa-e-Badr – The First Military Confrontation Between Infidels and Muslims:

It was the sixteenth month since the *Hijrat* when the Prophet (SAW) got the information that a party of the Quoraish was advancing on the route to Syria; and, that it was headed by the military commander of the infidels, Abu sufyan; and, that its intent was to make provisions for getting the forces of the Quoraish further buttressed. He (SAW), accompanied by a team, went in its pursuit and got up to a place in the vicinity of Yanboo'. But that party had already gone ahead before the Prophet (SAW)'s arrival there. On getting the reports of the return of the self-same party from Syria, he (SAW) set out, taking a number of Muslims along with him, in its pursuit. On getting the information of his (SAW) departure, this party of the Quoraish had the word sent immediately to Makkah and sought special help from there. The Muslims had gotten up to the vicinity of 'Badr' in their pursuit. But, by the time they had reached there, that party had already crossed over the place. As the Muslims were planning to get back to Madinah, the Prophet (SAW) received the information that the people in Makkah had already dispatched an army, equipped to the hilt, with the intent to wage a full-fledged war with the Muslims. The Prophet (SAW) held consultations with his companions. There were with him just 313 souls at the moment. They had, in fact, been taken along, considering them sufficient enough for the party of the Quoraish that had gone to Syria. They had not been taken along with the intention to get engaged in any regular warfare. Now that the issue of the arrival of the regular army of the enemy had come up, it was necessary to hold consultations as to whether the army of the Quoraish that was imminent to arrive should be confronted so that

¹ Al-Bidayah Wannihayah P:247/3, Seerat Ibne-Hisham P: 601/1

the impression was not carried that the Muslims had given the proof of chicken-heartedness and fled away from the battle-field; or, before its arrival there, the retreat to Madinah should be expedited so that getting into a regular warfare does not get necessitated. The outcome of the consultations was, however, that beating retreat from here now that the enemy was due to arrive for getting into a regular warfare would be deemed flight on the part of Muslims and have them disgraced. Hence, come what may, they have to face it and have it dealt with. It is this very incident which came to be known as 'the incident of Badr'. It had occurred in the form of a regular, full-fledged war.¹

The forces of the Quoraish were armed up to the hilt. They had one thousand or so strong troops. The Muslims were, as against them, one-third in strength, numerically speaking, that is. Nevertheless, The Muslims were sure and confident of the Succour and Support from Allah Almighty. Anyhow, the enemy, alongwith his huge army did arrive and the combat took place. And, the Muslims, one-third as they were against them, emerged miraculously victorious. The Quoraish were routed. This battle gave a great boost to the Muslims' repute. The impression that the people had about the Muslims that they were a helpless and feeble bunch of people got changed. The Quoraish as well as the people of neighbourhood had now fully realized -thanks to this battle-how strong a force the Muslims actually were.

In the context of this battle of Badr, the following incident is, also, worth being mentioned. Quite some time prior to this battle of Badr, the Prophet (SAW) had received information of some people from the Quoraish getting mobilized at a place called Nakhla. The Prophet (SAW) had, then, sent Abdullah bin Jahsh with a team of twelve persons there. They had instructions to just collect the information and get back. On arrival there, however, they had come across a caravan of the Quoraish and the situation had reached to the point where the skirmish was unavoidable. In it, a member of the Quoraish, Amr bin Al-Hadhrami²(1), had got killed. This

¹ Seerat Ibne-Hisham P: 606/1, Seerat Ibne- Ishaque, P: 383-387/1, Zadul Maad, Vol-3, P: 342.

² Al-Rouzul-Anf P: 28-29/3, Al-Bidayah Wannihayah P: 248-252/3, Seerat Ibne-Hisham P: 601-605/1

incident had taken place towards the end of the month of Rajab which is the month during which waging a war was deemed prohibited. Hence, the Quoraish made it an issue of desecration of this month. It gave them the handle to launch a campaign of hostile propaganda against Muslims and to provoke and instigate the people on taking the revenge. On that pretext, they had started making plans of waging a war. It was in the name of this incident that they got the people provoked on launching a full-fledged war operation. Having the entire tribe of the Quoraish, to a man, provoked and instigated on war, they had a strong army built and had a march made towards Madinah. Having arrived in Badr, they had a fight with the Muslims. But this mischief-mongering on their part boomeranged on themselves and it were but the Muslims who, with the Help from Allah Almighty, did achieve the victory.

This great battle had taken place two months after the above-mentioned incident at Nakhla, Friday, the 17th Ramadhan in the second year of *Hijrah*.

Brief Account of the Battle:

As to how the battle did take place, here is a picture portrayed. Badr is a place at a distance of about 150 kms., south of Madinah. It was then a vast open ground in the midst of mountains. There was a well in it. Actually, it is this well which was called Badr. On the western side of it and close by it, the route from Makkah to Syria passed by. All the carvans used to take this very route on their journeys to and fro. The Prophet (SAW) had arrived, in order to intercept the caravan of the Quoraish, at this very point in the vicinity of Badr when the report reached that caravan of the enemy had already crossed over past the place. And, simultaneously, it was also reported that the infidels of Makkah had already, having raised an army, set out for waging the war. Thereupon, he (SAW) sought from his companions, *Mohajirs* and *Ansar* both, their opinions. In response, the opinion of all of them was unanimously in favour of facing the challenge. Hence, the Prophet (SAW) stayed put.

On its arrival, the army of the Quoraish camped in the better part of the open ground. Moreover, the Muslims were one-third,

strength-wise, as against them. They were very short of war equipments also. None the less, it was the matter of life and death for the religious identity of the Muslims. In case the infidels-God forbid--had the victory achieved, the Muslims would get wiped off the face of the Earth. For, all the core strength that the Muslims had, their corps d'elite, was entirely this much that was here.

The Muslims had gotten a tent pitched at an elevated place of Badr for the Prophet (SAW). The place commanded the view of the entire battlefield of Badr. The Prophet (SAW) and Hazrat Abu Bakr Siddique (RAA) stayed within the tent while Hazrat Sad bin Waqqas, accoutred with arms, stood guard in front of it. He had taken the charge of protecting the Prophet (SAW). As for the Prophet (SAW), he had his head laid on the ground and kept weeping and saying on end: "Oh Sustainer of the world! In case this small group gets eliminated, there would be no one left to have Thee worshipped."

As per *Ibn-e-Ishaque's* version of the account, it was Aswad bin Abdullah el-Asad from the infidels' side who, first of all, made a raid on the water reservoir of the Muslims, but got killed. Then, Waleed bin Utbah, Utbah bin Rabeeyah and Shaiba bin Rabeeyah emerged out of the ranks and challenged the Muslims to combat. From this side, therefore, Hazrat Ali, Hazrat Hamzah and Hazrat Ubaidah bin Harith came forward. One-to-one duels took place and all the above-mentioned three infidels got killed. From amongst the Mujahideen, however, Hazrat Ubaidah got wounded. He had got his leg severed. Owing to it, while returning after having achieved the victory, he met his martyrdom at a place called 'Safraa'.

After the above-mentioned infidels had been killed, there was a free-for-all encounter. The two sides got into scuffle with each other with no holds barred. On the Muslims' side, it was Mohja, the liege of Hazrat U'mar bin Khattab, who met, first of all, his martyrdom, getting hit by an arrow. Then it was Harith bin Suraqah Ansari who, while he was drinking water from the pond, got hit by an arrow and met his martyrdom. Meanwhile, Hazrat U'mair bin Hammam made a vigorous assault and achieved martyrdom in the process.

The battle was, at its fiercest, on. The Prophet (SAW) was engrossed in making supplications. Such was the state of his

engrossment that the *chadar* (shawl) that he had on had slid off his shoulders and yet he remained engaged in making entreaties to Allah Almighty with tears welling up from his eyes and rolling down his cheeks. Hazrat Abu Bakr Siddique (RAA) had the *chadar* readjusted on his (SAW) shoulders. Still in the self-same ecstatic mood, he (SAW) picked up a handful of pebbles from the ground and, having the words شَاهَتِ الْوُجُوهُ (The faces got distorted) recited, had them exhaled on to the pebbles. Then he had them thrown towards the infidels. They started rubbing their eyes. Owing to this, their onslaught got affected. The Muslims started being felt by the infidels as too strong to be dealt with and started getting the upperhand. It is this very incident about which Allah Almighty has said:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

(and thou throwest not, When thou throwest, but Allah threw)

Simultaneously, the Help from Allah Almighty through the angels, too, was rendered. The angels, having descended in the guise of Muslims, systemically participated in the battle and gave the infidels a severe blow. In short, the complexion of the battle got changed within a short while. The Muslims emerged victorious with flying colours. Many a top-ranking chiefs of the infidels had bitten the dust. As to the rest, the Muslims started making them captives. They had a large number of them bound and bundled. The Muslims had the victory finally achieved.¹

It was the first ever battle the Muslims fought with the infidels. The Muslims were short in number and had, without having had any previous experience of any such battle, taken on an army that was many more times experienced than they. Yet, they had achieved a magnificent victory. The infidels were reduced to such a state that they wanted to make good their escape but had no recourse to.

The Fate of the Foes:

During the battle, two youngsters from among the *Ansar* who

¹ Al-Bidayah Wannihayah P: 256-303/3, As-sceeratun-nabawiiyyah,(Zahabi) P:50-60/1, Zadul-Maad, Vol- III, P:171-188

were yet in their adolescence asked one of their seniors: 'Uncle! This Abu Jahl who is the extremely virulent enemy of our Prophet! – Where is he? Just have him pined out to us'. 'There he stands' the senior said (pointing towards him): No sooner had they heard him say that than rushed headlong towards him and swooped down on him. Thus, that mighty and haughty arch-enemy had to bite the dust at the hands of young children. He was lying there after having been fatally hit when that gentleman noticed that he was still breathing. He came over and put his foot on his neck. Thereupon he said: 'Do you know who you are putting your foot on? It is the neck of a great head.' Blurting out, as he did, this boastful, bloated blabble, he gave up the ghost.

The Prophet (SAW) wanted to know what did happen to his arch-enemy, the one who, along with his infidelity, had harboured rancor also against him (SAW). So, he (SAW) said: 'Would someone get me what happened to Abu Jahl?' Abu Jahl was the person who was the first and foremost among those who nursed animus against the Prophet (SAW). He had left no stone unturned in his attempt at having him (SAW) eliminated. And, it was he himself who was holding the command of the infidels, too, in this battle. In a short while his severed head was brought to him (SAW) with the report that he had been killed. He (SAW) then said:

الله الذي لا اله الا هو

(Allah is the One Who Alone and none else than He is the God.)

Thrice he said it. Then he (SAW) said:

الله اكبر الحمد لله الذي صدق وعده و نصر عبده و هزم الأحزاب وحده

(Allah is the Greatest. All the praises are his due. He has fulfilled His Promise. He rendered support to His slave. And, He alone got the groups (of enemies) vanquished.)

Thereafter he (SAW) said: Show me his head. Having seen it, he said: Here it is! The Pharaoh of this *ummah*!¹

When the battle was over, it was found that the number of

¹ Zadul-Maad, Vol-III, P:185, Sahih Bukhari, Kitabul Maghazi, Bab – Dua'a- un nabiyi(SAW) Alaa Kuffari Quraish, And Bab Shuhudill Mala'aikati Badran, Sahih Muslim, Kitabul Jihaad, Bab Qatlu Abi Jahl.

infidels killed in the battle was as large as seventy. Many of their great chiefs were done to death. Their corpses were thrown into the well of Badr. Standing in front of the infidels' corpses, the Prophet (SAW) said: How vicious kin of your Prophet you proved to be. You disbelieved me while others believed in me. You derogated me while others supported me. You expelled us (me and my companions) out of our home and hearth while others gave us shelter and refuge.¹

As against the number of infidels killed, the number of Muslim martyrs was much less. The number of their martyrs was just fourteen. Out of them six were *Mohajirs* and the rest were *Ansar*². All the rest returned crowned with victory. As a token of Appeasement with the over-all, selfless zeal of rendering support to the Truth and solicitation of the Divine ingratiation which the Muslims had taken part in the battle with, Allah Almighty had all the previous and future sins of the participants in the battle of Badr granted the Forgiveness, too. And, thus, their grade in merit was raised much more higher.

Treatment Meted out to the Captives:

In respect of individuals from among the enemy who were taken captives, the Prophet (SAW) decided, in consultation with his companions, to have them redeemed on payment of ransom money. Thereupon, it was Revealed by Allah Almighty that these enemies had deserved but to be beheaded and that setting them free was not appropriate. But, since it has already been done it is no more blameworthy. Allah Almighty might have it itself turned out to your advantage.

Post war, the treatment meted out by the Prophet (SAW) to prisoners-of-war of the infidels varied from case to case. Whatever was expedient to do with who was carried out. Anyone of them whose enmity against Islam was perceived as ruthlessly violent and menacing was put to death. Others were redeemed against payment of ransom amount. That amount was later spent on fulfillment of general Islamic requirements and was thus made to serve the Muslims. Thus, there happened to be someone who was set free by

¹ Seerat Ibne Hisham P: 639/1, Zadul-Maad, Vol-III P:187

² Zadul-Maad, Vol-III P:188

him (SAW) in exchange of some Muslim captive. There was someone whom he (SAW) set free just for nothing in exchange. That he did just out of pity for him: Uqbah and Nadhr bin Harith were put to death. The captive soldiers were brought to Madinah. Included among them were Hazrat Abbas, Aqueel (Hazrat Ali's brother) and Abul Aas (the Prophet's son-in-law) also. They, too, were released from captivity against the payment of the ransom money.

One of them, Abul Aas bin Ar-Rabee', husband of the Prophet's daughter, Hazrat Zainub (RAA), who had till then not professed Islam and had taken part in the battle under pressure from the people, was brought, made captive, before the Prophet (SAW). He, too, was allowed by Him (SAW) to be redeemed only against payment of the ransom that was the penalty. But, he had nothing with him to pay the penalty. It were, therefore, the bracelets of his wife that he had offered to be accepted for the penalty levied on him. Those were the bracelets which her mother, Hazrat Khadeejah (RAA), had gifted her daughter at the time of the wedding. They were her beloved mother's keepsake with her and so cherished by her. When those bracelets were put before him (SAW), he had his beloved and most compassionate wife recalled to his memory. He (SAW) was touched at heart. He (SAW) said to Muslims: Should you people be not averse, these bracelets may be returned to the daughter (to keep them as her late mother's gift). All of them willingly allowed that. This son-in-law of the Prophet (SAW) was so impressed that he had the Faith instilled in his heart. But, he had some obligations towards people in Makkah to be fulfilled. So, he went back to Makkah and having returned from there, embraced Islam¹.

Apart from him, there were several others who had nothing with them to pay in exchange. He (SAW) ruled that those of them who were literate may teach the Muslims reading and writing. That would be the compensation on their part².

¹ Seerat Ibne Hisham P:650-653/1

² For detail about Badr war, Bukhari Kitabul Maghazi, Sahih Muslim, Kitabul Jihaad wa-Siyar, Seerat Ibne Hisham Vol.1, Al-Rouzul-Anf P: 25.135/2, Zadul-Maad, Vol-III, Usdul Ghabah Vol-4, Tareekh-e-Tabri P:421-479/2, Al-Bidayah Wannihayah P:256/3, Al-Rasulul Qa'aeid, By G. Mahmood Sheit Khattab and Hadithe Difa'a By Pakistani M.G. Muhammd Akbar Khan.

In the Aftermath of the Badr Event:

After the *Ghazwa* of Badr, during the period of about one year, several such occasions occurred when, having received the news of enemies' mobilization somewhere in the vicinity, he (SAW), accompanied by his companions, personally went there; or he (SAW) had a team of Muslims despatched there. Or, in order to redeem some incident, he (SAW) had some other arrangement made. By and large, however, the situation on these occasions did not come to such a pass as would make the clash inevitable. Among these events the *Ghazwat* of Bani Sulaim, Suwaiq, Bani Ghatfan and Najran are worth being mentioned. In all these events, the situation did not evolve into a battle. For, the enemy would have himself already retreated from the battlefield.

Violation of the Treaty by the Jews:

There was already a treaty concluded by the Prophet (SAW) with the Jewish tribes domiciled in Madinah Munawwarah, the hub of the Muslims, to the effect that, in case of any confrontation taking place with any exterior power, they would not stand by the enemy vis-à-vis the Muslims. But, they did not adhere to that. Instead, they instigated, surreptitiously, the enemy to make a raid on Madinah and assured them of their own participation in the battle and/or other sundry cooperation with them. That was a blatant violation of the treaty. On this count, Banu Qainqaa, in particular, were found too much involved. Hence, the Prophet (SAW) took action against them. K'ab bin Ashraf, who was their ringleader and used to overtly weave intrigues against the Muslims was served his due desert of punishment. He was annihilated.¹

Despite the dominance of Muslims against the infidels getting well established, hostile machinations on the part of the infidels went on and on. The string of intrigues and plannings for waging war continued on end. Hence, the Muslims were compelled to get into confrontation every now and then. Nevertheless, these were, on the whole, minor events which the Muslims, in any case, had to face. Wherever-from the threat of intrigues and assaults was

¹ *Seerat Ibne Hisham*, P: 47-57/2, *Zadul-Maad*, P: 190-192/3 *Bukhari Kitabul Maghazi*, *Bab Qatlu K'ab bin Ashraf*, *Sahih Muslim*, *Kitabul Jihaad*, *Bab Qatlu K'ab bin Ashraf*, *Al-Bidayah Wannihayah*, P: 5-9/4.

perceived, the Prophet (SAW), by taking army detachments, sometimes, himself under his own command and, sometimes, having them dispatched, under the command of some prominent and experienced person, to those places had the designs of the enemy foiled. Hence, army detachments of necessary strength were dispatched by him (SAW), from time to time, to various places to have the enemy's attempts foiled and frustrated. Those of these expeditions which took place under his (SAW) command got to be known as *Ghazwa* and those which took place under the command of some of his companions, without his (SAW) physical, personal participation, were called by the epithet of *Saryah*. During the five years' post-Badr period, in most of the military enterprises, barring the *Ghazwa* of Uhud, no particular need did arise for getting involved into battles or scuffles. And even if the need did arise, the purpose was served by simply taking appropriate measures and flexing of military muscles.

Roza (Fasting) Made Obligatory:

The basic commandments of Islam have been proclaimed to be the five pillars of Islam. Among them the commandments regarding the doctrine of *Tauheed* and *Namaz* had been received during the Makkan phase itself. These make the two of the pillars. The third and the fourth are *Roza* (fasting) and *Zakat* (alms-giving). Commandments regarding them were received in the 2nd year of *Hijrah*, after the Prophet's (SAW) arrival in Madinah and following the battle of Badr¹. The fifth pillar is the *Haj* and that is the one which used to be performed by all the Arabs. But, its exposition and specification, under the Islamic injunctions, took place later.

The commandment about the *Roza* called for fasting for the entire month of Ramadhan. It was made imperative to observe fast during this particular one month of the year. At the end of the month of Ramadhan, the next following day was declared the day of Eid; that is, the day for expressing the gratitude to one's Providence and jubilation. Making *Sadqa* (giving alms in charity) on this day was induced upon. This charity on this day was called *Sadqa-e-Fitr*.

Prior to the imposition of the obligation of fasting during

¹ Al-Bidayah Wannihayah, P: 254/3

the month of Ramadhan, fast used to be observed, under the Shariat of the previous Prophet, on the 10th of the month of Muharram. With the imposition of fasting in the month of Ramadhan, the essential fasting days got determined to be these very days of Ramadhan. And, it (fasting during this month) got determined to be one of the five basic pillars of Islam. Among its characteristics, apart from the devotion to the worship to God, compassion with the destitute and those in the financial straits, perception of their agony on humanitarian ground and rendering help to them was made a salient aspect. Abstinence from eating and drinking for 29 or 30 days reminds one of the misery of the hunger undergone by the indigent. Furthermore, at the sunset, the time of *Iftar* (breaking the fast), taking care of the *Iftar* by the poor and the pauper has also been induced upon.

So, on the one hand, the affluent are made to feel the pangs of starvation and, on the other hand, opportunity is provided for rendering help to those who are in want of food in making the same available to them.

The Case of Banu Quainqaa:

Banu Quainqaa was a Jewish tribe. With them as well as with other Jewish tribes, bilateral peace pacts had, in the very beginning itself, been concluded.

It so happened that a jeweller of Banu Quainqaa played such a dirty joke on a Muslim woman as made her naked in public in the market and made her a laughing stock. She lodged the complaint with the Muslims who, in turn, got mobilized. Subsequently, that Jew got killed. Thereupon, other Jews came over and, in retaliation, had the Muslim killed. On getting the report of the uproar, the Prophet (SAW) arrived on the spot. In view of the violation committed by Banu Quainqaa of the pact, he (SAW) had a siege laid of their fort. Ultimately, Banu Quainqaa had to yield. They agreed to go by whatever decision the Prophet (SAW) would take. He (SAW) ordered them to have Madinah vacated. Accordingly, they, having Madinah vacated, went away to Khaiber¹. And, thus, the Muslims got rid of the mischiefs of this tribe.

¹ Seerat Ibne Hisham, P:47-49/2

The Battle of Uhad (Shawwal, the 3rd year of Hijrah):

Subsequent to the battle of Badr, the indignation and the antagonism of the infidels amongst the Quoraish got further intensified as the element of the urge for revenge that had now got generated was added. They even had a word sent to the Muslims that they would certainly take revenge of their defeat in Badr on them. Hence, after having made preparations for months and having made the tribes domiciled in their neighbourhood their allies, they set forth in the very next year of the year of the battle of Badr with an army of three thousand soldiers and made a raid on Madinah Munawwarah. It so happened that when they had already reached the outskirts of Madinah, then only the Prophet (SAW) got the news of their arrival there. He (SAW) held consultations with his companions as to whether the enemy should be confronted getting out of Madinah or by staying within Madinah itself? He (SAW) himself, preferred to have a combat staying within Madinah itself. So was the case with several *Sahabah* (the companions) also¹. But, some other companions who were rather more enthusiastic were considering it better to have the fight with the enemy by coming out of Madinah and taking it to their own turf and encampments. They expressed this very opinion with great vigour and earnest.

Hence, taking one thousand *Mujahideen* (Muslim warriors) along, the Prophet (SAW) proceeded towards the place called 'Uhad' which is located in the outskirts of Madinah at only three kms distance from the heart of the city. It was where the enemy had got consolidated. That was the only open space in front of the Madinah city and in a ground that was in front of the mountain (Uhad). Included in these one thousand people were those individuals also who were in favour of having the fight by staying within the Madinah city itself. Some somewhat pusillanimous and hypocrite individuals, too, were there who had, under the pressure of circumstances, joined up, as it were; but, later, having gauged the situation, had this objection raised on the way itself that the fight should have been done by staying within the city itself. It was a safer way. Chances of casualties in fighting, going all out face-to-

¹ Seerat Ibne Hisham. P: 63/2

face, were much higher. Having raised this issue on the way itself, they tried to win over others, too, on their side. They said this decision of having the fight coming out in the open was detrimental and amounted to a *felo-de-se*. It was tantamount to courting unnecessary risk to lives. Three hundred individuals got influenced by these protestations and all of them, making some excuse or other, retraced their steps midway. Because of that, the Muslims' strength was further reduced¹(1).

Hence, just seven hundred (700) men had to combat three thousand (3000) men. Owing to that, the going got tougher. At first, the ground was gained. Then, due to a mistake committed by the squad of Muslims posted at the hillock, the army of the Quoraish had suddenly a new strategy adopted. That caused a sudden enervation within the Muslim *Mujahideen*. Instead of victory, the situation started getting transformed into a sort of defeat². But, the Prophet (SAW) called out the Muslim *Mujahideen* anew and they all got assembled again. That resulted into the rout of the troops of the Quoraish. Retreating, however, they kept on saying that: we would come again with a larger force than this one and have a combat with you.

In this battle, the Muslims had to undergo very trying situations. During it, on the occurrence of the intermediary defeat, rumour to the effect that the Prophet (SAW) was no more and that he had met the martyrdom got circulated; whereas the remour was baseless³. Albeit, it had so happened that as a result of an assault he (SAW) had his mouth injured and (some of) his teeth got broken. The assault being sudden, several companions were martyred including his (SAW) illustrious uncle, '*Sayyed-us-Shuhadaa* Hazrat Hamza bin Abd-il-MuttAlib⁴, and the preceptor of the companions, Hazrat Musaab bin Umair,⁵ beside some other highly venerated companions of the Prophet (SAW). Nevertheless, it were finally the infidels who had to beat a treat. The Muslims emerged victorious; albeit, quite a lot of the sacrifices had to be made in the process.

¹ Seerat Ibne Hisham, P: 64/2, Al-Bidayah Wannihayah P: 13/4, Al-Kamil Fit-Tareekh P: 150/2

² Al-Kamil Fit-Tareekh P: 153-154/2, Al-Bidayah Wannihayah P: 14/4, Zadul-Maad, P:196/3

³ Al-Kamil Fit-Tareekh P:155-156/2,

⁴ Sahih Bukhari, Ghazwae Uhud, Bab Qatlu Hamzah (R.A), Seerate-Hibiyah P: 72/2

⁵ Zadul-Maad, P:197/3, Seerat Ibne Hisham P: 73/2

The Uhad event proved to be a great lesson for the Muslims. This lesson has also been cited to the Muslims in the holy Quran. It is that the frailties displayed by them which should not be there in case of their being firm-of-faith as they were supposed to be, must needs be attended to by them. For, the main cause of the intermediary defeat were but the self-same frailties.

Among these frailties, the one that was primary calls for some exposition: There was a dry drainage canal in-between the battlefield and the Madinah city. One end of it had gone upto the site of the infidels' troops. On its end at the battlefield side, there was a huge mound. The Prophet (SAW) had an army contingent comprising archers posted on it, lest the infidels should, moving covertly via this canal, make an assault on the Muslims from the rear. When the infidels got routed at the outset and started fleeing, the majority of the Muslim contingent posted on the mound, got down it, considering that as the infidels were fleeing, there was no need to remain stay put on the mound any more and that there was no harm then in joining other Muslims in collecting the booty left behind by the infidels. But, this opinion of theirs turned out to be wrong. The infidels, noticing that the Muslims were no more there on the mound, had a contingent of theirs dispatched in order to proceed at once via the canal and make an assault on the Muslims from the rear. Owing to the sudden attack by this contingent, the Muslim got into a state of upheaval. It was only with great strenuous efforts that they could be steadied. The rumour of the Prophet's (SAW) martyrdom, too, added fuel to the fire making the situation further tumultuous. Anyway, the Muslims' attention was drawn by Allah Almighty towards these frailties of theirs. He says:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ هَلْ إِذَا فُتِنْتُمْ وَتَنَارَعْتُمْ
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِمَّنْ يُرِيدُ الدُّنْيَا
وَمِمَّنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢)

(And Allah had assuredly made good His promise unto you when ye were extirpating them by His leave, until when ye flagged and ye disagreed about the command and ye disobeyed after He had shewn you that for which ye longed. Of you some desired the World and of you some

desired the Hereafter, wherefore He turned you away from them that he might prove; and of a surety He hath pardoned you And Allah is Gracious unto the believers.)

(Aal-e-Imran : 152)

Anyway, due to the lapse on the part of the archers posted on the mound, the ill effects that the Muslims had to suffer served as a warning to them for the future. Moreover, this axiom, too, got fully evident that the master-key to success is, exclusively, the compliance with the commands of the Allah's Prophet. SALLALLAH-O-ALAIH-E-WA-SALLAM.

The Quoraish felt to some extent salved by the Uhad event; even though in it, too, they had had to suffer heavy losses. But, in comparison to Badr, they regarded it as their victory. Hence, the Quoraish chief, Abu Sufyan, under whose command and leadership the enemy had gotten mobilized, while retreating from the Uhad site, took to raising aloud the slogan that 'we are now quits in so far as battle is concerned. That's how it happens in battles. The winner today is the loser tomorrow.' Besides, they were invoking their deities also. 'Long live...' shouts about 'Hubal' and 'Uzzawere' raised. The Prophet (SAW) bade the companions to give them a riposte. He (SAW) said to them: 'say:

الله مولانا ولا مولاي لكم

(Allah is our Guardian while you have no Guardian).

He (SAW) also bade them to say: 'Allah is most Exalted and Loftiest. None-such there is as He.'¹

It was a Saturday in the mid-month of Shawwal when the Ghazwa of Uhad had taken place. It was the third year *Hijrah* (AH). A particular thing that had happened during this Ghazwa was that, looking at those people who had taken an about-turn while going to the battlefield, the existence of hypocrisy in some people among the Muslims came to the fore. The hypocrites were no more an element covert and concealed. It was now obvious that there were among the denizens of Madinah such individuals as had not embraced Islam with the sincerity of heart. They had, in view of the dominance and popularity that the Muslims had gained, simply

¹ Zadul-Maad, P: 201/3, For detail Bukhari Kitabul Maghazi and Seerat Ibne Hisham Vol.2

posed themselves, too, as Muslims. This fact was now revealed to the folks that there were amidst the true Muslims such people also as were just pretentious claimant of being Muslims; but were not Muslims at heart. However, the Prophet (SAW), even on having it known, did not have them exposed. He (SAW) still connived at their hypocrisy and continued to be affable with them in the hope that they might, too, at long last, have a change of heart.

Hamraa-el-Asad:

In the *Ghazwa* of Uhad, the Muslims had to sustain losses and miseries though, yet the Pophet (SAW), in order to keep the infidels awed, went up to Hamraa-el-Asad in pursuit of the Quoraish. The occasion for getting into a fight, however, did not arise.

In the Aftermath of Uhad:

After the *Ghazwa* of Uhad, on receipt of reports about enemy's preparations and incursions at several places, he (SAW) had the contingents of Muslims dispatched there. Either he (SAW) himself personally went there or simply had a contingent of Muslims dispatched under the command of some companion.

First of all, on Moharram 1 in the 4th year of *Hijrah*, Talha and Salma bin Khuwailid persuaded their tribe who had their abodes in Qutn, the mountainous region of Faid, to make a raid on Madinah. On getting the report of it, the Prophet (SAW) had a contingent of 150 men, under the command of Hazrat Abu Salema (RAA), dispatched. But, the enemy on coming to know of it had fled away.

Thereafter, Sufyan bin KhAlid was reported to have the preparations made for a raid. To confront him, the Prophet (SAW) sent a contingent, under the command of Abdullah bin Unais who, having gone there, had him brought to his knees¹.

The Rajee' Event:

Some people of the tribe of Udhal and Qara came and professed Islam. They desired that they may be provided with some people who would stay with them at their abode and impart them education in teriets and commandments of Islam. The Prophet

¹ Zadul-Maad, P: 243-244/3

(SAW) got a team of ten persons to be taken by them along. But that was a conspiracy on their part. On coming out of Madinah at a place called Rajee'e some distance away, they caught hold of these instructors and made them captives. Three people out of these ten put up a resistance and got martyred in the process. Three others out of the rest were sold out by their captors. Hazrat Khubaib (RAA) and Hazrat Zaid bin Duthunnah (RAA) were taken to Makkah and were sold there. They were ceremoniously put to martyrdom¹. The equanimity and firmness of faith and conviction displayed on occasion of his martyrdom by Hazrat Khubaib (RAA) is worth being recorded in golden letters in the chronicles of history.

The Martyrdom of Hazrat Khubaib and Zaid Ibn-ed-Duthunnah (RAA)

On being offered for sale by these people to the Quoraish, Khubaib (RAA) was bought by Hujair bin Abi Ihab in order to have him killed in revenge of his father, Ihab. Zaid bin eth-Duthunnah was bought by Safwan bin Umayyah to avenge himself with him on behalf of his father. When Zaid (RAA) was taken out of the *Harem* to be put to death, there were a lot of people from the Quoraish assembled there. Included among them was Abu Sufyan also. He said to Hazrat Zaid: Zaid! I ask you to tell me under oath wouldn't you like it to be amidst your family in ease and comfort and there was Mohammad (SAW) in your place here. He replied: I would not bear so much as a thorn pricks the Prophet (SAW) while I am at home in ease and comfort! Thereupon Abu Sufyan said : I have never seen anyone being loved so much as Mohammad (SAW) is loved by his companions. [Thereafter, Zaid (RA) was put to martyrdom].

When these people brought Hazrat Khubaib (RAA) to gallows to have him hanged , he said to them: Should you folks don't mind, let me offer a couple of *Rakaats* in prayer. They said: O.K. Go ahead. Thereupon, he offered the two-*Rakaat* prayer with equanimity and complete observance of the decorum and decencies required while offering the prayer. Having it done, he addressed them and said: had I not had the apprehension that you

¹ Zadul-Maad, P: 244-246/3

folks would impute it to trepidation, I would have continued offering the prayer for a little more while. Then he recited the following verses:

فلست ابالي حين اقتل مسلماً. علي اي شق كان في الله مصري

(So long as I am Muslim while being killed, it doesn't bother me which side of my body I fall on in Allah's cause.)

ذلك في ذات الإله وان يشأ. يبارك علي أوصال شلو مزع

(All that is happening is in propitiation of Allah; and, hence, if He Willed, He would have this severed, fragmentated body flourished and prospered.)

With this swan-song on his lips and chanting these verses full of ardour and fervour, he got martyred in the cause of the Truth.¹

Ber-e-Maa'unah (The Maa'unah Well):

Thereafter, in the month of *Safar*, 04 AH, the event of Ber-e-Maunah took place. In it, too, a chief of Najd, Abu Baraa Kilabi had asked the Prophet (SAW) to send some companions to Najd for dissemination of message of Islam. He (SAW) agreed to it. A team comprising a considerably large number of companions (reportedly varying from forty to seventy) was sent by him (SAW). They were, fraudulently, put to martyrdom at a place called Ber-e-Maunah. This was, of course, a highly agonizing and heart-rending event. It deeply hurt at heart. Yet, the Prophet (SAW) did not undertake any military operation.²

The Martyrdom of Haram bin Mulhaan:

It was during this event that Haram bin Mulhan got martyred. He was killed by Jabbar bin Salma. The words that Haram bin Mulhan uttered at the time of his passing away themselves turned out to be the cause of his (Jabbar bin Salmas) entry into the fold of Islam. Jabbar himself narrates that what had drawn him towards Islam was this incident: I happened to hit one of their people in

¹ Seerat Ibne Hisham P: 169-176/2, Sahih Bukhari, Kitabul Maghazi, Al-Bidayah Wannihayah, P: 62-69/4,

² Sahih Bukhari, Kitabul Maghazi, Seerat Ibne Hisham P:183/2, Al-Kamil Fit-Tareekh P: 171-172/2

between his two shoulders with a lance. I saw that it had crossed through his chest. Simultaneously, these words came out of his mouth:

فزت ورب الكعبة

(I swear by the Lord of Kaba, I have the success achieved).

Hearing that I said to myself, astonished: what sort of success it is? Haven't I killed him? Later, when I further probed into his words, the people told me that he had meant martyrdom. I said: By God! he did achieve the success. And, thus, this sentence happened to be the cause of his conversion to Islam¹.

Zat-er-Riqaa:

In the year 04 AH, the *Ghazwa* of Zat-er-Riqaa also took place. He (SAW) had personally participated in it. Banu Ghatfan were on the opposite side. The two sides came closer to each other. But, no fight took place. During this expedition, due to indigence, the warriors had no footwears on them. Rags had to be wrapped over. The Arabic word for the rags is 'Riqaa. Hence, the name of the *Ghazwah*: Zat er-Riqaa.²

The Case of Banu Nudhair:

It so happened in the year 04 *Hijrah* (AH) that the Prophet (SAW) betook himself to the Jewish tribe, Banu Nudhair, who inhabited the outskirts of Madinah. They fell, too, under the purview of the treaty that was concluded with the Jews. On arrival there, he (SAW) sought their cooperation in recovery of the vergild due in respect of two slain members of Banu 'Aamir. Thereupon they made the Prophet (SAW) sit beneath a wall and keeping him deluded, hatched a plot to put him to martyrdom. The plan was that the accursed Ibn-e-Jahhash would, having gone atop the wall, have a heavy rock dropped on him (SAW) and would have him (SAW) eliminated. There were present with the prophet (SAW) on this occasion a number of companions. Hazrat Abu Bakr Siddique, Hazrat Umar and Hazrat Ali were also among them. When the

¹ Sahih Bukhari, Kitabul Maghazi, Bab Ghazwatur Raji'e, Seerat Ibne Hisham, P: 187/2

² Sahih Bukhari, Kitabul Maghazi, Bab Ghazwatur Riq'a'a, Al-Rouzul-Anf P: 246/2, Seerat Ibne Hisham P: 204/2, Al-Bidayah Wannihayah P: 85/4, Al-Kamil Fit-Tareekh P: 174/2, As-seeratun-nabawiyyah (Zahabi), P: 246/2

Prophet (SAW) had got seated there, he was informed by Allah Almighty through revelation of this felony. No sooner he learnt of it than got shifted from that place. He came back safe and sound to Madinah. The punishment for their treachery and this crime as decided by him (SAW) was that they should have Madinah vacated. Or else, punishment would be inflicted on them by force. Realizing the gravity of the situation, after having put up some sort of resistance and vacillation, they agreed on having Madinah vacated taking along with them as much of their wealth and possessions as they could on camels.¹ Hence, having their houses emptied, they had Madinah vacated. Some of them went to, and got settled in, Khaiber. Some others went away to Syria. And, thus, the Muslims got rid of a great den of wile and wickedness, collusion and conspiracy, dissimulation and deceit that was running there within their own hometown. That happened without there being any need to make use of force.²

Raid by the Opponents on Madinah – the *Khandaq* (Trench) Event (the year 5 of *Hijrah*):

When even after having all the various methods and machinations tried, the force and the strength of Muslims could not be dented, the Jews of Madinah, the hypocrites, the Quoraish and their satellite tribes, all together, hatched up a much more vigorous plot to have the strength of Muslims demolished by making a raid on the Muslim territory, after having raised a huge, combined and concerted army. In this plot, the Jews of Madinah and those of their cronies who were still left there, foremost among whom were Banu Quraizah, had the Quoraish assured that they would extend all their support and both of them together would have the Muslims expelled out of Madinah or, at least, have their strength totally vanished. As an outcome of these attempts, a military pact got concluded amongst them. The prominent parties to this pact were the Quoraish of Makkah, the tribe of Ghatfan of the Najd region, and clandestinely in collusion with them the Jews of Madinah, the hypocrites and some hordes of other tribes. Ultimately, in *Zil-*

¹ Seerat Ibne Hisham, P: 190-191/2,

² Al-Kamil Fit-Tareekh P:173/2, Al-Rouzul-Anf P:240/2, Al-Bidayah Wannihayah P: 74/4, Seerate-Halbiyah P: 559/2

Quadah, the 5th year *Hijrah*, the Quoraish, accompanied by a four thousand strong army, headed towards Madinah. The Ghatfans added another six thousand to it. And, thus, this entire army of ten thousand warriors, after having traversed all over the distances from points far-flung, reached Madinah Tayyeba. They had already had a promise from Banu Quraizah that whatever support could be possible from within would be extended by them. Abu Sufyan bin Harb was the Commander-in-chief of this army of the infidels.¹(1)

Here, on this end, with the Prophet (SAW) –may our souls be ransom against his – there were merely three thousand or so souls. The situation was extremely perilous. The Prophet (SAW) consulted his companions. Thereupon, Hazrat Salman Farsi (RAA) came up with this opinion: There are on three sides hinderances posed by the mountains. There is only on one side the way to enter Madinah. In case a trench is dug up there, the Muslims can face the enemy, getting entrenched and fortified²(2). Hence, this suggestion was implemented. Having the trench dug up, and keeping a strict vigil on it, the Muslims had their defence managed. The season being of severe cold, provisions being in short supply, plus the toil of digging the trench, beside remaining on this side stationed round the clock, had to be endured for more than three weeks. They had to be on the qui vive night and day in front of the trench to confront the enemy. It was really a tough ordeal for them.

The protraction of duration, the threat on end for three weeks posed by the enemy of having forced their entry into the city, dire lack of provisions, all put together, had created such a situation as would make the boldest of the bold disheartened. There was in it the trial of the Faith of the Prophet's (SAW) companions and their conviction in the Unseen. A doubt could have crossed anyone's mind that when he (SAW) was a Prophet in truth and had Allah Almighty's backing with him, why was then such a calamity and enemy's highhandedness had to be suffered? And, that, too, for so long a period on end? But, the entire Muslim community, to a man, stood firm and steadfast in their faith in the Unseen, *Tawakkul* (trust) and Reliance on Allah. Allah Almighty had, perhaps, meant by all this to have the staunchness of the Faith of the Muslims

¹ Zadul-Maad, P: 270/3

² Al-Bidayah Wannihayah P:95/4, Seerat Ibne Hisham P: 224/2

tested and tried. It was for this reason that they were made to undergo, at psychological and physical levels both, so much harsh conditions and the Muslims had passed this test with flying colours. And, then, Allah Almighty Rendered to them the Help from the Unseen. This Help from Allah Almighty had come in the guise of such a high wind and storm that the tents of the enemy got uprooted. Consequently, Allah Graced the Muslims with the victory and triumph. The battle was won even without having to fight. Frustrated and forlorn, dismayed and distraught, the enemy took to its heels¹. The account of this test conducted on the companions (RAA) is given in the holy Quran thus:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا (١٠)

(When they came upon you from above you and from below you, and when eyes turned aside and hearts reached to the gullets, and of Allah ye were imagining various things.) (Al-Ahzab : 10-11)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٩)

(O Ye who believe! remember Allah's favour unto you when there came unto you hosts, and We sent against them a wind and hosts which ye saw not, and Allah was of that which ye were working a Beholder. (Al-Ahzab : 9)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (٢٥)

(And Allah drove back those who disbelieved in their rage; they obtained no advantage, and Allah sufficed for the believers in the fighting; and Allah is ever Strong, Mighty.)²(1) (Al-Ahzab : 25)

This Help to the Muslims through the wind and storm could have been rendered at the very outset of the adventure. But, the Faithful were, perhaps, to be tested for their Faith. They were kept

¹ Seerat Ibne Hisham P: 232/2,

² Al-Bidayah Wannihayah, P: 93/4

for three weeks in a state of great peril and drudgery with no motive on their part but to seek the Divine propitiation. Throughout this entire duration, the Prophet (SAW), in his capacity as the one holding the charge and the commandant of the forces kept the situation under his close scrutiny. At a stage when the conditions were getting harshest and the companions were undergoing severest ordeal, he (SAW) consulted the pious souls of *Ansar* saying: If you say so, in order to put this affliction to end, a portion of the income from the date-palm orchards may be offered to be paid annually and have this calamity put off. Thereupon, they submitted that: we had never condescended to pay our enemy in our days of Darkness. Ought we do it now that we are blessed with Islam?! Please do keep persevering on the course you (SAW) have adopted. We are all with you.¹ Throughout this entire duration, the comity of the venerated companions had the firmness of their Faith fully proved. Ultimately this calamity was warded off.

The Case of Banu Quoraizah:

Amongst the Arab tribes of the populace of Madinah, the *Aus* and the *Khazraj* were the large ones and wielded dominance over the city. They had, having entered into the fold of Islam, got united, under the command of the Prophet (SAW). Beside the Arab, there were three large tribes of Jews: Banu Quroaizah, Banu Nudhair and Banu Quainquaa. With them, the Prophet (SAW) had entered into a pact at the very outset to the effect that the signatories would do nothing detrimental to each other's interests and, in case of occurrence of raid by any exterior enemy, they would extend help to each other. But these tribes took, each on separate occasion, to such a treacherous stand as caused heavy losses to the Muslims. Hence, the Prophet (SAW) had to take action against them on these occasions. When Banu Nudhair committed treachery, they were expelled out of Madinah. In view of their treachery, the Prophet (SAW) had the pact reaffirmed, de novo, with Banu Quoraizah and had an assurance extracted from them that rendering help to each other would be mandatory, a sine qua non. And, in case of raid on Madinah, the two sides would jointly put up the resistance.

But, the chief of this tribe, Huayee bin Akhtab, having the

¹ Seerat Ibne Hisham P: 223/2,

Jews seduced and provoked against him (SAW), repudiated the pact and made them willing to get united and make friends with the Quoraish. On getting the reports of this treachery, the Prophet (SAW) sent the chief of the Arab tribe of *Aus*, Sad bin Maaaz, and the chief of the tribe of *Khazraj*, Sad bin Ubadah, along with some other souls from *Ansar* to enquire into this incident. On making the on-the-spot enquiries, they found the extent of treachery much more perilous than what was reported. Moreover, during this investigation, the people of this tribe uttered obloquies against the Prophet (SAW) and rudely said: What Prophet of Allah! We have no pact, whatsoever, with Mohammad (SAW).¹(1)

When this wickedness, knavery and treachery of Banu Quoraizah got revealed, it was realized that they might pose, in future, grave threats and, hence, it was necessary to have them crushed. Hence, the Prophet (SAW), on getting relieved from the battle (of *Khandaque*) ordered that the people should not as yet get disarmed; and, instead, proceed towards Banu Quoraizah. 'I, too, intend to come along', he (SAW) said, 'in order to have the steps taken to preempt them.' On having arrived the Banu Quoraizah settlements, the Prophet (SAW) had a siege laid of them. That lasted for twenty five days round the clock. Ultimately they could not sustain it any more. Allah Almighty had their hearts filled with terror.

In the meanwhile, Banu Quoraizah had a message sent to the Prophet (SAW) asking him (SAW) to send Banu Amr bin Auf to them (these people were allies to *Aus* also) so that they could consult them in their case. On their request, the Prophet (SAW) had Abu Lubaba (RAA) sent there. No sooner they saw him than stood up, straight from top to toe, and their women and children started crying aloud, making shrills and shrieks. Seeing all that his heart got somewhat softened. Thereafter they asked him: Abu Lubaba! Should we consign ourselves to Mohammad's (SAW) decision. He said: Yes! Simultaneously, he, passing his hand across his throat, gave a hint to them. Abu Lubaba (RAA) says: 'I had not even lifted my foot from that place when I realized that I had betrayed Allah and Allah's Prophet (SAW)'. Hence he returned immediately, head

¹ Seerat Ibne Hisham P: 220-223/2

over heels, from there and went straight to the Prophet's mosque, instead of appearing before the Prophet (SAW) himself, and had himself tied to a pillar of the mosque and had it declared that he would not move from that place until and unless Allah Almighty has his sin pardoned off. He took an oath by Allah that he would never in future put his foot even in the territory of Banu Quoraizah and would not even look at the place where he had that sin of betrayal of Allah and His Prophet committed. When Allah Almighty had his Penitence accepted and had this verse Revealed:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٠٢)

(And others have confessed their faults; they have mixed up a righteous work with another vicious. Belike Allah will relent toward them; verily Allah is Forgiving, Merciful.) (AT-Tauba : 102)

the people rushed immediately towards him to have him unfastened. He said: 'No! By God! unless and until the Prophet (SAW) has him unfastened with his own auspicious hands, I would continue to remain in the same state.' When the Prophet (SAW) came out of his house for the *Fajr* prayers, he passed by him, and had him unfastened. He had remained fastened to this trunk of the date-palm that had then served as the pillar of the mosque for about twenty days. At the time of every prayer, his wife would come and have him unfastened to enable him to have the prayers offered. After the prayers he would have himself again fastened to it.¹

Hazrat Sa'd bin Mua'az on Trial:

Banu Quoraizah made a request that Hazrat Sa'd bin Mua'az (RAA) might be made the arbitrator in their case, and that whatever verdict he passed would be acceptable to them.²

In the pre-Islam days, Banu Quoraizah had been having terms with Sa'd bin Mua'az (RAA). On this very basis they had expectations from him that he would favour them and be considerate to them. It may here be pointed out that the sentence prescribed in the Jewish Shariat for the crime of treachery was

¹ Seerat Ibne Hisham P: 236-238/2

² Seerat Ibne Hisham P: 239/2

harsh. According to it, the traitors had to be put to death. It was for this very reason that the Banu Quoraizh had proposed the name of Hazrat Sa'd bin Mua'az for being appointed the arbitrator presuming that he would have the sentence commuted. The Prophet (SAW) conceded to Banu Quoraizah's request. After being appointed the arbitrator, Hazrat Sa'd bin Mua'az gave the verdict in accordance with the Jewish Shariat itself. Pronouncing the verdict, he said: My verdict is that their children and women should be let live as slaves. As to their menfolk, they should be eliminated. As regards to their belongings, that should be got distributed. It was exactly this sentence that was prescribed in their own religious book, Torah, for such a crime as was committed by Banu Quoraizah. After the verdict was announced, the Prophet (SAW) said: Your verdict is in conformity with that of Allah. Since, this verdict was in accordance with the military rules of the Israilite Shariah, it was put into effect. Thus the deliverance from the skullduggeries of Banu Quoraizah got taken care of¹.

At the time he had pronounced this verdict, Hazrat Sad bin Mua'az was sick. The sickness was severe and turned out to be terminal. He could not survive it and passed away. His demise was felt by the Muslims as a great loss to them. The Prophet (SAW) notified the Muslims about the proximity he had earned with Allah Almighty.²

The Case of Banu Al-Mustalaque:

In *Shaban*, 06 *Hijrah*, the Prophet (SAW) was informed that Banu Mustalaque (who were an offshoot of Khuzaa'ah) were getting mobilized in preparation for war. For further enquiries, he (SAW) sent Hazrat Zaid bin Khusaib (RAA). Having returned, he reconfirmed the report. Thereupon, he (SAW) himself proceeded to have the face-off. At Muraisee' (a spring-well owned by Banu Mustalaque), he (SAW) got the report that the gang of Harith bin Dhirar (the chief of the Banu Mustalaque tribe) had dispersed and he himself had fled away in some undisclosed direction. But, the people living in Muraisee' were determined to have the fight.

¹ For detail, Al-Bidayah Wannihayah P: 116-126/4, Seeratunnabi (Allama Shibli), Vol-I, P: 260-263, Al-Kamil Fit-Tareekh, P: 185/2, Nabi e Rahmat, P:348-356

² Seerat Ibne Hisham P: 250-252/2

They had their ranks and files lined up. Hence, the encounter took place and the Muslims were crowned with victory.¹(1)¹

His (SAW) Marriage with Hazrat Juwairiah:

After having them trounced, when the Banu Mustalaque were relegated to a state of helplessness and abjection, the Prophet (SAW), in a gesture of munificence towards them, had Juwairiah, the daughter of their leader, Harith bin Dhirar, who had now come in the hands of Muslims as a slave, freed. Then, as a further move of favour, he (SAW) got her into wedlock, too, with him (SAW). The repercussion that his aforesaid commiseration had on the Banu Mustalaque, was that all the members of the tribe embraced Islam. The Muslims, on seeing the aforesaid behavior of the Prophet (SAW), too, set free the male and female slaves who had come into their possession. And, thus, this event proved to be very auspicious.²(2)

The Mischief-mongering Indulged in by the Hypocrites – the *Ifk* (Calumniation) Event:

There were a number of hypocrites, too, accompanying him (SAW) on occasion of this Ghazwah. They were the ones whose hypocrisy was yet not disclosed and were looked on as Muslims, like the other Muslims were. The number of participants in a *Ghazwah* had never been so high as it had been in this one. When the enemies of Islam whom these hypocrites, too, were, surreptitiously, in collusion with, got convinced that the Muslims cannot now be defeated in the battlefield and by means of numerical strength and equipments, the hypocrites took to route of creating chasms and scandal-mongering on the internal front. In order to cause rift among the Muslims, they chose the path of denigrating their personages held in high esteem and undermining their mutual trust. They tried to pick holes in the lofty office of the Prophecy of the Prophet (SAW) itself and made a plan to get the Faith and reliance of Muslims shaken. They had an occasion contrived to get their tongues wagging against the seraglio of the Prophet (SAW) and have a campaign of slander launched.

¹ Seerat Ibne Hisham P: 289/2, Al-Bidayah Wannihayah P:156/4

² Seerat Ibne Hisham P: 294/2

It so happened that the *umm-ul-momineen*, Hazrat A'aishah (RAA) went to privy one morning. On her return, she found that the convoy had already moved on. The convoy had, presuming that she was there in the palanquin that was on her camel, had left the place without her. Later, with the assistance of a companion, she had reached the convoy. Making merely that much of her separation from the convoy a subterfuge, a slanderous calumny was leveled against her. That was an extremely perilous and profound conspiracy. The blatancy and brazenness which it got unraveled with on occasion of *Ghazwah* with Banu Mustalaque, was never displayed earlier on occasion of any other *Ghazwah*. This event is described by the nomenclature of *Ifk* (calumniation) event.

This abominable crime was committed during the journey back from this very *Ghazwah*. Having raised suspicions, they made all sorts of comments and, then, having arrived in Madinah, they kept on gossiping, on end, about it. Some naïve Muslims, too, got affected by this conspiratorial calumniation. The Prophet (SAW) had to suffer this agonizing situation for a while. Ultimately, along with the declaration, through the Divine Revelation, of her exoneration, severe strictures were passed on the mischief-mongering of the accusers: that a chaste lady, that, too, the venerated, trusted wife of the Prophet (SAW) was made the target of the suspicion projected as if it was the fact. The holy verses of the holy Quran had these charges refuted. In addition, the calumniators who had raised the unfounded calumny were awarded their due desserts of punishment, as is narrated in *Saheeh Muslim* and other anthologies of Traditions. Prior to the Revelation of this Divine refutation, the hypocrites had all but succeeded in their filthy designs and had the sublime status of the Prophet's household brought down to level falling within the sphere of suspicion. But, from up above the seven heavens, the Pronouncement of Hazrat A'aisha's (RAA) exoneration was made. And, thus, this monstrous menace was extinguished for good and all:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ
لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى الْخِبرَةَ مِنْهُمْ لَهُ

عَذَابٌ عَظِيمٌ (١١) لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢)

(Verily those who brought forward the calumny were a small band among Deem it not an evil for you; nay, it was good for you. Unto every one of them shall be that which he hath earned of the sin, and he among them who undertook the bulk of it-for him shall be a torment mighty. Wherefore, when ye heard it, did not the believing men and believing women imagine best of their own people and say: this is a calumny manifest!)¹ (An-noor : 11-12)

Journey to Makkah for Performance of U'mrah and Hudaibiah Treaty:

On occasion of *Ghazwah* of *Ahzab*, also called *Ghazwah* of *Khandaque*, the infidels and pagans of Makkah and the Jews and the hypocrites of Madinah had their ranks and files jointly arrayed against the Muslims. But they had conspicuously been defeated and been compelled to beat a retreat, frustrated and dejected. Thus, the Quoraish had already had the estimation of the strength of the Muslims and their prowess to combat. The Quoraish, therefore, did not make, thereafter, plans for any large-scale adventure. Nevertheless, acts causing some pin-pricks continued to be perpetrated by them. And, wherever-from reports of threats were received, endeavours to resist and restrain them were kept being made by the Muslims. Hence, this fact had fully been revealed to them that the muslims were now in a sound position.

Meanwhile, the Prophet (SAW) had a vision in a dream that he (SAW) had entered Makkah and had the circumambulation of the Kaba performed.²(1)

It was a true dream. There was, however, no specification of time, month and year in it. He (SAW) narrated this dream to his venerated companions in Madinah. Hearing this glad tidings all of them got very delighted. It was since long that they were separated from, and deprived of, Makkah and the Kaba (whose love and veneration was innate to them and ran like blood does in veins in

¹ Seerat Ibne Hisham P: 297-307/2, Al-Bidayah Wannihayah P: 160-164/4, Al-Kamil Fit-Tareekh P: 195/2

¹ Seerate-Halbiyah P: 688/2

them). They were very ardently eager to visit Kaba and have its circumambulation performed. They were very anxiously waiting for this very day when they would have the beatitude of having that performed. Among the *Muhajirin* the yearning for Makkah was naturally far greater. For, there it was that they were born and had had their upbringing. Its love was to them what the first-ever suckling is to the new-born. That was what they were wistfully pining for since long. Hence, when the Prophet (SAW) gave them these glad tidings, they got aspirant of having that dream come true during the self-same year. This expectation had further flamed the fire of their yearning in them. The Prophet's (SAW) dream, being the Prophet that he was, was true, of course. Hence, he (SAW) took the resolve to pay a visit to, and have the circumambulation performed of, Ka'ba. All the companions, too, got ready to set forth along with him (SAW). Rarely was there any exception to it. The intention was only to have the *Umrah* performed. No clash was intended. And, in so far as *Umrah* was concerned, anyone coming there with the intention to have it performed was free to do so. No one was, therefore, barred from it. Yet, it was made impossible for Muslims as the Quoraish harboured animus against them. They would not let them enter Makkah. But, the Muslims were now such a strong force that it was no more possible to restrain them. At all events, since the intention was only to have the *Umrah* performed there, the Prophet (SAW) and the Muslims accompanying him had the *Ihram* for *Umrah* donned from the very outset so that the people all around, too, get aware that he (SAW) was going there only with the intention of paying visit to *Bait-ullah* (the Allah's House).¹

On arrival there, the Prophet (SAW) engaged an informer from the tribe of Khuzaa'ah to scout the Quoraish. When he (SAW) had arrived at a place near 'Asfan, that informer informed him that the tribe of Ka'b bin Luway had already got a horde of Abyssinians mustered to encounter him (SAW) and bar his progress. He had, rather, a substantially large army already organized. They are resolute, he informed, on preventing him from getting to *Bait-ullah* by waging a war even. The Prophet (SAW)

¹ Zadul-Maad, P: 288/3, Seerat Ibne Hisham P: 308/2

kept, however, marching ahead. When he (SAW) had arrived at the ravine whence the slope towards them gets started, his (SAW) dromedary, Quaswaa, knelt down. Seeing that, the people took to saying that Quaswaa has jibbed! Quaswaa has jibbed! He (SAW) said: No! She has not jibbed. And, it is not her wont to jib. She is prevented (from further progress) by the Preventor of the elephants. (He –SAW – was obviously alluding to Abraha's elephants which were prevented by Allah Almighty from entering into Makkah.) I swear by the One Who Has my life and soul in His Possession, if these people come up with any such proposal as has the aspect of glorification of Allah Almighty in view, and want me to be considerate to the kinship, I would certainly oblige them. He (SAW) then gave a spur to his dromedary. She got up. But, having changed her direction, she set forth towards Hudaibiyah.¹(1)

Muslims Barred by the Quoraish from Entering Makkah and the Truce:

The Quoraish, on coming to know about Allah's Pophet's coming over and taking a halt at that place, got very worried and full of misapprehensions. On that juncture, the prophet (SAW) thought it proper to make them rest assured, by sending someone of his companions to them, that they need not have any apprehension of the Muslims getting into confrontation or war with them. Hence, having Hazrat U'thman (RAA) summoned, he asked him to go to the Quoraish and tell them that: we have not come over here for waging a war; we have, instead, come over only with the intention to perform Umrah. He (SAW) also instructed him to invite them towards Islam. He (SAW) also instructed him to go to those of the Faithful, male and female both, who were, out of compulsion, still stayed in Makkah and give them the glad tidings of the triumph being imminent. Give them the glad tidings, he said, that Allah Almighty is, ultimately, going to make His Religion predominant in Makkah. And, then, they would no more need to keep their Faith hidden².

Hazrat U'thman (RAA) set forth for Makkah where, on arrival, he met Abu Sufyan and other grandees of the Quoraish and

¹ Zadul-Maad, P: 289/3

² Zadul-Maad, P:290/3

had this message of the Prophet (SAW) conveyed to them.¹

The Bai'at-e-Ridhwan (The Ridhwan Oath):

After Hazrat U'thman had gone there, the Prophet (SAW) got the news that Hazrat U'thman (RAA) had been put to martyrdom. Thereupon, he (SAW) called upon the people to take the oath pledging to lay down their lives for the cause of the Truth and Justice. All the people got, with ardour and fervor, rallied around him. He (SAW) was, at the moment, staying under a tree. There, under that tree, he (SAW) took the oath from the people that no one would take any escape route (to avoid facing the situation that had newly developed). Holding his own auspicious hand, he (SAW) said: 'this one is on behalf of U'thman.'² This oath-taking got to be known as the *Bai'at-e-Ridhwan*. It was held in Hudaibiyah under the shade of an acasia tree. It was Appreciated by Allah Almighty as a symbol of Muslims' integrity and firmness of their Faith. The following verses of the holy Quran mention the same:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (١٨)

(Assuredly well-pleased was Allah with the believers when they swore fealty Unto thee under the tree, and he knew that which was in their hearts, wherefore He sent down tranquillity on them, and rewarded them with a victory near at hand.) (Al-Fath :18)

The Peace-loving Attitude of the Muslims and Their Consent to Truce:

This confused and convoluted situation was still persistent when Budail bin Warquaa el-Khuzai, accompanied by a group of Khuzaa'ah tribals arrived there. He wanted to have a discussion on these issues. He queried as to what was the purpose of his (SAW) visit?

The Prophet (SAW) stated that he and his companions had not come there for waging any war. We have come here, he said, only with the intention to perform U'mrah. The Quoraish are already smashed and crumbled by the battles. Should they be

¹ Seerat Ibne Hisham P: 315/2

² Zadul-Maad, P: 291/3

willing, I might enter into an agreement with them on some specific period during which they would not come in-between me and the people. Should they be willing, they might join the self-same group of people which the others have already joined. Otherwise, they would, in any case, have the opportunity to rest easy and comfortable for some time. But, in case no other alternative, but the war, is acceptable to them, then I swear by the One Who Has my life and soul in His possession, I must fight in the cause of this mission I carry (that is, the religion) till either my head is separated from my body or Allah makes His religion dominant.

When Budail, on his return, conveyed the message of Allah's Prophet to the Quoraish,¹ Urwah bin Maswood eth-thaquafi said: It is a very sound proposal that he (SAW) has proffered. My suggestion is that you people must accept it and let me meet him. They said in unison. That is O.K. Go and have a word with him. Urwah bin Maswood came and met the Prophet (SAW). He (SAW) had the conversation started. Meanwhile, Urwah kept on casting furtive glances at the venerated companions. Such a remarkable state was which the venerated companions were in that he could not help doing that. He noticed that whenever he (SAW) spat, someone or other of companions would have the sputum received on his hands and have his face and body rubbed with it. In case he gave any orders, every one of them would rush to have it carried out. When he (SAW) performed ablution, they swooped down on the water used in ablution in such a devotional way as would arouse the fear of their getting into a fight. Whenever he (SAW) spoke, they would all be all ears. Owing to exuberance of reverence and respect, no one would dare look him (SAW) into his face. On his return, U'rwah said to his comrades: O my people! I have been to the courts of the kings. I have also seen the grandeur and the glory of Caesar, Khosrau and Negus. But, I swear by God that I have seen no courtiers and comrades of any king paying him so much respect and holding him in so much reverence as do the Mohammad's companions Mohammad. Telling them the details of whatever he had seen here, he said to them: It is a very good proposal that he has proffered and you people must accept it.²(1)

¹ Zadul-Maad, P. 292/3

² Zadul-Maad, P. 293/3

The Peace Treaty and Its Instrument:

In the meantime, another person from Bani Kinanah (whose name was Mikraz bin Hafis) had also arrived there. Both of them gave their eye-witness accounts to the Quoraish. Making Suhail bin 'Amr their emissary, the Quoraish sent him to the Prophet (SAW). No sooner He (SAW) saw him than said: He being sent as the emissary indicates that they are willing to concile. He also said: Get the draft of the treaty prepared in black and white.¹(2)

For having the draft of the treaty written down, He (SAW) summoned the scribe (who happened to be Hazrat Ali - KAW - at the moment) and said to him: 'Write down: *Bismillah-er-Rahman-er-Rahim* (In the name of Allah, the Most Merciful, the Most Beneficent I begin...)'. Thereupon, Suhail said: 'In so far as '*Rahman*' is concerned, by God we are not conversant with it. So, in accordance with the ancient practice, do write '*Bismika Allahumma* (In the name of Thee, Oh Allah, I begin...)'. He (SAW) said: 'O.K. Do write: *Bismeka Allahumma*. The Muslims, thereupon, got to saying: 'No, We would write nothing but *Bismillah-er-Rahman-e-Rahim*.' He (SAW) said: 'No, do have *Bismika Allahummah* itself written down.'

Then, he (SAW) said: 'Now write: It is what the Allah's Prophet has agreed upon...' Hearing that, Suhail said: 'By God, had we believed that you were Allah's Prophet, should have we stopped you going to *Bait-ullah*? And, should have we fought with you?' The Prophet (SAW) then said: 'O.K. Then, write in its place: Mohammad bin Abdullah...'

The Prophet (SAW) said: 'Much as you deny, (the fact remains that) I am Allah's Prophet. Do have 'Mohammad bin Abdullah' itself written down.' He (SAW) bade Hazrat Ali (RAA) to replace what was already written down. Hazrat Ali (RAA) said: 'By God, I cannot do that'— meaning to have the words "Allah's Prophet" that were already written down erase with his own hands. The Prophet (SAW) then said: 'Show me the place where they are'. They showed him the place. Whereupon, he (SAW) himself had that erased.²

² Seerat Ibne Hisham P: 316/2

² Sahih Bukhari, Kitabul Maghazi, Bab Umratul Qaza'a, Zadul-Maad, P: 294/3

The Unilateral Tough Stand Taken by the Quoraish in respect of the Truce:

The Prophet (SAW) dictated this clause to be written down in the treaty that: The Allah's Prophet hereby enters into an agreement with you on condition that you would not bar us from entering the *Bait-ullah* and let us have the circumambulation of it performed. Suhail said: If that happened, I am afraid the Arabs' tongues would start wagging that we have signed the treaty submissively or under duress. Hence, this clause should come into effect not this year but the next one. You may then have the circumambulation performed. The Prophet (SAW) conceded to this amendment, too.

Suhail said: This treaty should also have the provision that in case someone from our quarters comes to yours, you would turn him back to us, even if he were the follower of your religion. Hearing that the Muslims said: *Subhan-Allah!* What a preposterous proposition! How can we turn someone back to the pagans if he comes to us having embraced Islam?!

While this conversation was still in progress, Abu Jandal bin Suhail, son of Suhail himself, suddenly arrived there, staggering and stumbling in fetters. He had come from the slope towards Makkah and had somehow gotten to the Muslims. On seeing his own son having come there in this way, Suhail said: O Mohammad (SAW)! Under this agreement, this is the very first person whose return I demand you to make. The Allah's Prophet said: We have yet not even completed writing down the agreement. He replied: If so, I am not prepared to come to terms on any of the points with you. The Prophet (SAW) said: Allow him just on my say-so (that is just on my personal request to you). He said: I cannot allow him even on your say-so. He (SAW) said: Then do whatever you wish to. He said: I have nothing else to do. Hearing that, Abu Jandal said: O Muslims! I have come to you after having embraced Islam. Even then I am being turned back to pagans! Don't you people see what is happening to me?! He had certainly undergone great distresses in pursuing the path of Allah. Yet, considering the circumstances that prevailed, the Allah's Prophet had him returned owing to the

demand made by the representative of the Quoraish.¹

Under this treaty, it was also agreed upon between the two parties that the both sides would refrain for next ten years from bloodshed and slaughter. That was in order to enable the people live in peace and equanimity; and, so that no one could lay hands on someone else. The other point agreed upon was that in case any one of the Quoraish gets to Mohammad (SAW), without the permission from his feudal master or the guardian, he (SAW) would have to turn him back to them. And, in case any one of the companions of the Prophet (SAW) gets to the Quoraish, they would not turn him back to him (SAW). In addition, it was also agreed upon that whoever wanted to get into a covenant with, and sought shelter from, Mohammad (SAW) can do so. Likewise, whoever wanted to get into a covenant with, and sought shelter from, the Quoraish would be allowed to do so. Consequently, the people of the Banu Bakr tribe became allies of the Quoraish and the people of Banu Khuzaah tribe became allies of the Mulims².

The Muslims on Trial:

On coming to know of the way the treaty was concluded and having to return, in accordance to that, without having performed Umrah and the way the Prophet (SAW) had to endure that, the Muslims got so agonized and heart-broken as it put their lives themselves in jeopardy. So much so that Hazrat Umar (RAA) came to Hazrat Abu Bakr (RAA) and got saying to him: 'Aren't we in the right and these infidels in the wrong?' 'Of course, it is so', said Hazrat Abu Bakr (RAA). 'Why, then', said Hazrat U'mar (RAA), 'we are having to swallow this humiliation in a matter that pertains to religion? And hadn't the Prophet (SAW) said to us that we would go to *Bait-ullah* and have its circumambulation performed?' He said: 'Yes. He (SAW) had said so. But, had he (SAW) said that you would go to *Bait-ullah* this very year and have its circumambulation performed? He is Allah's Prophet. Keep yourself tied to his apron-strings.' Hazrat U'mar then had a similar word with the Prophet (SAW) and he, too, expostulated with him in the

¹ Sahih Bukhari, Bab, Alshurut fil Jiha'ad, Musnade Ahmed, P:325/4, Seerat Ibne Hisham P: 318/2, Zadul-Maad, P: 294/3

² Seerat Ibne Hisham P: 317/2, Zadul-Maad, P: 300/3

same way.¹(1)

Later, Hazrat U'mar (RAA) used to lament this demeanour committed on his part. He felt the angst that why did he say even that much on this occasion. Overwhelmed by this very angst, he performed many charitable deeds in order to have what he felt was a misdemeanor and misconduct on his part redeemed. He had, perhaps, in his mind that verse of the holy Quran whereby occurrence of vacillation in the heart even about the judgment made by the Prophet (SAW) has been proscribed:

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

(...and then find no vexation in their hearts with that which thou hast decreed, and they submit with full submission.)

(An-Nisaa : 65)

And, that was exactly the wont of all the venerated companions of the Prophet (SAW) including Hazrat Umar (RAA). No digression had ever occurred in it. They had full faith in that the Prophet's (SAW) word and deed were all Divinely guided, and that there was no scope of having any vacillation about them. And, that is the instruction imparted to all the Muslims forthcoming up to the Doomsday.

On having finished with the Peace treaty, he (SAW) said to the Muslims: Have the animals brought by you with you for being sacrificed in Mina sacrificed here itself. The Muslims were at their wit's end as to what was happening and why. Hence, they could not get exactly what was the purport of the Prophet's (SAW) diktat. Was it what they heard or was it something else? For, there had been no past precedence of having the animals meant for sacrificing in Mina sacrificed even before reaching Makkah. They did not, therefore, come forward to make the sacrifices. Getting the impression that the Muslims were, perhaps, not obeying him, the Prophet (SAW) got very worried and anguished. Could it be that the Muslims were shirking from complying with the orders of their Prophet?, he wondered. With this impression and angst in heart he (SAW) entered his tent. It was the Prophet's (SAW) venerated wife, Hazrat Umm-e-Salemah, who had accompanied the Prophet

¹ Sahih Bukhari, Bab, Alshurut fil Jiha'ad,

(SAW) on this occasion. He (SAW) mentioned to her what was he (SAW) feeling at heart. She said: O Allah's Prophet! It is not the disobedience. It must be due to the impact of the severe shock their minds have had that they are not getting it right. Hence, you start yourself making the sacrifice. That would get their minds quickened. Hence, the Prophet (SAW) betook himself to the animals meant for the sacrifice and started slaying them. Thereafter, he (SAW) had his head shaven. For the Muslims, this incident was not less than a calamity. For, while leaving Madinah they did not have the slightest apprehension of their not having the opportunity of getting to Makkah and having the 'U'mrah performed. Instead, they would have to do, against their own will, something disgraceful and humiliating to them. That was something on account of which, they used to lay down, unscrupulously, in their pre-Islamic days, their own lives, as well as would take others, too. But, on seeing the Prophet (SAW) making the sacrifices and getting his hair shaved, they got up hurriedly and, following the Prophet's (SAW) suit, got busy with making the sacrifices and having themselves shaved. For, they knew at heart-strings that they cannot go against what the Prophet's practice was¹.

Treaty Ostensibly Humiliating turns Out Advantageous ultimately:

Thereafter he (SAW) returned to Madinah. He was still on his way back when Allah Almighty had these verses revealed unto him (SAW):

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (١) لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
وَيُثَبِّتَ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا (٢) وَيَنْصُرَكَ اللَّهُ نَصْرًا
عَظِيمًا (٣)

(Verily We! a victory We have given thee, a manifest victory. That Allah may forgive thee that which hath preceded of thy fault and that which may come later, and may accomplish the more His favour on thee, and may keep thee guided on the straight path. And that Allah may succour thee with a mighty succour.) (Al-Fath : 1-3)

¹ For detail about Hudaibia, Sahih Bukhari, Kitabul Maghazi, Bab Ghazwatul Hudaibia, Kitab Alshurut, Bab Alshurut fil Jiha'ad, Zadul-Maad, P:286/3, Seerat Ibne Hisham P: 308/2, Al-Bidayah Wannihayah P: 164/4, Al-Kamil Fit-Tarcekh P: 200/2

Hazrat U'mar (RAA) asked him: 'O Allah's Prophet! Is it the victory?' 'Yes!' said the Prophet (SAW).¹

This treaty had, in fact, proved to be the cause of extraordinary conquest for the Muslims. The later events and developments had that firmly established beyond doubt.

Vanquished in Appearance, Vanquisher in Reality:

After having the treaty concluded, when the Prophet (SAW) had returned to Madinah, a member of the Quoraish, Abu Baseer U'tbah bin Usaid, after having embraced Islam, came to him (SAW). In order to trace and chase him, the Quoraish had two guys dispatched after him. Having arrived in Madinah, they reminded the Prophet (SAW) of the treaty. Hence, the Prophet (SAW) had Abu Baseer, under the terms of the treaty, handed over to them. Taking him along, the two fellows got on to their way back. But, en route, Abu Baseer had a conflict with one of the two cop-like chaps and Abu Baseer had him killed. The other fellow, taking to his heels, arrived in Madinah and made a complaint to the Prophet (SAW). Abu Baseer, too, arrived on the heels of the fellow. He said to the Prophet (SAW): You had, on your part, turned me back to them and, so, you had acted out your part in terms of the treaty. It is now, in my own capacity that I am here. There is no obligation on you now. But, the Prophet (SAW) did not agree with that reasoning. For, it could have caused misunderstanding. Hence, he (SAW) did not allow Abu Baseer to stay on. Thereupon, Abu Baser, instead of going to Makkah, got to the sea-coast. Likewise, another gentleman, Abu Jandal bin Suhail, having embraced Islam, too, got out of the Quoraish's clutches and, instead of going to Madinah, went to, and joined with, Abu Baseer. Now it became a regular practice that whoever of the Muslims of the Quoraish got out of Makkah, with his life and Faith still secure, would go straightaway to, and join, Abu Baseer. By and by, a full-fledged battAlion of them got made up. They had a place secured for them on the coastal terrain that lay on the route from Makkah to Syria. And, then, they took to a new strategy. Because of having made a pied-a-terre for them on the Makkah-Syria route, whichever caravan of the Quoraish going to/ coming from Syria they came

¹ Sahih Muslim, Kitabul Jiha'ad Was Siar, Bab Sulhul Hudaibia,

across they held it up; and, in case of resistance from the carvanners, they would have them killed¹(1). Ultimately, the Quoraish, getting frustrated with this state of affairs, requested the Prophet (SAW), invoking Allah and bonds of relationship and kinship, to have these people sent for and keep them with him (SAW). They observed that the treaty now stands amended to the effect that whoever now goes to him (SAW), having embraced Islam, may be kept by him with him. The former relevant clause of the treaty may now be treated null and void. Now, whoever gets joined to him (SAW), having embraced Islam, would be safe and secure.²

Benefits Drawn from the Treaty, Amazing Results and Fall-outs:

Later, the other events that happened, too, had it proved that the Hudaibiyah treaty (which the Prophet-SAW- had concluded, condescending to a much lower standard than what his stand should have demanded. He -SAW- had, thereby conceded to all the demands made by the Quoraish. And, they, too, had deemed it a great victory and a profitable deal, whereas, the Muslims had it tolerated only because of the strength of their Faith and the zeal for the absolute obedience to the Prophet- SAW) had, in fact, opened a fresh floodgate for the progress of Islam and its conquests. As a result of the conclusion of this treaty with the Quoraish, the Muslims got to have the opportunity to freely move about and get into contact with the masses. And, thus, they could perform their missionary task, too, with ease and comfort. Because of that, Islam made its progress so fast in the Arab Peninsula as it had done never before. Since, the Muslims now had the freedom to do their missionary work without fear of any assault. On the other hand, hardly two years had just passed since the conclusion of the treaty when the Quoraish, themselves got frustrated with the bindings of the treaty. By having violated the treaty overtly, they themselves were found on the wrong foot. They had a war waged against the allies of the Muslims that were the tribe of Khuzaa'ah. It was, under the treaty, an absolute no-no. Invoking the no-war pact with

¹ Seerat Ibne Hisham, P: 223-224/2, Al-Bidayah Wannihayah P: 176/4

² Sahih Bukhari, Kitab Alshurut, Bab Alshurut fil Jiha'ad

the Quoraish, the Khuzaa'ah sought help from the Muslims and informed them of the breach of the agreement.¹ (1) Consequently, the Muslims, taking an army along, marched towards Makkah. They were so heavily large in number that the Makkans could not muster courage to put up a resistance. They got so much awed that the Muslims got control over Makkah without having a war waged. And, thus, the Muslims' hold over the heart of the entire Arab Peninsula got established. Even before it had happened, the Prophet (SAW) had, during the two year duration of truce under the treaty, written letters to the rulers of various regions inviting them towards Islam. He (SAW) had invited, by writing letters to them, Caesar, Khusroe, Maquoquas, Negus and Arab chiefs towards Islam. It, too, went a long way in having the power and grandeur of Islam well-established. Allah Almighty has very truly averred that:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٢١٦)

(Belike ye abhor at thing whereas it is good for you, and belike ye desire a thing whereas it is bad for you. And Allah knoweth and ye know not.) (*Al-Baqra* : 216)

And, thus, there happened to be a great deal of advancement in introduction and popularity of Islam. The people, in hordes, started getting into the fold of Islam. It is for these very reasons that this treaty was proclaimed by Allah Almighty as the victory. Furthermore, it was under this treaty that the very next year of the year the treaty was signed, the Muslims had the opportunity of going to *Bait-ullah* and having the U'mrah performed without there being any hindrance from the infidels' side. The Muslims had their craving for performing Umrah fulfilled without any tension or tussle. On the other hand, the peace-loving facet of Muslims came to the fore in front of the infidels: that for the sake of maintenance of peace, it was not only the ordinary peace-keeping that they adhered to, but, for its sake, they had even the demands of their emotions and self-respect, too, suppressed.²

¹ Zadul-Maad, P: 395-396/3, Tarcekh-e-Tabri P: 43-45/3

² Seerat Ibne Hisham P: 370/2

Profession of Islam by Hazrat Khalid bin Waleed and Hazrat A'mr bin Al-A's:

Hazrat Khalid bin Waleed and Hazrat A'mr bin Al-A's (RAA) had, from their early life itself, been among the notables of the Quoraish. With their cooperation and participation with them, the infidels and the pagans had the sense of having great strength in them. At the time of the Hudaibiyah Treaty, too, they were in favour of the Quoraish only. Out of the two, Hazrat Khalid was distinguished in his military prowess whereas Hazrat A'mr bin Al-A' as was so in his political prudence. Following the Hudaibiah treaty, these two gentlemen, getting convinced of Islam's veracity and philanthropism, had the Islam embraced. Subsequent to their having embraced Islam, they made great contributions towards strengthening the roots of Islam and had great feats performed. The sword of Hazrat Khalid had a tremor caused within the Roman and Syrian empires. So much so that his participation in wars was deemed a guarantee to victory. The achievements that he had made in wars are worth being written down in gold. The Prophet (SAW) awarded him the honorific of *Saifullah*, that is: the Sword of Allah.

Hazrat A'mr bin Al-A's (who had the victory over Egypt destined to be his lot) used to be known as one of the four Arabs distinguished in wisdom and brightness. He had the Islam embraced in Ethiopia at the hands of Hazrat Ja'far bin Abi Talib following a dialogue he had with Negus, the king of Ethiopia. With the profession of Islam by these two greats, Islam and the Muslims got a big shot in the arm. Their talents and potentialities were put to utmost use in the service of the cause of promotion of Islam.¹(1)

The Ruling Class Invited to Islam:

Owing to contacts and interactions that took place in the wake of the peace treaty, the missionary work got naturally facilitated. The people had greater opportunities to appraise Islam. Owing to ever-increasing strength and dominance of Islam, the evaluation of its importance got common among the masses and the idea of getting conversant with it got intensified and expanded. Taking advantage of the ambience of peace that got created owing to the

¹ Seerat Ibne Hisham P: 277-278/2

solemnization of truce accord with the Quoraish, the Prophet (SAW) pushed forward the campaign for dissemination of the Truth. With the facility that was now available to him (SAW) in making efforts for getting the message of Truth conveyed to places far and wide, he (SAW) had the message of Truth conveyed to all the sections of the society, right from the weak one to the strong one, from the Arab Ameers and monarchs to the kings and emperors of the non-Arab world and their peoples. Wherever he (SAW) himself could not go, he (SAW) had his representatives dispatched. Keeping the ranks and positions of the would-be-invitees duly into consideration, these representatives conveyed to them the invitation to accept the message of Truth and get under the shade and shelter of Islam. He (SAW) had even epistles sent to regional rulers in the neighborhood giving them the message of Truth. He (SAW) bade them to accept the Truth, place themselves, in obedience to the Divine message, under his (SAW) guidance and have the correct religion promulgated within their respective territories. And, thus, they would be able to achieve, alongwith the triumph in this world, the triumph in the Hereafter also.

Hence, towards the late 6th year Hijrah or early 7th year, the epistles he (SAW) wrote to monarchs of various regions were carried personally by his (SAW) designated envoys. Some people told him that the letters sent to the monarchs are sent under seal. Hence, he (SAW) had a seal, too, made. In it he (SAW) had his auspicious name inscribed. It was in three tiers. Down below was his (SAW) auspicious name, Mohammad, above it was the word 'Rasool', and above that the word 'Allah' was inscribed. Having put his seal to the letters, he (SAW) had them dispatched. One of the letters was sent to the king of Ethiopia. It was carried by Hazrat Amr bin Umayyah edh-Dhamari. Another letter was sent to the king of Rome who had his domicile in Syria. This letter was carried by Hazrat Dehya bin Khaleefa el-Kalabi. A third one was sent to the shah of Iran. It was taken to him by Hazrat Abdullah bin Huzafah Sahmi. The fourth one was sent to the king of Alexendria, the Maquoquas of Egypt. It was taken to him by Hazrat Hatib bin Bltaa'ah. The fifth epistle was sent to the Ghassanid monarch, Harith bin Shamr. It was carried by Hazrat Shujaa' bin Wahab el-Asadi. The sixth auspicious letter was sent to the king of Ymamah

which was carried by Hazrat Sulait bin A'mr bin A'bd-e-Shams¹.

Out of these monarchs and sovereigns, the king of Ethiopia, Negus, and the Caesar of Rome, Herculus, heeded, to some extent, the message of the Truth. They appreciated the auspicious epistle and accorded due respect to the envoys. The king of Iran, Khosroe, deported himself in a very unbecoming manner. He had the letter shredded. He did not stop even at that. Instead, he wrote to his vicegerent that was in Yemen that, having someone dispatched to him (SAW), he (SAW) be admonished. But, it was not long before he got punished by Allah Almighty for his audacity. Having staged a coup d'etat, his own son had him overthrown and took the reins himself.

Apart from the letters he (SAW) sent to rulers abroad, he (SAW) sent letters, separately, to Arab rulers also and they had the desired effects also. Out of them was the king of Oman. To him the Prophet's (SAW) auspicious letter was delivered by Hazrat A'mr bin Al-A'as. It produced good results. The king accepted the Truth. To the ruler of Yemen, Harith Abd-e-Klal, he (SAW) had the letter sent by hand through Hazrat Mu'awiyah Makhzoomi. Though not immediately, but he had the allegiance accepted. In addition, he (SAW) sent Hazrat Mu'az bin Jabal to Yemen for having the message of Truth disseminated there. In it he had been successful. The natives there accepted the Truth. Later, he (SAW) had Hazrat Ali sent there. Through him, too, the enlightenment got spread there. In addition to above-mentioned letters, he (SAW) had sent letters to several other rulers, too. Through these letters, the message was conveyed to rulers of not only the entire Arab Peninsula, but, rather, to rulers of the adjoining regions also. Thus, the entire region got abuzz with the message of Truth. It all had its own special benefit. That call towards the religion which had made its humble start within the confined surroundings of Makkah Moa'azzamah and had been met with strong opposition from the people of Makkah who had gotten dead bent on belligerence and could, therefore, reach only to nearby places in the outskirts, had now reached the entire region. The preliminary plea was thus irrefutably lodged with each and every one. Several of the letters

¹ See for detail, Seerat Ibne Hisham P: 210/2

which he SAW) had written have been kept preserved in the annals of history. The same have been reproduced by the hagiographers and *Seerat*-writers, in their works on *Seerat*. By way of sample, a few of them are reproduced hereunder:¹

The Auspicious Epistle Addressed to Negus, the King of Ethiopia:

"بسم الله الرحمن الرحيم، من محمد رسول الله إلي النجاشي ملك الحبشة، اسلم أنت، فاني أحمد إليك الله الذي لا إله إلا هو الملك القدوس السلام المؤمن المهيمن، و اشهد ان عيسي بن مريم روح الله و كلمته القاها الي مريم البتول الطيبة الحصينة فحملت بعيسي فخلقه الله من روحه و نفخه كما خلق آدم بيده، و اني أدعوك وجنودك الي الله عز و جل، و بلغت و نصحت فاقبلوا نصيحتي، والسلام علي من اتبع الهدى"

(In the name of Allah, the Most Beneficent, the Most Merciful. From Mohammad, the Allah's Prophet, to Negus, the king of Ethiopia. Do embrace Islam. I proclaim to you the glories of Allah, the One Who is, and none else but He, is the God, the Sovereign, the Holy, the Absolute Peace, the Protector, the Mighty. I bear witness to the fact that Isa (AS), son of Maryam, was Allah's Breath of life and His Word which He had breathed unto Maryam, the recluse, the chaste, the secure, whereby she got conceived of Isa. And, so, Allah had him created with His breath of life and His Blow like He did Adam (AS); had him created with His Own Hands. I do invite you and your army of aides to come towards Allah Almighty. Now the message is conveyed to you by me and you stand counselled by me. (Now the ball is in your court). So, do concede to my counsel. And, *Salam* to those who follow the Guided Path.)²(1)

The Auspicious Epistle Addressed to Maquoquas, the king of Egypt and Alexandria:

"بسم الله الرحمن الرحيم، من محمد عبد الله و رسوله الي المقوقس عظيم القبط، سلام علي من اتبع الهدى، اما بعد، فاني ادعوك بدعاية

¹ Al-Bidayah Wannihayah P: 262-277/4

² Tareekh-e-Tabri P: 652/3, Zadul-Maad, P: 689/3

الإسلام، أسلم تسلم وأسلم يؤتك الله أجرك مرتين، فإن توليت
 فعليك إثم أهل القبط، يا أهل الكتاب تعالوا الي كلمة سواء بيننا و
 بينكم ان لا نعبد الا الله و لا نشرك به شيئا و لا يتخذ بعضنا بعضا اربابا
 من دون الله، فان تولوا فقولوا اشهدوا بانا مسلمون"

(In the name of Allah, the Most Benevolent, the Most Merciful. From Mohammad, Allah's servant and His Apostle, to Maquoquas, the head of the Copts. *Salam* to those who follow the Guided Path. Now coming to point, I invite you to accept the message of Islam. Do accept Islam, and get thus secured for ever. Do accept Islam and get rewarded by Allah twofold. And, in case you desist, the sin of the entire Coptic people would have to be borne by you. O people of the Book! Come to a word common to us and you, that we shall worship none save Allah, and that we shall not join aught with him, and that none of us shall take others as Lords beside Allah; then if they turn away, say thou, bear witness that we are Muslims)¹

The Epistle Sent to Khosroe:

"بسم الله الرحمن الرحيم، من محمد رسول الله الي كسري عظيم
 فارس، سلام علي من اتبع الهدى و آمن بالله و رسوله و شهد ان لا إله
 الا الله وحده لا شريك له و ان محمدا عبده و رسوله، ادعوك بدعاية الله
 فاني انا رسول الله الي الناس كافة لينذر من كان حيا و يحق القول علي
 الكافرين، اسلم تسلم، فان ابيت فعليك اثم المجوس"

(In the name of Allah, the Most Benevolent, the Most Merciful. From Mohammad, Prophet of Allah, to Khosroe, the head of the state of Persia. *Salam* to (Peace upon) whoever followed the Guided Path, believed in Allah and His Apostle and bore witness to the fact that there is no God but Allah, He and He alone. There is no partner to Him. And, that Mohammad (SAW) is His servant and His Apostle. I invite you to accept the message of Islam. It is me who is the Allah's Pophet delegated to the entire mankind in order to warn each and every living soul and in order to have the sentence passed on the disbelievers implemented. Do accept Islam and get secure. And, in case

¹ Zadul-Maad, P. 691/3

you refused, the sin of the entire Magi people would be on your head.)¹(1)

Caesor of Rome, Herculus, invited to Islam:

"بسم الله الرحمن الرحيم، من محمد رسول الله الي هرقل عظيم الروم، سلام علي من اتبع الهدى، اما بعد، فاني ادعوك بدعاية الإسلام، اسلم تسلم يؤتك الله أجرك مرتين، فإن توليت فان عليك اثم الأريسيين و يا اهل الكتاب تعالوا الي كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً ارباباً من دون الله فان تولوا فقولوا اشهدوا بأنا مسلمون"

(In the name of Allah, the Most Benevolent, the Most Merciful. Fom Mohammad, the Prophet of Allah, to Herculus, the head of the empire of Rome and its people. *Salam* to (Peace upon) whoever pursued the guided Path. Coming to point now, I invite you to accept the message of Islam. Do embrace Islam and have the peace secured for yourself. (In that case) you would be rewarded twofold by Allah. And, in case you refused to do so, you would be held responsible for the sin of all the Arians. 'Say thou, O people of the Book! Come to a word common to us and you, that we shall worship none save Allah, and that we shall not join aught with him, and that none of us shall take others as Lords beside Allah; then if they urn away, say thou, bear witness that we are Muslims'.)²

The Enquiries Made by Herculus:

Hazrat Ibn-e-Abbas states that Abu sufyan narrated to him that when the letter of the Prophet of Allah had reached Syria, we ourselves were there. It was Dehya Kalabi who had brought that letter. He had it delivered to the satrap of Busra who, in turn, passed it on to Herculus. Thereupon, Herculus enquired as to whether someone from the community of the person who has made the claim of being the Prophet was somewhere around. The people said: Yes. Subsequently, those people had me and a few of my

¹ Sahih Bukhari, Kitabul Maghazi, Bab, Kitabun Nabiyyi (SAW) ila Kisraa wa Qaiser, Zadul-Maad, P:688/3

² Sahih Bukhari, Kitabul Maghazi, Bab, Dua'a-un Nabiyyi(SAW) ilal Islam wan Nubuawah, Zadul-Maad, P: 688/3

mates taken to Herculius. Herculius asked who of us was the closest relative of the person in question (that was the Prophet-SAW) . 'I am', said Abu Sufyan. He had, therefore, Abu Sufyan seated in the front and behind him his mates. Then Herculius said through the medium of the intepreer: We want to make some enquiries from him about the claimant of the Prophecy. In case he makes any false statement to me, you people must have that exposed. Abu Sufyan states: had I not had the apprehension of getting my lies exposed, I would certainly had many embellishments made to my statements on that day.

The Dialogue Between Abu Sufyan and herculius:

Herculius: What is his genealogy?

Abu Sufyan: He descends from a noble family.

H. : Has someone else, too, made before him the same claim as he does?

A.S. : No.

H. : Has there been any king in his clan in the past?

A.S. : No.

H. : Are they the influential people who have obeyed him or they the weaklings?

A.S. : They are the weaklings.

H. : Is the number of his followers on the increase or are they getting decreased?

A.S. : They are ever on the increase.

H. : Has anyone, after having entered the fold of his religion, renounced it, getting disgusted with it?

A.S. : No.

H. : Have you ever had an experience, prior to his making this claim, of his telling lies?

A.S. : No.

H. : Does he renege, too, on his promises?

A.S. : Not as yet. But, a peace treaty has recently been concluded. It is to be seen now whether he keeps the promises he has made therein or not.

H. Have you ever had a war fought with him?

A.S. : Yes.

H. : What has been the outcome of the war?

A.S. : Our fortunes in war keep fluctuating between he and us. Sometimes, it is he who wins and sometimes it is we.

H. : What are the teachings that he imparts?

A.S. : He says: Do worship only the One God. Associate no partners to Him. Do offer Namaz. Stick to chastity. Do tell the truth. Be considerate to sanguine bonds.

Then, Herculius bade the interpreter to say to us: I enquired you about his genealogy and you told us that he was of noble descent. Prophets always take birth in noble families only. I asked you whether someone else in his family, too, had ever claimed to be the Pophet and you said: no. Had anyone else before him made such a claim, I would have said he was just emulating him. I asked you if there had been anyone a king in his family and you said: no. Had there been anyone a king in his family, I would have said: it was the sovereignty of his family that he was after. I asked you if you were accusing him of telling lies prior to his making this claim and you said: no. I knew it that it was impossible that he did not lie to the people and made false claims about Allah. I asked you whether it were the elite and the influential who followed him or it were the weaklings and you said it were mostly the weaklings who had followed him. The early followers of the Prophets had always been the destitute only. I asked you whether his followers' number was on the increase or on the decrease and you said: they were on the increase. It is exactly what happens with the Faith. It keeps flourishing till it reaches the acme. I asked you if anyone, getting disgusted with the religion, has apostatized also and you said: no. That is exactly the case with the Faith. Once its sweetness is tasted by the hearts, it doesn't leave them. I asked you if he reneges on his words and promises and you said: no. That is how the Prophets comport. They don't go back on their words. I asked you what are his teachings that he imparts and you said he teaches you to worship Allah and not to associate anything as partner to Him. You said he forbids you from idol worshipping and instructs you to offer *Namaz*, tell the truth and stick to chastity. If it is true whatever you have told me, it would then not be long before he would have the entire region up to where my foot rests now under his occupation. I was certainly aware that a Prophet was to make shortly his appearance; but, I had no idea that he would appear among the

Arabs. Were it possible for me to go there, I would certainly have gone to meet him. Were it possible for me to be with him, I would have his feet washed with my hands.

Thereafter, Herculius had his courtiers, aides and eminent members of the community summoned to his palace. Once they were in, he got the gates shut. Then, accosting the audience, he said: O the people of Rome! Do you want to have prosperity and salvation? And, do you want your country to survive and thrive? If so, have the Faith professed at the hands of this Prophet. The audience rushed headlong towards the gates. But, they found them shut. When Herculius saw the rage that they had displayed and got despaired of their professing the Faith, he ordered them to be brought back. On their getting back, he said to them: I had said whatever I had said just now only to test the firmness of your faith in your own religion. That has now been seen by me. Thereupon, all of them lay prostrate before him, glad that they were now with him.¹

Musnad Imam Ahmad has it that Herculius wrote a letter to the Prophet (SAW) saying that he was Muslim. Thereupon, the Prophet (SAW) said: 'he is lying. In fact, he is persistent on his Christianity.' Moreover, On occasion of *Ghazwa-e-Mauta*, Herculius himself had combatted with the Muslims.²

The Khaiber Event:

In Moharram, the 7th year Hijrah, the Allah's Prophet (SAW) marched towards Khaiber. Its purpose was only to put a restraint on the Jewish forces that had gotten mobilized in Khaiber, after having left Madinah one after another. Besides that, security against a very strong tribe, that of Ghatfan, who had their dwellings in the north and the middle of the Arab Peninsula, in between Hijaz and Najd, was also to be ascertained. They were actually a very cantankerous and vigorous conglomeration of Arab tribes. Without having ascertained the security against them, the threats from the enemies in Makkah were not possible to be kept fully restrained. As regards to Khaiber, it was getting transformed into the military head-

¹ Bukhari, Kaifa kana Bad-ul-Wahyi, Sahih Muslim, Kitabul Jiha'ad Was Siar, Bab Kitabun Nabiyi (SAW) ila Hiraql, As-secratun-nabawiyyah (Zahabi) P: 502-505/2

² Asahh-us Siar, P:389-391, Nabi e Rahmat, P : 402-405

quarters of Jews. It was now their last bastion in the Arabian Peninsula. Having come out of Madinah, the Jew leaders would continuously make efforts, sitting here, to reinforce the anti-Islam element by giving them advices and extending their cooperation to them. From their hub that they had set up here, they would keep continuously hatching conspiracies. In collusion with them, the members of the Ghatfan tribe, too, conspired to mount an attack on Madinah. These people were extremely malevolent towards the Prophet (SAW). Having arrived in Khaiber, he (SAW) conquered all their fortresses, one after another. For the last one which was not easy to be conquered, he (SAW) chose Hazrat Ali bin Abi Talib to have that conquered. The Muslims, under his command, had that, too, conquered. Before handing him over the flag, he (SAW) had issued to him following directives: have your camp set up in front of them, and then invite them to embrace Islam and remind them their obligation that they owe towards Allah Almighty. By God, if even a single person gets guidance from Allah through your medium, it is far better for you than even the ruddy camels.

Ultimately, fort after fort, one after another, kept being vanquished. The conflict and siege lasted several days at a stretch. At long last, the Jews, getting frustrated with this state of affairs, made an offer to him (SAW) for conciliation. Subsequently, he (SAW) allowed the Jews to stay on in Khaiber with the rider that the half of the agricultural produce of the place would go to the Muslims; and, that the Prophet (SAW) would keep the agreement in force as long as he wished.

For the division of the agricultural produce, the Prophet (SAW) used to send Hazrat Abullah bin Rawahah (RAA) to them. Having made an estimation of the products of that place, he would have it divided into two lots. He would then tell them to take whichever of the two they wanted. Seeing this demeanour, they would say: it is this gesture (of justice) which the heavens and earth are rested upon!

It was during this very event when he (SAW) was administered poison. It so happened that the wife of Salam bin Mushakam, the Jew, Zainub bint Harith, sent him (SAW), as an offering, a roasted goat laced with poison. As soon as he tasted it, he had it known that there was poison in it. He did not touch it

again. Yet, that one bite that he had had left such an effect that it resurfaced again after the lapse of a certain period.¹

After getting relieved of Khaiber issue, he (SAW) had his attention diverted towards Fidak. There, too, the Jews wanted to have the conciliation on fifty-fifty basis. He (SAW) deigned to concede to their offer. Whatever revenue got collected under this deal was disbursed, the way he (SAW) deemed proper, by him (SAW) in his own as well as in the interest of the Muslims, in general. For, the spoils gained without having any confrontation made and just as a result of negotiation with the Prophet (SAW) were placed, under Islam's dispensation, at absolute disposal of the Allah's Prophet who wielded the proprietary rights over them.

Thereafter, the Prophet (SAW) betook himself to Wadi-el-Quora. It was a modern colony located between Khaiber and Taimaa. Waging a war was not the purpose. He (SAW) invited the people there towards Islam. He (SAW) told them in case they accepted Islam, their lives and properties would all remain intact. They would be accountable only to Allah Almighty. But, the Jews there had their minds already made up to go in for a war. They started shooting arrows forthwith. That set the war waged. But, after having the battle fought for a while, the Jews capitulated. Finally, on terms similar to that of Khaiber, conciliation was made.

The Jews of Taimaa, having come to know of peace pacts made by the Prophet (SAW) with the peoples of Khaiber, Fidak and Wadi-el-Quora, they lost no time in getting conciled with the Prophet (SAW). Their possessions and properties remained, as they were, in their possession. Thereafter, the Prophet (SAW) betook himself back to Madinah.²(1)

Wedding with Hazrat Safiyah:

Following the victory over Khaiber, the Prophet (SAW) brought solace, too, to the routed Jews - the same way he had done to Banu Quainquaa'. That is: he (SAW) had the daughter of the Jewish chief, Hazrat Safiyah, freed and delivered from the serfdom.

¹ See for detail about Khaiber, Sahih Bukhari Bab Ghazwatul Khaiber and Bab Assha'atul Lati summat lin Nabiyyi (SAW). Sahih Muslim, Bab Ghazwatul Khaibar, Kitabul Jiha'ad was Siar, Sunan Abu Dawud, Bab Almusaq'at, Seerat Ibne Kaseer Vol 2-3, Seerat Ibne Hisham Vol.2 Zadul Maad, Vol, 3, Futuhul Buldaan By Bala'azari.

¹ Zadul Maad, P: 355/3

And, then, he (SAW) had her taken into his wedlock and his sacred seraglio. This gesture had its desired effect.¹

Performance of the Deferred U'mrah:

In terms of the Hudaibiyah treaty, accord had been reached at with the Quoraish that the Prophet (SAW) would come over the very next year to Makkah and have the U'mrah performed. Hence, the next year, the 7th year AH, the Allah's Prophet (SAW), accompanied by the Muslims, set out with the intention to have the U'mrah performed. The Quoraish caused no hindrance and let him (SAW) and his entourage go to Makkah. Having their houses locked, they betook themselves to the mount Quai-quaa'an. The Prophet (SAW) had his sojourn in Makkah for three days and had the U'mrah performed in the meantime². On this occasion, the Prophet (SAW) entered into the wedlock with a lady of Banu Ailal branch of the Quoraish, Maimoonah bint Harith, also. He (SAW) gave a feast, too, to celebrate that.

Ghazwa-e-Mautah:

The Prophet (SAW) had sent Harith bin Umair Azdi with his epistle containing his predicationary message to the satrap at Busrah, Shurhabil bin Amr Ghassani, who was under subjugation of the Roman empire. Shurhabil ordered him to be arrested and, then, having summoned him before him, had him martyred. On coming to know of the incident, the Prophet (SAW) had an army composed of three thousand *Mujahideen* (warriors) dispatched under the command of Hazrat Zaid bin Haritha in *Jumada-el-Uula*, the 8th year A.D. towards Busra. He (SAW) gave the instructions that in case Zaid bin Haritha gets martyred serving the cause of the Truth, Ja'far Tayyar would be the Chief of the Army, and in case he, too, gets martyred, Abdullah bin Rawahah would take over. He (SAW) also instructed that the people of Busra should first be invited towards Islam. In case they have Islam embraced, there is no need to go for war. It was the first-ever Islamic army that had entered the Roman dominion.

When the Islamic army had reached the place called "Maan",

¹ Seerat Ibne Hisham P: 336/2, Zadul Maad, P:339/3

² Sahih Bukhari, Kitabul Maghazi, Bab Unratal Qaza'a, Seerat Ibne Hisham P:370/2, Al-Kamil Fit-Tareekh P: 227/2

the Muslims learnt that Herculus was already camping in the vicinity of "Balquaa" with an army of one lakh Roman warriors. Having learnt that, Hazrat Zaid wanted to have the Prophet (SAW) informed of the situation and wait for the orders. But, Hazrat Abdullah bin Rawahah said: our main objective is not to achieve victory. It is, instead, the bliss of achieving martyrdom. It is what we can attain at all events. Hence, hearing him say so, this small contingent proceeded ahead and got themselves entrenched at Mautah. With that the war got going. Hazrat Zaid, having sustained injuries from lances, met his martyrdom. After him, Hazrat Jafar took the flag in his hand. But, after having fought the enemy for long with great valour and intrepidity, he fell down, maimed and mangled with sword-inflicted wounds, and met his martyrdom. After Hazrat Ja'far's martyrdom, Hazrat Abdullah bin Rawahah took the flag in his hand. After having made a great display of valour, he, too, met his martyrdom. At this juncture, Hazrat Khalid, by consultation amongst the Muslims, took the command of the army. On the basis of the military and fighting acumen and prowess that he had, Hazrat Khalid had the Islamic army rescued from the defeat and had it brought back to Madinah unharmed.¹

Violation of the Peace Treaty by the Quoraish and Prophet's (SAW) Decision to Render Succour to the Oppressed:

Consequent upon the Hudaibiyah peace treaty, an atmosphere of peace had been established between the Muslims and the Quoraish together with their supporters from among the elements hostile to Islam. As the people from all sides had the opportunity to meet and see each other, a sort of link had been established. The opponents of Islam, on seeing Islam and the Muslims at close range and finding them good enough, got thorough opportunity to embrace Islam. But, the Quoraish could not abide by the terms of this treaty for long. Hardly the two years had passed when the Quoraish overtly committed the crime of violating the treaty. It so happened that their allied tribe, Banu Bakr, mounted an assault, without any

¹ See for detail about Ghazwa-ei- Moutah, Sahih Bukhari Bab Ghazwatul Moutah, Zadul Maad, P: 381-385-3, Seerat Ibne Hisham P:373-383/2, Al-Bidayah Wannihayah P: 241-259/4, Al-Kamil Fit-Tareekh P: 234-238/2

provocation, on Banu Khuzaah, the allies of the Muslims. In this act of aggression, the Quoraish openly supported them. It did not bother them at all that it was a blatant violation of the peace treaty. They supplied them with arms and having joined them took part in the battle against the Khuzaah people whom the Muslims already had an alliance with. To add insult to injury, they perpetrated the profanity of committing this crime by having entered the sanctum sanctorum, the *Harem*, itself wherein to fight was deemed proscribed by each and every one. The Khuzaah people had incurred heavy losses because of this onslaught. They were made the victims of oppression. As they were allies of Muslims, they deserved to be extended support by the Muslims in the event of being attacked.

Hence, their representative, A'mr bin Salim, arrived in Madinah. The Prophet (SAW) was, at the moment, in the mosque. Some of his companions, too, were there with him (SAW). The description of the calamity that had befallen on them was made by Amr bin Salim in very pathetic tones. He said: 'The pact about no-war with you and your allied tribe that the Quoraish had made has been violated by them. They assaulted us inside the *Harem* and beat us up while we were busy worshipping inside the *Harem*. We, therefore, hereby plead with you¹(1). On the heels of Amr bin Salim, another representative of Banu Khuzaah, Budail bin Warqua-el-Khuzai, accompanied by quite a few individuals, also arrived. He recounted the event with further additional details as to how callously their people were massacred; that the Quoraish extended their all-out support to them in this brutal act. In fact they were a party in the battle. The Prophet (SAW) listened to the details of the event with sympathy and felt that they were within their right to seek support and deserve to be extended the same. Considering that they were the allies, he (SAW) gave an indication of extending succour to them. Having learnt the details of the event, he (SAW) had a guess made which he expressed, too. He said that on getting it known to the Quoraish that these people had come to Madinah and sought help from here, their leader, Abu Sufyan, perceiving what could be the outcome of their coming over here, would like to

¹ Seerat Ibne Hisham, P: 394-396/2

come to have the treaty revived. The Quoraish would send him in an attempt at having the likely reaction to this incident prevented.¹

The Attempt at Reconciliation by the Leader of the Quoraish, Abu Sufyan:

The Prophet (SAW) had guessed it right. It happened as he had guessed. Abu Sufyan bin Harb bin Rabeeyah did arrive. One of his daughters, Hazrat Umm-e-Habeeba, was the Prophet's wife also. She was, thus, the *Umm-ul-Momineen* and lived in Prophet's house. Abu Sufyan went straight to her first. He was about to sit on the Prophet's (SAW) bed when his daughter, *Umm-ul-Momineen*, Umm-e-Habeeba, had the bed immediately folded up. Thereupon, he said aghast: My daughter darling! I am at my wit's end to know as to whether it is this bed that you deemed unbecoming of me or it is me whom you deemed unbecoming of this bed. She replied: this is the bed of Allah's Prophet whereas you are a polytheist. And, the polytheism is all filth, you know! He said: By God! you have, since you left me, gone corrupt. Making his exit from there, he came to the Prophet (SAW). He spoke to him about having the treaty revived. The Prophet (SAW) gave him no reply. He, then, went to Hazrat Abu Bakr (RAA) considering that he was the person closest to the Prophet (SAW). He spoke to him and wanted him to recommend to the Prophet (SAW) to keep the treaty effective as it was in the past and not to treat it abrogated. He said he could do nothing. Disappointed, he went, then, to Hazrat Umar (RAA). He, too, had proximity with the Prophet (SAW). But, he said to him in reply (choosing to be stern in his tone): How preposterous! Could it be that I intercede with the Prophet (SAW) on your behalf? By God! I am the one who, even if he has no one to join him but the ants, would fight with you, with even the ants on his side².⁽¹⁾

Then, Abu Sufyan came to Hazrat Ali (RAA). His venerated wife, the daughter of the Prophet (SAW), Hazrat Fatima, too, was with him. Their son, Hazrat Hasan (RAA), too, was there playing in front of them. He said: O my brother Ali! Family-wise, I have a kinship with you. And, it is with a dire need that I have come to you. See to it that I do not return disappointed. Do intercede with

¹, Zadul-Maad, P: 396/3

² Zadul-Maad, P: 397/3

the Prophet (SAW) in my favour. He said: Whatever resolve the Prophet (SAW) might have taken can't be talked about with him by us. Thereupon, Abu Sufyan said to Hazrat Fatimah: 'Can you ask this little child of yours to be intermediary in having the relations between ourselves reconciled. He would, thus, get regarded the lord of Arabs for all times to come.' She said: 'My son does not hold such a position as would enable him to make any recommendation to the Prophet (SAW) in any such matter.' Thereupon, Abu Sufyan said to Hazrat Ali: 'O my brother Ali! I find the circumstances have toughened for me. So, do give me some sympathetic advice.' He said: 'By God! I cannot think of any such contrivance as could serve your purpose. But, you are the chief of the Quoraish and the Kinanah. So, have your point made public amongst the people and go back to your homeland.' He asked: 'Would that have the purpose served?' He said: 'I do not hope so, in fact. But, what else than this can I say in your favour?'¹

The Announcement Made by Abu Sufyan:

Thereupon Abu Sufyan came to the mosque and had this announcement made: 'O folks! The restrictions that had been imposed by the treaty that was concluded at Hudaibiyah, I hereby have them revived.' Thereafter, getting mounted on his camel, he went back to Makkah. When he had reached the Quoraish, they asked him: 'What did you achieve there?' He said: 'I went to Mohammad (SAW). He gave no reply. Then I went to Abu Bakr. From him, too, I got nothing munificent. Then I went to Umar. I found him extremely belligerent. Then I went to Ali. In comparison to others, in him I noticed mildness. He advised me to do so-and-so. And I did act accordingly.' They asked him: 'Has Mohammad (SAW) had it declared that it was (again) put in force?' He said: 'No.' The people then said: 'Woe unto thee! By God! Ali did play a joke on thee.'²

The Sagacity of the Prophet's (SAW) Methodology:

On this end, the Prophet (SAW) had the orders issued to get prepared to undertake the journey. But, he instructed also to keep

¹ Seerat Ibne Hisham P: 396-397/2

² Seerat Ibne Hisham P: 397/2, Al-Kamil Fit-Tareekh, P: 241/2

the matter secret. 'The Quoraish should not get the news of this preparation undertaken by us so that we could reach there unannounced.', he said. Hence, the Muslims had it thoroughly hushed up. However, one Muslim gentleman, Hatib bin Abi Baltaa'ah, tried to warn the Quoraish of the danger by writing a letter to them. He had that letter sent through a woman traveler. The Prophet (SAW) got to know of it by means of Revelation. Thereupon, he (SAW) had Hazrat Ali, Hazrat Zubair, Hazrat Mique-dad and Hazrat Abu Mirthad Ghunawi (RAAs) dispatched in her pursuit for having the letter retrieved from her. Hence, Hazrat Ali, along with his teammates, set out. Having covered some distance, they had that woman taken over. They asked her to hand over the letter. She expressed total ignorance. Hazrat Ali said: 'Something said by Allah's Prophet cannot be false. Do hand over the letter; or else, you would be subjected to physical frisking.' Subsequently, extracting that letter out of her hair-knot, she had it handed over. Brought to Madinah, it was put up to the Prophet (SAW). The companion who had sent the letter, Hatib bin Bataa'ah was summoned. He was called to explain as to why this animosity towards Islam? He pleaded not guilty. Defending himself, he explained that his act was not ill-intended. It was done because of some personal need. The people said it was an act inimical towards Islam and, hence, he should be put to death. The Prophet (SAW) said: 'He was a participant in the battle of Badr and the case of a participant in battle of Badr is dealt with differently from that of the others.' Hence, he was exonerated. And, thus, the secrecy that the Prophet (SAW) had instructed about, stood maintained.¹

In letting someone off on having committed such a grave crime, it got demonstrated, on the one hand, how much indulgent and affable he (SAW) was and in case there was slightest leeway, he would do his best to condone the lapses. It was, on the other hand, a good policy also. In case of the guilty being a Muslim and, on his having some plausible excuse submitted, by condoning his offence, he (SAW) would have his heart won over. It would send a plausible message of tolerance in Islam to the opponents.

¹ Sahih Bukhari Kitabul Maghazi, Bab fazlu man shahida Badran, Seerat Ibne Hisham P:398/2, Albidayah Wannihayah P: 284/4, Zadul-Maad, P: 399/3, Zarqa'ani alal Mawahib, P: 149/1

The March towards Makkah:

Anyway, the Muslims had the preparation made, on the quite. Getting well prepared, the Prophet (SAW), taking the Muslims along, proceeded towards Makkah. Allah Almighty had this Favour extended that the Quoraish did not get the inkling of his departure. Nonetheless, they were apprehensive and Abu Sufyan would always be on the look-out for the reports. Along with him, Hakeem bin Hizaam and Budail bin Warqua, too, would be on the look-out for the same¹. Prior to this event itself, the Prophet's (SAW) uncle, Hazrat Abbas bin Abd-ul-Muttalib, who was still in Makkah and was ostensibly with the Quoraish but was attached to the Prophet (SAW) with a bond of love, that is to say, inwardly he was Muslim, having travelled all the way from Makkah reached the Prophet (SAW) and had Islam professed formally². The Prophet (SAW) had, by then, reached Juhfah, a place near Rabigh. Having joined him (SAW) there, Hazrat Abbas became part of his entourage. Till then, the Quoraish had no inkling of it. When the Muslims' army had reached Marr-uz-Zahraan, a place at a distance of 10 to 15 kms. from Makkah, after dusk, the Prophet (SAW) issued orders to have the fire ignited on all sides within the army³(1). The objective behind the order was to make the enemy aware that the Muslims were now not far from them. Maybe, the enemy, having realized the strength, numerical as well as militant, of the Muslims, gets balked on their own. Hence, the fire was lighted on all sides within the army. And, thus, at about ten thousand places, fire was seen. At the same time, Hazrat Abbas (RAA), mounted on the mule that belonged to the Prophet (SAW), set out looking for some herdsman or anyone whom he could send to the Quoraish to apprise them that the huge army of the Muslims was on its way to them and that it was time they had the *mise en scene* thoroughly assessed. And, before the Prophet (SAW) enters Makkah, along with his forces, they should come over and have the allegiance to the Prophet (SAW) professed. And, thus, they would have themselves saved from getting devastated.⁴(2)

¹ Seerat Ibne Hisham P: 400/2,

² Zadul Maad P: 400/3

³ Zadul Maad P: 400/3

⁴ Zadul Maad P: 401/3

Profession of Islam by the Military Commander of the Quoraish, Abu Sufyan:

Hazrat Abbas (RAA) narrates: "While I was on the move with that worry in mind, I found voices of Abu Sufyan and Budail coming to my ears. They had seen the fire from a distance far-away and were saying to each other that they had seen never before till that day so vastly spread a fire. Nor had they seen so huge an army. Budail came up with the observation: 'It appears to be the tribe of Khuzaa'ah whom we have had a fight with.' Abu Sufyan said: 'the tribe of Khuzaa'ah is not that large as could have so vastly spread a fire.' Thereupon I called out Abu Sufyan. He had my voice recognized. He said: 'are you Abul Fazl alias Abbas?' 'Yes', I said. He said: 'May you live long. How come you are here?!' I said: 'Allah's Prophet, Mohammad (SAW) , along with his followers, has arrived. By God! the Quoraish are now face-to-face with a great calamity'. Thereupon Abu Sufyan said: What is the way out, then? What measure should we take?" I said: 'By God! in case someone finds you out, you would not get but beheaded. What I would suggest to you is that get seated on this mule behind me and I would have you reached to the Prophet (SAW). Thereafter, it is up to you to get your safety secured through him.' And, so, he got seated behind me and I had him brought to the Prophet (SAW). Howbeit, whichever camps of the Muslims army we passed by, they would say: 'Who goes there?!' When they would see us and find that it was the uncle of the Allah's Prophet and was mounted on the very mule that belonged to him (SAW), they would say nothing further. So far so good; till I passed by Hazrat Umar's camp. He said: 'Who's there?!' and came rushing to me. On seeing Abu Sufyan, he said: 'Oh! This enemy of Allah! Thanks to God that he is caught. Now I would have the opportunity to do away with him particularly when the treaty is no more binding on us.' Saying so, he ran towards the Prophet (SAW) in order to have his permission obtained to do away with Abu Sufyan. But, I raced the mule fast and reached the Prophet (SAW). Hazrat U'mar arrived, too, on my heels and started saying: 'O Allah's Prophet! It is Abu Sufyan here. Allah has provided us with an opportunity to have him finished off. Restraint put by the treaty is also lifted now. So, do grant me the permission to avail myself of this opportunity to have

his head chopped off.' I said: 'O Allah's Prophet! I have taken him under my wings.' But, Hazrat U'mar kept on repeating his say. Then I told U'mar to get relaxed. Hazrat U'mar said: 'O Abbas! I can tell you that on the basis of the relation you have with the Prophet (SAW), your having Islam embraced had been dearer to me than my father, Khattab, having Islam embraced. Would that my father, too, had embraced Islam! I am saying so because you, having Islam embraced, must have been dearer to the Prophet (SAW) than my father having Islam embraced. Anyway, the Prophet (SAW), considering it more appropriate to defer taking decision in this matter than expediting it, said to me: Abbas! Take him along with you now. Bring him to me in the morning. We would, then, look into the matter.' So, I did accordingly. As the morning set in, I took him along to the Prophet (SAW). He said: 'Abu Sufyan! Hasn't yet the time come that you have it believed that there is no God but Allah.'

Abu Sufyan said: 'May my parents be ransom for you. You are very kind-hearted and very noble. You pay due regard to kinship also. By God! I have realized, this much at least, that had there been a God other than Allah, he would have come to my rescue now.'

The Prophet (SAW) said: 'O Abu Sufyan! Hasn't yet the time come that you realized that I am Allah's Prophet?'

Abu Sufyan said: 'May my parents be ransom for you. How much kind-hearted you are and noble, too. You pay high regard, too, to the kinship. This assertion by you is something which I am yet not fully convinced of. There is still some lacuna about it in my heart.' Thereupon, Hazrat Abbas said instantly: 'Oh! Woe unto thee! Do accept Islam before someone has your head chopped off.' Thereupon he had the *KALima-e-Shahadat* (the formula of testimony) uttered. Having uttered that, he got converted to Islam. Hazrat Abbas, then, submitted to the Prophet (SAW) thus: 'This Abu Sufyan here (who had been the chief of the Quoraish and their military commander) is such a person as is, by wont, fond of pride and glory. Kindly do some such thing, too, for him as would gladden his heart.' The Prophet (SAW) said: 'It is hereby declared that whoever would get into Abu Sufyan's house for his dear life would be granted amnesty. Likewise, whoever would have the

doors of his house closed on him in his defense would be granted amnesty. And, whoever would get into the mosque for dear life would also be granted quarter.' When Abu Sufyan was about to leave, the Prophet (SAW) said to Hazrat Abbas: 'Keep him standing for a while at the narrow part of the passage on the mountain so as he has the army regiments of Allah sighted as they pass by.' The objective was to have the grandeur and supremacy of Muslims fully realized by him. Hazrat Abbas says: 'I came out and had Abu Sufyan stopped there. The army regiments of Muslims carrying banners of their respective tribes were marching past.'¹

General Amnesty Proclaimed:

The Prophet (SAW) had the range of forgiveness and amnesty widened on that day to the extent that from among the people of Makkah only that person who himself was not willing to be pardoned and spared could have got perished. The Allah's Prophet (SAW) had the instructions issued to the army men that while entering Makkah they should not raise hands except on the one, and only one, who puts hurdles in their way and gets into a clash with them. He also had it instructed that circumspection should be exercised in respect of possessions and properties of the Makkans. Hands should not be laid on them.²

It was a spectacle to watch! The victorious battalions of Muslims were seen advancing like tumultuous sea-waves. Various tribes of them, with their respective hordes, were marching past. Whenever some tribe would pass by, Abu Sufyan would enquire its name from Hazrat Abbas. On hearing the name he would say: 'What do I have to do with this tribe.'³

Finally, the Prophet (SAW) himself, surrounded by the large contingent of his companions, appeared on the scene. Looking greenish owing to abundance of weapons, it was the iron-clad regiment of *Muhajireen* and *Ansar* which, having the Prophet (SAW) encircled was moving along. Looking at this spectacular sight, Abu Sufyan said: '*Subhan-Allah!* (Glory to God!) Tell me Abbas, who are these people?' 'It is the Allah's Prophet moving

¹ Seerat Ibne Hisham, P :402-404/2, Zadul Maad P: 401-403/3

² Seerat Ibne Hisham, P :409/2

³ Zadul Maad P: 403/3

ahead in a procession of *Muhajireen* and *Ansar*’, he replied. Hearing that, he said: ‘No one can overwhelm them with might and main. By God! O Abul Fadhl! What a dominance it is that your nephew wields this morning today!’ ‘It is the miracle of the Prophecy!’, he said.¹

On entering Makkah, Abu Sufyan loudly announced: ‘O people of the Quoraish! Here it is Mohammad! He has come to you with such a force as would have never been experienced by you.’ He referred to the announcement made by the Prophet (SAW) that whoever would now get into Abu Sufyan’s house would be granted quarter. Hearing that, the people took to saying: ‘You be damned! What worth does your house have that all of us could get shelter therein?!’ Then he referred to this announcement also that whoever would have the doors of his house shut on him would also be granted quarter; and, the one who would get into the mosque (the *Harem* mosque, that is) would also be granted quarter. Thereupon, the people got dispersed. They had the refuge taken in their respective houses and the *Harem* mosque.²

The Humble Attitude Adopted by the Prophet (SAW) While Entering Makkah:

The Allah’s Prophet (SAW) made his entry into Makkah in such a way as made again a great spectacle! Overwhelmed by the emotions of *Abdiyat* (sense of being Allah’ servant) and humility, his auspicious head was totally bowed down; so much so that his chin was close to getting touched by the saddle. While entering Makkah it was the *Surat Al-Fath* that he was reciting.³⁽¹⁾

While entering Makkah, along with his huge army of Muslims, the Allah’s Prophet (SAW) had the history of the past twenty years getting unfolded before his eyes. It was the period during which his Makkan compatriots had made his, as well as his companions’ lives, miserable and had made it hard for him (SAW) and his companions to survive even. They had subjected them to all sorts of torments and tortures. They had already taken all the steps to even have him (SAW) and his companions finished off. It was as

¹ Seerat Ibne Hisham, P :404/2

² Seerat Ibne Hisham, P :405/2

¹ Seerat Ibne Hisham, P :405/2

a result of such animosity that he (SAW), and before him his companions, had found themselves compelled on saying adieu to their homeland. They had made even their return to their homeland and visiting the sacred House of Allah and worshipping therein, too, impossible for them. That very worship which was freely permitted to be performed by the denizens of each and every region of the Arab world, by coming over to Makkah, had been made out of bounds for the Prophet (SAW) and his companions. Today was the day now when he (SAW), by virtue of being its conqueror, was entering that very city. And, all these Johnnies, the sanguinary enemies of him (SAW) and his companions, were finding themselves compelled on having to helplessly put up with his entry that was gained by virtue of his being its conqueror.

Makkah was a place that was central to Arabian Peninsula. And a glorious one, at that! From the spiritual and political point of view, it was to the Arab world what the vitals are to the body. Considering that, one can imagine how much elated and full of pride one would feel having this Makkah under heel. What an air of grandeur he would enter it with! But, the deportment of the Prophet of Allah (SAW) was just opposite to that. No demeanour of equality and justice, humility and *Abdiyat* (the sense of being Allah's servant) was such as was not assumed by him on this occasion. It was not some very close relative or favoured companion but Hazrat Usamah, the son of his liege (the manumitted slave), Hazrat Zaid, whom he had made to sit behind him on his mount. None of the clan of Banu Hashim and the nobles of the Quoraish who were present there in a large number was conferred this honour by him (SAW)¹.

Likewise, on this very day of victory over Makkah, when an individual, while talking to him (SAW) on some issue, started shivering overwhelmed by his grandeur, he (SAW) said to him: 'Don't get scared. Rest assured, I am no sort of king. I am merely the son of such a woman of the Quoraish as had only the pieces of jerked meat for her subsistence.'²

¹ Sahih Bukhari, Kitabul Maghazi, Bab Dukhulun nabiyi (SAW) min A'ala makkah

² Mustadrak (Imam Hakim)P; 50/3

The Day of Forgiveness and Mercy it is, Not the Day of Blood-shedding:

When Hazrat Sa'd bin U'badah, who was the commander of the *Ansar* regiment, passed by the vantage-point where Abu Sufyan was made to stand to watch the Islamic army, he caught sight of the infidels who had left no stone unturned in giving vent to their animosity towards Islam, those who had made the pious servants of Allah the target of their brutality and beastliness as a result of which they were compelled to relinquish their possessions and properties as well as their motherland and take refuge in Madinah. Today into that very central town of theirs, the self-safe hunted and hounded Muslims were making their entry hallowed with an aura of victory around them. It was in this context that Hazrat Sa'd had said then:

اليوم يوم المرحمة، اليوم تستحل الكعبة، اليوم اذل الله قريشا

(Today is the day to make the massacre! Today no holds are barred in the Kaba! Today Allah has disgraced the Quoraish!)

When the Prophet (SAW), in the company of his regiment, passed by Abu Sufyan, the latter complained the same to the Prophet (SAW) saying: 'O Allah's Prophet! Did you hear what did Sa'd say just now?!' The Prophet (SAW) enquired: 'What did he say?' Thereupon he repeated all that he had said. Replacing the sentence uttered by Sa'd with one of his own that was full of affection and compassion, he (SAW) said:

اليوم يوم المرحمة، اليوم يعز الله قريشا، ويعظم الله الكعبة.

(No! Today is the day of compassion and forgiveness! Today Allah has made the Quoraish honoured! It is when Allah would have the Ka'ba enhanced in its glory!)(1)

Then, the Prophet (SAW) had Hazrat Sa'd (RAA) sent for. In order to make the Makkans have a good impression, taking the flag of his contingent from his hand, he (SAW) had it transferred to his son, Quais (RAA)². Obviously, he (SAW) did so by way of an

¹ Zadul-Maad, P: 404/3

¹ Sahih Bukhari, Kitabul Maghazi, Bab, Ghazwatul Fath

expedient to avert the possibility of getting the tribal sensitivity of the Quoraish stoked by the sentence uttered by Hazrat Sa'd. For, this sentence was uttered by the *Ameer* of a tribe of Madinah and the Arabs were prone to get instantaneously tendentious and infuriated by any derogatory remark. And, that would usually lead to fresh tensions; whereas, these Quoraishi people had yet not fully imbibed the spirit of Islam. Otherwise, there would not have been such an apprehension. Nevertheless, having taken the flag from him, he (SAW) had it given to his son and, thus, in a way, it still retained with him and he would not have felt at all that the flag was taken away from him.

Thus, by replacing just one letter (by putting the word *al-marhama* (meaning: compassion) in place of *al-malhama* (meaning: fierce fighting) and replacing just one hand with the another (one out of the two being the father's, and the other one of the son's), he (SAW) had managed, prudently or, rather, miraculously, to appease Abu Sufyan who was the representative and chief of the tribe of the Quoraish, the tribe held in high esteem throughout Arabia, (and who needed to be conciliated and familiarized), without hurting in the least, the feelings of Hazrat Sa'd bin U'badah (whose Faith-inspired and valiant achievements need no mention). The way he (SAW) did it is unsurpassable. Any better way than that is hard to even think of. He (SAW) had, thus, on the one hand, saved the Quoraish from getting a bad impression as a corollary of the bad impression of their up-till-then chief. And, on the other hand, he successfully avoided making Hazrat Sa'd bin U'badah aggrieved who had rendered great services to Islam. By handing over the flag to his son, after having taken it from him, it remained as if with him only. At the same time, he was also made to realize that it was the treatment of compassion and tolerance that he liked to be meted out to even the enemies.

Here, at this end, the Muslims were making their entry victoriously and, at other end, some recalcitrant and crooked sort of people from the Quoraish were getting mobilized in the district of Khandamah of Makkah in an attempt to make a display of their vigour. When one of them, Hamas bin Quais, went home to get armed for this purpose, his wife said to him: 'Today no one can hold his ground against Mohammad (SAW)'. He said: 'But, I do

hope that, having captured some of them, I would have them brought to you to be your servants.’ Hence, on their taking up arms against Muslims, they were faced by the soldiers of Hazrat Khalid’s regiment at the place called Khandamah. As a result of their temerity to combat some of them got killed and some others took to their heels after getting routed. Hamas was one of the latter bunch. Getting to his wife, he said anxiously: ‘Have the doors shut immediately.’ She said: ‘And what about the tall claims that you were making, that you would do this and this and this?’ Hamas said: ‘All our mates took to their heels. The swords of the Muslims worked so fast as had the heads rolling.’¹

Triumph of the Truth gets Proclaimed:

The flagpole of the Allah’s Prophet was installed in the Hajoon district. The *Muhajireen* and *Ansar* got assembled in front of, and around, him. Then it was the time for the Prophet (SAW) to make his entry into the Mosque. He (SAW) kissed the black stone and then performed the circumambulation of the holy House of Allah. He (SAW) had a bow in his hand. There were 360 idols installed within and around Kaba. He (SAW) would keep hitting them, one after another, with the bow and say at the same time:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (٨١)

(the truth is come, and falsehood hath vanished; verily falsehood is ever vanishing) (Al-Israa : 81)

and:

جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩)

(the truth is come, and falsehood shall neither originate nor be restored) (Saba : 49)

He (SAW) would keep reciting the above verses and the idols would, simultaneously, keep tumbling down face downward on earth.²

Seated on his mount, he (SAW) had the circumambulation of the Kaba performed. He (SAW) had not donned then the *Ihram*.

¹ Zadul-Maad, P: 405/3

² Sahih Bukhari, Kitabul Maghazi, Bab, Aina rakazan Nabiyyu (SAW) Ar- rayata youmal fath.

For, his entry into Makkah had not been with the intention of performing Umrah. After having performed the circumambulation, he (SAW) had the keeper of the key of Kaba, Hazrat Uthman binTalha, sent for and had the key of the Kaba retrieved from him. Then he (SAW) got the door of the Kaba opened; and entered it. There inside it, too, were the figurines painted. He (SAW) saw that there were even the likenesses of Hazrat Ibrahim and Hazrat Ismaeel, too, painted. They were depicted drawing lots with arrows. Seeing that, the Prophet (SAW) said: 'May Allah serve these people their due desserts! By God, these prophets had never drawn lots with arrows.' On his orders, these portraits were dislodged with arrows. He (SAW) had the doors, then, closed from inside and offered prayers therein. He betook himself to several places inside itself and had the *Takbeer* and expressions of Allah's Unity uttered. Then he (SAW) got the door opened. There were, in front of him, the people from the Quoraish gathered in throngs inside the mosque. They had themselves lined up in rows just waiting to see as to what treatment they were going to be meted out to by him (SAW). Resting his hands on both the two wings of the door, he (SAW) said:

لا إله إلا الله وحده، لا شريك له، صدق وعده، ونصر عبده وهزم
الأحزاب وحده

(There is no God but He. He is All Alone; None-such. There is no parallel or partner to Him. He Had His Promise fulfilled. Helped His slave. Made His army victorious and had the troops of the enemies routed by Himself.)

And, then he (SAW) said:

'Listen! Every wrong, every (unjustifiably acquired) property and unlawful homicide is all trampled today under my feet. That is, all these wrongful acts are rendered null and void.' Except the offices of keeping the key of the House of Allah and supply of water to the *Hajis* which were to stay with whom these were with, so far, all the rest of offices were taken away by him from those who held them and put them under the charge of the governor of the Muslims. He (SAW) made an announcement of some laws about homicide and taking revenge. Addressing the Quoraish, he (SAW) said:

‘O the people of the Quoraish! The vanity that you had during the pre-Islamic days and the pride that you took in the grandeur and glory of your fathers and forefathers and the resultant social disparity have, undoubtedly, been now rendered by Allah null and void. Listen! All the humans are the children of Adam. And Adam was created from clay.’ And, then, he (SAW) recited this verse from the holy Quran:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

(...and We have made you nations and tribes that ye might know one another. Verily the noblest of you with Allah is the most God-fearing of you; verily Allah is Knowing, Aware,) (*Al-Hujarat* : 13)

Then he (SAW) said:

‘O the people of the Quoraish! What do you think what treatment today you are going to be meted out to by me?’ The Quoraish said: ‘We only hope to be treated nicely. We hope to get the treatment that a noble brother extends to his other noble brother.’¹ As a retort to that, the Allah’s Prophet (SAW) could have said: ‘What was the one noble brother doing to his other noble brother up till the day before today?’ But he (SAW) did not do so. On the contrary, he (SAW) simply said: ‘I would say to you today exactly what Hazrat Yusuf (AS) had said to his brothers. His reference was to what had happened to Hazrat Yusuf (AS). His brothers had thrown him into a well convinced that he would be perished there. But, Allah had him honoured. He had the monarchy conferred upon him. And, then, these brothers, under the financial straits, came to him seeking aid from him. Till then they were taking him to be someone Alien to them. But, when they came to know that he was the self-same brother whom they had, as per their conviction, consigned to the jaws of the death, they were ashamed and begged to be forgiven. Thereupon, he said: ‘Worry not! No blame on you now! You are all let off!’ The Prophet (SAW), too, on having overcome these cruel kin of his said the same thing: ‘Worry not! No blame on you now! You are all let off!’²

¹Seerat Ibne Hisham P: 411-412/2, Zadul-Maad, P: 407/3,

² Zadul-Maad, P: 408/3,

Then, the Prophet (SAW) made himself seated in the Mosque. He, then, sent for the keeper of the key of Kaba, Hazrat Uthman bin Talha. He (SAW) gave him the key back saying: 'Today is the day of being magnanimous and condescending.' This observation implied an allusion to a past incident. In the pre-*Hijrat* days, the Prophet (SAW) had once asked Hazrat U' thman bin Talha to open the door of the Ka' ba for him and the latter had, giving a demonstration of his aversion to the religion of Islam, refused to oblige him. Thereupon, the Prophet (SAW) had said: 'A day would come when this key would be in my hands and I would give it to whoever would I like.' Taking it for some sort of balderdash, U' thman bin Talha had, then, said: 'Would such a day come to happen ever?! And would all the people of the Quoraish be dead and gone by then?!'

The Prophet (SAW) had the key returned to him; whereas, Hazrat Ali and some others were desirous of having the office of key-keeping given under their charge. He (SAW) said to them that it was the day of being magnanimous and condescending. To Hazrat U' thman bin Talha, he (SAW) said: The key would remain with you only. (That is, it was to stay within his family, generation after generation.) In case anyone would take it away from you, he would be the aggressor. And, hence, even today, after the passage of more than fourteen hundred years, the office of keeping the key of Ka'ba rests with them.¹

He (SAW), then, bade Hazrat Bilal Habashi (RAA) to say the *Azaan* standing on the roof of Ka' ba. There were at that time all the grandees of the Quoraish present there. One of them, pointing towards Hazrat Bilal said: If the one whose slave Hazrat Bilal had once been, that was Usaid, were to watch this spectacle that his slave was let stand at the glorified and elevated point of the most venerated place, how much disgraced he would have felt himself.²(1)

Thereafter, he (SAW) went to the house of one of his cousin sister, Hazrat Umm-e-Hani. There he (SAW) took a bath and thereafter offered eight *Rakats* of votive prayers in

¹ Secrat Ibne Hisham P: 412/2

¹ Secrat Ibne Hisham P: 413/2

thanksgiving.¹(2)

After having completed this operation of victory over Makkah, he (SAW) had a general amnesty declared for all excepting only a few who had deserved in the extreme to be punished and who could be put to death. But, the majority of them, too, having come to him (SAW), begged for forgiveness and they, too, were, granted forgiveness. And, it was just like him. It was his (SAW) usual noble wont that even if his sanguinary enemy came up with an excuse to, and sought forgiveness from, him (SAW), he would but forgive him.

Then, the Prophet (SAW) dispatched a few teams to wherever in the surroundings of Makkah were the dens of idols built to have them razed. Throughout Makkah, an announcement, on his (SAW) behalf, was made, to the effect that whoever believed in Allah, His Prophet and the Day of Resurrection must not have idols in his/her house. In case there were any, they should be destroyed forthwith.

And, thus, the central war-front of the infidels of the entire Arab Peninsula was exterminated. With that the animosity, the tyranny and the oppression that the Muslims had been made to suffer by the Makkans for last 20-21 years came to end. However, the Prophet (SAW) did not take any revengeful action against anyone and had them all forgiven.

Mass Mobilization Towards Islam:

In the wake of the victory over Makkah, Arabs' mobilization towards Islam took place on a mass scale. Delegations in large numbers and the masses, in hordes, would come to pay homage to him (SAW) and get entered into the fold of Islam. It is this phenomenon which Allah Almighty has referred to in the following verses of the holy Quran:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢)

(When there cometh the succour of Allah and the victory,
And thou beholdest mankind entering the religion of Allah
in crowds,) (An-Nasr : 1-2)

The occasion of the victory over Makkah was, in fact, an

² Zadul-Maad, P: 410/3

astonishing one. It was after twenty years of relentless, incessant animosity, persecution and oppression that their perpetrators were brought under control and there was nothing to prevent the Muslims from having themselves avenged. Yet, out of sheer cordial magnanimity, he (SAW) had even the staunchest of his enemies pardoned and despite being able to take the revenge from them, he (SAW) did not do so. Instead, he (SAW) had the scope of forgiveness further widened, rather. The bitterest of his enemies like I'kramah, the son of his bitterest enemy on earth, Abu Jahl, Wahshi; the slave of Jubail bin Muti'im and the killer of his (SAW) beloved uncle, Hazrat Hamza; Habbar bin Al-Aswad and Abdullah bin Sad bin Abi Sarh found refuge under the canopy of his (SAW) forgiveness and condonation.¹

Ghazwa-e- Hunain, Autas and Taif:

The tribe of Hawazin that lived in between Makkah and Taif and the tribe of Thaqeef that lived In Taif were two respectable and powerful tribes of this region. They were deemed, with regard to their power and strength, at par with the Quoraish themselves. They were also on close terms with the Quoraish. When a city as central and important as that of Makkah, which was also a city of their neighbourhood, got under the control of the Muslims, these tribes got worried, each on its own account, and started making military preparations for combating the Muslims. When the Prophet (SAW) got the reports of these developments, he deemed it proper not to ignore their evil intentions. It was all the more appropriate to have a face-off with them now that the army wing of the Muslims was in the state of military preparedness. Hence, coming out of Makkah, he (SAW) arrived in the valley of Hunain within the territory of the tribe of Hawazin. It is located at a distance of 30-35 miles north of Makkah. One expedient that the tribe of Hawazin had adopted was that they had their wives and seraglio, their possessions and belongings including their cattle, too, brought, along with their army, to the battlefield. The purpose behind it was to have their hearts fully concentrated on the battlefield and not to let them get distracted towards their respective homes and hearths.

¹ Zadul-Maad, P: 411/3

Some tribes among the Arabs held a particular credence about a huge, verdant tree called 'Zat-e-Anwat'. They used to hang their weapons on it, made sacrifices for it and made a one-day stay under it. There were with the Prophet (SAW) in the army some such individuals also who had just recently, having given up their pre-Islamic life, entered into the fold of Islam. Hence, when they caught sight of this tree while journeying, they had those old customs of the pre-Islamic days recalled to their memories and had their mouths drooling over the shrines as they watched them. They started blurting out spontaneously: 'O Allah's Prophet! Have a fetish specified for us, too, like 'Zat-e-Anwat' that these people have. Hearing that, the Prophet (SAW) said: 'Allah-o-Akbar! By the One Who Has Mohammad's life in His hands, you have made a request to me that is similar to the one made by Musa's (AS) people (the Jews) to him. They, too, had said to him:

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (١٣٨)

(...make for us a god even as they have gods. He said: verily ye are a people given to ignorance.) (Al-Aa'raaf: 138)

Then the Prophet (SAW) said: You would certainly imitate your predecessor nations in each and every matter and would follow in their footsteps.¹

Anyway, the two armies got themselves filed in rows, in front of each other. And the battle was fought. In this battle, there were the tribes of Thaqueef, Nasr and Jashm and also Sad bin Bakr taking part on the side of the tribe of Hawazin. It was an army of four thousand strong troops that Malik bin Auf had arrived with at Hunain. The total strength of the Islamic army was twelve thousand. That included the neophytes also. Those pagans with whom pacts were made were also accompanying. So the numerical strength of the army appeared to be quite satisfactory. Because of that, the Muslims became sort of over-confident and reassured. They thought they were in such a strength as the possibility of any defeat was ruled out. But, the self-same reassurance on the part of the Muslims proved to be didastrous for them. For, Allah Almighty did not like it that this cream of the Faithfull should look at

¹ Seerat Ibne Hisham P: 442/2

themselves worth a dime in any of their own matter. Whereas, they were the people whom it was taught that everything lay within the powers of Almighty Allah. Even if the matter ostensibly appeared to be within their own capability, their reliance should, in any case, be on Allah only. Arms and equipments should not be deemed consequential.

Hence, Allah Almighty had His Support withdrawn for a while. At this end, the infidels had already had great archers posted behind the mountains. All of a sudden, they started raining arrows on the Muslims. The Muslims were not at all anticipating that. This sudden attack made them unnerved and perturbed. Hence, in the melee, they had to undergo tough ordeals. This attack by the enemies proved to be very severe. It was just only the beginning of the battle when the Muslims had to take to flight. But, when the Muslims had had the admonition and warning to the extent Allah Almighty had Willed for them to be and when He had made them taste the bitterness of the defeat also because of their getting exhilarated over their excellence in numerical strength and they had it realized how much distress they had to endure for not having perceived the Support from the Providence the main source of strength, Allah Almighty had the tables turned in their favour and had them restored to winning position. The Muslims were made to undergo these ordeals in order to make their Faith more staunch and so that whenever they have the victory achieved, they do not become conceited and in case of defeat do not get despondent in the least and so that they deem Allah and Allah only the Supporter and Sustainer. Hence, when they had this lesson learnt, Allah Almighty had them immediately restituted to position of dominance. And, ultimately, the victory was made the lot of the Muslims only. This is the battle which is known as the *Ghazwa-e-Hunain*. It is described in the holy Quran thus:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ (٢٥) ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ (٢٦)

(Assuredly Allah hath succoured you on many fields and on the day of Hunain, When your number elated you; then

it availed you naught, and the earth, wide as it is, straitened unto you; then ye turned away in retreat. Thereafter Allah sent down His calm upon His apostle and upon the believers, and He sent down hosts ye saw not and tormented those who would disbelieve: such is the meed of the infidels.) (At-Tauba : 25-26)

After having achieved the victory in this battle, the Prophet (SAW) decided to lay a siege on the fort of Taif where the chief of the tribe of Hawazin, Malik bin Auf, who had held the command of the enemy's army in the battle of Hunain, had, after having faced the defeat, taken refuge along with his accomplices. He (SAW) did so in order to have him crushed and get secured against any further incursion by the enemy. Similarly, towards Autas, where another group of Hawazin was holed up, he (SAW) had a regiment of Muslim warriors, under the command of Abu A' amir el-Ashaari, dispatched. This regiment had a battle fought with this military detachment of Hawazin and had them routed. The siege laid on Taif, however, kept getting protracted. Seeing that it was getting time-consuming, he (SAW) deemed it proper to have the siege lifted, after having made some necessary arrangements. Thereafter, he (SAW) came back. After a gap of several months, the people of the tribe of Thaqueef, having come to the Prophet (SAW) on their own, professed the allegiance to Islam. And, thus, whatever threat was likely to exist in this entire region got extirpated.¹

A Miraculous Address to Ansar:

On the occasion of the *Ghazwa* of Hunain, the people of the tribe of Hawazin had brought along to the battlefield, in order to fight with all their might and main, their entire wealth and belongings as well as their families and dependants. The aim was to protect their soldiers against having their home and hearths recalled to their memories while fighting and to enable them to concentrate themselves entirely on the battlefield. Their view was that the presence of all their belongings and their near and dear ones would lend them strength to remain rooted on to the battlefield. This

¹ See for detail about Ghazwae Hunain, Seerat Ibne Hisham P: 437-499/2, Tafseer -e- Tabari Vol-10, Zadul-Maad, P: 465-485/3, Sahih Bukhari, Bab Qouluhu Ta'ala, iz A'ajabatukum Kasratukum, Sahih Muslim, Kitabul Jiha'ad was Siyar, Bab, Ghazwatu Hunain,

advantage they could not, in any case, have. On the contrary, on getting routed, all that wealth and possessions of theirs, which was in abundance and mostly in the form of cattle, too, was gone out of their hands. It all fell into the hands of Muslims as the spoils of war. It was all in extraordinarily huge quantity. In no other battle than this one such a quantity of spoils was gained. The spoils used to be normally distributed among the Muslim participants in the battle and some heads of expenditures specified by the Prophet (SAW).

Now there were a substantial number of the people from the Quoraish who had, even though they had placed themselves under the Islamic authority and had entered into the fold of Muslims, professed Islam but outwardly. In order to give a boost to their bonding with Islam and have their allegiance to Islam firmed up, he (SAW) deemed it proper to be indulgent with them and, hence, on the strength of his own authority, gifted them lavishly the cattle that were gained as booty; whereas the Muslims who were staunch in faith and had taken part in the battle were apportioned by him (SAW), generally, something that was as good as nothing. Thereupon, some individuals from the venerated *Ansar* who were basically from Madinah, had this idea crossed to their minds that the Prophet (SAW) had gone to Madinah because of the unfavorable circumstances that had prevailed in Makkah and now that the circumstances there have been ameliorated, he (SAW) might, perhaps, go back to Makkah and settle there. And, it was, perhaps, for this reason why he (SAW) went to so great extent to appease the people of that place (Makkah, that is). This misapprehension about the Prophet (SAW) was neither correct nor proper. For, each and every action of the Prophet used to be absolutely in conformity with the Divine revelation. The thought about him of giving preference to his personal and egoistic interest should, therefore, not have occurred. Anyway, when the matter came to his knowledge, he (SAW) ordered the *Ansar* to be got assembled for him to address them. In his address, he (SAW) expressed no displeasure over their misapprehension about him. Instead, he (SAW) had his point explained to them in a very comforting and touching style. This incident, as narrated by Hazrat Abu Saeed Khudari, is reproduced hereunder in his own words,

verbatim:

“When the Prophet (SAW) gave away the large portions of the war spoils which were gained in plenty to the Quoraish and also to the people of some other Arab tribes while the *Ansar*’s share in them was almost insignificant, some members of the group of *Ansar* felt aggrieved at heart on this count. They had it even discussed among themselves. So, the tongues wagged. Someone had it even said that: It seems the Prophet (SAW) has gone back to his former compatriots. Thereupon, Hazrat Sa’d bin U’badah (the head of the Khazraj tribe), one of the commanders of the group of *Ansar*, came to the Prophet (SAW) and said to him: ‘O Allah’s Prophet! This bunch of *Ansar* are aggrieved at heart because of what you have done with regard to the distribution of the booty; that is, you apportioned the maximum amount of the booty to your own people and gave away huge largesse to other Arab tribes, too, while the *Ansar* were given not much of a share.’ The Prophet (SAW) asked Him: ‘And, what is your own stance in this matter, O Sad?’ He said: ‘O Allah’s Prophet! I’m but a member of my own people!’ The Prophet (SAW) said: ‘Get your people assembled within this compound.’ The narrator of the episode says: a few *Mohajireen* came and he let them in; and, then came a few others of them whom he had turned back. Anyway, when all were assembled, Hazrat Sad came to him (SAW) and said: Here are these members of the group of *Ansar* now assembled for you. Thereupon, the Prophet (SAW) came to them.”

The address delivered by the Prophet (SAW) to *Ansar* on this occasion makes it evident how much affectionate and prudent treatment the Prophet (SAW) meted out to his companions, in order to have their bonding with Islam further strengthened. In case there was any grievance felt in their hearts in any matter, the Prophet (SAW) would adopt, keeping in view the claims of affection and indulgence, such a style of speech as would touch the hearts and have them totally won over. Hence, the Prophet (SAW) sang, to start with, the praises of Allah Almighty in such terms as are becoming to Him and, then, said:

“O the people of *Ansar*! What is this talk that has reached me about you?! What is this grievance you have harboured in your hearts against me? Is it not so that I came to you when you were all

gone far astray from the right path? It is me through whom Almighty Allah had you guided to the right path. You were all indigent. It is me through whom Almighty Allah made you affluent. You were all hostile to each other. (It is me through whom) Almighty Allah got your hearts filled with love for each other.” They said: “Of course, it is so. There has been great benediction from Allah and His Apostle on us and they are supreme.” Then, the Prophet (SAW) said: “O the brethren from *Ansar*! Wouldn’t you say nothing by way of riposte to what I say?” They said: “O Allah’s Prophet! What can we say by way of riposte to what you say? For, the benediction and munificence is all Allah’s and His Apostle’s.” He (SAW) said: “By God, if you wanted, you could have said and it would not have been incorrect if you would have said and I would have it testified, too: ‘You came to us when you have been belied. And it were we who reposed faith in you then; (you came to us) when the people had abandoned you and it were we, then, who supported you; (you came to us) when you were driven out of your homeland and it were we who had you accommodated. You were helpless and it were we, then, who commiserated with you.’” Then he (SAW) added: “O the brethren from *Ansar*! Are you going to be aggrieved with me on account of some earthly tidbits which are given away by me to some people in order to get them attracted towards Islam; whereas, I consigned you to, and relied on, your faith in Islam. O the brethren from *Ansar*! Are you not content and happy with the proposition that, while the others go back home from here carrying with them cattle and camels, you go back home carrying the Prophet of Allah with you.

“By the One Who Has Mohammad’s soul in His Possession I say that what you would be carrying home with you is far better than what these people would be carrying with them. Had the performance of migration not been made peremptory, I would have been a member of *Ansar* only. In case all the other people took to one ravine or valley and the *Ansar* took to other one, I would take to one taken to by the *Ansar* only. The *Ansar* are to me what the undergarments (that are all the time adjacent to the body) are to the body; whereas, the others are like cloaks (that are only infrequently used) to me.”

Finally, he (SAW) concluded his address with this prayer:

“Oh Allah! Be Kind to *Ansar*. Be kind to descendants of *Ansar*. Be kind to the descendants of the descendants of *Ansar*.” The narrator of the anecdote states that no sooner they heard him (SAW) say this than they burst into tears. They cried and cried till their beards got drenched with tears. Aloud they said: “We are absolutely satisfied and content with having the Allah’s Prophet apportioned to us. We would certainly be much more fortunate then.”¹

The spoils gained on occasion of the *Ghazwa* of Hunain were in great abundance. In order to make the Makkans familiar who had, for last 22 years been indulging in opposing and showing animosity towards him (SAW) and his companions and had professed, under compulsion, their allegiance to Islam, the Prophet (SAW) adopted it as a measure to make their ostentatious allegiance replaced with a real and genuine one, to make them highly indebted and obliged. And, so, he (SAW) had that material wealth given to them instead of giving that to *Ansar* whose passion for Faith was deemed by him (SAW) as the enough guarantee of their stability and steadfastness. And, they were, in fact, that much staunch in their Faith that these tidbits, in comparison to Allah’s ingratiation and the love for the Prophet (SAW), had no value at all in their eyes. Nevertheless, since they had this misapprehension crossed their minds that the Prophet (SAW) was, perhaps, intending, on getting the people of his tribe and homeland familiarized with, and obedient to, him, to get returned to his homeland, they had felt aggrieved at that. Being too much magnanimous towards his tribesmen and compatriots by him (SAW) had been taken by them as an indication thereof. They had, therefore, this matter discussed among themselves. And, then, one of their own group had this perception that was felt at heart by them expressed to the Prophet (SAW) in order to get the matter clarified. And, then, it got confirmed that their apprehension was baseless. And it was incorrect, in any case. For, whatever the Prophet (SAW) does, he does so only on the basis of the Faith and in accordance with the Divine Will only. The Prophet (SAW) is always Devinely guided. He (SAW) had done nothing out of motive to attain his personal interest and desire. It was, however, all the more better

¹ Seerat Ibne Hisham P: 499/2

that the feelings were candidly expressed and the Prophet (SAW) had the perplexity dispelled. And, dispelled it was by him (SAW) in such words as could have made even the stony hearts melted. And, so, having heard them, *Ansar* had their hearts writhing. And, they gave vent to their feelings of angst and joy with the outburst of tears.

The U'mrah-e-Ja'iranah (The Umrah from Ja'iranah):

After having finished these expeditions, he (SAW) performed the Umrah which he (SAW) had not been able to perform while entering Makkah. Now he (SAW) had the opportunity to have it done. And, hence, he (SAW) went for it. This U'mrah is referred to by the epithet of Ja'iranah U'mrah by the historians. After having finished the U'mrah, he (SAW) returned to Madinah. This event had taken place in the month of *Zi-Quadah*, the 8th year AH.¹

The Tabuk Expedition (The year 9th AH):

In Rajab, the 9th year AH, it was reported to the Prophet (SAW) that the Roman armies were getting ready to make raids on the northern borders of the Arab land and their co-religionist, Christian tribes among the Arabs, Lakhm, Juzam, Aamla, Ghassaan and others, were cooperating with them. It was also reported that the Roman monarch, Herculus, had already arranged, taking into consideration the requisitions of war, even the supply of food provisions for a year for his troops and that he had already even paid them their one year salary in advance. The report also had it that their vanguard squad had already reached 'Balquaa'.² It appeared as if they wanted to have themselves avenged of the defeat the Caesar of Rome and his army had suffered at Mauta.

Anyway, the Prophet (SAW), along with an army of thirty thousand troops left Madinah for Tabuk. The weather was terribly hot. It was also the season when the date-orchards of Madinah used to bear the fruit. That was what the populace of Madinah were, generally, dependant upon for their economic subsistence as well. They were also, by and large, indigent people. It was for them, therefore, the toughest ordeal to set out, leaving all that behind

¹ Seerat Ibne Hisham P: 500/2

² Zadul-Maad, P: 527/3

unattended and uncared-for. Nevertheless, the force of the Faith prevailed. So, they all got ready to leave. The Islamic army lacked the finance. Hence, donations were sought to meet the war expenses. Whatever could be afforded by whoever was donated by him. Hazrat Umar (RAA) brought the half of the entire belongings he had to donate leaving the rest half behind for the family. When Hazrat Abu Bakr (RAA) arrived with his mite, The Prophet (SAW) asked him what he had left behind at home. He said: "Only the Allah's and His Prophet's (SAW) name." Anyway, under these harsh conditions, the Muslims set out to combat the Romans. The Islamic army was extremely short of the mounts. Just one camel was allocated to as many as 18 soldiers. Due to lack of provisions, even tree-leaves had to be taken at most of the halts en route. As a result thereof, their lips had got inflamed. As to water, it was totally non-existent at places. So, having the camels, which were already in extremely short supply for even the riding purposes, slaughtered, they had to quench their thirst from the water extracted from their entrails. There were, en route, those monitory sites which have been mentioned in the holy Quran. Those were the ruins of what were once the houses of the people of Thamud which were built by getting carved out in the mountains. Since it was the place where the Retribution from the God had descended, the Prophet (SAW) ordered that no one should stay there, nor the water from there should be drunk or made use if in any other way. In short, having all these distresses endured with fortitude and perseverance, they somehow reached Tabuk.

Having reached Tabuk, the prophet (SAW) made a twenty-day sojourn there. The satrap at Aila, Yohannah bin Roubah, one of the satraps at the bordering regions, having presented himself before him (SAW) entered into a truce agreement with him (SAW) and conceded to pay *Jizyah*.¹ The Christians from Jarbaa and Azrah also presented themselves before him (SAW) and expressed their readiness to make payments of *Jizyah*. The effect of this initiative taken by the Muslims on Romans was that they did not react to it with any retaliatory onslaught, incursion, military mobilization or operation. On the contrary, they had even their intention of making

¹ Zadul-Maad, P: 537/3

raids on Arabs totally abandoned. They had, in a way, resigned themselves to a state of withdrawal and inertia. The extent of appreciation of the Muslims' strength that they had gained on this occasion was never before had by them. All the same, a report about an attack by the satrap of Daumatel-Jandal, Ukaidar bin Abdul Malik el-Kindi Nasrani, who was aiding and abetting the Roman troops, was, no doubt, received. In order to bring him to his knees, the Prophet (SAW) had Hazrat Khalid bin Waleed (RAA) sent with a five hundred strong chivalry. Hazrat Khalid, having him made captive, sent him to the Prophet (SAW). He (SAW) granted him reprieve from the capital punishment, had an agreement reached with him on his payment of *Jizyah* and set him free.¹(1) After having spent one month complete away from Madinah, he (SAW) finally returned to Madinah.

Benediction that goes with Truthfulness and Admission of one's Guilt:

This Tabuk event which came to its conclusion without occurrence of any regular warfare happened to carry with it various sorts of situations and peculiarities. For one, it had taken place during very severe summer season. It meant that the Muslims had to part with the pleasant weather, which used to be during this season only within the city orchards, and the indoor comforts of their houses in order to traverse across arid and hot deserts. It was also the time for the orchards of the Madinah Munawwarah to bear fruits. Leaving the instant need of taking care of them and everything else aside and setting out on long-distance expedition was something that called for a very strong Faith. Hence, the people who had been pretentiously posing as Muslims and kept their heresy hidden were particularly exposed on this occasion and Allah Almighty had their dissimulation openly disclosed. For, they had, on pretext of various sorts of excuses, got themselves spared from having to accompany the Muslims. Hence, when the verses of the holy Quran pertaining to this event got revealed, these people were openly censured. There were, beside these people, some individuals who, not hypocrites though, but had, owing to some obstructions, failed to accompany the Muslims without having any

¹ Seerat Ibne Hisham P: 525-527/2

ill-intention on their part. These individuals were subjected to a different sort of test. That is, they were ordered to be boycotted within the entire city. They were kept prevented, for full forty days, from having contacts with their colleagues, relatives, et cetera. They were even deprived of having the company of their spouses. They were not even told during this period as to how long this boycott was to last as it was sine die. Hence, the psychological pang, too, to boot.

As a matter of fact, the Prophet (SAW) used to make his companions undergo this type of ordeals in order to make their Faith and creed more and more firmly rooted. Anyone who would have himself undergone through such ordeals would undoubtedly come out so refined and annealed as would do the gold after having passed through the furnace. This incident of this nature has been narrated by its protagonist, Hazrat Ka'b bin Malik (RAA), himself. Do listen to it in his own words:

“Hazrat Abdullah, son of Hazrat Ka'b bin Malik (this very son of Hazrat Ka'b used to escort him when the latter had gone blind) narrates: I have heard Ka'b bin Malik telling the tale of his lagging behind the Prophet (SAW) in the *Ghazwah* of Tabuk thus: “I had never been absent from any *Ghazwah* except the *Ghazwah* of Tabuk; albeit, I had stayed behind on occasion of *Ghazwah* of Badr also. But, The Prophet (SAW) had not reproached anyone who had not participated in it (i.e. Badr). For, the Prophet (SAW) had set out in pursuit of the caravan of the Quoraish (that was on its way back from Syria). (That caravan had, however, already crossed over the point where they were to be intercepted before the Prophet's (SAW) had reached there. But, by that expedient, Allah Almighty had made them (i.e. the Muslims) and their enemy meet without any appointment. (And hence, a number of Muslims had not been able to participate in it; since there was no formal plan of entering into war on that occasion.) Anyway, I had attended, along with the Prophet (SAW), the event of 'Aquabah (in Mina on the occasion of Haj) when we had pledged for Islam. And, I do not give preference to participation in Badr over my participation in the Aquabah pledge even though Badr is more renowned among the people than it.

“As regards to what happened with me when I had lingered

behind the Prophet (SAW) on occasion of *Ghazwa-e-Tabuk*, the fact is I had never been sturdier and wealthier than I was when I lagged behind the Prophet (SAW) on this occasion. By Allah, I had never had earlier two dromedaries. But, on occasion of this *Ghazwah*, I had not only one but two mounts. Moreover, whenever the Prophet of Allah intended to proceed on a *Ghazwah*, he (SAW) would make enquiries about some direction other than the one he would have intended and the people would deem he (SAW) would be going in that direction. Suddenly, he (SAW) would take the direction he would have actually intended. But, (on this occasion) he (SAW) had it (the actual destination intended by him, that was Tabuk) disclosed. For, this *Ghazwah* was to be fought by him (SAW) in severe summer season, the journey to be undertaken was long, the terrain to be covered was arid and rough and the large number of the enemy troops was to be combated. Hence, the Prophet (SAW) had this expedition disclosed. He made the people fully informed of the direction he (SAW) was to proceed to so that they could have the preparations thoroughly made. By then, the number of Muslims had become quite large. And, there was no list of them made. So, in case someone wanted to keep himself hidden, he could do so without anyone getting any clue of him - unless and until there was some Revelation made by Allah Almighty about him.

“So, the Prophet (SAW) undertook this *Ghazwah* at a time when the dates had ripened and the shades were pleasant. And, I, in particular, took great pleasure in it. The Prophet of Allah (SAW) and the Muslims started making preparations for the journey. I would get out every morning with the intention to make preparations for accompanying the Prophet (SAW), but would be back without having done anything. I would say to myself: What's the hurry? I could leave the moment I have my mind made up. For, I have the capability to have it done. I could do it any time. And, thus, I kept the matter dragging on. Finally, the people got all readied. And, one fine morning, the Prophet (SAW), with the Muslims in tow, departed. As for me, I had as yet made no preparations for the departure. I said to myself: I would get ready within a day or two after his (SAW) departure and then catch up with him. I went out in the morning following their departure to

make preparations and again returned without having done anything. I would thus go out every morning to get ready for the departure and would return without having made any arrangements. That had become sort of habit with me till the Prophet (SAW) along with the Muslim warriors had already gone far ahead. Thus the time for me to join the *Ghazwah* was lapsed. Still, I had my mind made up to set out and catch up with him (SAW). I wish I had done that then. But, that, too, was not destined to be my lot. After the Prophet's (SAW) departure whenever I would go out of my house and walked amongst the people (i.e. the remaining ones), it grieved me that I could see none around me, but those who were accused of hypocrisy or those who were infirm and whom Allah had excused. (As I learnt later,) Allah's Apostle had not recalled me to his memory during the journey. On having arrived in Tabuk, he (SAW) asked the people: 'What did happen to kab bin MALIK?' A man from Banu Salima said: 'O Allah's Apostle! He has been too engrossed in his two robes and in preening himself (to think of something else.)' (Hearing this) Mu'aaz bin Jabal said: 'What a bad thing you have said! By Allah, O Allah's Prophet! We know nothing about him but good.' Then the Allah's Prophet kept silent. While the Prophet (SAW) was in this state, it was suddenly noticed that someone clad in white apparels was approaching amidst the cloud of dust that he was raising. The Prophet (SAW) said: 'Abu Khaithamah!' And he turned out, in fact, to be Abu Khaithamah. He was the self-same gentleman who was ridiculed by the hypocrites when he had given a 'Saa of dates in charity.'

Ka'b bin Malik states further: "When I heard that the Prophet (SAW) was on his way back to Madinah, I got seized by the anxiety and I began contemplating false excuses, saying to myself: 'how can I escape his anger tomorrow?' I even sought counsel of each and every wise member of my family in this matter. But, when the report reached me that Allah's Apostle's (SAW) arrival was just imminent all the false excuses simply slipped out of my mind. I was well aware that I can never get out of the fix by anything that smacks of dissimulation. I had it then resolved to come out with the truth.

"It was the morning when the Prophet (SAW) had arrived. It was his (SAW) wont to go first to the mosque whenever he (SAW)

returned from a journey. There he (SAW) would offer two-*rakaat* prayers. And, then, he (SAW) would have a session with the people. When he (SAW) had it all done (on this occasion, as per his wont), the backsliders started dropping in and submitting their excuses with the accompaniment of swearings. They were a little over eighty people. The Prophet (SAW) accepted their ostentatious claims, took their pledges of allegiance, and sought Allah's forgiveness for them, consigning their anima, their true selves, to Allah. Then I came to him. When I greeted him, he flashed a smile such as would be flashed by someone miffed and then said: 'come on'. I came forward and got seated in front of him. Then he said to me: 'What did keep you detained? Hadn't you had a mount already bought for you?' I said: 'Of course! By Allah, O Allah's Prophet, were I sitting before someone else than you, someone from the people of the world, I would have thought it expedient to escape his wrath with an excuse. By Allah, I have got the gift of the gab. But, by Allah, I know it for certain that if I talked to you something mendacious today you might get appeased with me, but it would not be long before Allah would make you angry with me. And, in case I spoke to you the truth, you might get angry with me now, but I expect Forgiveness from Allah in doing so. No, by Allah, I had no excuse at all. By Allah, I had never been stronger and wealthier than when I failed to accompany you.' Thereupon, the Prophet (SAW) said: 'As regards to this fellow, he has come out with the truth. Now, be off (and keep waiting) till Allah Almighty has some verdict passed on you.'

"I got up; and with me got up some people from the tribe of Bani Salemah also. They followed me and catching up with me, they started saying to me: 'By God, we have not known you having committed any sin before this one. How incapable you proved to be (on this occasion) when you could not make any excuse to Allah's Prophet, like the others backsliders had done. Had you also offered some excuse, the prayer by Allah's Prophet to Allah to forgive you would have been sufficient to waive your sin'. They kept on reproaching me in the same strain till I felt like getting back to the Prophet (SAW) and have some mendacity told to him (SAW). Then I asked them: 'Is there someone else, too, who is in my shoes?' They said: 'Yes, there are two others. They, too, said the same thing as you

said. And they, too, were said the same thing as was said to you.' 'Who are they', I asked them. They said: 'One of the two is Murarah bin Rabeea'aah and the other one is Hilal bin Umayyah.' When I heard these two men mentioned, I made for my home. For, they had mentioned to me two pious men who had attended the battle of Badr. And, in them I had a good paragon for me.

"Now, the Prophet (SAW) gave orders that no one should talk to the three of us. So, the people avoided us. They turned their attitude towards us in such a manner as if we had never any acquaintance with them at all. The situation reached to such a pass as made the land appear to me entirely different from what it used to be. It was no more the land I was familiar with. Fifty nights passed over us in this state. My two colleagues just resigned to the situation and kept themselves confined to their houses, doing nothing but weeping all the time. But, I was more youthful and vigorous than they. So, I would go out, join the prayers along with the Muslims, roam about in the markets but no one would talk to me. I would come to the Prophet of Allah (SAW) and greet him when he (SAW) would have his session (with his companions) after the prayers. I would say to myself wondering as to whether the Prophet (SAW) did move his lips in response to my greetings or not? Then I would pray near to him and look stealthily at him. (I noticed that) when I would be attentive towards my prayers, he would have his attention towards me and when I would be attentive towards him, he (SAW) would have his attention diverted from me.

"When this apathy of the people with me got protracted, I walked over till I scaled the wall of Abu Quatadah's (RAA) orchard, who was my cousin (uncle's son) and dearest of all the people to me. I greeted him. By Allah, he did not respond to my greeting. I said: O Abu Quatadah! I implore you in the name of Allah to tell me if you don't know that I love Allah and His Prophet. He kept quiet. I repeated my imploration to him in the name of Allah. Then, he said: 'Allah and His Prophet know better.' Thereupon, the tears welled up in my eyes and I had my steps retraced back.

"(One day) I was roaming in the market of Madinah when I came across a Nabatean from among the Nabateans of *Shaam* (Syria) who had come with the merchandise of grains, saying: 'Is

there anyone who can guide me to Ka'b bin Malik?' Thereupon the people started pointing towards me. He came over to me and handed over a letter to me from the king of Ghassan. It read: 'I have been informed that your master is displeased with you. (Know it that) you have no compulsion to continue living at a place of ignominy and disgrace. Do join us. We would heal your wounds.' On having read it I felt my grief had crossed all bounds. I said (to myself): 'This is another great affliction – an insult to injury.' Taking it to an oven I had it thrown into it.

"Forty nights had passed by then on this state of ours. It was long since the Revelation was made. All of a sudden, a messenger of Allah's Prophet came to me and said: 'The Prophet of Allah commands you to stay away from your wife.' I said: 'Should I divorce her or what else should I do?' He said: 'No, just stay away from her and do not go near her. Similar orders reached my two colleagues also. I said to my wife: 'Be off to your maternal home and stay there till this matter gets settled by Allah Almighty. Hilal bin Umayyah's wife came to the Prophet (SAW) and said to him (SAW): 'O Allah's Prophet! Ibn-Umayyah is an old man and there is no one to serve him. Are you averse to it that I keep serving him.' He (SAW) said: 'No, but he should not get close to you.' She said: 'By Allah, he is void of sense and mobility. By Allah, he has never ceased crying since this issue had him taken over till date.'

"My family members said to me: 'Would you, too, have had the permission obtained from the Prophet (SAW) in respect of your wife like the permission granted by him (SAW) to Hilal bin Umayyah's wife to serve him! I said: 'By Allah! I will not ask permission of the Allah's Prophet regarding her. For, I do not know what the Allah's Prophet would say if I sought his permission in her respect since I am a young man.

"Then ten more nights passed over me in this state. That made the number of nights completed to fifty since the Prophet (SAW) has prohibited the people from talking to us. On the morning of the fiftieth night I offered the 'Fajr' prayers on the roof of my house. Then I was sitting in exactly the same state as has been portrayed by Allah. That is: my own soul had straitened on me. So was the earth. Despite all the vastness it had, it had straitened on me. Suddenly I heard a shout raised from the mount of Slaa'. Someone

was saying aloud: 'O Kab bin MALik! Have the glad tidings!' The moment I heard that, I fell genuflecting on the ground offering *Sajda*. I knew that the relief was imminent.

"The Prophet (SAW) had the announcement of the acceptance of our penitence by Allah Almighty made on His behalf after having offered the *Fajr* prayers (that day). The people started giving me the tidings. Some people headed towards my two colleagues to convey to them the glad tidings. A horseman came racing his horse towards me while a man from the *Aslam* tribe came rushing and climbed over the mountain. His voice happened to be faster than the horse. When the one whose voice I had heard came to me giving me the glad tidings I took off my two garments I was having on and had him donned with them. By Allah, that day I owned no other garments than those two pieces. Then I borrowed two pieces of garment, put them on, and came out to go to the Prophet (SAW). The people would meet me in hordes congratulating me on Allah's Acceptance of my repentance. They would say: 'Have the felicitation of Allah's Acceptance of your repentance'."

Ka' b stated further: "Finally, I entered the mosque. The Prophet (SAW) was sitting surrounded by the people. Talha bin U'baidullah got up and came rushing to me. He shook hands with me and congratulated me. By Allah, none else than him from among the Muhajirin got up to meet me (that day) and I would never forget this (gesture) of Talha. When I greeted the Allah's Prophet, he said, his face beaming with joy: 'have the glad tidings of the occurrence of the best day to you since your mother delivered you'. I asked him, 'Is it from you or from Allah?' He said: 'No, but from Allah.'

"Whenever Allah's Prophet happened to be happy, his auspicious face would become radiant as if it was a full moon. We were all accustomed to this condition. When I was seated in front of him, I said to him: 'O Allah's Prophet! Because of the Acceptance by Allah of my repentance, I intend to give away all my wealth in charity for the sake of Allah and His Prophet'. The Prophet (SAW) said: 'Keep some of the money withheld with you. That would be better for you'. I said: 'I would, then hold back the share I had in the spoils of Khaiber. Then I said: 'O Allah's

Prophet! Allah has granted me the salvation because of the truth. So, on my part in order to firm up this repentance I owe that I would never speak but the truth as long as I am Alive. By Allah, I do not know anyone of the Muslims whom Allah Has Helped for telling the truth more than me since I have mentioned that truth to Allah's Prophet till today, I have never intended to tell a lie. I hope that Allah would save me (from telling lies) as long as I stay Alive.

Revelation of the *Surat-et-Tauba*:

"The verse that got revealed in respect of us was this one:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ
رَءُوفٌ رَحِيمٌ (١١٧) وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَقُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ
إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨) يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩)

(Assuredly Allah hath relented toward the Prophet and the Muhajirs and the Ansar who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside when He relented toward them. Verily He is unto them Tender, Merciful. And also He relented toward the three who were left behind until when the earth, vast as it is, became straitened unto them and their own lives became straitened unto them and they imagined that there was no refuge from Allah except unto Him. Thereafter He relented toward them, so that they might repent. Verily Allah! He is the Relenting, the Merciful. Ye who believe! fear Allah, and be with the truthful.) (*At-Tauba* : 117-119)

"By Allah, the greatest benediction that Allah Almighty conferred on me after Islam was that He made me speak the truth before the Prophet (SAW). Had I spoken lie, my fate would have been the same as that of the liars. In respect of the liars very severe minatory strictures were passed by Allah Almighty:

سَيُخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُغَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رَجَسٌ وَمَا وَاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥) يَخْلِفُونَ
لَكُمْ لِيُغَرِّضُوا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ (٩٦)

(They will indeed swear unto you by Allah when ye return to them that ye may avert from them. So avert from them: verily they are an abomination, and their resort is Hell-a recompense for that which they have been earning. They will swear unto you in order that ye may be well-pleased with them. Then if ye are well-pleased with them, verily Allah will not be well-pleased with an ungodly people.)

(At-Tauba : 95-96)

Hazrat Ka'b (RAA) says: " (our case was) 'deferred' means that it was kept pending for a few days as compared to those whose ostentatious state was deemed by the Prophet (SAW) as enough for excuse. When they swore to him, he (SAW) took their pledge of allegiance and asked Allah's Forgiveness for them; whereas he (SAW) had our cases deferred till Allah Almighty was to pass His verdict in our case."¹

The treatment that the Prophet (SAW) opted in the case of Hazrat Kab (RAA) to have him meted out to was entirely different from the treatment he (SAW) meted out the hypocrites to. The Prophet (SAW) was aware that they were not inwardly with him. Hence, the treatment of reprimand and punishment with them was of no use. They were, in any case, bound to get the punishment for their deeds in the Hereafter. Imposing punishment on them in this world would not reform them. But, as regards to Faith of Hazrat Ka'b bin Malik and his other two mates, he (SAW) was confident of that. Their dereliction was, no doubt, tainted, to some extent, with the hue of carelessness and negligence. Hence, to have this frailty in their character mended, it was rather appropriate to adopt a bit of harsh treatment. Hence, for fifty days they were made to undergo the psychological pangs. And, it was done by him (SAW) in accordance with the Divine Revelation. This fact, too, is quite evident from the action he (SAW) had taken.

The Fall-outs of the Ghazwa of Tabuk:

The greatest benefit that accrued upon the *Ghazwa* of Tabuk was that the Roman Empire whose fortune was then at its zenith and the Arabs were terribly overawed and terrified by them became

¹ Sahih Bukhari, Kitabul Maghazi, Bab, Ghazwatu Tabuk, Sahih Muslim, Seerat Ibne Hisham P: 531-537/2, Zadul-Maad, Translation in Urdu By Sister of Hadhrath Moulana Abul Hasan Ali Nadwi P: 552-557/3

despondent and wary in the face of the Muslims' Faith and conviction, their determination and boldness and their ardour and valor. Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi (RAA) writes as follows:

'The pro-Byzantine Christian tribes in northern Arabia were impressed by the first rattle of the new Arabian power. This was a great advantage accruing from the expedition of Tabuk for it made these tribes shift their allegiance from Constantinople to Madinah which eventually led them to the acceptance of the religious aspect of the Islamic power. The expedition also went a long way to drive home the reality that the rise of Islam was not meteoric, fated to burst like a bubble, as some of the Arabs had been thinking hitherto, but that it was solid as a rock with a great future lying ahead of it.

'In short, the expedition of Tabuk was a landmark in the life of the Prophet (SAW) as well as in the onward march of the Islamic mission for it had a far-reaching effect on the future course of events leading to the glorious conquests of Islam gestating in the womb of time.'¹(1)

The measures that the Prophet (SAW) had to adopt for the protection of the Muslims on his arrival in Madinah and the encounters that he (SAW) had to have with the enemies which had started with the battle of Badr in the year 2 AH came to an end with the event of Tabuk in the year 9 AH. Thus, during the entire 23 years long span of his Prophecy, only a 8-year span was spent on matters related to war with the enemies. The earlier 14 years long period was spent merely in endurance of sufferings and patience. He (SAW) remained content with, and kept his activities confined to, conveying and offering the message of truth. Later, when the need for full-fledged war became imperative, he (SAW) carried out that responsibility, too. This phase spanned only for 8 years and was crowned with success. It ended on the note of complete victory and glorification.

The chain of *Ghazwat* got ended here. With that, the impediments that the Muslims were facing, owing to intrigues of the enemies, in establishing a working order of social life in

¹ Nabi e Rahmat, P: 490

accordance with Islamic principles got exterminated.

The *Dhirar* Mosque:

The hypocrites kept always musing over chanes to have, somehow or other, rifts created amongst the Muslims. For quite some time, they have been thinking about having a mosque built, to counter the Quba mosque, there itself, on the pretext that those who, owing to infirmity or for some other reason could not go to the Prophet's mosque might have their prayers offered in this mosque itself. One Abu A'amir from among Ansar who had earlier converted to Christianity said to hypocrites: 'do get ready and have the arrangements made. As for me, I am going to Caesar to bring armies from there in order to have this country purged of Islam.' When the Prophet (SAW) was to leave for Tabuk, the hypocrites came to him (SAW) and said: 'we have had a mosque readied for the invalid and the infirm. You are requested to have a prayer led by you therein so that it becomes popular.' The Prophet (SAW) said: 'At the moment, I am about to leave on an expedition.' On his return from Tabuk, he (SAW) ordered Malik bin Ma'n bin A'di to go to that mosque and have it burnt down. It is in respect of this mosque that these verses were Revealed:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَاذِبُونَ (١٠٧) لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ
أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ (١٠٨)

(And as for those who have set up a mosque for hurting and blaspheming and the causing of division among the believers and as a lurking-place for one who hath warred against Allah and His apostle aforetime, and surely; they will swear: we intended only good, whereas Allah testifieth that they are liars. Thou Shalt never stand therein. Surely a mosque founded from the first day on piety is wortheir that thou shouldst stand therein. In it are men who love to cleanse themselves: and Allah approveth the clean.)¹ (At-tauba : 107-108)

¹ Seeratunnabi P: 338/1

Imposition of Zakat Obligation:

Same year, the year 9 AH, the Commandment about *Zakat* got issued. *Zakat* implies that the affluent, after having reached a certain limit of affluence, must take a portion out of their wealth and have it spent on extending relief to the poor. This act was made an obligation like the other obligations. It got determined as the fourth pillar of the five pillars of Islam: the first one, the creed of *Tauheed* (monotheism); the second one, *Namaz*; the third one, *Roza* (fasting) during the month of Ramadan; the fourth one, *Zakat*; and the fifth one, *Haj*, once during the entire lifetime in case of capability of having it performed.

For the imposition of *Zakat*, a limit of the affluence was fixed. Unless the affluence reaches that limit, *Zakat* does not become obligatory. Once the affluence reaches that limit, taking about two and a half percent out of the excess wealth and having it distributed among the destitute is a must and binding obligatory. Thus it is that Islam stands to be the religion marked with the characteristic of compassion and commiseration with the destitute. Apart from the characteristic of having compassion with other human beings, considering them as their brothers, Islam has also the characteristic of generating gratitude in its followers on the bounties granted them by their Providence. It should be given expression by means of being compassionate with His creatures. The performance of this act was declared an act of worship.

The End of Severe Circumstances Causing Impediments in Performance of Missionary and Purificatory Work:

It was, by now, the 62nd year of the Prophet's (SAW) pious life. The 40-year period of his life that preceded the event of his investiture with the Prophecy was such a neat, clean, unblemished life led by him and marked with such sublime qualities that his kith and kin and his compatriots were full of adulations and admirations for him. Then, on getting assigned the Prophecy, he (SAW) started the mission of reforming the others. In its performance, he had to face the opposition and had to endure great afflictions. In performance of this mission, he (SAW) passed the rest 23 years. Out of these 23 years, 14 years were spent in

conveying and communicating the religion with fortitude and endurance. Whatever persecutions he (SAW) was subjected to during this period were endured by him with fortitude. He took no retaliatory steps and kept on tolerating them. Following the plan hatched to have him killed, he (SAW) left his homeland and took abode in another city. When there, too, he (SAW) got threats of attacks from the enemies, he (SAW) was allowed to retaliate to enemy's attacks. When the enemy's operations became further menacing, permission to openly wage the war was granted. Out of the last eight years of the ten years duration of his (SAW) life in Madinah after his migration thereto, only seven years period was such when he (SAW) felt compelled to combat in armed manner. Out of these seven years, too, two years were spent under the peace treaty and truce. Thus it was only the 5-6 years duration which were spent in combats with the enemies. In these combats, it were generally the Muslims who emerged victorious. And, his (SAW) mission of propagating the Truth kept progressing and gaining grounds. Ultimately, he (SAW) had the dominance fully achieved and the strength of the opponents got crushed. The way he (SAW) comported himself during the six years of war represents the loftiest paragon of his peace-loving and compassionate nature. The picture that emerges in terms of the loss of human life during this entire period can certainly be an amazing and astonishing revelation for the Western claimants of peace.

To elucidate the same, in so many as 82 ventures undertaken by the Muslims to combat the enemies under the guidance of Mohammad, the Prophet of Allah (SAW), (out of which 28 were commanded by himself-SAW) only 459 Muslims and 459 opponents got killed. In all these combats only 11 Muslims got captured. Of the opponents, however, 6546 members were made captives. They were set free either against ransom or without it. Those set free unconditionally number 6347. Moreover, no vindictive action was taken against them. The number of injured, too, comes to, taking the two sides together, about 300¹. Even the hard-liner captives of the enemies were meted out very kind treatment by him (SAW). This is, in fact, the characteristic of Islam

¹Magazine Safa Times, New Delhi, VOL-2 Issue, No. 5, April, June, 2006, P: 10

that the operation of war is conducted in it not merely to establish one's dominance; but, in order to establish the life of Truth and veracity. In Islam, if the enemy himself accepts to enforce the truth, the Muslims then do not confront with him. Providing him himself the opportunity to carry out the job, they detach themselves. They charge him simply a redemption fee. Otherwise; that is, in case the enemy does not accept the Truth and puts obstructions in the way of reform and enforcement of truth, the Muslims then have to take recourse to coercion and, if necessary, to the expedient of war. The Holy Quran says:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (٤١)

(Those who if We establish them in the earth, shall establish the prayer and give the poor-rate and command that which is reputable and restrain that which is disreputable and unto Allah is the end of all affairs.)

(Al-Hajj : 41)

Regarding the permission for the war and the command thereof, the dictate is as follows:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا
عَلَى الظَّالِمِينَ (١٩٣)

(And fight them until there be no more temptation, and their obedience be wholly unto Allah. So if they desist, then there is to be no violence save against the wrong-doers.) (Al-Baqra : 193)

Keeping in view the Shariat that encompassed all the apexes and all the virtues of the human life, the last Prophet of Allah, the Prophet Mohammad (SAW), performed the mission of conveying the Divine message and imparting the guidance. When he (SAW) was forced to make use of the force, he did do that also. The need of the same and the importance thereof has been mentioned by Allah Almighty Himself in the holy Quran thus:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَهَلِمَتْ صَوَامِعُ وَبَيْعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ

(And were it not for Allah's repelling of some by means of

others, cloisters and churches, synagogues and mosques wherein the name of Allah is mentioned much, would have been pulled down.) (Al-Hajj : 40)

It is the self-same responsibility which he (SAW) has entrusted his forthcoming followers, too, with. That is, they should keep performing continuously the task of leading the mankind towards the deeds of righteousness and the life of philanthropy and compassion with humanity. He (SAW) described it as the self-same mission which the Prophets had been in the past raised for and presented before the people that pattern of the religion which is not only conducive to salvation of the human beings forthcoming up-to the Doomsday; but is, from the point of view of their convenience, practicable, also.

Comparison between the Wars Fought by Muslims and non-Muslims:

To those who describe the wars of the Muslims as an act of brutality, this fact must be vividly elucidated that the comportment of human tolerance and comity that had been the norm throughout all the wars fought by the Muslims, if compared with the happenings during the wars waged between other religions and civilizations, an astonishing pattern emerges before the eyes. Barring Islam, no religion, no nation, no community, no society, whatsoever, and no institution making efforts to establish peace, could bring about, till date, a revolution so peaceful and so equitable as brought out by Islam. It was such a human revolution as a result of which the Prophet (SAW) had the foundation laid of such an order blessings of which can be felt at heart by the humanity even after the lapse of thousand and odd centuries.

The long of this short is as follows:

Out of the 72 prisoners-of-war of the Battle of Badr, 70 were set free by the Prophet (SAW) on payment of due penalty. These POWs were kept like guests. Many a captives are on record to have confessed that the Muslims took care of their comfort and convenience more than they did of their own children.

In the *Ghazwa* with Bani el-MustAlique, following the battle of Badr, more than hundred men and women were made captive. They were all set free without any recompense.

In the Hudaibiyah battlefield, 80 attackers were captured. They were all set free by the Prophet (SAW) unconditionally and without any penalty exacted from them.

In the battle of Hunain, the Prophet (SAW) set six thousand men and women free unconditionally and without any recompense. In case of certain captives, the Prophet (SAW) had the redemption fee paid by himself to the captors. Moreover, most of the captives were bade farewell by him (SAW) after having vestments and awards conferred on them.

It was a regular practice of the Prophet (SAW) to issue interdictions about killing women, children and the aged. Whenever he (SAW) sent forays he issued strict instructions to the members that in case they had to kill the heretics, they should not be maimed and mutilated; that is, their body organs should not be disfigured. 'Whenever you enter into a covenant with the infidels, do not infringe upon the covenant. Do not kill women, children and the aged', he said.

Whichever locality or tribe the voice of Azan was heard from, or any other indication of Islam was noticed there, was not allowed to be raided. Whoever happened to have recited the *Kalimah*, even if he would have done so out of fear of the sword, was prohibited by him (SAW) to be killed. Sometimes, companions would say: 'O Allah's Prophet! He had recited the *Kalimah* out of fear of being done to death.' He (SAW) would then say to them: 'Had you had his heart split open and looked into it?' With Hazrat Usamah bin Zaid and Mahlam bin Jathamah, he (SAW) got displeased on this very basis. He (SAW) forced Uthamah to give him the word that during his (SAW) life-time nor thereafter he would ever kill any such person who would have the *Kalimah* recited. An instance of unscrupulousness in this respect was demonstrated by Hazrat Khalid (RAA) whereupon he (SAW) got very angry with him.¹

Seerat-e-Ibn-e-Katheer has it that on occasion of *Ghazwa-e-Hunain*, he (SAW) ordered his companions and aides not to raise hands to assault any child, woman, servant or slave employed for attending to daily chores. On the killing of a woman during the Hunain event, he (SAW) expressed his anguish.²⁽¹⁾

¹ Asah- hus- Siar, P: 345-346

¹ Seerat ibne Kaseer, P: 638/3

It was only the impact of this very sublime education and training of the Prophet (SAW) that although during the era of the *Khulafa-e-Rashideen* (the righteous Caliphs) hundreds of cities of Iraq, Sham, Egypt and Arabia, Iran and Khurasaan were conquered, no such treatment of cruelty and oppression as was the norm in those days during the wars is found to have been meted out, anywhere, by the Muslims to hostile raiders, militants or the subjects. There is no record of even exacting war indemnity from the vanquished enemy.

Now keeping the conditions of these Islamic wars in view on the one hand, have a look at the history of the nations who have the cheek to accuse Islam and the Muslims of terrorism. You would notice a world of a difference:

In the wake of the democratic revolution that took place in France, when having the people killed, each and everyone individually, was rendered no more possible, guillotines had to be invented. Scores of human heads were set rolling like coconuts by these guillotines all at once in a matter of moment. According to estimates made by the historians, this democratic revolution had 26 lakh (2.6 million) human beings sacrificed at the alter of these guillotines. Likewise, the socialist revolution in Russia had consigned more than one crore (10 million) human beings to massacre, plunder and icily freezing detention camps.

During the horrific Great World War of 1914 A.D., the European countries had made, for the sake of liberation of their territories from Germany, the massacre and mayhem, pillage and plunder, the order of the day. Owing to that, 17 lakh people of Russia, 13 lakh and 70 thousand of France, 4 lakh and twenty thousand of Italy, 8 lakh of Australia, 7 lakh and 20 thousand of Britain, one lakh of Bulgaria, one lakh of Romania, one lakh of Austria, 2 lakh and five thousand of Turkey, one lakh and two thousand of Belgium, one lakh of Suromahnti Negro and fifty thousand of America got killed. The total number of those massacred comes to 73 lakh and 38 thousand. This war lasted for four years and the above-mentioned figures that sum up to more than 73 lakh, of the people got killed. On the other hand, if you look at the figures of 8-year spanned wars of Islam, you would find that only a little above one thousand people got killed. The number

covers the Muslims as well as their enemies. Still, the Prophet of Islam and the religion of Islam are accused of tyranny by those who had lakhs and lakhs of people put to death, merely for acquiring occupation over others' territories or for expelling the enemy out of their own territory. Intoxicated with power they had, these world powers caused financial loss of billions and trillions of pounds and dollars in order to retain their holds in the region during the First World War of 1914 A.D. of the last century and the Second World War that spanned 1938 to 1942 A.D. of the same century. The total number of human beings of various countries who got wiped off the face of the earth during these wars comes to one crore and six lakh (ten million and six hundred thousand). Looking from financial aspect, America alone incurred an expenditure of 350 billion dollars. Whereas more than one crore (ten million) citizens got displaced and rendered homeless. Lakhs of people were rendered incapacitated. Lakhs of children are born incapacitated even today because of the effects of atomic germs. Moreover, a war fought face-to-face is, after all, deemed a war fought with valour. But, during the Second World War, America, by dropping atom bombs on the peaceful population of Hiroshima and Nagasaki without there being any confrontation, got 2 lakh and 75 thousand human beings simply evaporated into thin air within a fraction of a moment. Bombs weighing 12 thousand ton were rained on civilian population causing the temperature to go up to over 500,000 degree Fahrenheit. What would have been the state of human beings in such a condition cannot even be imagined. This spree of massacre and mayhem was kept continued even thereafter.

And all this carnage and mayhem was not for the purpose of human weal or any sublime objective. It was all done, instead, simply for putting someone else out of occupation from some territory and getting it under one's own occupation. Following all these horrors of the Second World War, among the wars that took place for regional occupation, in the Korean war which occurred in connection with Americas occupation over Korea, 15 lakh people were killed. In the gulf war of 1990 A.D. which was fought under the supervision of Super Powers, one lakh human lives were lost. During the Afghan war imposed by the then world Super Power, Russia, which lasted from the 25th Dec. 1979 to 1990 A.D., more

than ten lakh people got killed and crores of dollars were flushed down the drain; whereas lakhs of people have as yet remained deprived of a roof on their head.¹

Maulana Abdul Majid Daryabadi (RAA) had, in his news-journal, '*Sidqu-e-Jadeed*' (19th June, 1931 issue), published some excerpts about the perpetrations and demeanors of British and German armies which have brought out strange and preposterous instances of blood-shedding and barbarity from reports appeared in their own journals. Same are reproduced hereunder for perusal:

"In the eyes of military officers of Britain, their own soldiers are valued merely as the 'cannon fodder'." (write-up by General Eliot, D.S.O., AustrAlia)

These are the words uttered not by any enemy of Britain, but by a friend, not by any rival but by an ally, only a short while ago.

An illustrious son of Britain itself, a renowned military officer, a valiant chief of army, has got all the ins and outs, having penned them down himself, published.

The book is not a biography of others. It is, rather, an autobiography. It is not an anthology of hearsays and rumours but of personal observations. The author of the book is not someone who has simply compiled the anecdotes and accounts heard from any Tom, Dick and Harry sitting far away from the action site. He is the one who himself has been in the thick of the world war from beginning to end, first as a petty officer and later as a senior one. He is the one who enlisted battalions, fought in trenches, won the battles, conquered forts, got decorated with medals and honoured with titles. A captain first, got promoted to the rank of Major and reached finally to the rank of Brigadier General. Name: F.P. Gromeer; adorned with military titles of C.B.C.; M.G.D.; S.O. The book's title is: *A Brass Nation No Man's Land* which is itself a military idiom. The London-based publisher, Jomathoncup, published it for the first time in April 1930. Not in months and weeks, but only in a few days, the first edition was all sold out. So was the second edition and then the third edition, too. Since then till date how many more editions have been out is known to God only. Now have this mirror in your hand and go on watching the portrait

¹ Magazine Safa Times, New Delhi, VOL-2 Issue, No. 5, April, June, 2006, P: 10-11

of the Europeans' war exactly as it was. He writes:

The objective of war, on the tongues of Squaith and Gray, was "warding off the vice". On the pages of 'Types' and 'Daily Mail' it was "reform" and nothing but reform. But, the addresses delivered to the soldiers themselves by their officers can be judged by the sample given below:

"Forget your humanity and nobility. Make your hearts made of stones, Make yourselves deaf and dumb in respect of life and death. It is War! Do you listen! It is War!" (p. 40)

"My job at the moment is to get the mind-set, coaching and character of more than one thousand souls totally converted within the shortest possible time. To make them ready for the one-to-one battle, I have to make them develop in them the taste of the blood and get the hearts, with the venom of propaganda, impervious. The German brutalities (although in my heart of hearts I believe many of the reports are false), the use of poisonous gas by them, rape of the French women, official execution of the nurse, Kewal, all these factors are exploited to develop the beastliness that is sine qua non for achievement of success. The habit to get furious at the drop of a hat and without rhyme or reason is to be nurtured. For, without having done that, the desired results cannot be achieved. This venom is to be poured down the throat of the kind-hearted and the righteous and all. The military songs and bands are all being used to that end. Soft and religious melodies are banned except in churches and the permission there, too, is restricted to military tunes. In fact, the churches are most advanced in generating the taste of bloodshed and we have taken full advantage of them, too." (pp. 42-43)

"For the full exploitation of the British soldier, the vitriol of hatred should be got fully permeated through each and every vein. The number of fatalities is mentioned before him not in the tone of lament and concern, but with nonchalance and ruthlessness. I hope that phase is forthcoming and very shortly, too, when the hearts of the soldiers would be totally void of feelings towards death, the severe-most, excruciating wounds and gas-inflicted body organs. They would, rather, be talking about them laughingly among themselves. They would be happy and content with the fact that whatever their losses, they have had the bodies of others amputated

and ripped apart to far greater extent than what they have suffered. They have had the limbs, hands and legs of others severed and chopped off. By September 15, the state of affairs had reached the stage of conviction that whatever we were doing was all just and fair and whatever Germany was doing was all reprehensible. In war, there is no way out but to have this very a presumption. And that was what both the sides were acting upon." (pp. 43-44)

"Exactly the way a train compartment is kept air-conditioned, cool and/or hot, as per the need of the moment, same way I have, by now, got all my emotions and feelings totally under my control and at my disposal. At the time of bloodshed, I am burning hot; at the time of planning of war strategies, I am deadly cool and at the time of excursion and entertainment, I am lukewarm. By now, I have become an expert perfectionist in the art of changing colours. I am now entirely just a war-child!" (p. 92)

"Whence the poor soldier can have that much of intelligence? Whatever they listen to, is believed in, too, by them. Whatever they have been told has been accepted by them as the Gospel truth. Their tongue and their heart are one. They are entirely convinced and do firmly believe that their job is simply to kill and get killed, to slaughter and be slaughtered. That is their conviction about themselves and also about their rivals!" (p. 23)

"Nobody so much as looks in the direction of the dead. What use, after all, the corpses can be put to in war? In case the lady luck had the grace to smile, well and good! Later, on resumption of calm, they might get buried somewhere. The wounded are trying hard, by dragging themselves off and on, to get to the army-line. Numerous are those who get hit by the bullet again while doing so. Nevertheless, majority of them are those who would keep wallowing all the day helpless, incapacitated, with thorny throats, in scorching hot sun, delirious and in a state of extreme agony! My main official duty is to take care of the war, not to look after the wounded." (p. 106)

The unmasked face of the white-skinned civilized people has been seen by you. Before the mask was removed, could you have imagined that the face hidden behind it would be so disgusting, so ugly and so horrible?! Can the darkness within the heart be guessed by the outward brightness? Take up not one or two, but ten, twenty,

fifty, hundred, or as many as you wish, incidences of *Jihad* and put them, having enumerated them on one side and put on the other scale just one world war and then let the knowledge, and not doctrine, and the intellect, not the tradition, adjudge whichever side it is whom the nobility, the civilization and the humanity are bending over each other to get themselves sacrificed on!

Now, in case the reader has been overtaken by ennui and disgust with the spectacles of barbarism, heartlessness, savagery, massacre, pillage and plunder, bloodbath and carnage, just have the curtain turned over and look. There is all the paraphernalia of revelry available amidst the clatter of swords. There is no dearth of exhibits of wine and women, too, under the shade of booming and thundering cannons! It occurs to mind that whoever can find time to revel and have mind to indulge in acts of voluptuousness amidst the dreadful environment of volleys of bullets, rattle of lances, thunders of cannons, cries and wailings of the wounded, the stench of decomposed bodies and writhing corpses? But the lady luck's favourable smile at the European gets everything impossible rendered possible in his case. He can, at the same time, be the legendary Genghis of the history and the fictitious king, Indra, who is always surrounded by the bevy of beauties."¹

The Indian historian, Prof. Amresh Mishra, has, in his latest, scholarly work, *War of Civilization: Road to Delhi A.D. 1857* written, on the basis of historical evidences and documents, official statistics and data, as follows:

"The English had ten million (one crore) Indians put to death in 1857 A.D. And, all of them were innocent. Their only crime was that they had launched a campaign against the iniquity and oppression of the British Imperialism for the sake of their country's liberation. But, the savage English had the innocent Indians (Hindus and Muslims) butchered mercilessly, for the sake of retention of, and persistence in, their hold and control over the country. This chain of blood-shedding continued from 1857 to 1867 A.D. on end."

In connection with their missionary and religious campaign that lasted 23 years, the Prophet (SAW) and the Muslims had

¹ Taken By "SUCH" June 19-1931

armed conflicts only during the last 8 years. The total number of those killed during these conflicts comes to only one thousand. Those who blame Islam have no qualms in killing lakhs and lakhs of people during their wars, despite all the claims of democracy and freedom. They create, as a result thereof, an atmosphere of extreme chaos and unrest within other nations and countries; whereas the Muslims, under the command of their Prophet (SAW), had the entire Arab Peninsula converted into the cradle of peace during the only 8 years of conflicts.

After having all these facts and figures glaring into their faces, the Western media, on getting a few individuals killed in any part of the Islamic world at the hands of some unknown persons, raises such a hue and cry as is not raised ever on lakhs of people getting killed in Europe. To them the former is much more iniquitous than the latter. Furthermore, in case any incident of terrorism takes place anywhere in the world, the verdict is immediately passed, even before having any investigation conducted, that it must be handy-work of some Muslim. And who is the Muslim? The Muslim is one who is the follower of his Prophet (SAW). He is the one who would lay down his life for the sake of compliance with his (SAW) commands. And, the personage of the Prophet is such a one as has himself treated even his enemies with mercy and compassion in very extraordinary manner. Then he commanded his followers to pursue the same path. And, the Muslims, despite all their flaws and frailties, did act, to great extent, upon this very directive. If you would have the later wars of Muslims studied, this very fact would be observed by you. It is what has been acknowledged by non-Muslim historians also. This Western media which has been accusing the Muslims of atrocities has suppressed and blacked out the fact that in their Western countries, lakhs of people are murdered even today just for political purposes. True is what the Arab poet has said:

وقتل امرئ في غابة جريمة لا تغتفر
و قتل شعب آمن قضية فيها نظر

(Even if just one person of their tribe is killed somewhere in a jungle, they would say: it is such a great crime as cannot be pardoned. And if they killed even an entire peaceful nation, they would say, if objected to, it is a disputed issue.)

Visits by the Delegations and Profession of Islam by Masses, the year 9 AH:

The resistance put up by the Prophet (SAW) and the Muslims against the activities of the enemies during the period, 2 AH to 9 AH, left no alternate recourse for all the Arab tribes to take to barring to acquiesce to his compliance. The issue was finally sealed when, with the Roman empire's renunciation of fight at Tabuk in 9 AH, the threats of war for Muslims were over. With that the armed operations which were conducted by his (SAW) opponents in order to impede the mission of propagation of his message and the Guidance came to an end. Consequently, his (SAW) status as a leader and his position of a reformer became very vividly evident all over the Arabian Peninsula. Subsequently, the delegations of Arab tribes which were hesitant in getting conversant with, and accepting, Islam started pouring in to get the better understanding of Islam.

Hence, according to Ibn-e-Ishaque's account, delegations of Banu Tameem, Banu A'amir, Bani Sa'd bin Bakr, Bani A'bd-e-Quais, Bani Haneefa, Bani Tai, Bani Zubaid, Kinda, Banu Hameer Banu Harith bin Ka'b, Hanmadan, A'di bin Hatim, Farwah bin A'mr el-juzami, and Azd came, each separately and in different times, to Madinah. They had meetings with him (SAW) and most of them accepted his message. Either they entered the fold of Islam or adopted the posture of conciliation.¹

The Bani Haneefa delegation included Musailama Kazzab also. He professed Islam and later reneged and turned himself the claimant of Apostleship. It is he who caused the uprising of apostasy and on that account got killed.

Looking at the regions these delegations hailed from, it can be safely affirmed that as a result of visits paid by these delegations and their acceptance of the message, the subordination of Arabs from almost every part of the Arab Peninsula got completed. Thus, it can be said that his (SAW) message not only got communicated to entire Arab Peninsula but had gotten accepted, too. The dialogues held by the Prophet (SAW) with the representatives of these delegations on occasion of their visits are given in detail in

¹ Seerat Ibne Ishaque, P: 309-310/2

the books on *Seerat*. As a result of these dialogues, the members of the delegations would generally get convinced of the veracity of the message and accept Islam. Or else, giving assurances of their allegiance, they would go back. Thus, the Arab Peninsula which was, till then, divided, at tribal and political level, in a number of regions, each having its own polytheistic system, normally based on dynastic predilections, at the local and regional level, came, on getting under subordination to Islam, under a united mission and order and got revitted to one centre.¹

The Prophet (SAW) had his message conveyed to all those regions and quarters where it had not reached earlier and it was, gradually accepted every where. And, thus, by the year 9th A.H. his mission of conveying his message had got completed. Makkah Mokarramah, which was, as per the past practice, traditionally holding the status of religious centre of the entire population of the Arab Peninsula and where the Quoraish, in the capacity of the host, were holding the charge of the administration there, too, had come under the Islamic Order.²(1)

Hence, the Prophet (SAW) arranged for the supervision of Haj affairs, at the end of the year 9 AH, under the command of Hazrat Abu Bakr Siddique. And, the latter, in his capacity as the deputy of the Prophet (SAW), led the people in performance of their Haj in accordance with the Islamic tenets. Simultaneously, he (SAW) had this public announcement, also, got made through Hazrat Ali (RAA), that the system of Paganism was now rooted out and now living in Makkah with paganism was no more permitted. Living there would be possible now with *Tauheed* only. In this way, Makkah and all affiliated Arab regions were got liberated from *Shirk* and all its vestiges. Only the Order of *Tauheed* got determined to be prevalent there.³(2)

2 Majma-u- Biha'aril Anwa'ar, P: 272/5

1Zadul-Maad, P: 593-594/3

2 See for detail about Visits by the Delegations and Professions of Islam, *Seerat Ibne Hisham* P: 560-600/2, *Al-Bidayah Wannihayah* P: 40-96/6, *Zadul-Maad*, P: 595-686/3, *Tabqat Ibne Saad* P: 291-359/1, *As-seeratun-nabawiyyah* (Zahabi) P: 667-695/2

CHAPTER – VII

HAJJAT-UL-WIDAA’

(THE FAREWELL HAJJ)

Subsequent to Makkah, the nodal town of Arabs, getting under the subordination of Muslims, failure of the attempts of the neighbouring tribes of Hawazin and Thaqueef, too, at the resistance and the acceptance by the entire Arab land of the domination of Islam, the Muslims had no more threats of any battle. On elimination of all such hurdles, the Prophet (SAW) deemed it proper to have the large number of his followers assembled in Makkah, which was acknowledged as the religious centre of the entire Arabia, on occasion of the Haj pilgrimage; so that to have the Haj obligation performed as well as to have a general address made to masses assembled at one place.

And, so, on occasion of this Haj by him (SAW), as many as one lakh and 14 thousand of his followers got assembled and performed Haj. This Haj by Him (SAW) was, in fact, a general announcement of the completion of the Islamic mission and formal enforcement of the Islamic order. This was the first and the last Haj performed by him (SAW) during his tenure of life in Madinah. It is during this Haj that the general instructions to be acted upon by the Muslim Ummah were issued. The announcement about the culmination of the religion, which was not done in times preceeding him, was also made on this occasion. In the Haj sermon that he (SAW) delivered on this occasion, he (SAW) had the instructions for the future, a vivid proclamation of the moral code and the principles of an all-inclusive and detailed concept of life adorned with human virtues fully expressed. It is on this very occasion that the verses of the

holy Quran which contain the information about the culmination of the religion were revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

(To-day I have perfected for you your religion, and have completed My favour upon you, and am well-pleased with Islam as your religion) (Al-Maida : 3)

There are three fundamental issues which have been enunciated in this Quranic declaration. Firstly, the instructions about the purification and character-building of mankind, which have regularly been coming through the prophets since the genesis of the universe, have now been culminated. The religious precepts have now been brought to that level where no need would ever be felt to make therein any alteration, reduction/addition and addendum, etc. This is what is expressed with the words: "I have got your religion culminated". Those virtues of the religion which are essential and suitable for the human life, and to the extent they are required to be, have now been culminated. Secondly, I have completed my benediction of religion and morals on all of you:

وَاتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

(I have completed on you my benediction.)

That is: the highest degree of perfection and the loftiest paragon of purification and achievement of mankind and man, as individual, have been provided and you have been taken to that high position by me. Then, as something related to this very fact, it has been made clear that the course of action and the noble virtues that are necessary for attainment of this lofty position are bestowed on you in the form of Islam. Now the propitiation of Allah, the Lord of the worlds, is totally confined to, and dependent on, this only. Allah Almighty would now grant His Acceptance only to what human practice would be in conformity with it. This is what has been expressed with the words:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

(and I am well-pleased with Islam as your religion).

. .

That is: it is only Islam which is appealing to me and acceptable by me. And, in this way the prophecy of the Prophet Mohammad (SAW) and the message of the religion has been settled for as long as the human population exists on this earth. The occasion being opportune, the Prophet (SAW) imparted now the people necessary instructions about sublime human values, equity and egalitarianism, sanctity and security of the human life and justice. Addressing the audience directly, he (SAW) said: Those who are present here should bear these (instructions) in mind, keep them preserved in their heads and hearts; and those who are not present here should be apprised of these instructions by those who are present here. For, sometimes it happens that the one who hears a word indirectly grasps it with greater solemnity than the one who hears it directly.

The Last Haj by the Prophet (SAW) and the Imposition of Haj Obligation:

This was the one and the only Haj which the Prophet (SAW) performed after his migration. And, this very first and the last Haj performed by him (SAW) had taken place on the completion of his mission of Prophecy and was the valedictory meeting with his *Ummah*. Prior to that, obligation of Haj was also not imposed. This imposition took place a year before his (SAW) demise; that is: in the year 9 or 10 AH¹. From the point of view of the Prophet's instructions and religious injunctions, this Haj carries great importance. This was the best opportunity for the announcement of the triumph of the efforts of making Islam dominant and the completion of the Islamic mission as well as for imparting to the Muslim *Ummah* the instructions that were to remain in force till the Doomsday as the Muslims were assembled there in an extraordinarily large number. Hence, when this occasion arrived and that was the last year of the holy life of the last Prophet of Allah Almighty, the everlasting guide of the Islamic *Ummah*, Hazrat Mohammad (SAW), he gave his followers clear-cut instructions to be acted upon till the Day of Resurrection. Alongwith it, he (SAW) also entrusted them with the responsibility of dissemination of the Truth. The exact

¹ Zadul-Maad, P: 101/2

paragon of performance of the Haj service was also got demonstrated during this Haj. An excerpt from the book *Zad-el-Ma'ad* by Allamah Ibn-e-Quayyim, giving details of this Haj, is reproduced hereunder:

“When the Prophet (SAW) decided to proceed on Haj and the people came to know about it they started making preparations for it in order to earn the privilege of accompanying him. When the people of the suburban regions of Madinah got this news, they, too, started coming in, in droves, for the same purpose. En route, too, hordes of the people in numbers as large as could not be counted, kept joining the caravan. Throngs of people were seen on all sides, front, rear, right and left, within the reach of the vision.

From Madinah, he (SAW) set out on the 24th *Zul-Quadah*, after having offered the four *Rak'ats* of *Zuhr* prayer. Before departure, he (SAW) delivered a sermon wherein he gave instructions about *Ihram*, its *Wajibat* (essentials) and *Sunan* (traditional practices). Then he went into the closet, oiled and combed (his hair), put on the loincloth and had himself covered with a sheet. On arrival at *Zul-Hulaifa* (which is the place prescribed for donning *Ihram* by those proceeding on Haj from this direction), he (SAW) offered two *Rak'ats* of *A'sr* prayer. Then he stayed there overnight. Here he offered all the five prayers: *A'sr*, *Maghrib*, *I'sha*; and then *Fajr* and *Zuhr* on the following day. All his pious wives were with him giving him the company during the journey. One by one, he (SAW) went to each of them. When he decided to don the *Ihram*, he took another bath. Hazrat *A'isha* (RAA) applied perfume on his body and head. And, then, he (SAW) had the *Ihram* comprising a sheet and a loincloth donned. And, then, after having offered two *Rak'ats* of *Zuhr*, he uttered aloud, still sitting on the prayer mat, *Takbeer* for Haj and *U'mrah*.

The Prophet (SAW) had then donned the *Ihram* for *Hajj-e-Quiran*. (There are three kinds of Haj. One, to have the intention to perform Haj only. This is called *Hajj-e-Ifraad*. Second, to have the intention to perform *U'mrah* and *Haj* both. And, then, after having performed *U'mrah* first, to get out *Ihram*. Then, having on the 8th of *Zul-Hijjah* donned the *Ihram*, Haj is performed. This is

called Hajj-e-Tamatto'. The third is to have both, U'mrah and Haj, performed with Ihram donned once only without seperating the two. This is *Quiran*.)

Then he (SAW) uttered *Talbiyah* in these words (With the utterance of *Talbiyah*, the act of performance of Haj or Umrah, whatever be the case, gets started. And this process continues till the *Ihram* is kept donned.):

"لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد و النعمة لك، و الملك، لا شريك لك"

(At Thy Service, Oh Allah! At thy Service. At Thy Service; Thou Hast no partner, at Thy Service. Praise and Grace are Thine. And the Dominion, (too). Thou Hast no partner.)

This *Talbiyah* was uttered by him (SAW) aloud – in such a loud voice as was heard by all the companions. In accordance with the Dictate of the Almighty Providence, he ordered them, too, to utter *Talbiyah* aloud.

Then, reciting the above-mentioned anthem, that was *Talbiyah*, he (SAW) proceeded further. The companions, too, kept repeating it, with more or less same fervour and frequency. Anyway, the Prophet took no exception to anyone.

When he (SAW) happened to pass by the valley of A'sfaan, he asked Hazrat Abu Bakr (RAA) as to what was that valley? He said: It is valley of A'sfaan. Thereupon he said: It is the valley through which Hazrat Hud (the Prophet) and Hazrat Saleh (the Prophet) have passed riding on crimson-coloured camels to earn the privilege of performing Haj of the House of Allah¹. Then he (SAW) arrived at the place called Sarf. (It is located at a distance of 6 kms. en route Makkah.)

Then he (SAW) arrived at the place called Zi Tuwa (which is famous by the name of 'Zahir Wells' and is situated just on the entry point to the city of Makkah). There he (SAW) spent the night of 4th Zil-Hijjah, the Sunday. After having offered the *Fajr* prayers, he (SAW) took the bath. And, then, set forth for Makkah Mokarramah. He (SAW) entered a ditch on an elevation adjacent

¹ Musnad Imam Ahmad

to Hajoon in Makkah during the daytime. Earlier, on occasion of performance of *Umrah*, he (SAW) had entered through the low-lying region. He then proceeded further and entered the mosque in the forenoon.

Imam Tabri has stated that he (SAW) entered the mosque through Bab-e-Abd-e-Munaf which is known as Bab-e-Bani Shaiba. Imam Ahamd states that on entering through Dar-e-Ali, he (SAW) made supplications facing towards *Bait-ullah*. Imam Tabri has also stated that on sighting the *Bait-ullah*, he (SAW) would make this supplication:

اللهم زد هذا البيت تشريفاً وتعظيماً وتكريماً ومهابةً

(Oh Allah! Raise this House further in honour, exaltation, deference and awe.)

According to another '*Mursal*' version, on sighting the *Bait-ullah*, he (SAW) would raise his hands, say *Allah-o-Akbar* and make the following supplication:

اللهم انت السلام ومنك السلام، حيناً ربنا بالسلام، اللهم زد هذا البيت تشريفاً وتعظيماً وتكريماً ومهابةً وزد من حجه او اعتمره تكريماً وتشريفاً وتعظيماً وبراً

(Oh Allah! Thou Art the Peace; from Thee is the Peace; make us live with Peace, O Lord! Oh Allah! Raise this House further in honour, exaltation, deference and awe. And raise whoever performs Haj or Umrah of it in deference, honour, exaltation and piety.)

On entering the Harem mosque, he (SAW) went straight to *Bait-ullah* and did not offer the *Tahayyat-ul-Masjid* (hailing the mosque) prayer. For here the *Tawaf* (circum-ambulation) itself is the *Tahayyat-ul-Masjid*. On coming abreast with the *Hajar-e-Aswad* (the Black Stone), he (SAW) kissed it causing no obstruction. Then walked on, turning right. No particular supplication is reported to have been made by him. However, in between the two *Rukns* (corner-stones), the following supplication is authentically reported to have been made by him (SAW):

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord! vouchsafe unto us good in the world and good

in the Hereafter, and save us from the torment of the Fire.)

(Al-Baqrah : 201)

In the first three rounds of *Tawaf* (circumambulation), the Prophet (SAW) adopted the *Ramal* style of gait (that is: walking briskly with quick short steps) and the *Idhtibaa'* manner of covering the body with sheet (that is: keeping the right shoulder uncovered having the sheet thrown over the left one) that left the right shoulder uncovered and the left one covered. As and when he would pass in front of the *Hajar-e-Aswad*, he would signal at it, touch it with a spiral-shaped stick he had in his hand and kissed it.

After having the *Tawaf* completed, he (SAW) came behind the *Muqam-e-Ibrahim* and recited the following verse:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(take the station of Ibrahim for a place of prayer)

(Al-Baqra : 125)

Then he (SAW) offered two *Rak'aats* of prayer. Having done that, he came to the *Hajar-e-Aswad* and kissed it. Then, coming out through the front door, he (SAW) headed towards *Safa*. On getting close to it, he recited this verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

(Verily Safa and Marwa are of the landmarks of Allah;)

(Al-Baqrah : 158)

Then he said:

"أبدأ بما بدأ الله به"

(I, too, commence with what Allah commenced with.)

Then, getting mounted on the mount of *Safa*, he turned his face towards *Bait-ullah* and after having uttered *Allah-o-Akbar*, made this supplication:

"لا إله إلا الله وحده، لا شريك له، له الملك وله الحمد، وهو علي كل شيء قدير، لا إله إلا الله وحده، أنجز وعده، ونصر عبده، وهزم الأحزاب وحده."

(There is no god but Allah alone. He has no partner. To

Him belongs the dominion. To Him is due all the praise. He is Omnipotent. There is no god but Allah alone. He fulfilled His Promise, helped His servant and He alone routed the confederates.)

Same way he uttered these words of supplication thrice. Then performing *Say'ee*, he proceeded towards *Marwa*. On getting to low-lying part of the passage, he (SAW) started running. On getting out of the low-lying part, he resumed his normal gait.

On getting to *Marwah* and having climbed on it, he (SAW) turned his face towards *Bait-ullah* and uttered *Allah-o-Akbar*, made assertion of *Tauheed* and made same supplications as he had made on *Safa* here, too.

On having completed *Sa'yee* of *Safa* and *Marwah*, he directed all those who had not brought the sacrificial animals along with them to have their *Ihram* doffed and get completely into *Halaal* (unrestricted) condition, as the *U'mrah* rites had been completed, and remain in this condition till the 8th *Zul-Hijjah*. And, since he (SAW) had the sacrificial animal with him, about himself he said: had I known it in advance I would have never brought the sacrificial animal along and would have donned *Ihram* for *U'mrah* only. It is this very place where he (SAW) prayed thrice for those who get their heads shaved to be forgiven and once for those who get their hair trimmed.

During his four-day sojourn (Saturday to Wednesday) in Makkah, he (SAW) kept offering prayers in *Quasr* form. On Thursday in the forenoon he (SAW), accompanied by Muslims, betook himself to Mina. Those who had had their *Ihram* doffed, set out after having redonned it in their houses. They did not go then to the *Harem* mosque. On arrival in Mina, he (SAW) offered the *Zuhr* and *A'sr* prayers there. He (SAW) passed the night there itself. When the morning got set in, he set out for *A'rafat* taking the route via *Dhabb*. Some of the venerated companions were uttering *Talbiyah* and some others *Takbeer*. He (SAW) was listening to both but was making no comments.

He (SAW) reached the place called *Namrah* in the eastern part of *A'rafat*. The tent was pitched. Therein he stayed. When the sun had passed the meridian, he (SAW), getting mounted on the

dromedary, Quaswaa, went up to the low-lying part of the valley, A'mnah.

From this very spot, still sitting on the mount itself, he (SAW) delivered a magnificent sermon. In it, he (SAW) elucidated the Islamic principles and norms, denounced the pre-Islamic customs and rituals, proclaimed the sanctity of life, property, honour and chastity which was warranted by the followers of other religions also.

On having finished the sermon, he (SAW) ordered Hazrat Bilal (RAA) to say *Azan*. So, *Azan* and *Iqumat* were said and then he (SAW) offered two *Raka'ats* of *Zuhr* with the *Quiraat* performed in *sirri* mode (that is in subdued voice).

After having finished the prayers, he (SAW) made himself standing on the mount itself near the rocks at the base of the mountain in the Arafat ground itself facing towards *Quiblah* in such a way that the mount Mushat was in front of him. Then, up till sunset, he (SAW) remained absorbed in making supplications, lamenting and beseeching, beseeching and entreating. He ordered the people to take themselves away from the valley of 'Arnah. He added further that Arafat, in its entirety, is the place for *Wuquoof* (standing) (that is the denotation given to the ritual of staying in Arafat on the Haj day). He (SAW) also ordered the people to stay put within their respective *Mashair* (shrines) and have the *Wuquoof* performed from there itself. For, it is the legacy of Hazrat Ibrahim (*Alaih-es-Salam*).

While making supplications, he (SAW) would have his hands raised up to the chest like some indigent begging for some food. On this occasion he (SAW) said: "The best supplication made is the one made at Arafat."

Among the supplications reported to have been made by him (SAW) at Arafat are the following:

"اللهم إنك تسمع كلامي، و ترى مكاني، و تعلم سري و علانيتي، لا يخفي عليك شيء من أمري، و أنا البائس الفقير، المستغيث المستجير، الوجل المشفق، المقر المعترف بذنوبه، أسألك مسئلة المسكين، و ابتهل اليك ابتهاال المذنب الذليل، و أدعوك دعاء الخائف الضرير، دعاء من خضعت لك رقبته، و فاضت لك عبرته، و ذل لك جسده، و رغم لك

أَنْفَهُ، اللَّهُمَّ لَا تَجْعَلَنِي بِدَعَائِكَ شَقِيًّا وَكُنْ بِي رَوْفًا رَحِيمًا، يَا خَيْرَ
الْمُسْتَوِلِينَ وَيَا خَيْرَ الْمُعْطِينَ."

(O Allah, Thou hearest what I say; and seest what I am; and knoweth what I conceal or reveal. Nothing is hidden from Thee. I am tormented, indigent and miserable, seeking refuge with Thee as, one grief-stricken and horrified. I acknowledge my sins and confess my faults; I call upon Thee like a beggar and cry unto Thee like an abased sinner. I beseech Thee like one who is dismayed and harassed, falling prone before Thee and shedding tears; like one who has thrown oneself at Thy feet and is licking the dust. O Allah, cause me not to fail in supplication to Thee. Be kind and Merciful to me. Lo! Thou art the Best of all those who are implored and the Most Generous of all the Bestowers!)¹

Among his supplications, the following is also reported to be an authentic one:

"اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ، وَخَيْرًا مِمَّا نَقُولُ، اللَّهُمَّ لَكَ صَلَاتِي وَ
نَسْكَي وَحَيَايَ وَمَمَاتِي، وَإِلَيْكَ مَأْبِي وَلَكَ رَبِّي تَرَاثِي، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَاسَةِ الصُّدُرِ، وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ شَرِّ مَا تَجِبُ بِهِ الرِّيحُ."

(O Allah, Thou deserveth all the Praises as per Thou hast defined Thyself and far better than what we can praise Thee with. O Allah, my prayers, my ovations, my life and my death are all for Thy sake. Unto Thee is my return; unto Thee would be restored, O Lord, my legacy. O Allah I seek refuge with Thee against the torment in the grave, insinuations within the heart, disruption and dissolution. O Allah, I seek refuge with Thee against whatever vices are brought by the wind.)²(1)

Quoting the Hadeeth narrated by Hazrat A'mr bin Shoa'aib, Imam Ahmad has stated that the Prophet's prayer on the day of A'rafah was mostly:

¹ Tabrani

² Tirmizi

"لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، بيده الخير، وهو علي كل شيء قدير".

(There is no god but Allah alone. He has no partner. To Him belongs the sovereignty; He deserves all the praise. In His hands lies well-being; and He is the Omnipotent.)

This was the occasion when the following verse was revealed unto the Prophet (SAW):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

(To-day I have perfected for you your religion, and have completed My favour upon you, and am well-pleased with Islam as your religion) (Al-Maidah : 3)

When the sun got set and the twilight was also gone, leaving no doubt about the sun having got set, he (SAW) departed from A'rafat and got Usamah bin Zaid seated behind him. He kept moving on with equanimity and tranquility. He had the halter of the dromedary pulled towards him to the extent his chin got to touch the saddle. On this occasion he was saying: "O people, move on with tranquility and composure; for wending fast is no virtue. It was via Mazmeen that he (SAW) had returned while it was via Dhabb that he had gone to Arafat.

All the way, the Prophet (SAW) kept reciting *Talbiyah* continuously. At one place, en route, he (SAW), after having passed water, performed *Wadu* (ablution). Hazrat Usamah asked if he (SAW) was to offer *Namaz* (prayers). In reply, he said: "The place for offering *Namaz* lies ahead." On arrival in Muzdalifah, he performed ablution for *Namaz* and ordered the *Muazzin* to call out the *Azaan*. Getting then the *Iqumat* said, he had the *Maghrib* prayers offered. After the prayers, the people got their baggage unloaded and made their mounts knealt down. Then the *Iqumat* was said again and the *I'sha* prayer was offered. For *Isha* prayer, *Azaan* was not called out. In between *Maghrib* and *I'sha*, he (SAW) offered no other *Namaz*. Then he (SAW) went to sleep until it was dawn.

After it was dawn, he (SAW) performed the *Fajr* prayer in early moments of the time. For it, *Azaan* and *Iqumat* were said.

Then getting on the mount, he (SAW) came to *Masha'ar-e-Haraam* and facing towards *Quibla* got engrossed in making supplications, entreating and beseeching, declaring Greatness and Unity of Allah and singing His paeans and Praises until the daylight was bright enough. Standing on this very place in Muzdalifah, he (SAW) said: The entire Muzdalifah is the place of *Wuquof*.

Then, having Hazrat Fadl bin A'bbas seated behind him on the mount, he (SAW) left Muzdalifah. All the way he kept uttering *Talbiyah*. Hazrat Usamah bin Zaid was wending on foot, in company of the group of the Quoraish.

Here itself, on the way, he (SAW) ordered Hazrat A'bdullah Ibn-e-A'bbas to get seven pebbles picked up for *Ram-ye-Jimaar* (stoning Shaitan, also called 'lapidation'). Taking the pebbles in his hand, he (SAW) got to toss them up, saying: Perform *Ramy* with such pebbles only and shun exaggeration in religion. The previous peoples did get perished because of their commission of exaggeration in religion.

On his arrival at the valley of Mahassar, he (SAW) made the dromidary go faster. That was his usual practice. Whenever he (SAW) would come across such places where the peoples were inflicted upon with punitive retribution he would have it crossed over fast. This was the place where *Ashab-e-feel* (the people of elephant) were inflicted upon with retribution. This incident is mentioned by Allah Almighty in the holy Quran. It is because of this incident that it is named 'Muhassar' which means 'restrained'. It is here that the elephants were restrained from entering Makkah. Hence, the name.

Similar was his action when he (SAW) had passed by the place known by the name of 'Hajar'. Muhassar is the line of demarcation between Mina and Muzdalifah and belongs to none of them. Likewise A'rna is line of demarcation between A'rafat and *Masha'ar-e-Haraam*. Thus, between two *Mashaa'ir* (places of performance of Haj rituals) there is a line of demarcation which is part of neither this nor that.

To sum up, Mina is part of *Harem* (sanctuary) and is *Mash'ar*, too. Muhassar is part of *Harem* but is not *Mash'ar*, while Muzdalifa is *Harem* and *Masha'ar*, too. A'rna is part of

Hill (the area beyond *Harem*) and is not *Masha'ar*. A'rafat is part of *Hill* and is *Masha'ar*, too.

On arrival in Mina, he (SAW) went, taking the middle route, to *Jamra-e-Aquabah*. He (SAW) stood in front of *Jamrah* in the valley in such a way that Makkah was on his left and Mina on his right. Then after the sunrise he threw, riding on the mount, seven pebbles one after another. On the throw of each pebble he would say *Allah-o-Akbar*. He had then discontinued uttering '*Labbaik*' (i.e. *Talbiyah*). Then he came back to Mina and delivered an eloquent, declamatory sermon. In it, he (SAW) described the sacredness, magnificence and excellence of *Yaum-en-Nahr* (the day of offering sacrifices). He also apprised the audience of the distinction Makkah Mokarrah holds over all other cities. He bade them to obey those rulers who ruled in conformity with the Book of Allah (i.e. Quran). He told them further to have the rituals of Haj learnt from him (the Prophet-SAW) as it might be his last Haj. Then he instructed the people in matters related to Haj. He (SAW) accorded *Mohajireen* and *Ansar* their respective places. He ordered the people not get reverted after him to heresy and not to kill each other. He ordered to disseminate the commandments saying: 'Many of the listeners forget (the things themselves) whereas those who have them learnt from them keep them memorised.' He also said in the sermon that 'The criminal is iniquitous to himself none else.'

He (SAW) made the *Mohajireen* get down on the right side of *Quiblah* and the *Ansar* on the left of it. Others were all around them. Allah Almighty had vested the people with so much faculty of audition that the denizens of Mina, too, heard his sermon sitting within their respective houses.

In the sermon he (SAW) also said: 'Worship your Lord; offer prayers five times a day; observe fast for a month (in Ramadan); obey the commands of those in authority and you shall enter the paradise of your Lord.'

Then he (SAW) said *Al-Vidaa'*! (Adieu!) to the people. Thereupon the people got to say: this is *Hajjat-ul-Vidaa'* (the valedictory Haj). Then he (SAW) went to the place of sacrifice in Mina and sacrificed sixty-three camels. After having sacrificed sixty-three --- the number tallying the number of years of his life -

-- camels (with his own hand) he bade Hazrat Ali (RAA) to sacrifice (on his behalf) the rest of the hundred camels he wanted to sacrifice. He (SAW) got their coverings, skins and meat all distributed among the destitutes. He made it forbidden to pay the butcher, in wages, any of the items of the sacrificed animal. He said he would pay him from his own pocket. Then he (SAW) said: "Whoever wants can cut and take pieces of meat from the sacrificed animals."

He (SAW) slaughtered the animals in *Mazbah* (the place specified for slaughtering) in Mina but said: "The entire region of Mina is the place for slaughtering."

He (SAW) was asked in Mina if he would allow some tent etc. to be pitched there for him in advance in order to get protected from heat. But, he did not permit it and said: "In Mina whoever reached wherever first is entitled to that place."

Then he (SAW) said to the barber: 'Get going'. When he had it (the shaving) done, he (SAW) got those (shaved) hair distributed among those who were then around.

Then, having returned to Mina, he (SAW) spent the night there itself. Next day after sunrise, he (SAW) waited till noon. When the sun was past Meridian, he (SAW) proceeded towards *Jamarat* on foot. He made the start with the First *Jamrah* which is close to Kheef mosque. Up till the third *Jamrah*, he threw seven pebbles at each of them. On throw of every pebble he would say *Allah-o-Akbar*. When all the seven would be thrown he would make supplication having his hands raised. He would do that for as long as one could have the *Surat-ul-Baqrah* recited in that while. But on the third *Jamrah*, he did not make supplication and came back immediately after having the pebbles thrown.

The Prophet (SAW) halted at six places during the Haj for making supplication: on the Mount Safa; on the Mount Marwah; in A'rafat grounds; in Muzdalifah; near the First *Jamrah* and near the Second *Jamrah*.

He (SAW) delivered two sermons in Mina: one, on the Day of Sacrifice which has been mentioned earlier; and the other on the middle day of the Days of *Tashreeq*.

The Prophet (SAW) did not make haste in returning back after having done lapidation (stoning the *Jamarat*) in two days.

Instead, staying on for the third day, he did the lapidation on all the three days. On Tuesday in the afternoon, he (SAW) proceeded towards the valley of Muhassab. There he offered *Zuhr*, 'Asr, *Maghrib* and *Isha* prayers. Then he slept. Getting up thereafter, he (SAW) went to Makkah Mokarramah. In pre-dawn hours (the *Sahr* time) he (SAW) performed *Tawaf-e-Vidaa*¹ (the valedictory circumambulation).

Admonitions and Exhortations:

Among the admonitions and exhortations he (SAW) gave during this Haj in his sermons, one great admonition was that the human fraternity must have egalitarianism. He had it proclaimed that each one of the human fraternity was equal to the other. Excellence of anyone over the other would be only to the extent by which he would be more deferential and considerate to commandments of his Lord, the Almighty Allah, than the other. The more scrupulous about His commands one would be in leading his life, the more reverential he would be. His (SAW) words are:

"يا أيها الناس ! هل تدرون في أي شهر أنتم، وفي أي يوم أنتم، وفي أي بلد أنتم ؟ فقالوا: في يوم حرام، و بلد حرام، و شهر حرام، قال : فإن دماءكم و أموالكم و أعراضكم عليكم حرام كحرمة يومكم هذا في شهركم هذا و في بلدكم هذا، إلي يوم تلقونه، ثم قال : إسمعوا مني تعيشوا، ألا لا تظلموا، ألا لا تظلموا، ألا لا تظلموا، أنه لا يحل مال امرئ مسلم إلا بطيب نفس منه، ألا وإن كل دم ومال ومأثرة كانت في الجاهلية تحت قدمي هذه الي يوم القيامة، وإن أول دم يوضع دم ربيعة بن الحارث بن عبد المطلب كان مسترضعا في بني ليث فقتله هذيل ألا ! وإن كل ربا في الجاهلية موضوع، وإن الله عز وجل قضى أن أول ربا يوضع ربا العباس بن المطلب، لكم رؤوس أموالكم لا تظلمون ولا تظلمون، ألا ! لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض، ألا إن الشيطان قد أيس أن يعبد المصلون، ولكنه في التحريش بينكم، واتقوا الله في النساء فإنهن عندكم عوان لا يملكن لأنفسهن شيئا، وإن

¹ Zadul-Maad, P:104-294/2, See for detail about Hajj, Sahih Bukhari Bab, Hajjatul Wada'a, Kitabal Manasik, Sahih Muslim, Kitabal Hajj, Bab , Hajjatul Wada'a, Hajjatul Wada'a wa Juz-u- Umra'atin Nabiyyi (SAW) By Hadhrath Shaikh Muhammed Zakaria Kandhlawi

لهن عليكم حقاً، ولكم عليهن حقاً أن لا يوطئن فرشكم أحداً غيركم، ولا يأذن في بيوتكم لأحد تكرهونه، فإن خفتن نشوزهن فعظوهن واهجروهن في المضاجع واضربوهن ضرباً غير مبرح، ولهن رزقهن وكسوتهن بالمعروف، وإنما أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمة الله عز وجل، ألا ومن كانت عنده أمانة فليؤدها الي من ائتمنه عليها وقد تركت فيكم ما لم تضلوا بعده إن اعتصمتم به، كتاب الله و أنتم تسألون عني فماذا أنتم قائلون؟ قالوا نشهد أنك قد بلغت وأديت ونصحت، فقال بأصبعه السبابة يرفعها الي السماء وينكبها الي الناس اللهم اشهد ثلاث مرات (مسلم، ابو داؤد) و بسط يديه، وقال: ألا هل بلغت؟ ألا هل بلغت، ثم قال: ليلغ الشاهد الغائب، فإنه رب مبلغ أسعد من سامع¹

(O people, do you know what month and what day is this? And which city you are in?" They replied: "This is the day of great sanctity; this month is very sacred and a city has great sanctity". Thereupon he (SAW) said: "The life, property and honour of anyone of you are as sacred for anyone else till the Day you meet Him (your Lord) as this day, this month and this city are." Then he said: "Listen to me so that you could lead (real) life. Beware! Do not wrong. Beware! Do not wrong. Beware! Do not wrong. It is not lawful for anyone to take anything from the property of a Muslim unless it was by his consent. Every claim on anyone's life and everyone's property that was deemed lawful in the days of Ignorance is now abolished up till the Day of Judgement. And the first claim of blood-vengeance that I remit is that of Rabeeyah bin el-Harith bin Abdul Muttalib. He was a suckling (babe) among Bani Laith when Hudail killed him. All the usury of the pagan past is (also) abolished and Allah has commanded that the first one to be abolished is that of Abbas bin Abdul Muttalib. Your capital amount would, of course, be yours; Neither you do wrong to anyone, nor you be wronged by anyone. Behold! Do not become infidels after me beheading one another. And, behold! The Devil has despaired of ever being worshipped by those who offer *Namaz*; but, he

¹ Musnade Ahmed an Abi Hurrah Al-Raqashi an Ammihi

would keep sowing seeds of dissensions among you. And fear Allah concerning women. For, they are reliant on you. They possess nothing for themselves. They have a right of theirs on you and you have a right of yours on them which is that they should not let anyone else than you get into your bed, nor let anyone whom you dislike enter your house. In case you have apprehension of their insubordination, exhort them, leave them alone in their beds and hit them in such a way as is not agonizing. You owe them their meal and their clothing in a fair manner; for, you have had them under Allah's security and have made them legitimate for you by the Word of Allah. Behold! Whoever holds anything in trust should return it to whoever had trusted him with it. I have left amidst you something which so long you would hold it fast, you would never go astray. That is the Book of Allah. And, you would be asked (by Allah) about me; so what are you going to say?" They said: "We would testify that you have conveyed (the message) and fulfilled (your mission) and did exhort (us)". Thereupon, he (SAW) raised his forefinger towards the sky and said thrice: "O Allah! be witness". Thereafter he (SAW) extended his open hands and said: "Have I delivered the message? Have I delivered the message?" Then he said: "Those present here should convey it to those not present. For, many of those who are not present (on some occasion) are more felicitous than the direct listeners.")

This was the Declaration made by the Prophet (SAW) for the first time in the history of mankind. It constituted one of the momentous principles of Islam. It is, hence, on its basis that whenever they (the Muslims) get together, whatever the occasion, whether of performance of worship or something pertaining to normal life, all of them, black and white, slave and master, ruler and the ruled stand side by side to each other.

That was the first-ever Declaration of egalitarianism and human dignity. A Declaration somewhat resembling to that was also adopted by the current united council that is United Nations 13 hundred years thereafter. Prior to the Islamic Declaration, the tyranny that was rampant among the non-Muslim nations on the basis of colour and race, this Declaration was an attempt to put a

stop to that. The Islamic society has, however, been acting it out, up to a considerably fair extent, for last fourteen hundred years.

The second most important Declaration he (SAW) made was rendering the practice of usury unlawful which the affluent had taken to as a device for earning profits without having to exert any labour on their part. And, in order to take advantage of the helplessness of indigence of the indigent, they had made it a tool of perpetrating horrendous acts of cruelty on them all over the world. It is He (SAW) who had put a stop to this practice. And he (SAW) took the lead in this direction by outright abolishment of usury profits of his beloved uncle, Hazrat A'bbas (RAA).

The third Declaration he (SAW) made was that the iniquity and discrimination that was in vogue on the basis of diversity of colour and race of the human beings was exterminated. In this regard, he (SAW) did not care even for the supremacy his own clan, the Quoraish, enjoyed, on tribal level, among Arabs. He ordered all the Muslims to live among themselves like brothers, maintain mutual terms of sympathy and cooperation and that no one should be the cause of depredation of the life and honour of anyone else. These interdictions he (SAW) issued just like various interdictions made on performance of Haj. For, these matters, too, carry devotional status. Backsliding in them, too, warrants punishment from Allah. Thus, in the permanent constitution of Islam, provision is made, along with human egalitarianism and mutual partnership in creed and religion, for recognition of each other's fundamental rights and honouring them. To that end, getting assembled around the Ka'ba and, discarding the differences of colour, race and language, giving a demonstration of egalitarianism and equality, he (SAW) revived and reestablished the same way of life which his progenitor, Hazrat Ibrahim (AS), had given a call to, under instructions from his Lord:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

(And proclaim thou among mankind the pilgrimage; they shall come unto thee on foot)

and had it proclaimed that whether Arab or non-Arab, and whether white, black or red, all are equal. If the superiority is to

be earned by anyone, it would be earned only on the basis of one's righteous virtues.

Message to the Entire Humanity in Mina and A'rafat:

It was to lead the entire humanity to the path of piety and success that the Prophet Mohammad (SAW) was assigned the Prophecy by Allah, the Lord and Providence of all the worlds. Each and every member of the Djin and the mankind, wherever he/she might be living, is now in need of the guidance imparted by his Prophecy up till the Doomsday. The way to, and provisions for, success and triumph for him/her now lies only in leading one's life, acting out the Prophet's (SAW) injunctions. Three months before his demise, the Prophet (SAW) taught the entire humanity, in the Arafat ground and during his sojourn in Mina, the way to lead one's life, the way wherein no human being becomes a thorn for another one, wherein homicide and genocide are absolutely not indulged in; wherein it is the Islamic teachings which call the shots. About the sermon delivered in Arafat, Hazrat Maulana Abul Hasan Ali Nadwi writes:

"In it, he (SAW) enunciated the fundamental principles of Islam and struck at the roots of polytheism and Ignorance. He declared in it all those acts totally unlawful which are unanimously deemed so by all religions and nations and they are: killing someone without any justification; usurping someone's property; violating somebody's chastity and honour. He declared that all the customs and practices of the Pagan past were trampled under his feet. The practice of usury of the pre-Islamic days was abolished, in its entirety, by him (SAW). He declared the transactions made under it totally null and void. He (SAW) commanded to treat the womenfolk well and explained their rights on their husbands and vice-versa. He told that boarding and lodging, in accordance with the normal practice, is their right. He (SAW) exhorted the *Ummah* to strictly adhere to the Book of Allah and said that so long they would stick to it they would not go astray.

"In the sermon delivered in Mina, he (SAW) apprised the audience of the sanctity of the *Yaum-un-Nahr* (the Day of Sacrifice) and dwelt on the significance Allah Almighty has

accorded to this day. He elucidated the honour and distinction held by Makkah against all other cities (of the world). He called upon the people to follow and obey whoever guided them in accordance with the Book of Allah.

“He (SAW) also exhorted them not to turn, after him, infidels who keep cutting each other’s throats. He (SAW) also bade them to convey all that he had told them to others. He also said: ‘Worship your Lord; offer prayers five times a day; observe fast for a month (in Ramdan); obey those who are in authority and you shall enter the Paradise of your Lord.’ At that time he (SAW) said some valedictory phrases, too. That is why this Haj came to be known as the *Hajjat-ul-Vidaa* (the Farewell Haj).”¹

Alongwith these matters of common human weal and philanthropy, the Prophet (SAW) of Allah also taught that all the human beings were servants and slaves of the One and the Only God and the God was the Providence and Sustainer of all of them. By having Him ingratiated only one can get the peace and tranquility in life. Hence, it is a must for His slaves to beseech Him only whenever they are in need and distress and make supplication to Him only. By himself making supplications on each and every occasion, he (SAW) had it taught, too, as to how to make supplication on each occasion.

Throwing light on the centrality of Ka’ba, the universal unification of the humanity that takes place there and its infinite message of peace and security, Maulana Syed Sulaiman Nadwi (RAA) writes:

“The house of Ka’ba is the shadow of *Arsh-e-Ilahi* (the Divine Throne) and the foot-mark of His Mercies and Benedictions on this earth. It is that mirror, which His attributes of Mercy and Forgiveness, laying their reflection on, make the entire universe illuminated with their rays. It is that fountain-head where the spring of Truthfulness sprang from, the only one which irrigated the entire world. It is that horizon of spiritual knowledge and cognizance whose rays made each and every particle of the Earth resplendant. It is that geographical pivot which all the members of the *Millat* are rivetted to. They all reside in different

¹ Nabiye Rahmat, P: 527-528

countries and regions, speak different languages, don different apparels, lead lives in different civilazations; but, all of them, despite these innate differences and natural distinctions, circumbulate the one and the self-same house of Ka'ba and deem the one and the self-same *Quibla* their centre. Holding the one and the self-same place as *Umm-ul-Qura* (mother of all cities – which is one of the names of Makkah Mokarramah) all of them, obliterating all distinctions of nativity, nationality, civilization and culture, colour and complexion, et al, they get united into the one and the self-same nativity, the one and the self-same nationality (*Aal-e-Ibrahim* – the family and followers of Ibrahim), the one and the self-same civilazation and culture (*Millat-e-Ibrahimi* -- the Ibrahimi way of life) and the one and the self-same language (Arabic). It is that fraternity into which all the nations of the world and residents of various countries, who are (normally) captivated by the terms of nativity and nationality, get entered within a moment and a fraction of a second. With that all the chains, fetters and shackles contrived by the man himself get severed and shattered. For the few days, in the vast expanse of Haj grounds, all the nations stand shoulder to shoulder with each other, getting converted into one nation, a fraternity, rather, of one household, in one and same country, donned in one and same apparel, that is *Ihram* and at one and same place. They all converse with God in only one language. It is this very colour of unity that gets all those materialistic distinctions obliterated which are the causes of armed clashes and conflicts among the human beings and their trials and tributions. This Divine *Harem* is, therefore, not the cradle of peace only in the sense that all sorts of bloodshedding, aggression and cruelty is unlawful here; but from this aspect also it is so that, getting a fraternity of all the nations of the world constituted here, it gets all the ostentatious distinctions wiped out which are the cause of the insecurity and anarchy of the world.

“People dream today to get inhabited, after getting out of the straits and narrow lanes of nativity and nationality, in the vast expanse of human fraternity. But the initial call of *Millat-e-Ibrahimi* (the creed of Ibrahim) and the revival siren of *Millat-e-Muhammadi* (the Mohammad's –SAW–creed) had dreamt it

hundreds and thousands years ago and had presented its verisimilitude before the world. People are possessed today with making efforts to evolve a single language (sprinto) for the entire world. But, the decision of according centrality to the house of Ka'ba has, since long long ago, got this problem resolved in so far as the followers of Ibrahim are concerned."¹

The supplications made by the Allah's Prophet (SAW) during this Haj performed by him are very moving. They had emanated from the very core of the heart. They are, on the one hand, paragons of literature and eloquence and, on the other hand, make others fully enlightened on the nature and extent of his bondage with Allah Almighty. They show how much he considered himself, despite being the chosen and favoured servant of his Providence and top-ranking Prophet, insignificant, infirm, needy and destitute and how much absolute faith and undaunted confidence he (SAW) had on Allah Almighty, considering Him Only the Saviour, Sustainer and Supporter.

In particular, the supplications made by him (SAW) on occasion of *Wuquof-e-A'rafah* (ritual of standing in A'rafat) are extremely moving and impressive. It was a Friday. He had the Juma prayers offered in early moments of the time and joined the A'sr prayers with it. By that, he (SAW) made offering *Zhur* and A'sr prayers jointly in A'rafat a matter of *Sunnat* (a Prophet's practice required to be followed). Thereafter, the Prophet (SAW) remained absorbed for several hours in making supplications. It lasted up to the sun-set. Up till then he kept himself engrossed in making supplications, praying, entreating, beseeching, lamenting, grovelling and expressing his helplessness, incapacity, distress and unresourcefulness. With hands raised, he was begging his Lord, the Lord of the worlds, the way a beggar does.

SALL-ALLAH-O-ALAIH-E-WA-SALLAM.

¹ Seeratunnabi, P: 281-283/5

CHAPTER – VIII

THE AILMENT AND THE DEMISE

The journey for Haj by the Prophet of Allah (SAW) was his last journey. That, too, had taken place two to two-and-half months prior to his demise. Thereafter he (SAW) performed no journey to nowhere. From the time of his return from this Haj journey itself such incidents had started occurring as were giving indications that he (SAW) was not now to live for many more days in this world. The holy verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

(To-day I have perfected for you your religion) and the holy Sura:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

(When there cometh the succour of Allah and the victory.....up to the end) had also been Revealed.

They had made the Companions apprehend that the time of his departure for eternal rest had come nearer. The trend of the Prophet's actions itself was indicative of that. For instance, once he (SAW) came to the pulpit and got to saying: 'Now the tryst with you is at the *Haud-e-Kauthar* (The *Kauthar* Pool)'. This eloquent sentence by him (SAW) was conveying, on the one hand, glad tidings of their getting entry to Paradise and, on the other hand, giving them clear hint of making themselves benefitted, to the maximum extent possible, with the Prophet' (SAW) company during the forthcoming few limited days.

Two months after the Haj, towards the end of the month of

Safar, on Monday apparently, he (SAW) felt indisposed¹. The terminal disease began with headache. The auspicious head had to be swathed. These were, in fact, the aftereffects of the poison which a Jew, under a conspiracy to have his (SAW) pious life ended, had gotten a meal served to him (SAW) in Khaiber laced with. The Prophet (SAW) had got wise to it on the very first morsel he had taken. Thereupon, he (SAW) had had his hands withdrawn. But even that one morsel had left so deep an effect that its repercussions made their full and formal appearance now. So, that was the cause of this headache. But, even in this condition of pain and headache, he (SAW) remained seized with the anxiety for bringing the humanity to the path of virtue and get the Islamic teachings publicized and promulgated.

These were the very days when he (SAW) came to know that the Roman regime was posing a threat of making attack. He lost no time in building up an army, under the command of Hazrat Usamah bin Zaid. Hazrat Usamah's father had once been his (SAW) slave whom, after manumitting, he had retained with him like his own son. By making Usamah, who was the son of someone who held, as it were, the position of a slave, the Ameer over those who held, as per the norms in vogue, the position of his masters, he (SAW) had set that sublime example of treating each and every human being at par with the other a like of which the world had till then failed to present. Even thereafter, within the non-Islamic human society of the world, the tradition of upper-lower disparity with the continuation of discrimination between man and man on the basis of colour, race, freedom and slavery, had strictly been practiced up till the last century. It is only a short while ago when the United Nations passed the resolution on equal human rights and accorded it the fundamental status for the democratic system. Despite that, in governments run under the equality-and-Democracy-slogan-mongers and so-called civilized Westerners themselves, this racial and national upper-lower level disparity system is still in vogue at many places. The Western races still keep on regarding the Eastern races weaker and inferior to them. But, the children of Islam, which gave the message of

¹ Seerat Ibne-Hisham P: 642/2, Sahih Bukhari, Kitabul Maghazi, Bab, Maraz-un- Nabiyyi (SAW) wa Wafa'atihi

human weal and welfare, kept this example of human equality set by the Prophet (SAW) in front of their eyes for long after him. Hence, the history of Islam is witness to the fact that many a time slaves have had the opportunity to get to the level of kingship. There has been for a long while rule of the slaves in the Middle East. So has happened in the Islamic history of India also.

Along with the injunction of worshipping the Only Allah, the Almighty, the Prophet (SAW) gave strict instructions to observe human egalitarianism, justice, sympathy towards the weak and well-wishing for all. During the ailment some companions came to enquire about his health. He (SAW) received them and exhorted them not to assume airs of arrogance and superciliousness while living in the towns that are Allah's and among the people who are His slaves¹.

He was possessed by this worry, too, that the wealth and possessions might get amassed by the people; and that should not happen. Whatever comes in should be given away in the Cause of Allah. He (SAW) gave particular instructions about being grateful to Allah for His bounties and offering His Services. He used to be very concerned about *Namaz*. Making arrangements for offering *Namaz* in congregations was his great concern. Hence, when he himself was not able to betake himself to the mosque owing to severity of illness, he strictly instructed Hazrat Abu Bakr to lead the people in *Namaz*. It was, in a way, a hint at the successive *Imamat* (chieftainship) and *Khilafat* (vicegerency) which the companions could well comprehend. There was, therefore, later, consensus by companions on his (Abu Bakr Siddique's) *Imamat* and *Khilafat*.

About Hazrat Abu Bakr (RAA), the Prophet (SAW) also said: Certainly, there is no one who has done so much favour to me with his life and property as has done Abu Bakr to me².

In respect of *Ansar*, he (SAW) exhorted *Mohajireen* to treat them well.³

When the time of his (SAW) departure for the eternal abode was very well nigh, he (SAW) denounced, in very harsh terms,

¹ As-seeratun-nabawiyah (Ibne Kathir) P: 502/4

² Sahih Bukhari, Kitab-us- Salah

³ Sahih Bukhari

those who turned the sepulchers of their prophets into places of worship. Since the Jews and Christians had done so in the past, he (SAW) said:

قاتل الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد

(May Allah have the Jews and the Christians damned! They had the sepulchers of their Prophets converted into temples)¹

His (SAW) last exhortation was about *Namaz* and nice treatment to be accorded to one's subordinates, those who are under one's charge. He (SAW) would repeatedly say:

الصلاة وما ملكت أيمانكم

(Be careful about *Namaz* and those who are under your charge and your slaves).

Traditions have it that his (SAW) last act was applying *Miswak* to his teeth and the last words that he (SAW) uttered were:

"لا إله إلا الله، إن للموت لسكرات"

(There is no god but Allah. Verily, the death has its pangs.)

These were followed by:

"في الرفيق الأعلى، في الرفيق الأعلى"

(With the Exalted Companion! With the Exalted companion!)

With that the auspicious soul departed for its heavenly abode²(1). ***Inna Lillah-e Wa Inna Ilaih-e Rajewoon.***

Hazrat A'isha (RAA) states: "When the moment of his (SAW) separation from us had arrived, his head was then on my lap. For a split of a moment, he (SAW) went unconscious and then, regaining consciousness, looked up towards the ceiling and said:

"اللهم الرفيق الأعلى"

(Verily, with the Most Exalted Companion!).

¹ Mu'atta Imam Malik

² See Sahih Bukhari, Bab, Maraz-un- Nabiyi (SAW) wa Wafa'atilihi

These were the last words which were on his lips when he (SAW) left for his heavenly abode.”

When the Prophet (SAW) quitted this world, he had the reins of the entire Arabia in his hands. The sovereigns and rulers all over the world were awed and overwhelmed by his splendour. His companions were ever willing to lay down their lives and sacrifice everything they had, their children, wealth, property, et al, for his sake. Yet, he (SAW) left this world in such a condition that he had not a single *Dinar* or *Dirham* or a slave or a bondmaid or any such thing to be left behind. All that he owned at the time was one white mule, some weapons and a piece of land which he had already given away in charity¹(2).

When he (SAW) breathed his last, his coat of mail had been pawned with a Jew for thirty *Sa'as* of barley and there was nothing left behind by him by paying which it could be retrieved.

The Prophet (SAW) manumitted as many as forty slaves during his mortal illness. There were six or seven Dinars left. He bade Hazrat A'isha to have them, too, given away in charity².

Umm-ul-Momineen, Hazrat A'isha (RAA) is quoted to have said: “When the Allah's Prophet breathed his last there was nothing in my house which could be taken by a living being barring a little barley lying on my cupboard. I ate some of it. It lasted for many days till one day I had it weighed up. Thereafter it was that it was all got consumed up.”³

Impact of the Bereavement on the Companions:

The news of the Prophet (SAW) having breathed his last fell like a thunderbolt on the venerated Companions. That was because of the fervid, passionate love they had for the Prophet (SAW) – such a one as has no parallel in the history of mankind. They had become so much accustomed to living in the shadow of his affection as do the children living in loving care of their parents, rather, more than that. Looking from that aspect, howsoever much would be the impact of his demise on them, could not be deemed really much. Allah Almighty Himself has

¹ Sahih Bukhari, Bab, Maraz-un- Nabiyyi (SAW) wa Wafa'atithi

² Seerate-Hilbiyah P: 381/3

³ Bukhari, Kitab-ul- Riq'a'aq, Bab, Fazl-ul- Faqr, and Muslim, Kitab-uz- Zuhd

revealed how much concern the Prophet (SAW) had for his followers:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (١٢٨)

(Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful.)(*At-Tauba* : 128)

The devoted companions could not even believe that the Prophet (SAW), the chosen Apostle of the Lord of the Worlds would leave this world just like that. Hazrat U'mar (RAA) was in the forefront of such companions. Hence, he had the sword drawn out of the sheath threatening that whoever said that Allah's Prophet was no more, he would have him beheaded. He came to the Prophet's mosque and addressing the people said: 'Allah's Apostle would not quit this world until Allah had destroyed the hypocrites.'¹(1)

But, then Hazrat Abu Bakr Siddique (RAA) appeared on the scene²(2). For a moment he tarried at the gate of the mosque. Hazrat U'mar (RAA) was then addressing the people. Then without paying attention to anywhere, he headed straightaway to Hazrat A'isha's chamber and came near the Prophet (SAW). His body was covered with a mantle. He removed the mantle from over his (SAW) face and bending down kissed his auspicious face. He then said: 'May my father and mother be your ransom! The taste of death that was destined by Allah Mighty for you to have has now been had by you. You would not have to pass this stage again after this. Then he came out and found out that the people were in such a state of restlessness as has made it difficult for them to comprehend the fait accompli. They could not even recall to their mind that Divinely Revealed verse wherein it had been mentioned that even he (SAW) would have to pass through the phenomenon of death. Hence, he came over to the pulpit and read out to the people those verses of the holy Quran. It was then that the people got out of their stupor and could come to believe

¹ Al-Bidayah Wannihayah P:242/5

² Bukhari, P:640

what was inevitable¹.

After having extolled and praised Allah Almighty, Hazrat Abu Bakr (RAA) said:

“O people! If it was Mohammad (SAW) whom someone was worshipping he should then know that he (SAW) has verily passed away. And, if it was Allah Almighty whom he was worshipping he should then be rest assured that Allah Almighty is Alive; He is never to die.” Then he recited the following verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
 وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (١٤٤)

(And Muhammad is naught but an apostle; apostles have surely passed away before him. Will ye then, if he dieth or be slain, turn round on your heels! And whosoever turneth round on his heels, hurteth not Allah at all. And anon shall Allah recompense the grateful.) (Aal-Imran : 144)

Those who were present on this occasion and were witness to this spectacle have stated that “By Allah! When Abu Bakr recited this verse, we felt as if this verse was just revealed. What Hazrat Abu Bakr (RAA) had said then was something that they themselves should have uttered with their mouths.” Hazrat U’mar (RAA) says: “When I heard Abu Bakr reciting the verse, I was taken aback and fell down as if I did not have a leg to stand on. It was as if then only that I came to know of the Prophet’s death.”

Maulana Syed Abul Hasan Ali Nadwi writes:

“The Prophet (SAW) breathed his last on Monday, the 12th Rabi’ el-Awwal, after the sun had passed the Meridian. He was then, by the lunar calendar, sixty-three years of age. This was the darkest and most dreary day for the Muslims, and a gloomy and lamentable event for the entire humanity. Whereas, the day he (SAW) was born was the most auspicious, radiant and illustrious day for the humanity. Hazrat Anas and Hazrat Abu Saeed Khudari (RAA) narrate that “the day the Prophet (SAW) had arrived in Madinah everything in Madinah looked radiant and resplendent; but the day he died, everything there was gloomy and dark. Umm-

¹ Seerat Ibne-Hisham P: 655/2

e-Aaiman, the lady who had dry-nursed him (SAW) in his childhood was also weeping. People asked her what made her weep. She said: 'I was aware, of course, that the Allah's Prophet (SAW) would one day quit this world. What I am crying for is that the link with the Divine Revelation that we had had is also snapped off from us for all times to come.'¹(1)

On the very spot where the Prophet (SAW) had breathed his last, in *Umm-ul-Momineen*, Hazrat A'isha's chamber, his burial took place the next day that was Tuesday. That was done on the indication of the Prophet (SAW) himself. He had said: "The Prophets are buried on the very spot where they die." The job of bathing, shrouding and other obsequies was performed by his family members, the venerated *Ahl-e-Bait*. The grave was dug by an Ansari companion, Hazrat Abu Talha Ansari. The bier was kept there. People kept coming, in batches, one after other, and offering the requiem, the funeral prayers.

The shock of the incident of the Prophet's (SAW) demise was so severe that it is hard to depict it in words. A sentence uttered by the Prophet (SAW) himself describes it precisely. He said: "O ye people! If anyone of you (the believers) comes to grief, he ought to console himself in his bereavement by recalling to his mind the anguish that he would have to suffer on my death. For, no sorrow would be greater to any member of my *Ummat* than the agony caused to him by my death."²

The Prophet's doting daughter, Hazrat Fatima (RAA), asked Hazrat Anas (RAA) when he had returned after having attended his SAW) burial:

"يا أنس! أ طابت أنفسكم أن تحثوا علي رسول الله صلى الله عليه وسلم التراب؟"

("O Anas! How could you come round to place the Prophet (SAW) under the zground and scatter dust on him (SAW)?"³)

The Issue of his Vicegerency:

On having comprehended that the Prophet's (SAW) death

¹ Nabi e Rahmat, P :554-555

² See Sunan Ibne Ma'aja

³ Sahih Bukhari, Bab, Maraz-un- Nabiyyi (SAW) wa Wafa'atihi

was a fait accompli destined by the Providence, the *Ansar*, getting assembled in a marquee, started deliberating about future course of action, even before the Prophet (SAW) was laid to rest at his resting place. When the *Mohajireen* came to know of it, they, too, reached there and the discussions/consultations started. The *Ansar* said: the Prophet (SAW) had shifted his abode to their place. So, one of our dignitary should be his (SAW) vicegerent. *Mohajireen* said: Because of the importance that the Quoraish wield among the Arabs, if someone from them is made the *Ameer*, none of the Arabs would oppose that. Hence, someone from them only should be elected for this office. This point was particularly put forth by Hazrat Abu Bakr. Saying that, he proposed Hazrat U'mar's (RAA) name. Hazrat U'mar said: You have been closest to the Prophet (SAW) and He (SAW) had been making you only lead the prayers also during his ailment. Hence, no one else than you is befitting for it. Saying so, he took his hand forthwith in his own and made the pledge. Seeing that, the audience, too, started making pledge on Hazrat Abu Bakr's (RAA) hand. Thus this consultation session ended with an appropriate outcome. According to that, Hazrat Abu Bakr (RAA) got determined as the *Khaleefah* (vicegerent) of Allah's Prophet and the *Ameer-ul-Momineen* (the chief of the believers). Thereafter those Muslims who had not been able to attend that session, too, started coming and making pledge of Allegiance on his hand. Thus, there has been no hiatus in Muslims having an *Ameer* before the Prophet (SAW) was laid to rest at his resting place on this Earth. The caravan of Islam kept progressing, under the supervision and command of Hazrat Abu Bakr (RAA), on the path shown and elucidated by Allah and His Prophet (SAW)¹.

About his monetary legacy he (SAW) had already averred that it would go, instead of his family and dependents, to all the Muslims. Hence, that was deposited with the *Bait-ul-Mal*. Among his children, only Hazrat Fatimah had survived. The rest of his children and pious daughters had passed away during his lifetime itself. Thus, Allah Almighty had gotten this example, too, set before the Muslims telling them what role-model should a

¹ Al-Bidayah Wannihayah P: 245-247/5

Muslim keep in front of him on coming to grief on the demise of his children.

The Wives of the Prophet (SAW)

Two of the holy Prophet's (SAW) blessed wives had expired in his lifetime itself. That, too, constituted a model for Muslims, in case of their having to face the situation of the demise of their wives. His first wife, *Umm-ul-Momineen* Hazrat Khadeejah (RAA), who alone has been his wife for 25 years of his (SAW) early life and had very close, mutual congenial ties with him, had left him bereaved in his Makkan phase of life itself, after having lived with him for 25 years. Then during his Madani days, Hazrat Zainab bint Khuzaimah, *Umm-ul-Masakeen* (RAA) gave him the bereavement. The rest of the wives became widows on his demise. They set the role-model to be followed by the Muslim woman on becoming widow. Perhaps, for this very reason they were not permitted to get married to anyone else after him (SAW) lest the ways and manners learnt from him (SAW) should not get mingled with the ways and manners learnt from someone else. This command is contained in the holy Quran that it is not kosher for Muslims to get into wedlock with any of his wives after him (SAW). The names of his wives, whom he (SAW) was survived by, are as follows:

Hazrat A'ishah, Hazrat Hafsa, Hazrat Saudah, Hazrat Umm-Salimah, Hazrat Zainab, Hazrat Juwairiah, Hazrat Umm-e-Habeebah, Hazrat Maimunah, Hazrat Safiyah (*Radi-y-Allah-o-Anhunna Ajma'een*).

The Raison d'être and expediency of polygamy:

Before Islam and in life-orders other than Islam, taking up wives in as many a number as each and every one would like to, has been in vogue. It is Islam which, on its advent, put restriction on their number. In case of it becoming necessary, permission to have more than one wife is granted. Yet, along with the rider of equality and justice, it has been restricted to four only.

The Prophet (SAW) got married on attaining the age of 25 years that was 15 years prior to his advent of Prophecy. That, too, he (SAW) did with a widow lady 15 years older than him and

remained content with that for 25 years. When this wife of his had passed away and need was felt to remarry, he (SAW) married another widow lady like the previous one. Thus, 13 years after his advent of Prophecy, when he (SAW) was over 53 years of age and, under the socialistic and administrative demands of his Prophecy, he was called upon to make bonds with various sorts of people at various places, which were necessary for propagation of Islam, conduct the administrative matters of Islam and establishment of social ties under it, he felt need, in consideration of such interests, to enter into various wedlocks. Permission for it was granted by Allah Almighty, too. It was after the 54th year of his life that he (SAW) had taken to this expedient. It was also that stage of his life when a new marriage is not contracted for the sake of some passion and pleasure. It is done only of necessity. As and when it was felt necessary, he (SAW) took more and more wives. This practice by him had been during the last nine years of his life. The over-all number had never been more than nine at a time. Every new marriage was called upon entirely because of its own particular administrative and social advantages and exigencies. Thus, it was not done on his own accord. It was formally sanctioned and provided for by Allah Almighty in order to have the tasks assigned under the Prophecy get performed and so that various sorts of role-models, too, could be set before the *Ummah*. Along with it, such a restriction, too, was imposed by Allah Almighty as would make his life a life of labour and sacrifice, one subject to Allah's Appeasement and His religion:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨) وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (٢٩) يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠) وَمَن يَقُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُفْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا (٣١) يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا (٣٢) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

وَأَذْكُرَنَّ مَا يُثْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا (٣٤)

(O prophet, say to your wives, :If you intend (to have the pleasure of) worldly life and its charm, then come on, and I shall give you some stuff, and release you in a handsome fashion And if ye seek Allah and His apostle and the abode of the Hereafter, then verily Allah hath gotten ready for the well-doers among you a mighty hire. O Ye wives of the Prophet! whosoever of you shall commit a manifest Indecency, doubled for her would be the punishment twice over; and with Allah that is easy. And whosoever of you shall be obedient unto Allah and His apostle and shall work righteously, her hire We shall give her twice over, and We have gotten ready for her a generous provision. O wives of the prophet, you are not like any other women, if you observe taqwa (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words. O wives of the prophet, you are not like any other women, if you observe taqwa (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words. And stay in Your houses. and display not yourselves! with the display of the times of former Paganism; and establish the prayer and give the poor-rate and obey Allah and His apostle. Allah only desireth to take away uncleanness from you, people of the house-hold, and to purify you with a thorough purification. And bear in mind that which is rehearsed in your homes of the revelations of Allah and the wisdom. Verily Allah is ever Subtile, Aware.) (*Al-Ahzab* : 28-34)

The practice of having many wives was, in any case, in vogue among Arabs. The motive behind that used to be, apart from lust, infatuation and libidinal demands, some other considerations and interests as well. One of them was raising the number of one's progeny in order to get the numerical strength of the tribe enhanced; since the chain of internecine tribal wars had kept going on, recurring from time to time. Another motive was also to increase the number of allies of one's clan by means of

having matrimonial ties with other clans. They would, for that purpose, get married into various prestigious clans; so that, in case of emergency, they could get support and assistance from those clans they would be married into. A member of a clan getting into a matrimonial bond with a member of another clan would ensure cooperation and support of that clan for his own. And, this act used to be effected in willful manner. After the advent of Islam, restraints were put on it so that the willful and improper ways could not be adopted. The fulfillment of his Prophetic obligations and the consideration of putting a stop to animosity of the enemies had also necessitated for him to get into several wedlocks.

Before Islam, when the Arabs were leading the lives of waywardness and obscurantism, there were about four various ways to get into a nuptial alliance. Most of them were libertine, lewd and obscene, rather. Islam, on its advent, made one of them, that was graceful, moderate and bashful, valid and binding. The rest were banned by it¹. Along with it, the scope for up to four only, that is in case it were necessary, was provided for. And, for His last Prophet, in the interest of his missionary and administrative efficiency, additional scope was provided for. But, that, too, was kept restricted to 11.

On making a survey of his (SAW) nuptial life, this peculiarity gets fully elucidated that his entire nuptial life had been extremely circumspect and entirely unblemished of dalliances of youthful and libertine way of life. He used to render his full cooperation, even before he (SAW) was assigned the Prophecy, in whatever tasks of well-fare and goodwill there used to be in the clan. He also did not make haste in starting the nuptial life. Instead, he (SAW) passed his days in a serene and watchful manner. Only on coming across a decent proposal, he (SAW) took to the nuptial life.

Khadeejah bint Khuwailid happened to be his first wife. She was 15 years older than him. She was held in high esteem by the entire tribe for her serenity and civility. She had also become

¹ Tafseer-e- Tabari, P: 401/18, Sahih Bukhari, Kitab-un- Nika'ah, Bab, Man Qa'ala La'a Nika'aha illa bi- Waliyin

widow following the death of a husband she had.¹

During the pre-Prophetic days when no religious restrictions were imposed on him, he (SAW) lived a solemn and serene life with her (RAA) that was full of mutual love and attachment and intimacy with each other. When he (SAW) was assigned the Prophecy, then, too, her behavior with him was marked with her cooperation and concurrence. Whenever, he (SAW) would feel mentally pressurized under the weight of his gargantuan responsibility, he would get solace and comfort from his wife. And, so, when the very first Revelation was received by him and he had its weight felt on him, she took him, to cheer him up, to his kin, Warqua bin Naufil, and got some such thing told to him by him as would bring comfort to him. He had the knowledge of what had happened to previous Prophets and from what they had said he had already learnt that some such incident was due to occur. Hence, he comforted him and testified his Prophecy²(1). Thereafter, when he (SAW) had taken up the task of performing his obligation of Prophecy and, because of that, agonies were caused by the people for him to suffer, he would be soothed by his wife with expressions of commiseration and compassion. He (SAW), too, did not marry any other woman so long as she was alive. He was totally content with her until after 25 years of life with him as a soulmate, she quit this ephemeral world.

After the demise of his first wife who had died on his attaining the age of fifty, he kept the matter, at first, in abeyance. Then, on counsel from those closely attached to him, the lady whom he (SAW) married, too, was quite advanced in age. She also did not have much of the apparent attraction. She was Hazrat Saudah bint Zama'ah, Quershia Aamiriyah (i.e. a member of the clan of Aamir of the tribe of Quoraish). The consideration in accepting this alliance was the need of supervision and looking after his those daughters who were as yet underage. That is why a lady advanced in age and sober-minded was chosen by him³(2).

After having passed fifty three years of his life, when he (SAW) had, along with his followers, migrated to Madinah, he

¹ Al-Bidayah Wannihayah P: 294-295/2

² Seerat Ibne Hisham, Vol-I, P :236-241

³ Al-Kamil Fit-Tareekh P: 307/2, Zadul-Maad, P: 105/1

had to confront wars, adopting ways in conformity with the social and religious interests of the Muslims there. Then he (SAW) felt the need to bring various clans and tribes close to him, by entering the matrimonial alliances with them, and turn them into his sympathizers. And, so, he (SAW) got into matrimonial alliances with the members of various prominent individuals and chiefs. By that he (SAW) also set some examples of humanitarian compassion and equality. He conceded, therefore, to take the daughter of the chief of the Quoraish and their war commandant, Umm-e-Habeebah bint Abu Sufyan el-Umawi, as his wife. She had, after having professed Islam along with her husband, migrated to Ethiopia. There, her husband had converted, renouncing Islam, to Christianity. She was thus left high and dry¹. Likewise, he (SAW) made Safiyah Nadhariah Yahudiyah, the daughter of Hueyee bin Akhtab², the chief of Banu Nudhair, his wife who had been declared, after getting captured during war, a bond-maid. As a gesture of favour towards the Jewish tribe, he (SAW) took her, getting her manumitted, as his wife. Similarly, Juwairiyah, daughter of Harith bin Dhiraar, the chief of another Jew tribe, Bani el-Mustalake, had been captured by Muslims and was made a bond-maid. She, too, was manumitted by him (SAW), so as to make the chief of the tribe obliged, and taken her into his seraglio as his wife³. It had such an effect as made the entire tribe obliged and converted to Islam. On the other hand, he made Hazrat A'isha, the daughter of his closest companion, Hazrat Abu Bakr, and Hazrat Hafsa, the daughter of the second closest companions, Hazrat U'mar, his wives⁴. With the third closest companion, Hazrat Uthmaan bin 'Affaan, who was an important member of the Umawi clan of the Quoraish tribe, whose chief, Abu Sufyan, used to command the wars against him, he (SAW) got his two daughters entered into wedlock⁵(1).

Thereafter, he (SAW) got into wedlock with Hazrat Zainub bint Khuzaimah Hilaliyah who passed away just two months after

¹ Tareekh-e Tabri, Vol-3, P:165, Al-Kamil Fit-Tareekh P: 307/2

² Seerat Ibne Hisham P: 646/2

³ Seerat Ibne Hisham P: 645/2

⁴ Tareekh-e-Tabri P: 161-162/3, Zadul Maad, Vol-1, P:106

⁵ Al-Bidayah Wannihayah P: 293/5

the marriage¹(2). It was followed by his getting into wedlock with Umm-e-Salimah, Hind bint Umayyah Quershiah Makhzoomiyah²(3). It was she who had, on occasion of migration of her husband to Madinah, undergone sufferings caused to her by her clan for full one year and, yet, had not let that make her dither in her allegiance to Islam. After having struggled for full one year, she had been able to join her husband in Madinah. However, it was not long before her husband got martyred in one of the battles. Left all alone, she was taken by the Prophet (SAW) as his wife and that was how he (SAW) exhibited his sympathy with her. In order to set an example of democracy and equality, he got Hazrat Zainub bint Jahsh, his cousin, daughter of his father's sister, who held dynastically a highly reverential position, married to his manumitted slave, Hazrat Zaid bin Haritha. She, too, had accepted this alliance, suppressing her intuition and lending preference to the desire of her cousin brother (SAW), who was Prophet, too, to her own. But, later, the two could not pull on together. Finally, Hazrat Zaid divorced her. For a lady of a reverential clan getting divorced by a manumitted slave was a matter of heart-break. In order to make up for that, he (SAW) took the divorced lady into his seraglio of wives³. Thus, another example was set as it got publicly announced by orders from Allah Almighty that an adopted son does not actually become like a son. Hazrat Zaid (RAA), besides being a manumitted slave, was adopted, too, by him (SAW) as his son. Marrying someone divorced by one's adopted son was taboo in pre-Islamic days. According honour to the divorced lady, by getting married to her, he (SAW) had this writ of Allah Almighty about the adopted son, too, well publicized. This matter has been elucidated in the holy Quran thus:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا

(So, when Zaid finished his desire for her, We gave her into your marriage)⁴ (Al-Ahzab : 37)

² Zadul Maad, Vol-I, P : 106, Seerat Ibne Hisham P: 647/2

³ Tareekh-e-Tabri P: 164/3, Zadul Maad, Vol-I, P : 106

³ Tareekh-e-Tabri P: 165/3

⁴ Zadul Maad, Vol-I, P : 108

Having Mariyah bint Shamw'oon, a copt, not an Arab, manumitted, he (SAW) got her into wedlock with him. She was a bond-maid sent to him by Maquoquas, the ruler of Egypt. Similarly, another bond-maid, Raihanah bint Zaid, who belonged to the tribe of Banu Nudhair, was manumitted by him (SAW), after she had confessed Islam, and was admitted to his seraglio of wives¹. It was in this manner that he (SAW) set examples of human egalitarianism. Once manumitted, any woman who had been a bond-maid, attains the status of a free woman. It was all done by him (SAW) when he could, as per the traditional norms, have all the benefits drawn that are drawn by having someone as wife, by retaining them all as bond-maids. But, in order to abolish the upper/lower strata system, he acted in the manner he did.

Among his venerated wives, the honour of getting married to him last went to Maimoonah bint el-Harith el-Hilaliyah.

Anyway, he (SAW) conceded to enter into matrimonial alliances with various ladies. These alliances took place after he (SAW) had crossed over 53 years of age. The companionship with several of them lasted, more or less, two to three years. Anyway, all that happened during only the last 8 to 10 years of his pious life; that is the period from 53 to 63 years of his (SAW) age.

He (SAW) meted out to these various wives of his, while staying in Madinah, the treatment marked with equality and justice. To put that into effect, he (SAW) would adopt the methodology of time-allocation. Whenever there would be an occasion of going on journey, he (SAW) would draw lots among his wives and whoever won the lot would be taken by him along. Thus each and every one of them would get opportunity to accompany him on journey. And, it all used to come about in accordance with the Divine revelations. For, this action as well all other actions by him (SAW) was performed in accordance with the Revelation only. None of his action would be purely on his own accord. Needless to say that whatever act he (SAW) performed as per Directions from Allah Almighty certainly had some interests and advantages vested by Allah Almighty in it.

Each of his (SAW) wives had her own exclusive

¹ Al-Kamil Fit-Tareekh P: 311/2, Al-Bidayah Wannihayah P: 303-306/5

particularity and importance. That, too, had some advantage or benefit vested in it that would serve him and be at his service. He (SAW) was to be the leader and role-model for the *Ummah* and was to set an example of a life prescribed by Allah Almighty that can be emulated. The solutions vested in the Shariah of various kinds of issues that come up between husband and wife were to be derived from the examples set by him (SAW) in his life. It was through these revered wives only that the knowledge of the example set by the Prophet (SAW) in his private nuptial life would be gained by way of directives given by the Shariah. Hence, it is through Hazrat A'isha (RAA) that the Prophetic example in various conditions got elucidated. Furthermore, the support and solace that the husband requires to get, at human level, from his wife which is the congenital human requirement, too, could be possible for him (SAW) from his various wives on various occasions.

The support and solace that he (SAW) was in need of at the time of his getting assigned the Prophecy was extended to him by Hazrat Khadeejah bint Khuwailid (RAA). That was what the Prophet (SAW) told Hazrat A'isha (RAA) about. Likewise, when, on occasion of Hudaibiyah Peace Treaty, he got apprehensive that his Companions were not obeying him, his wife, Umm-e-Salimah, gave him such a counsel as had the problem resolved. Subsequently, all of them had the animals sacrificed, as per his directive and got their heads shaved¹.

From Hazrat A'isha (RAA) (whom he -SAW had got married with in the month of *Shawwal*, the eleventh year of the advent of Prophecy, one year after having married Hazrat Saudah bint Zama'ah), he (SAW) got cooperation in other spheres. It was through her that the directives derived from his private life could be known. She narrated as many as two thousand and ten *Ahadeeth* (Traditions) concerning his (SAW) actions and utterances. Plenty of *Shariat's* provisions are derived from these *Ahadeeth*. Moreover, she remained alive, after the Prophet's (SAW) death, for forty eight years. During this period she accomplished the task of imparting religious education to women,

¹ Sahih Bukhari, Kitab-ul- Shurut fil Jiha'ad Wal Musa'alaha Ma'a Ahlil Harb, Abu Da'ud: 2725, Musnade Ahmed, P: 323-331/4, Zadul Maad, P: 295/3

in particular, apart from some other educational campaigns. On the 17th *Sha'abaa*, 57/58 AH, she quit this world for her heavenly abode. She got buried in Baquee'.

Hazrat Hafsa (RAA), too, along with her righteousness, became instrumental in promotion of the religion. As many as two hundred *Ahadeeth* are reported on her authority. It was *Sha'abaa*, 3 AH when she got wedded to the Prophet (SAW). In *Sha'abaa*, 45 AH at the age of 60 she left for her heavenly abode.

Umm-ul-Masakeen, Hazrat Zainub bint Khuzaimah, got married to Prophet (SAW) in the year 4 AH. Three months after the marriage, in the month of *Rabe-et-thani*, 4 AH, she passed away. She got buried in Baquee'.

Umm-e-Salemah, Hind bint Abu Umayyah, entered into wedlock with the Prophet (SAW) in *Shawwal*, 4 AH. She passed away in 59 AH at the age of 84 and got buried in Baquee'.

Through Hazrat Zainub bint Jahsh, the practice of adoption and improper customs ensuing there-from got abolished and an example of having the differentiation among the manumitted slave and free man as well as between the bond-maid and the blue-blooded abolished was set. She entered into the wedlock with the Prophet (SAW) in *Zul-Qua'adah*, 5 AH and breathed her last in 20 AH at the age of 53. She, too, got buried in Baquee.

Juwairiyah bint el-Harith got married to the Prophet (SAW) in the year 5 or 6 AH. She died in 56 AH at the age of 65 years. She got buried in Baquee.

Hazrat Umm-e-Habeebah, Ramlah bint Abi Sufyan and her husband, Abdullah bin Jahsh, both had migrated, following the sufferings caused to them by the Makkans for their profession of Islam, to Ethiopia. In Ethiopia, Abdullah bin Jahsh, getting snared by the seditious ways of the Christian womenfolk, reneged and converted to Christianity. With that the nuptial alliance between him and wife had snapped off. In order to make up for the grief caused to Hazrat Ramlah because of this separation, he (SAW) took her into wedlock with himself. She passed the rest of her life as a good soulmate of the Prophet (SAW).

Safiyah bint Huayee bin Akhtab was taken by him (SAW) as his wife in the year 7AH after the Khaiber event. She died in the

year 50 AH and got buried in Baquee.

Maimoonah bint el-Harith got married to him (SAW) in the year of *Umrat-ul-Quadaa* (the year he –SAW – had performed *Umrah* in lieu of the one cancelled earlier that was in *Zul Qua'adah*, 7 AH). She died at a place called Sarf in the year 61 AH. There itself she got buried.

All the wives of the Prophet (SAW) fulfilled each in her own way, the obligation of giving him support and solace with their company. They rendered him (SAW) assistance, within the sphere of his private life, in fulfillment of his vast and multifarious obligations of the Prophecy. Two of his revered wives, Hazrat Khadeejah aand Umm-ul-Masakeen, Hazrat Zainub, met their demise during his life-time; while the rest remained alive after the Prophet (SAW) had quit this world.

The Prophet (SAW) was destined by Allah Almighty to be the role-model for all the forthcoming generations up till the Day of Resurrection in compliance with the rules of the Shariah and the religion. Hence, his various ways and manners are the source of guidance in various situations that come up during the life of the man. What sort of situations could arise on taking up someone as one's wife and what course of action could be adopted in those situations was all learnt from his (SAW) examples.

How difficult it is for a commoner having more than one wife to have full justice done to both, let alone maintaining the equality between the two. Just this aspect alone of his life was in itself a great test for him (SAW). How much encouraging and inspiring it would be for anyone having more than one wife if he kept that model as an ideal in front of his eyes. It is thus the practical exemplification of the injunction to the effect that fair and humanitarian behaviour should be adopted in respect of wives and thus serves as a guide.

It was the life of austerity and the path of scrupulous conduct and character with aversion to earthly ease and comfort that the Prophet (SAW) had chosen for himself. He (SAW) also had his wives as partners in it. He had said to them that in case they are after comfort and luxury, he could have them released from the bond of wedlock with him. He (SAW) gave them respite to have the matter thoroughly considered. But, they preferred to

lead the life of austerity while living with him (SAW) and they passed the period of their life with him with complete harmony and cooperation. They had it proved that the Prophet's (SAW) household was one adorned with loftiest virtues.

Descendants of the Prophet (SAW)

The duration of the company that the Prophet (SAW) had with Hazrat Khadeejah (RAA) was 25 years, 15 years prior to his getting assigned the Prophecy and 10 years thereafter. During this period, he (SAW) had several children from her. There were sons: Al-Quasim, At-Tayyib, At-Tahir and Hazrat Abdullah. They all passed away, however, in their childhood itself¹. The daughters born to him were also four. The eldest of them was Hazrat Zainub (RAA). She was born ten years before the advent of Prophecy. She was married to Abul Aas bin Rabee'e bin Laquit. She passed away during the Prophet's life itself in the year 8 AH. A daughter, Umamah, was born to her and also a son, Ali².

His (SAW) second daughter was Hazrat Ruquaiyyah (RAA). She was born nine (9) years before the advent of the Prophecy. She got married to U'tbah, son of Abu Lahb. What with the enmity that Abu Lahb had taken to against the Prophet (SAW) on his getting assigned the Prophecy, he forced his son to divorce her. She then got married to Hazrat Uthman (RAA). She, too, passed away during the Prophet's (SAW) life in the 2nd year of *Hijrah*.³

His third daughter was Hazrat Umm-e-Kulthoom (RAA). She, too, was born in pre-Prophecy days. She was married to Utaibah, the second son of Abu Lahb. She, too, got divorced, per force, by Abu Lahb's son, under pressure from him. And, when Hazrat Ruquaiyyah (RAA) expired in the second year of *Hijrah* and the opportunity got created for Hazrat Uthmaan (RA) to get remarried, the Prophet (SAW) got her, too, married to him. Thus, Hazrat Uthmaan (RAA) happened to be the husband of two of the Prophet's daughters. It is for this reason that he got the sobriquet of '*Zun-Noorain*' (means literally: one in possession of two

¹ Al-Bidayah Wannihayah P: 307/5

² Subul-ul Huda' wal Rasha'ad fi Seerati Khair-il- Iba'ad By Muhammed bin Yousuf Sa'alihi Shami, P: 29-32/11

³ Ibid, Ansabul Ashraf, (Bilazari) P: 401

lights). This revered daughter of the Prophet (SAW), too, met her demise during his (SAW) pious life. It happened in the year 9 AH.¹

The fourth daughter of the Prophet (SAW) was Hazrat Fatimah (RAA). She was born 5 years prior to advent of Prophecy. She got married to Hazrat A'li (RAA). She was the youngest daughter of the Prophet (SAW). The Prophet's progeny has its lineage traced back to her only. Two sons, Hazrat Hasan and Hazrat Hussain (RAA) were born to her. She lived upto the end of the Prophet's (SAW) life. However, six months after his (SAW) demise, she bade adieu to this world². All her life she kept company with the Prophet (SAW). For, before her marriage, she lived, in any case, with the Prophet (SAW). But, post-marriage, too, the case was same. For, Hazrat A'li himself lived with the Prophet (SAW). So, her company was available to the Prophet (SAW), too. For that reason, she had a great share of his (SAW) love and affection and she got the special tutelage, too. Then, owing to the same attachment her two sons, Hazrat Hasan and Hussain (RAA), too, got abundant share of his (SAW) affection and tutelage. Along with that, he (SAW) made them accustomed to being anxious about the Hereafter and indifferent towards the mundane³(1). In this respect, too, he (SAW) uttered very loving and endearing words about them. He (SAW) loved them not only in their capacity of being his daughter's sons; but, he loved them like the sons of his own son. And, of course, both of them turned out, too, very dutiful and adorned with noblest character and morals. They presented the same role-model as is customarily presented by the grandsons (sons of daughters and sons) of a chosen Prophet.

All the above-mentioned sons and daughters of the Prophet (SAW) were born to him by Hazrat Khadeejah (RAA)⁴(2). The only exception is that of his son, Hazrat Ibrahim, who was born to

¹ Al-Bidayah Wannihayah P: 308/5, Subul-ul Huda'a wal Rasha'ad fi Seerati Khair-il- Iba'ad By Muhammed bin Yousuf Sa'alihi Shami, P: 36/11

² Al-Bidayah Wannihayah P: 309/5, Subul-ul Huda'a wal Rasha'ad fi Seerati Khair-il- Iba'ad By Muhammed bin Yousuf Sa'alihi Shami, P: 37-54/11

³ Subul-ul Huda'a wal Rasha'ad fi Seerati Khair-il- Iba'ad By Muhammed bin Yousuf Sa'alihi Shami, P: 55-82/11

⁴ Al-Bidayah Wannihayah P: 306/5

him, on his (SAW) getting married to Hazrat Mariah Quibtiyah, by her, several years after his Migration.¹(3)

Hazrat Fatimah (RAA), too, did not have a long life. She passed away just six months after the expiry of her father (SAW) leaving her two sons as orphans. The age of one of them at that time was just 7 years and that of the other just 8. They grew up and attained adulthood under the supervision of their illustrious father. Their father, Hazrat A'li (RAA) was 27 years younger than Hazrat Abu bakr (RAA), the first *Khaleefah* (vicegerent) of the Prophet (SAW) and was 17 year younger than the second *Khaleefah*, Hazrat U'mar (RAA). He was younger to Hazrat U'thman (RAA), the third *Khaleefah*, too. But, in being the son-in-law of the Prophet (SAW) he shared the honour with Hazrat U'thmaan (RAA) as the latter had gotten married to other two daughters of the Prophet (SAW) one after another. The latter was, thus, a double son-in-law – so to say -- of the Prophet (SAW). After Hazrat U'thmaan, it was Hazrat A'li who assumed the charge of the Caliphate. Thus, these four Caliphs were called '*Khulafa-e-Rashideen*' (the righteous Caliphs). All these four Caliphs had very thoroughly adopted and pursued the Prophet's way of governance and guidance. They had it presented before the world as a model worth being emulated. The total duration of *Khilafat* run by all these four Caliphs happened to be about 30 years.

³ Al-Bidayah Wannehayah P: 309/5, Ansabul Ashraf, (Bilazari) P: 448-453

CHAPTER – IX

CHARACTERISTICS, VIRTUES AND TRAITS OF THE PROPHET (SAW)

Whenever Allah Almighty sends down someone as a Prophet for the reform and edification of any people, He chooses for the purpose some such person from amongst the people as is distinguished within the entire community in perception and prudence, character and conduct, and valour and aspiration. This distinction is, in fact, conferred on him by Allah Almighty Himself in order to enable him to perform the assigned job of reform and guidance. To that end, celestial dictates are issued to him according to whom he invites them towards the righteousness and Guidance. During the period passed before getting assigned the office of Prophecy by Allah Almighty, the human traits in him are vested by his Providence that are confined within the sphere of innate human nature and those are the loftiest traits. These traits are watched and liked by his people. Living among them, as he does, he has the people made already conversant with his sublime and virtuous human traits.

Hence, when he gives them a call, on getting assigned the Prophecy, towards righteousness and Guidance, the obstinate and egoistic people of his community repudiate it saying only that 'this person is now starting saying such things as were not said by our elders. He has gone astray from the ways of our elders.' But, along with that, they do not find it possible for themselves to deny his virtuous and humanistic traits. They are unable to bring themselves round, just out of prejudice and stubbornness, to listen to anything against their religious rituals and customs which are

practiced by them since their birth. But, they do not deny, at the same time, the moral and humanistic qualities of the Prophet. The Prophet would say to them that: 'Dear brethren! You know me very well. You know how long it is since you are watching and observing me. You have tested and tried me. Yet, you do not pay attention to what I say.' It is what the holy Quran has referred to in this verse:

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ (يونس : ١٦)

(Of a surety I have tarried among you a lifetime before it).

Sincerity, nobility, resoluteness and courage, fortitude and steadiness, affability and amiability, compassion and politeness are those virtues of prophets which make whoever listens to their message even with a least bit of impartiality feel compelled to comply with him.

The case with the Prophet Mohammad (SAW) was exactly the same. He had been loved and liked for forty years by the people among whom he had lived. But, when he took to preventing them from their wrong practices and distorted religion and started calling them towards good morals and correct religion, they got disaffected with him. But, despite getting extremely belligerent on his making the call, some of them would keep mulling over his message and finally have it accepted. For, they were well aware of his humanitarianism, honesty, chastity and good character. Hence, whoever listened to him with an open mind would get enamoured of him. So much so that one coming to him with the intention of causing harm to him would suddenly get transmogrified after having witnessed his (SAW) amiability. Nevertheless, a large number of the people would not be willing to listen to his message. They would have their ears, as it were, stuffed with cotton, making sure that it does not get into their ears. And, then, in order to prevent him from giving this message, they would adopt violent ways and be cruel to him.

When he (SAW) got entrusted with the responsibility of the Prophecy, he expressed his anxiety, owing to the load of its weight that he was feeling, to his revered wife, Hazrat Khadeejat- el-Kubra (RAA). Thereupon she consoled and comforted him with these words: 'You need not be upset. I swear

by Allah, He would never let you be disgraced and humbled. For, you are the one who has regard for the uterine relations and kinship, take the load off the others, render assistance to the needy, extend hospitality to the guest and bring relief to those who sustain inflictions and distresses in the cause of the Truth.¹

Umm-ul-Momineen, Hazrat Khadeejat-ul-Kubra (RAA) had said what is quoted above on the basis of her common-sense, her unsophisticated nature as well as the experiences of her own personal life and the knowledge she had of the people. The Prophet (SAW) had earned from the people the honorifics of '*As-Sadique*' and '*Al-Ameen*' because of his good traits, honesty and probity. That was the testimony from them to the fact that he was really very honest and extremely trustworthy. Hence, despite being hostile to him, they relied on him in all other matters. They even deposited their valuables with him for safe custody. He (SAW), too, used to be considerate to everyone on occasions where his cooperation and compassion was required. Even on occasion of renovation of Ka'ba he joined all others in carrying stones. Whenever there would be consultations for any good cause he would take part in it. Anyone in distress and inflicted upon by any calamity would be helped by him. One instance of the same is as follows: There was a man whom Abu Jahl had bought camels from. But, in making payment of the price, Abu Jahl had adopted the course of inordinate dilly-dallying. Whenever he would come to him to collect the price, he would put him off. In a gathering of youths from the Quoraish, that man brought up this issue. Some of the people in the gathering saw there a prospect of having some fun. As the case involved Abu Jahl who was extremely hostile to the Prophet (SAW), they thought it would be great fun to watch when the two come to combat each other. They said to him (pointing towards the Prophet – SAW): 'Go to that gentleman sitting there and seek assistance from him.' He came up to him (SAW) and, making a complaint of Abu Jahl's dishonesty, sought assistance from him. Even though it was something preposterous for him (SAW) to go to Abu Jahl and make an appeal to, or request, him to make the

¹ Bukhari, Bab, Bad-il-Wahyi ila'a Rasool-il-Ilah (SAW)

payment of the price to that man. But, prompted by his urge to help him out, he (SAW) paid no heed to the risk involved and said to him: 'Come on, I would try to help you out'. Reaching the Abu Jahl's house, he (SAW) knocked at the door. When he came out, the Prophet (SAW) asked him to have the payment made. Abu Jahl was so awed by the Prophet's boldness that he agreed to make the payment and having fetched the price-money from inside he had it paid to that man. When Abu Jahl joined his mates later, they scoffed at him saying: 'Generally, you make a great show of your strength against Mohammad (SAW); but, you got cowed down by him on this occasion'. He confessed that he had gotten really awed by him and found himself compelled on doing what he did. Such behavior of the Prophet (SAW) was never for the sake of his own benefit. In his own case, he (SAW) would endure distress and would never think of taking any revenge from the aggressor. But, in case someone else needed his help, he would go all out to help him. He had a soft corner for each and everyone. It is what Allah Almighty Himself has defined him with:

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فَظًا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ
 حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
 فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران : ١٥٩)

(It was then of the mercy of Allah that thou hast been gentle with them; and wert thou rough, hardhearted, they had surely dispersed from around thee. So pardon them thou, and ask thou forgiveness for them and take thou counsel with them in the affair, and when thou hast resolved, put thy trust in Allah. Verily Allah loveth the trustful.)

In case of someone having personal enmity with him (SAW), he would not be revengeful to him at all. But, where the interest involved used to be religious or were a matter of principle, he would take a tough stand. The definition of his character in traditional annals is worded thus:

Describing the lofty morals of the Prophet (SAW), Hazrat Ali (RAA) says:

"I did not see him ever taking revenge from anyone for his cruelty and aggression, unless it were the matter pertaining to

violation of restraints imposed by Allah Almighty and disregard for His dictates. In case any dictate of Allah Almighty was trampled and His Honour was smeared, he (SAW) would, of course, be angry with the culprit more than anybody else.”

Hazrat Anas bin Malik states that the Prophet of Allah (SAW) was very kind-hearted. Whenever any indigent came to him, he (SAW) would positively assure him of his assistance. In case he had something, he would immediately fulfill his need. Once, there came a Bedouin when the congregational prayer was already in progress and, getting hold of his (SAW) mantle, got to saying: ‘A small requirement of mine is still remains unfulfilled. I am afraid I might forget it’. He (SAW) went with him. When he had his need fulfilled, the Prophet (SAW) came back and had the prayer performed.

The incidents of his (SAW) tolerance, fortitude, magnanimity, endurance and resoluteness are corroborated by the testimony given by his (SAW) attendant, Hazrat Anas (RAA). It is about the time when he was very young. He says: I served the Prophet (SAW) for ten years. He (SAW) never objected to anything I did and never said why I did, or not did, this or that.¹

Hazrat U’mar narrates that the Prophet (SAW) said: “Do not exaggerate in commending and defining me like the Christians did with Hazrat Isa bin Maryam (AS). I am just a bond-man of Allah. Do call me just ‘Bond-man of Allah and His Apostle’”.²

Hazrat Abdullah bin Abi Aufa narrates that the Prophet (SAW) had no inhibition and did not feel ashamed at going in company of any slave or any widow till his or her need was fulfilled.³

Hazrat Anas (RAA) says: ‘Anyone of the bond-maids and slave-girls of Madinah would hold him (SAW) by hand and have whatever she wanted to say said to him and would take him along with her as far as she wanted to’.⁴

When Adi bin Hatim et-Tai (RAA) called on him (RAA), he took him inside his house. The bond-maid offered the cushion to

¹ Sahih Muslim, Bab, Husn-ul- Khulq (SAW)

² Sahih Bukhari, Kitab-ul- Anbiya’a

³ Al-Behaqi, Bab, Tawazu’ Rasul-il- lah (SAW)

⁴ Musnad-e- Ahmed, P: 198-215/3, Jam-ul- Fawa’id, Kitab-ul- Mana’aqib, Bab, Sifa’atuhu wa Akhla’quhu (SAW)

rest upon. He (SAW) had it placed in between him and Hazrat Adi and made himself seated on the floor. Hazrat Adi says: "That made me realize that he (SAW) was not a man of pomp and show."¹

Hazrat Anas (RAA) states that: "The Prophet (SAW) would call on the sick, accompany the funeral procession and accept the invitation of the poor."²

Hazrat Jabir (RAA) says: "Being considerate to the infirm, he (SAW) would slow down his speed and pray to Allah for him."³

Hazrat Anas (RAA) has been quoted to have said that the Prophet (SAW) said: "I am bond-man of Allah, eat like a bond-man and sit like a bond-man."⁴

The Prophet (SAW) would have his house himself cleaned, his camels tethered, his cattle served with fodder, partake with his servant in having meal, assist him in kneading the flour and have the victuals brought from the market.⁵

A Comprehensive Description of Sublime Morals and Noble Traits of the Prophet (SAW):

The sublime morals, noble traits and great qualities of the Prophet (SAW) have been mentioned in a very comprehensive and declamatory style by Hind Abi Hala (RAA) (who was the son of *Umm-ul Momineen*, Hazrat Khadeejah- RAA and the maternal uncle of Hazrat Hasan and Hazrat Hussain- RAA): To quote him verbatim:

"Ridden with anxiety of after-life, the Prophet (SAW) would remain all the time engrossed in pondering over matters related to the Hereafter. That would usually go on, on end. It appeared as if he was never at rest. Often, he (SAW) would keep silent for long. He would never speak needlessly. When he would begin talking, he (SAW) would utter each and every word well enunciated. Same way he would bring his speech to end. Whatever he said, it was always very distinct, articulate and to-the-point. It would be

¹ Zadul Maad, Vol-I, P :43

² Shama'ai'l-e- Tirmizi, Bab, Tawazu' Rasul-il- lah(SAW)

³ At-targheeb Wat-tarheeb By Munziri

⁴ Kitab-us-Shifa'a P: 101

⁵ Kitab-us-Shifa'a P: 101 Narrated By Bukhari

neither unnecessarily prolonged, nor too much succinct. He (SAW) was mild-tempered and soft-spoken. He (SAW) was neither rude, nor discourteous. Neither he humiliated anyone, nor would he like being humiliated. A good thing given him would be highly appreciated by him. He would make much of it, howsoever little it might be (even if it were so little as could not be easily seen) and would not deprecate it. As to items of food and drink, he (SAW) would neither find faults with them, nor applaud them. He (SAW) would never get angry about anything mundane and whatever pertains to this world. But, whenever any obligation towards God was not duly met, such would be his indignation as could not be faced by anyone till he would have it made up for. For wrongs done to his own person, he would never get angry, nor would seek revenge there-for. When he (SAW) pointed out something, he did so with his whole hand. When he (SAW) was amazed at something he had his hand turned over. While talking, he (SAW) would have the palm of his right hand touched by the thumb of the left hand. Angry and displeased with something, he would have his resplendent face completely averted; pleased and joyful, he would look downwards. His laughter was mostly but a smile and that was when his auspicious teeth which were as neat and clean as hailstones would be visible."

A family-member and one of the persons closest to the Prophet (SAW), Hazrat Ali (KAW) had best means and opportunities of knowing all about him (SAW). He was also a keen observer of human psyche and mores and manners. In addition, he had the gift, most of all others, of defining, describing and portraying a thing or character in all its vividness. About the 'sublime morals' of the Prophet (SAW) he says:

"He was predisposed to refrain from unseemly language, reviling and deeds shameful. In no wise he said or did anything improper. He never raised his voice in a market place; nor did he return evil for evil. He was given, rather, to forgive and forget. Never in his life he laid his hands on anyone save in a fight for the sake of Allah; nor did he strike ever any servant or a woman. I never saw him exacting retribution for any offence or excess excepting when the honour of God was concerned or the limits set by Him were transgressed. In the latter case, no doubt, he (SAW)

would be more enraged than anybody else. If he had the choice between the two courses, he would choose the easier one. When he came to his house, he behaved like a commoner, cleaned his garments, milked the sheep and performed the household chores.

"The Messenger of God was not given to idle talk and spoke only when it was a matter of concern to him. He comforted the people and did not make them disgusted. If a man of rank or nobility called on him from another tribe, he showed him due honour and had him appointed to some respectable post. He would be cautious in making comments on the people without having them deprived of his affability and courtesy. He kept his companions always posted with the events and happenings and used to keep enquiring about their welfare.

"He commended and supported what was good and denounced and depreciated what was bad or vile; strengthened the one and weakened the other. He was always moderate and uniform in his dealings without there being any shift or change in it. He never allowed anything to escape his attention lest others should become negligent or get distracted. He took care to possess the means for meeting every contingency. In keeping the Truth upheld, he would neither lag behind nor would cross the limits. Those who used to be in his proximity were always the virtuous and the elite of the people. The best in his estimation was the one who was the most benignant and courteous to all. The most esteemed in his eyes was the one who excelled others in benevolence and kindness and doing favours to others. The Prophet (SAW) would stand up with the name of God on his lips and so he would be when he sat down. Wherever he went, he sat down in the rear and instructed others to do the same. He paid full attention to all of his audience and those attending his meetings. So much so that everybody thought that none else attracted his notice more than he did. If anybody had him detained or kept talking to him about any of his affairs, he (SAW) would listen to him patiently and gave heed to him until he himself had his talk finished and got departed. If anybody asked for something or wanted his help, he never allowed him to leave without disposing of his business or at least comforted him with words kind and sweet. Such was his grace and kindness to one and all that

everybody took him as his father. In regard to what was right and proper he regarded all on the same plane. His were the gatherings of knowledge and edification, of seemliness and modesty, of earnestness and probity. Neither anybody talked in a loud voice nor censured others, nor cast aspersions on anybody, nor found faults with others. All were equal on even ground and only those enjoyed a privilege who were more pious and God-fearing. In his meetings, the elders were held in reverence, the youngsters were treated kindly. Those in need were given preference by all. The wayfarers and strangers were afforded protection and looked after."

Hazrat A'li states further:

"Of cheerful disposition, the Apostle of Allah was always bright and radiant. He was tender-hearted and sweet-tempered, not stern by nature. He never spoke harshly, nor was he accustomed to speaking loudly, nor to saying anything unseemly or lewd; nor he found fault with others. He was not stingy or miser. If he did not like something said to him, he simply ignored it and would not even respond to it. From the three things he had always kept himself entirely cut-off: one, quarrelling; the other, hauteur; and the third, indulging in useless and futile pastimes. And, he had also kept the people always spared from three things: he never spoke ill of anyone, nor maligned anybody, nor pried into anyone's failings. He gave tongue only to the things that were decent. When he spoke, all those present listened to him attentively lowering their heads as if birds were sitting on their heads. Others spoke only when the Apostle had finished his talk. Nobody joined issue with others in his presence. When anybody said something others kept quiet until he had finished his talk. Every one was paid the same attention when he spoke as was paid to his predecessor (that is: he would be given full opportunity to present his case and would be heard with same equanimity and composure as his predecessor.) He (SAW) laughed at whatever would make others laugh; and would be amazed at whatever made others amazed. He would put up with the rudeness of the wayfarer and stranger with patience and tolerance and listen to all sorts of his demands until his companions would have the attention of such a person diverted to themselves (in order to save him—

SAW--from further strain) . He (SAW) used to say: 'Whenever you come across some one needy, do help him'. He lent ears only to such tributes as were moderate enough. He never interrupted nor cut in the talk of others; unless, of course, he got to exceeding the limits. In that case, he would bid him to stop or he himself would leave the place. And, his prattle would come to an end.

"He was the most generous, large-hearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, he would get infatuated by him. The ultimate that anyone trying to define and describe him could say is that: 'I have never seen anyone like him, neither before seeing him nor thereafter.'

Sall-all-Allah-o Ala Nabeeyina Wa Sallam

(May Allah have His Peace and Blessings on His Apostle).

The Almighty Allah had adorned His Prophet (SAW) with all the vestments of beauty and perfection. He had made him (SAW) the most beautiful and charming embodiment of love and charm, awe and splendor, elegance and grace, all blended into a single, harmonious whole of his personage. Says Hind Abi Hala: "He was very self-respecting, graceful and splendid -- pleasing to the eyes set on him. His face has the brilliance of a full moon."¹

Complete Humanness, Equilibrium and Poise:

One of the Prophet's grandsons (son of his daughter, Zainub --RAA) was on his death-bed and about to breathe his last. His daughter had him sent for along with the message that the child was about to expire and it would be kind of him if he could come over for a moment. He (SAW) came over. He was accompanied by his companions, Hazrat Sa'd bin U'badah, Ma'az bin Jabal, Ubai bin Ka'b and Zaid bin Thabit (RAA). He (SAW) took the child in his lap. He was in the agonies of death. The affectionate (maternal) grandfather's eyes got brimmed with tears. One of the companions (Hazrat Sa'd bin U'badah -- RAA) was there. He got to saying: "You, too, get so moved?" He replied: "I am human; I, too, have love in my heart. One who lacks that cannot be human. This is the compassion vested by Allah in the hearts of His

¹ Compression By Shama'a-ile- Tirmizi

servants whom He wills. Verily God shows compassion to those who are compassionate.”¹

Likewise, his infant son, Hazrat Ibrahim, was to expire. He came over and seeing him he said: “My eyes are moist; my heart is sad. But, with my tongue I would utter only what would please my Providence. We are grief-stricken by your separation, O Ibrahim!”²(1)

Incidentally, there was sun-eclipse at the same time. People started saying: It appears to be the effect of the demise of the son of magnificent Prophet. Coming to know of that, the Prophet (SAW) said: “Look! the sun and the moon are all bound to obey Commands of Allah. They go by the system set (by the Creator) for them. They do not get affected by anybody’s death or birth.”³(2)

Just think it over! How magnificent an instance it is! On such an occasion, one usually is pleased with the notion that he and his son were accorded importance. ‘Without any suggestion from us, they, on their own, were doing so. It is to our advantage. So, let them do so.’, one would say. But, no! that was not the way the Prophet (SAW) thought. He (SAW) did not tolerate that a slightest dent is made in the creed of anyone, that anyone deems anyone else than God the one who affects the sun and the moon, the earth and the sky.

That was the instance of an occasion of grief. Let us have an instance of an occasion of jubilation also. The Prophet’s (SAW) beloved cousin (uncle’s son), Hazrat Jaa’fer (RAA) arrived in Madinah, getting back from Ethiopia where he was on migration. He (SAW) was very delighted to have met him. In the meantime, the good news of a victory of Muslims also reached him. The two delightful things coming together, the Prophet (SAW) said: “I can’t tell which of the two delights is greater to me than the other.”⁴

Now look at this comprehensiveness itself of the Prophet (SAW). Recall that he was a human. Under the urge of the

¹ Bukhari Bab-ul- Jana’a-iz, Hadith, No: 1284

² Bukhari Bab-ul- Jana’a-iz, Hadith, No: 1303

³ Sahih Bukhari, Kitab-ul-Kusoof, Hadith, No: 1043

⁴ Seerat Ibne Hisham P: 359/2

humanness, he was delighted at the return of his beloved kin from his long-term exile. It was the proof of his being a perfect human being. Side by side, being the Prophet and head of the Muslim community, he was equally delighted at the victory of the Muslims. It was quite realistic of him that he (SAW) took both the two delights into account. Thus he (SAW) treated the delight he had, in his capacity as the head and leader, as was it due; and, side by side, treated the urge of the fraternal and kinship love as per its due.

Graciousness, Tolerance and forbearance:

In his good manners, benevolence, magnanimity and modesty, the Prophet (SAW) was the precursor, torch-bearer and role-model for the entire humanity. This fact is affirmed by Allah Almighty Himself. He says:

"وإنك لعلی خلق عظیم"

(And verily thou art of a high and noble disposition.)

The Prophet (SAW) himself said as follows:

"أدبني ربي فأحسن تأديبي"

(My Lord Himself disciplined me and disciplined He me well.)

Hazrat Jabir (RAA) is quoted to have said: "the Prophet (SAW) said:

"إن الله بعثني لتمام مكارم الأخلاق وكمال محاسن الأعمال"

(Allah raised me for the culmination of moral virtues and righteous deeds.)

Once when Hazrat A'isha (RAA) was enquired about the character of the Prophet (SAW), she replied:

"كان خلقه القرآن"

(His character was the Quran.) (Or, in other words: he was just the Quran personified.)

In fact, the level of forbearance and forgiveness, patience and tolerance, graciousness and magnanimity that had been maintained by him (SAW) is hard to be perceived by the best of

the acumen of the intelligent and is far beyond the reach of the imagination and phantasm of the poets and bards. A few more instances are given below:

A sample of the Prophet (SAW)'s kindness and graciousness towards even the greatest enemy was the treatment he meted out to the leader of the hypocrites, Abdullah bin Ubai bin Salool. He was the person who publicly used terms of flagrant animosity against the Prophet (SAW). He was always taking part in clandestine intrigues hatched against him (SAW). All the Muslims were fully aware of this misdemeanor of him. When, after his death, he was lowered down into the grave, his son, Abdullah bin Abdullah, who was a thorough believer and totally loyal to, and having love for, the Prophet (SAW), desired from the Prophet (SAW) to do some favour to his deceased father. Thereupon, in regard to his (Abdullah bin Abdullah's) being a perfect believer and in deference to him, he (SAW) condescended to the extent that he (SAW) came over there and ordered the body to be taken out. Then he placed it on his knees and dropped some saliva from his mouth on it and had it donned with his shirt.¹

Hazrat Anas bin Malik is reported to have said: "Once I was walking with the Prophet (SAW). He was then having a mantle made in Najran on. It had coarse fringes. On the way, a nomadic Arab met him. Getting hold of his mantle, the nomad pulled it hard. Lifting my eyes I saw that the pull of the mantle had caused bruises on the Prophet's neck. The nomad was saying: 'O Mohammad! Have the orders issued for some of the God' wealth that you have with you to be given to me'. The Prophet (SAW) turned his face towards him and laughed. He had the instructions issued that he be given (what he wanted).²

The Prophet (SAW) had once taken some loan, through the mediation of Hazrat Bilal (RAA), from a Jew, Zaid bin Saa'na. The Prophet (SAW) used to take such loans in order to extend aid to the destitute, when he himself did not have anything with him. This loan, too, was taken to help out an indigent person. A period had also been agreed upon for the return of the loan. But, that man, before the expiry of the stipulated term, came to him (SAW)

¹ Sahih Bukhari Kitab-ul- Jana'a-iz

² Sahih Bukhari Kitab-ul- Jiha'ad

and demanded the payment. Not only that, holding by his fist the garment that the Prophet (SAW) had on, he pulled it hard off his shoulder and addressed him rudely, saying: "You, the son of Abdul Muttalib, do much of dilly-dallying." He had, in this way, taunted not only the Prophet (SAW) but his grandfather, Abdul Muttalib, too. Not to speak of the Prophet himself as he was, of course, adorned with very sublime qualities, but his grandfather, too, was distinguished, among his peers and equals, in good qualities. One can, therefore, imagine how much hurt he (SAW) must have felt on that remark by that Jew! So, Hazrat U'mar RAA) rebuked him and, paying him in his own coin, talked to him in rude terms. But, the Prophet (SAW) kept smiling. He said to Hazrat U'mar: "U'mar! This man and I both deserved to be treated differently by you. To me, you ought to have given the counsel to make the payment at the earliest; and to him you might have counseled to be polite in making the demand." Then, (addressing the Jew) he (SAW) said: "There are still three days left before the due date expires." Anyway, giving instructions to Hazrat U'mar to repay him the loan, he ordered him to give him twenty Saa's more than due to him. That excess payment was to compensate for the scare caused to him by the reprimanding words used by Hazrat U'mar against him. This attitude of the Prophet (SAW) impressed that Jew so much that he embraced Islam.¹(1)

Clemency towards Animals:

The Prophet (SAW) commanded to be merciful to animals, too. Shaddad bin Aus reports the Prophet (SAW) as saying: "God has commanded us to be nice and gentle to each and everything. So, if you are to slaughter an animal, do it nicely. One who is about to slaughter must have his chopper ready in advance." (That is: must have the blade of the chopper sharpened in advance and should not flaunt it in front of its face lest the animal should get restless). The animal to be slaughtered must be given rest².

Hazrat Ibn-e-A'bbas (RAA) reports that a man had a goat laid on the ground to slaughter it and then started sharpening his

¹ Musnad-e- Ahmed Translation with Declaration

² Sahih Muslim, Kitab-uz- Zabih

knife. When the Prophet (SAW) saw this, he said to him: "Do you want to kill it twice? Why did you not have your knife sharpened before having it laid on the ground?"¹

Hazrat Ibn-e-Masw'ood (RAA) narrates that: "we were, in company of the Prophet (SAW), on a journey. He (SAW) went into isolation for a while for some of his personal need. In the meantime, we saw a small bird. It had its two chicks with it. We got the two chicks caught. Seeing that, the bird started fluttering its wings. The Prophet (SAW) came back and asked: 'Whoever has distressed it by having its chicks snatched away from it?' Then he commanded to have the chicks returned. There we saw a colony of ants. We got it burnt. He (SAW) did not like it and asked: 'Whoever has got it burnt?' 'It is we', we said. He said: 'The right to torture with fire is exclusively held by the Lord of the fire.'

The Prophet (SAW) commanded the venerated companions to keep the animals provided with fodder and water and forbade them to harass and overburden them. He declared that keeping the animals from what hurts them and putting them at ease were meritorious acts and brought those who performed them nearer to Allah. To elucidate how meritorious these acts are he (SAW) cited examples: "Hazrat Abu Hurairah reports that a man was on journey to somewhere. En route, he felt very thirsty. He caught sight of a well in front of him. He climbed down into it. When he came out of it, he saw a dog licking the mud because of the intensity of the thirst he felt. He said to himself: 'The condition that I was in because of the thirst, it is the same condition which this dog is in.' So, he climbed down into the well again, had his legging filled with water and clutching it with his teeth came up and out of the well. Then he let the dog drink it. Allah Almighty graced this act by him with His Acceptance and granted him His Forgiveness." The people asked him (SAW): "Is there merit in respect of beasts and animals, too?" He (SAW) replied: "There is merit in respect of every creature that has a heart throbbing."²(1)

Hazrat A'bdullah bin U'mar (RAA) has reported the Prophet (SAW) to have said: "A woman was subjected to Retribution

¹ Tabrani

² Sahih Bukhari, Kitab-ul- Musaqa'at, Bab, Fazlu Saq-eil Ma'a

merely because she had denied her cat food and water; nor she set it free so that it could satisfy its hunger by taking worms and insects.”¹(2)

Suhail bin Amr reports that the Prophet (SAW) came across a camel so famished that its belly had shrunk to its back. Seeing it, he (SAW) said: “Have the fear of Allah in regard to these dumb creatures. If you ride them, ride them gently. If you slaughter them to eat the meat from them, slaughter them when they are healthy.”²(3)

Hazrat Abu Hurairah narrates that the Prophet (SAW) said: “If you go to any verdant place, do not deny the camel their due over the ground. And in case you go to any arid land, had it crossed over fast. If you have to camp somewhere for the night, do not camp on the road, since it is frequented by animals and insects and worms take shelter there.”³

Graciousness towards Enemies:

When on occasion of conquest of Makkah, the place whose people had continuously for 13 years persecuted him (SAW) and his companions to the utmost extent till ultimately he had to part with it and where he (SAW) was now entering as victor and conqueror, and came face-to-face with them, he asked them: “O people of Quoraish! What do you expect me to do with you now?” “For the better we expect”, they said, “You are noble of heart and a noble brother and also the son of a noble brother.” He said: “I say to you today what Yusuf (AS) had said to his brothers:

”لا تثریب علیکم الیوم اذهبوا فانتم الطلقاء“

(No blame on you today. You are all set free)

When the victory operation was over a general amnesty was granted by him(SAW) to all the people barring nine extremist culprits who were permitted to be killed for their grave crimes even if they were found hidden under the curtains of Ka’ba. These included either someone who had, after having confessed Islam,

2 Imam Nawawi reported By Muslim

3 Sunan Abu- Da’ud

³ Sahih Muslim

turned apostate; or someone who had killed some Muslim by fraud; or someone who had made of insulting and slandering the Prophet (SAW) through his poetic compositions a means of his and others' enjoyment and had put them into circulation. Among them was A'bdullah bin Sa'd bin Abi Sarh also who had turned apostate. There was, among them, I'kramah bin Abu Jahl who had, because of his malice towards Islam and its dominance and because of his fear for his life, gone to Yemen leaving his homeland behind. But, after his flight, his wife sought quarter for him from the Prophet (SAW). The Prophet (SAW), knowing well that he was the son of his staunchest enemy on the face of earth, granted him the quarter. And, on his arrival, he (SAW) rushed towards him to receive him and express his joy in such a way as made the mantle he was having on removed from his body.¹(1)

Among them was also Wahshi (the vassal of Jubair bin Muti'im), the assassin of his beloved uncle, Hazrat Hamza. He had helped, by having him assassinated, in getting his liver chewed. He had been allowed by the Prophet (SAW) to be killed in *Qasas* (requital). But, when he professed Islam, the Prophet (SAW) accepted his conversion to Islam.²(2)

One of them was Hubaar bin Al-Aswad. He was the person who hit the Prophet's daughter, Hazrat Zainub (RAA), on her side with a spear as a result of which she fell off the camel she was riding on to a rock and suffered a miscarriage. He had thereafter fled away. Later, he got converted to Islam.

There were songstresses, Sara and one or two more, who used to keep singing the verses composed to lampoon the Prophet (SAW). Quarter was sought for them also from the Prophet (SAW). He (SAW) granted them also the quarter and both of them later converted to Islam also.³

A man, U'mair bin Wahab by name, had come to Madinah under a conspiracy to assassinate the Prophet (SAW). Hazrat U'mar (RAA) could read the airs on his face. He caught him by his throat and brought him, keeping him held the same way, to the

¹ Zadul Maad, P:411-422/3

² Sahih Bukhari, Bab, Qatlu Hamzata, Seerat Ibne Hisham P:72/2, Dala'ilun Nubuwwah Lil Behaqi, P: 95/5

³ Zadul Maad, P:411/3

Prophet (SAW). The Prophet (SAW) said: "U'mar, leave him alone. And, you Umair, come close to me." Then he (SAW) asked him: "What is the intent you have come with?" He said: "To get my son released". The Prophet (SAW) asked: "Why are you then having the sword slung on your shoulders?" He said: "What purpose did the swords serve, after all, in the battle of Badr?!" The Prophet (SAW) said: "Is it not so that you and Safwan, while in Hajar, have hatched a conspiracy to assassinate me?" Hearing what the Prophet (SAW) said, U'mair was flabbergasted. He said spontaneously: "Mohammad, you are undoubtedly the Prophet. By Allah, except Safwan and me no one had any knowledge of this matter." Hence, he had Islam embraced. The Prophet (SAW) said to his companions: "Teach your brother the religion. Make him learn the Quran by heart. And, set his son free." The Quoraish who were eagerly waiting for the news of getting the Prophet (SAW) assassinated at the hands of U'mair heard the news, instead, of the latter having embraced Islam.¹

Safwan bin Umayyah had fled away, on occasion of conquest of Makkah, towards Jeddah in order to go from there, by boat, to Yemen. So, U'mair bin Wahab came to the Prophet (SAW) and made the submission that: "O Allah's Prophet! Safwan bin Umayyah is the chief of his community. Out of fear from you, he has fled away towards the sea. Having learnt that, the Prophet (SAW) granted him, too, the quarter. Hazrat U'mair requested the Prophet (SAW) to furnish him with a written note to that effect for his (Safwan's) assurance. Thereupon, the Prophet (SAW) gave him his turban as a token and sent him back after Safwan. He took Safwan over at the sea-coast and told him that the Prophet (SAW) had granted him the quarter. 'Now get yourself rescued from (eternal) perdition', he added. Safwan said: 'I fear for my life.' He said: 'The Prophet (SAW) is very tolerant and forbearing'. Hence, Hazrat U'mair brought him along back to Makkah. Presenting himself before the Prophet (SAW), Safwan said: 'This man here thinks that you have granted me the quarter.' The Prophet (SAW) corroborated the statement made to him. Safwan sought two months respite from him (SAW). He (SAW)

¹ Dala'ilun Nubuwwah Lil Behaqi, P: 147-149/3, Seerat Ibne Hisham P: 661/1

granted him four months respite.¹(1)

‘Who can save you now?’:

When the Prophet (SAW) was on his way back from *Ghazwa-e-Zat-er-Riqua a’*, he (SAW) made a halt at noon to take rest at a place where were lot of acacia trees. The people made for those trees and the Prophet himself, after having his sword hung on one of the acacia trees, got to taking rest under it.

Hazrat Jabir (RAA) states that: ‘Meanwhile we fell asleep. But before long we felt that the Prophet (SAW) was calling us. We saw that a Nomadic Arab was sitting beside him. He (SAW) apprised us that he was sleeping when that Nomad picked up that sword. “When I opened my eyes, he was having this sword drawn over my head and said to me: ‘Who can save you now?’ I said to him: ‘Allah!’ Behold! He is now sitting here”, said the Prophet (SAW). Anyway, the Prophet (SAW) did not punish him at all.’²

The Quality of Being ‘the Mercy for the Worlds’:

The level of passion of love and sympathy with each and everyone that the Prophet (SAW) had was extra-ordinarily high. The impact that this passion made on the Muslims and the orientation it gave to the minds of Muslims was uninterruptedly perceptible in the Prophet’s (SAW) time and also in the lives of the later Muslims. As its fall-out, regions after regions of whatever lands the Muslim empires got extended to and wherever the Muslims got settled, got entered, on their own, on having seen those Muslims’ kindheartedness and favours, into the fold of Islam. They were not forced by anyone to do so. It was so because, as per the injunctions of Islam, it is forbidden to force anyone to convert to Islam. This interdiction is extended further to the extent that the non-Muslim citizens living under the Muslim rule would not be burdened with obligations that the Muslims are burdened with. They have always been allowed to practice their respective religions in accordance with their religious teachings even in matters which are prohibited for the Muslims. As a result thereof, whichever non-Muslim communities had the opportunity

¹ Zadul Maad, P:413/3, Muhammed (SAW) Alinsa'an-ul- Ka'amil, By Muhammed bin Alawi Maliki Husaini, P: 159

² Sahih Bukhari, Kitabul Maghazi, Bab Ghazwatur Riqu'a,

to observe these virtues of Islam had embraced Islam.

Having embraced Islam meant that Allah alone was to be believed to be one's lone and sole Providence and Master. His commands conveyed to him through His Apostle must be obeyed. The transgressions and moral and sexual waywardness that were being perpetrated in pre-Islamic life must be stopped. Hence, the people who embraced Islam kept their practices mended accordingly. The human comity got thus reformed a lot. A lot of such virtues as were vividly demonstrative of sublime human traits and characters were instilled. It may be assessed and appreciated by having a look at the pre-Islamic society which was marked by the ethnical inequities and the bloody carnages perpetrated by those in power, the powers that be, and which make the man shiver when he reads them in the annals of history. In the regimes governed by Islam even 1% of all that did not take place even in the event of war and battles. When the Romans captured Jerusalem after having fought for it, they shed so much blood of Muslim rulers and the Muslim people that their horses were knee-deep in blood. But, when the Muslims recaptured it later, they pardoned off the Christian rulers who were in occupation of it. It is what the English historian, Stanley Lane Pole, himself, has confessed.¹(1)

In each and every society of pre-Islamic days, whether it were under the Roman empire or the Persian one or the one of the Indian sub-continent or of the adjoining regions, the treatment meted out to womenfolk was so iniquitous as is hardly meted out to even the beasts. They had no right of inheritance. Nor were they equal in rights to their brothers. There was no safeguard for their honour and chastity. They were made to serve, in their own houses, like the servants and slaves are made to serve. And, if they became widow, they were deemed even ill-boding. On their birth, the family members got struck with grief. Many a people had them killed even before their coming of age. Those who were not killed were meted out the treatment mentioned above.

¹ Encyclopedia of Britanica, P: 627/6, Article, Crusades, Salahuddin Al- ayyubi, By Muhammed Fareed Abu Jadeed, Allusion from Tareekh Da'awat-o- Azeemat, Vol: 1, By Moulana Abul Hasan Ali Nadwi

It is Islam which, on its advent, proclaimed the womenfolk entitled to be treated with honour and respect. It made them entitled to a share in inheritance, in the legacy left by their parents on their death. Ill-treatment of women simply because of their being the women was declared totally unlawful. In the days of Ignorance, women while menstruating would be rendered untouchable by the society. No one would come close to them nor would sit close by. Islam had this practice totally abolished. Barring the cohabitation, coming close to women in their state of menstruation in all other matters was declared absolutely permissible. Prior to Islam, women were kept reduced to the status of show-pieces. Their job was to seduce others with their body and dresses, be the source of feasting the eyes with their adornments and ornaments and be the tools of entertainment for the men-folk. It is Islam which, on its advent, strictly prohibited this malpractice. It ordered that, if the womenfolk, out of necessity, had to be amidst men not closely related, they must have themselves clad in loose apparels so that the lecherous glances are not directed towards them.

Likewise, women are mentioned, side by side the men, wherever instructions regarding matters of worship et cetera are enunciated. They, too, are provided opportunity to attain highest levels of spirituality and religious merits. However, as much differentiation as is warranted by the physical and congenital difference between the two sexes and is necessary and inevitable has, of course, been maintained. The holy Quran has the following statement made:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة : ٧١)

(And the believing men and believing women are friends one unto another: they command that which is reputable and restrain from that which is disreputable, and establish prayer and give the poor-rate and obey Allah and His apostle. Those! Allah will surely show mercy to them; verily Allah is Mighty, Wise.)

And

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (النحل : ٩٧)

(Whosoever worketh righteously, male or female, and is a believer, We will surely quicken him to a clean life, and will surely recompense them their hire for the best of that which they have been working.)

And also that:

أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ
(آل عمران : ١٩٥)

(I let not the work of a worker amongst you to waste, man or woman, one of you from the other.)

On occasion of the *Hajjat-ul-Vida'a* (the Valedictory Hajj), the Prophet (SAW) exhorted as follows:

"استوصوا بالنساء خيرا فإنكم أخذقوهن بأمان الله واستحللتم فروجهن
بكلمة الله... الخ"

(Take this exhortation from me in respect of women: be nice to them. you have had them under Allah's security and have made them legitimate for you by the Word of Allah.)

Thus, the woman, in her constitution, is a little different from that of the man. It makes her weaker than the man. Keeping that in view, and, in order to have safeguards against the man making misuse of this disparity, some rules have also been formulated. For example: She should not travel all alone; she must be accompanied by her husband or some uterine kin. In return for obtaining right to use her by making her one's wife, it is made mandatory to give her, in cash or kind, a gift of alimony. He is not permitted to appropriate the wealth and property that she owns. Only she has the right over whatever she owns. The husband has no right over it. Prior to her getting married, the onus of the expenditure on her is laid on her parents. In their absence, it is laid on her closest kin. After her getting married, this responsibility is to be borne by her husband. Thus, the wife herself has not been assigned the responsibility of meeting her own expenses. She would, however, in exchange, be the mistress

of the house and assistant to her husband. She would bear the responsibility of the household affairs and looking after the children. The mandamus is:

"المرأة راعية في بيت زوجها"

(The woman is to bear the responsibility of looking after her husband's household.)

On separation from her husband, in case of divorce from him, she would revert back to the charge and responsibility of her parents.

The consequent effect of the values of mercy, compassion and humanitarianism enforced and promulgated by Islam was that wherever the Muslims adorned with these values went, they brought about a world of change in those places. All the iniquities and aggressions perpetrated owing to the class disparity between man and man or the sexual disparity between man and woman or the disparity between the ruler and the ruled or those committed on occasion of military conflicts or committed just for the sake of fun and enjoyment were all exterminated. Even the people who did not embrace Islam, too, got influenced in some way or other by these reforms. The non-Muslim societies, too, took to emulate, to some extent at least, the reformed practices of these places. There were some practices in the past adopted just for the sake of entertainment or by way of sport, wherein creatures other than the man were subjected to brutality. Making the man and the beast confined within a well-like enclosure they were set against each other and made to fight to the death to the amusement of a vast assembly of spectators. It was not felt at all necessary to be kind in any way to the animals. All these beastly acts underwent an exceptional change subsequent to the advent of the Prophet Mohammad (SAW) and as a result of his teachings and practical examples of morals set by him. And, thus, his coming into the world happened to be the mercy not for the Muslims only, but, in addition to the mankind, for all the creatures on the earth. That is what the holy Quran has referred to when it said:

وما أرسلناك إلا رحمة للعالمين

(And We have not sent thee except as a mercy unto the Worlds.)

The Prophetic Way of Edification and Predication

On getting assigned the office of Prophecy by the Lord of the worlds, the Prophet Mohammad (SAW) got, ipso facto, conferred upon the status of being the greatest leader of the entire mankind in the widest sphere of life. Its tenure, too, got extended up to the Day of Resurrection. He (SAW) got thus placed on the most elevated pedestal in the history of mankind. But, that apart, what in effect took place was that the emancipation of man from the slough and the retrogression he had fallen in. That is what was direly needed then. At the time of his coming to the world, the entire Arab and non-Arab world had reached to such a state of moral depravity, cruelty and tyranny as had made the identity of man qua man all but non-existent. The man was then, as it were, on the verge of forfeiting itself the right of being identified as man. Such was the state of affairs when the Mercy of Allah Almighty had an ebullition and it got manifested in the form and persona of the Prophet (SAW). He was entrusted, by means of the Divine Revelation, with the responsibility of bringing the humanity back to its position of humanness which he (SAW) fulfilled to the peak of perfection. Besides being a great Prophet, he (SAW) was also a great instructor and mentor and his style of teaching and training was in accordance with the following directives from Allah Almighty:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ ۚ (النحل: ١٢٥)

(Call them unto the way of thy Lord with Wisdom and goodly exhortation, and argue with them with that which is best.)

And:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ (حم السجدة : ٣)

(And who is better in speech than he who summoneth Unto Allah, and worketh righteously, and saith: verily I am one of the

Muslims.)

It was, therefore, as an effect thereof that he had this particularity attained which is described by Allah thus:

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا
وَمَا يُلْقَاهَا إِلَّا دُوَّ حَظٍّ عَظِيمٍ (حم السجدة : ٣٥ - ٣٤)

(...then behold he between whom and thee there was enmity, will be as though he was a warm friend. And none attaineth that except those who are patient; and none attaineth that except the owner of mighty good fortune,)

And, so, as a result of his prudent way of conveying the message and sympathetic exhortation, the foes turned into friends. At the same time, however, the fortitude and endurance that he (SAW) had to employ, for having taken to this course of action, was also exceptional. That was something that only he (SAW) could do, owing to exclusive Grace of Allah Almighty only. Thus it is that the incidents of reform and exhortation are found galore in books on *Seerat*. The spirit of love and endearment is found at work, out and out, in these incidents. One incident of this kind reported in books of Traditions is quoted here for instance: A Bedouin, finding the ground in the mosque unpaved, got to pass water therein. The Muslims, on seeing him doing so, rushed towards him to give him a dressing down. Seeing that, the Prophet (SAW) stopped them; and having called that Bedouin close to him, exhorted him politely saying that it was a place of worship and, so, passing water therein was improper. Neither he (SAW) got angry, nor he fretted and fumed. Instead, he simply exhorted him politely and quietly and said to the people around: "Having the place washed with water get it cleaned of the filth."¹

There is another incident of teaching and exhorting in the same manner: Someone sought some pecuniary help from him. He (SAW) had then nothing with him to give him. He (SAW) asked to be excused. But, that man did not refrain. He kept on asking for the help and, getting hold of the mantle that the Prophet (SAW) had on, he pulled it so hard as it left bruises on his neck. Still he kept pulling it on till he had it entangled in thorns. The

¹ Sahih Bukhari, Kita-ul- Wuz'u

Prophet (SAW) was then holding the position of the ruler of the community. He could have awarded him punishment. But, he (SAW) kept on saying politely only that he was having nothing with him at the moment; or else he would have certainly given him what he wanted¹. Financially, at personal level, it was exactly the case with him. He had often nothing with him to fulfill the need; had to starve even, sometimes. Sometimes, he (SAW) had to be content with only a few pieces of dates.

On a similar occasion of this kind, a person seeking aid from him said to him (SAW): "You people are misers." He (SAW) replied in a polite tone: "I am not a miser. But, I have nothing to part with." He (SAW) did not get angry then and gave him a reply in a very soft tone. Generally, he (SAW) was so magnanimous that there would always be a stream of guests coming in. On the platform outside his house, there were always the *Ashab-e-Suffah* (the people of platform) swarmed. Arrangement for their board had to be made by him (SAW) only. It was not infrequent that the situation would come to a pass when there was no alternative but to starve.²

Whenever he (SAW) delivered a sermon and someone had to be admonished for some misdemeanor, he (SAW) would not address him by name to admonish him. He would, instead, say:

"ما بال أقوام يفعلون كذا"

(Why are there some people who act in such-and-such manner?)

Allah Almighty had chosen him (SAW) to be assigned the most important task of educating and edifying the people. Hence, He says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ
(الجمعة : ٢)

(He it is Who hath raised amidst the unlettered ones an apostle from among themselves, rehearsing Unto them His

¹ Sahih Bukhari, Kitab-ul- Jiha'ad, Bab, Kan-an- Nabiyu(SAW) yu'til Mu'allafata Qulubahum and Musnad Imam Ahmed, P: 153/3

² Sahih Bukhari, and Sahih Muslim Kitab-uz- Zuhd

revelations and purifying them and teaching them the Book and Wisdom, though they have been aforetime in error manifest.)

Among the characteristics of the Prophet (SAW), purification, that is bringing reform and improvement in the morals and manners of the people, was a special one. Regarding it, Allamah Syed Sulaiman Nadwi writes in "Seerat-un-Nabi" Vol. VI, (pp. 5-6) as follows:

"The holy Quran has, at various places, stated defining the Prophet (SAW) that :

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (الجمعة : ٢)

(...purifying them and teaching them the Book and Wisdom).

In this verse, these two words are remarkable: One, *Tazkiah* (purification) and the other, *Hikmat* (wisdom).

1. Literally *Tazkiah* means: to purge, to purify, to cleanse, to have the dirt and filth removed from. The holy Quran has used this term in the sense of having the human soul cleansed and purged of all kinds of impurities and pollutions. That is to say that, having the rust that gets accumulated on the mirror, as it were, of the human soul removed, to have it burnished and brightened. The *Sura Ash-Shams* contains the following:

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩) وَقَدْ خَابَ مَنْ دَسَّاهَا (١٠) (الشمس : ١٠ - ٧)

(By the soul and Him Who proportioned it, And inspired it with the wickedness thereof and the piety thereof, And inspired it with the wickedness thereof and the piety thereof, And inspired it with the wickedness thereof and the piety thereof.)

2. The second term is '*Hikmat*'. This word in the holy Quran has been used to mean, on the one hand, that knowledge and enlightenment which is vested in the Prophet's heart in the form of Divine Refulgence whose symptoms and manifestations do appear sometimes in the form of expedients and mysteries and sometimes in the form of rituals and directives coming out of the mouth of the Prophet (SAW). This word is applied, at the same

time, to those practical impacts and outcomes of that knowledge and enlightenment, the major portion of which comprises moral teachings. At two places in Quran it is elucidated as to what are the things which are included in this second sense of the word 'Hikmat'. In the *Surah Bani Israil*, after having mentioned *Tauheed*, obedience to parents, exhortation about rendering help to relatives and the destitute, interdiction of frugality, misery, infanticide, debauchery, killing the innocent and oppression of the orphans, strict orders are given to fulfill the promise, not to short weigh or short measure, and not to adopt a swashbuckling gait while walking. At the end of the above, the declamation is:

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ (الإسراء : ٣٩)

(That is Part of that wisdom which thy Lord hath revealed unto thee.)

In the *Surah Luqman*, it is said:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ (لقمان : ١٢)

(And assuredly We vouchsafed unto Luqman Wisdom, saying: give thanks unto Allah.)

Thereafter, further elucidation has been made of these matters of wisdom; namely: Do not hold anyone/anything partner to God. Comport yourselves with kindness while dealing with your parents. Do offer *Namaz*. Exhort the people to do what is good. Ask them to refrain from what is bad. Show your perseverance and steadfastness on occasions of adversities. Do not be conceited. Do not strut while walking on earth. Keep the volume low of your voice while speaking. These verses make it evident that according to Quranic terminology all those instinctive virtues which are acknowledged by all peoples and persuasions as being instinctively the virtues and which can be called, to use another terminology, morals are given the nomenclature of 'Wisdom'."

Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi (RAA) writes as follows:

"The holy Quran has described three qualities that the Prophet (SAW) had. They were:

1. Reciting the verses; 2. Purification; and

3. Imparting education of the Book and the Wisdom.

Among these qualities of the Prophet (SAW), the main one is his quality of carrying out the job of 'purification'. It means that he (SAW) did not remain content with only having the verses recited and explained. But, he had the people tinted with the tint of that recitation and teaching; having this book and its teachings passed through their ears and brains and having their hearts and souls resplendent with them, he (SAW) gets them emanated from their limbs and organs. It is this very quality that makes him stand out among all the preachers and preceptors of the world. His distinction is that in addition to being a preacher and teacher, he was 'purifier' also. And, that is why he (SAW) was the most successful mentor and guide in the world. That was the secret behind the stupendous metamorphosis, spiritual, moral, mental and practical, of the Companions and the primary success achieved by Islam. Even today, it is most prominently perceived in every walk of the Islamic life."

The foes and friends are all unanimous in acknowledging the fact that his proximity had the effect of the philosopher's stone. Whoever was fortunate enough to have it did not only turn into pure gold; but he himself became the veritable philosopher's stone. The beasts turned into humans and the humans into angels. Their doctrinal, moral and spiritual training was so sublime and so perfect as one better than that cannot be imagined even. Whoever came in contact with him got moulded in his mould, the mould set by the *Shariat*. He got to follow the rules of the *Shariah* involuntarily. The acts performed in compliance with the commands became easy and desirable to him by nature. The sins became repugnant and disgusting to his nature. The acme is that the entire *Ummah* has the conviction that the Companions were, one to all, upright and equitable and even the one belonging to lowest category of the Companions is superior to the greatest of the great *Wali* (saint) of Allah of the later times.

The books on *Seerat* are replete with instances of sudden metamorphosis and intrinsic effectuation also. Fuzalah bin U'mair says that the Prophet (SAW) was performing circumambulation of Ka'ba when I approached him with an evil intention. As I came closer, he said: 'Well! Fudalah! What's up your sleeve?' I said:

‘Nothing! I was just chanting Allah’s name.’ The Prophet (SAW) laughed and said: ‘Fudalah! Seek Forgiveness from Allah.’ He then put his hand on my chest. My heart was calmed then. By Allah, he had yet not taken his hand off my chest when I felt that nothing of the entire world of Allah’s creatures was dearer to me than him. I returned. On my way back, I came across that woman whom I used to have chats with. She accosted me saying: ‘Come on, Fudalah, let us have a chat.’ I said: ‘No! After having professed Islam, it cannot happen.’¹

Hazrat A’mr bin A’as says: ‘Before I had taken the oath of allegiance at the Prophet’s hand, there was nothing more detestable in my eyes than him (SAW). Had I had the chance – God forbid—then, I would have certainly ruined my Afterlife. But, the moment I had taken the oath, there was no one more beloved and revered than him in my eyes on the face of this entire earth. So much so that I could not even look at him to my fill. Had someone enquired me about his visage, I would, by Allah, not be able to tell him his visage. For, I could not have courage to look at him to my fill.’²

On the basis of these very qualities and the obligations that he (SAW) was vested with by Allah Almighty, he imparted, on the one hand, these injunctions to the people and, on the other hand, performed the duty of having the dispositions and temperaments moulded in the mould of religion. He described the Signs of Allah through which the insight into the entity of Allah Almighty is attained. He purged the people of the vices and malpractices that had taken root in them. He made their mode of life changed to a pious and virtuous one. He taught them the Book; that is, told them what the Divine Commandments were. He exhorted them to acquire good morals, the upright way of leading life, the neat and clean conduct and unblemished character and morals. He had the deviations that had crept into their lives removed from them in the light of the teachings of the holy Quran. He taught them the lesson of the Oneness of the Providence, His Splendour and the Splendour of Him only.

¹ Zadul Maad

² Sahih Muslim, Kitab-ul- Iman, (Seerat Sayed Ahmed Shaheed, By Moulana Abul Hasan Ali Nadwi, P: 545-546/2)

Simultaneously, he paid attention to their morals also.

By fulfilling the obligation of his Prophet-hood, he (SAW) proved to be the most successful teacher and excellent mentor in the sphere of bringing about reform within the mankind. He taught and trained the unlettered and unguided people so well that they themselves became the reformer and mentor of the entire world. Wherever the members of this community, trained and tutored by him (SAW), went, they brought about a revolution in character and morals of the peoples of those places. The way he (SAW) taught and trained the people was so fascinating and the style of his exhortation and expostulation was so impressive that the very first interaction itself would cause the revolution to take place. This phenomenon was, nevertheless, subject to the Will of Allah Almighty. So it is stated by Allah Almighty:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ (٥٦)

(Verily thou shalt not guide whomsoever thou lovest, but Allah shall guide whomsoever He will. And He knoweth best who are the guided.) (Al-Qasas : 56)

So, whoever was destined from the day one to remain strayed and whose guidance was not within the powers of any teacher and any mentor, whosoever he may be, remained deprived. Barring these few ill-fated fellows, whoever he (SAW) had his attention diverted to, was not but influenced by him. This was also nothing but due to Allah's Will that He had such a stupendous task as was not possible to be performed by the greatest of the great pedagogues of the world performed by one who was unlettered, had never taken any lessons in teaching and pedagogy and was never told by anyone how to do it. The greatest reason behind that was that the foundation of knowledge that he (SAW) was endowed with was superb, even though the lessons in teaching were not essentially taken by him from anyone. It was on that foundation that the edifice of knowledge was celestially raised. The knowledge imparted to him was effected through celestial means. The capacity of moulding the lives vested in the celestial knowledge is extremely superb and effective than the capacity gained through the earthly means. The capacity vested in

him (SAW) through the celestial knowledge was such as had the lives of the people changed altogether. The beneficence that emanated from him was so vast that, having lifted the man from the category of lowest level, it had him raised to the level of the loftiest category. It had such a highway built for the life which has the capability to lead the man to the destination of utmost triumph for as long as this world exists. It imparts the man such knowledge as is required by the man and is in keeping with the loftiest standard of humanity. The people of the Quoraish who were, by and large, illiterate, on being told these issues of loftiest level by the Prophet (SAW) approached the pontiffs and rabbis of *Ahl-e-kitab* (the people of the book). Getting the tips from them, they put up to him (SAW), in order to test him, some such queries as they thought could not be answered by the Prophet (SAW). For, the information about them could be had by the laity only through the customary way of getting the knowledge which the Prophet (SAW) had not gone through. But, it was the celestial Mentor from whom he (SAW) had obtained the knowledge. The people of the Quoraish enquired from him about the event of the cave and the episode of Zul-Quernain. The information required was conveyed to the Prophet (SAW) through the Revelation. He conveyed them, accordingly, to the Quoraish. That made it patent for the Quoraish that whatever he (SAW) used to say were not the figments of his imagination and that they were derived from the knowledge that he had been receiving from God. And, this knowledge is nothing but the knowledge of the right course of action for building up the conduct and the character of the man and moulding them into the right shape. This is that course of action which gets the humanity rescued from perdition and leads it in the right direction.

Hence, the entire world was witness to the fact that within only half a century a global level revolution was brought about, under the guidance of this very knowledge and the the lives of the people were totally reoriented and changed. The man was earlier headed towards outright perdition. Within half a century it was on the move on the highway leading to progress and prosperity. It was because of taking to this route that the magnificent powers of the world in those days were brought to their knees. So, their

empires, too, underwent the revolution. It was all the effect of the teaching and training of the Allah's Prophet of the last phase who gave the guidance in every walk of life, set examples of, and led the people to, success and glory in every sphere of life.

The comprehensive, universal and ineffaceable impressions of the Allah's Prophet's life, the guidance that these contain for the people of all classes, grades and professions in all the ages and circumstances in all the matters have been elucidated in very eloquent and impressive style by Allamah Syed Sulaiman Nadwi (RAA). He writes:

"A model which can serve for every class of the people acting under different circumstances and states of human emotions will be found in the life of Mohammad (SAW). If you are rich, there is the example of the tradesman of Makkah and the master of Bahrain's treasure. If you are poor, you can follow the interneers of Sh'eb-e-Abi Talib and the emigree of Madinah. If you are a king, watch the actions of the ruler of Arabia. If you are a vassal, take a look at the man enduring hardships imposed by the Quoraish of Makkah. If you are a conqueror, lay your eyes on the victor of Badr and Hunain. If you have suffered a defeat, take a lesson from the one discomfited at Uhad. If you are a teacher, learn from the mentor of the school of Suffah. If you are a student, look at the learner who sat before Gibrail. If you are a sermoner, direct your eyes to the discourser delivering lectures in the mosque of Madinah. If you are charged to preach the gospel of truth and mercy to your persecutors, observe the helpless preacher explaining the message of God to the pagans of Makkah. If you have brought your enemies to his knees, look at the conqueror of Makah. If you want to administer your lands and properties, discover how the lands and groves of Banu Nudhair, Khaiber and Fadak were managed. If you are an orphan, do not forget the child of Ameena and Abdullah left to the tender mercy of Haleemah. If you are young, see the character of Makkah's shepherd. If you have a travelling business, cast a glance at the leader of the caravan under way to Busra. If you are a judge or arbiter, look at the umpire entering the holy sanctuary before the peep of dawn and installing *Hajar-e-Aswad* in the Ka'ba, or the justice of peace in whose eyes the poor and the rich were alike. If

you are a husband, study the behaviour of the husband of Khadeejah and A'ishah. If you are a father, go through the biography of Fatimah's father and the grandfather of Hasan and Hussain. In short, whoever and whatever you may be, you would find a shining example on the life of the prophet (SAW) to illuminate your behavior. If you have the life of the Pophet (SAW) before you, you can find the examples of all the prophets, Nooh and Abraham, John and Jonah and Moses and Jesus. If the life and character of each prophet of God were deemed to be a shop selling the wares of one commodity, that of the Prophet Mohammad (SAW) would verily be a variety store where goods of every description can be had to suit the tastes and needs of all."¹

¹ Khutbat-e- Madraas, P: 96-98

CHAPTER – X

Companions of the Prophet (SAW)

The way the Prophet (SAW) summoned the people towards *Tauheed* (Oneness of Allah) and the Faith was such as made whoever heard his message with attention got convinced of the veracity it had. It got instilled and firmly rooted in his heart. Whoever watched and heard him from close quarters did not only get influenced by him but turned, with all his heart and soul, into a devoted, unflinching follower of him and always ready to lay down his life for him—thanks to the Prophet's (SAW) moral, humane, compassionate and affectionate attitude and behavior with the people. And that was not the case with one or two individuals only. It happened to each and every one who came in contact with him with his eyes and ears open to watch and listen. And, thus, within a span of 23 years of his (SAW) missionary life, such a group of the faithful got prepared as has no parallel in the history of the world. It was this very group which held the reins of his vicegerency, in its entirety, after he (SAW) said adieu to this ephemeral world, and kept carrying on, with absolute probity, fidelity and concentration, his (SAW) mission. Even the short span of companionship that the members of of this group had with the Prophet (SAW) was enough to make them his staunch followers and believers in him. Since these members were little in number during their 13 year long sojourn in Makkah Mokarramah and were scattered within various clans of the Quoraish, each of them was targetted for victimization by his own relatives, let alone the heartless infidels of the Quoraish and opponents of Islam. Despite that, these believers had remained firmly undaunted in their faith. The objective that they had in front of them was the propiation of Allah, the love for the Prophet (SAW) and the triumph in the Hereafter. That was what they had at heart. Whoever of them professed Islam, whether a rich or a pauper, whether belonging to nobility or holding a vulnerable position,

had a faith as firm as described above ensconced, likewise, in him.

This faith got usually generated for two reasons. One was the miraculous Word of Allah Almighty (i.e. the Quran). On having it heard once even, one would undergo a change of heart. The second was having the affability and affection of the Prophet (SAW) closely watched. The number of those who professed Faith on having heard the holy Quran was considerable. And so was the number of those who professed Islam on getting influenced by his morals and the way he addressed himself to the people. An instance of getting influenced by him (SAW) is the incidence of Thumamah bin Uthal. He says that he came to the Prophet (SAW) with the intent to show him his animus, or, rather, to hurt him. But, no sooner he met him than had his heart changed. He instantaneously said: 'O Prophet of Allah! By God, I did not cherish so much hatred for anyone in the entire world as I did for you; but, now it is you only who is the dearest to me in the entire world.'¹

That was exactly the state which the believers in him (SAW) got into, thanks to his affection and way of exhortation. As soon as they professed the faith, their hearts got filled with this very kind of love and devotion for him. That was followed by attainment of knowledge, under his guidance and exhortation, about the sublime values of life to the extent that they would not hesitate for a moment in having their lives sacrificed for the sake of those lofty objectives. They would always be ready to lay down their lives at the instance of their revered teacher and leader. Howsoever strong their own wish and desire might be, they would totally ignore that in the face of the Prophet's (SAW) wish and desire. They would, in any case, go by what would be desired by him (SAW).

Hence, they had it practically proved on many occasions. One glaring instance is that of the treaty of Hudaibiyah when they acceded, in capitulation to the Prophet's (SAW) desire, to iniquitous terms forced by the Quoraish. Among other instances are: perseverance for more than three weeks in a state of

¹ Sahih Muslim, Kitabul Jiha'ad was Siyar, Bab Rabt-ul- Aseer wa Habsihi

starvation and biting cold courting death on occasion of *Ghazwa-e-Khandaque* (the Battle of Trench). When the hostile forces were making direct assaults on him (SAW) during the *Ghazwah* of Uhad, scores of the devoted *Sahabah* (Companions) got mustered in front of him (SAW) and had all the assaults by the enemy received on their chests. They sustained all the wounds with patience and endurance in order to keep the Prophet (SAW) protected from any harm. All of them left no stone unturned in having themselves sacrificed, one after another, for him. Hazrat Talha bin Ubaidullah (RAA) put his hand in front of him preventing the arrows reaching him till all his fingers got covered with blood and the hand was palsied. When Hazrat Abu Ubaidah bin el-Jarrah extracted the beam of the helmet from him (SAW), having it clutched with his teeth, one of his own teeth, too, got unplugged from its socket in the process and fell on the ground. On extracting the second beam, his another tooth, too, came out along with it. Hazrat Abu Dujanah kept standing in front of him making a shield of himself. The arrows kept raining on him but he kept himself bent on him in a steady position till his back got all pierced with arrows.¹(1)

En route to Madinah on return from the *Ghazwah* of Uhad, the Muslims passed by a house where a lady of *Banu Dinar* clan lived. Her father, brother and husband had all got slain in this battle. She had already heard the news of all the three incidents one after another. But, each time, on hearing the news she would enquire about the Prophet (SAW) as to how did he fare? They told her he (SAW) was all right. She came close to him and looked at his auspicious face and called out spontaneously:

"كل مصيبة بعدك جلت"

(All the afflictions, after having you with us, have no relevance)²(2)

When Zaid bin Duthunnah was brought by the infidels of the Quoraish out of the *Harem* to be assassinated, Abu Sufyan said to him: 'Zaid! I ask you to tell me under oath would you like to be comfortably among your family members while Mohammad

¹ Seerat Ibne Hisham P: 417/2

² Seerat Ibne Hisham P:99/2

(SAW) be here in your place?' Zaid replied: 'I would not bear so much as a thorn pricking Mohammad (SAW) while I stay comfortably at my home.' Thereupon Abu Sufyan said: 'I have never seen anyone having so much love for anyone as do the companions of Mohammad for him.'¹

Whoever had been in the company of the Prophet (SAW) for even a few moments with Faith in his heart, would be ready to have each and everything that he possessed sacrificed for him (SAW), barring some of those individuals who, having lived earlier in company of Jews in Madinah, made an ostentatious profession of faith; but, inwardly they were enimical. Yet, he (SAW) meted them out, too, the treatment of mercy and condescension.

And, so, the team of the revered Companions that got raised was, in the matter of compliance with the religion of Islam brought by the Prophet (SAW), like an insurmountable mountain. Gradually it grew into so large a number that a parallel of it, having so firm a faith and so pious and virtuous, is not traceable in the entire history of mankind. That was all, in fact, Initiated from Allah Almighty who had it predestined that no prophet was required to be raised after him (SAW). And, so, He made the group of the people who had benefitted from the company and guidance of the Prophet (SAW) adorned with such qualities and character as would enable them to promote this religion and the sublime human traits, representing correctly and truly the office of the Prophecy. Each and every member of it was, in his own individual capacity, like an illustrious star in the firmament. That was also the testimony given them by the Prophet (SAW). He said:

"أصحابي كالنجوم بأيهم اقتديتم اهتديتم"

(My companions are like stars; whomever you would follow, you would not get deviated from the guided path.)

Obviously, the degree of preferment gained by anyone in his eyes was proportionate to the degree of proximity he had with him (SAW). The more one got close to him, the more priority was

¹ Seerat Ibne Hisham P: 174/2

accorded to him by him. The one who had been closest to him was Hazrat Abu Bakr Siddique (RAA) whom he (SAW) had camaraderie and friendship with since the pre-Prophecy days. He was approximately his age; only two to two-and-half years younger than him. After the Prophet's (SAW) departure from this world, the responsibility of running the affairs of Islam and its promotion was assigned, first of all, to him. Thus, he happened to be the First Caliph. There were successively after him three more Caliphs who were veritably his (SAW) successors. All these four Caliphs were given the epithet of *Khulafa-e-Rashideen* (The righteous Caliphs). Through them the trend of *Khilafat-e-Rashidah* (the righteous Caliphate), that is the Caliphate of the highest order, continued after the Prophet's (SAW) demise for 30 years. Through them, the Islamic constitution for leading the life in conformity with the morals and qualities and the way he (SAW) had adopted, under the guidance received by him through the Revelation, for fulfilling various responsibilities, and which his companions were given by him the training of, continued to be promulgated, without any omission or subtraction, through the team of the revered companions. That set a great and sublime precedent to serve as an example for the future generations and the path of the correct religion got illumined like the broad daylight for all times to come.

Following the training and tutelage by the Prophet (SAW) for 23 years, the management and administration of the state affairs were run for next 30 years by the most reliable Companions-cum-Caliphs. Throughout this period, the affairs got conducted exactly in the manner adopted in the days of the Prophet (SAW) setting an example for the future. Thereafter, the task of administration got gradually shifted into the hands of the upcoming generation. It did not have the direct supervision of the Prophet (SAW). Nonetheless, it was exactly similar to the pattern adopted during the days of the Prophet (SAW). That, too, was, in fact, a sort of preordained arrangement initiated by Allah Almighty. To wit, it was destined that the first ten years get the administration run by the Prophet (SAW) himself under the guidance of the Divine revelation, then the subsequent thirty years get run by the men trained and educated by him (SAW) so as to

have, within these forty years, a paragon of ideal administration of the religion of Islam demonstrated and displayed which should be tried to be kept before the eyes to be emulated up to the Day of Resurrection. For, the religion was now perfected and culminated.

Since this paragon is now to be kept in front of one's eyes up till the Doomsday, it is no more required to ever undergo any amendment or modification. It is absolutely sufficient for the reform and welfare of the mankind up till the Day of Resurrection. For, it is the religion sanctioned by Allah Almighty, the One Who Knows; nay, rather, enunciates the nature and needs of the mankind from A to Z. For that very reason it was made perfect and culminated. It was assured by Allah Almighty that He Himself would be the Guard on it to keep it preserved and intact:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر : ٩)

(Verily We! it is We who have revealed the Admonition, and Verily We are the guardians thereof.)

At another place it is said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة : ٣)

(To-day I have perfected for you your religion, and have completed My favour upon you, and am well-pleased with Islam as your religion.)

The people who were to keep this trend on after the Prophet (SAW), that is the community of his closest companions, constituted that ideal community which was representative of the religion of Islam. Its members had thoroughly grasped and comprehended the words and deeds of the Prophet (SAW) and had effaced their own wishes and desires for their sake. They had become the mirror that had the reflection of their Prophet (SAW) inscribed therein. They could not so much as say nor do anything that was against the wish and desire of the Prophet of Allah. This is the community which was called the community of the Companions who were more than thousands in number.

The American military historian, Richard Jabeil, who had served in various important official agencies, including the American secret agency, C.I.A., and is the author of 40 books on

various topics, has recently proffered a new research wherein he has acknowledged that Hazrat Mohammad (SAW), the Prophet of Allah, was, if viewed from all aspects, a perfect man and a genius. Throwing light, in particular, on his military skills, more particularly his skills to command and train, he writes:

“Mohammad (SAW) is the first ever Commandant in Islam. He had got such an ideal community of his followers raised as had the Byzantine and Persian empires vanquished. He had such a community raised as had firm and absolute faith in that he (SAW) was Allah’s Prophet. It was strictly adhered to each and every thing told by their Prophet, the messenger of Allah. It was ever ready to have everything sacrificed for the sake of preservation of the religion of Islam, the Islamic creeds and precepts (i.e. the Islamic Ideology).”

Richard Jabeil has it further elucidated that:

“The community raised by Mohammad (SAW) was sticklers for principles and regulations. It was always ready to have everything sacrificed for the sake of its mission, its message and attainment of its objectives. Had there not been such a disciplined body of men, bubbling with the zest of devotion and sacrifice and strictly compliant with the code of conduct in life and the order of life taught by their leader and mentor, Islam would not have progressed after the demise of Mohammad (SAW). Getting over the uprising of apostasy by his companions after Mohammad’s (SAW) demise and having the renegade tribes restored to, and re-rooted in Islam is a cogent proof of the talents that Mohammad (SAW) had to train and guide.”

Richard Jabail has written further that: “Mohammad (SAW) had it firmly instilled in the heads and hearts of his Companions and followers that they are destined to have the writ of God enforced all over the world. It was the first ever instance in the history that any community had this belief and conviction that it was having the Dictates of Allah promulgated all over the earth. The community raised by Mohammad (SAW) was not unified on the basis of clan, nationality, race, tribe, region, colour and complexion. It was unified exclusively on the basis of religion

that was Islam.”¹

Allamah Syed Sulaiman Nadwi (RAA) writes:

“There is not just this much claim about the preceptor of Islam (Hazrat Mohammad- S.A.W., the Prophet of Allah) that he taught the people the Book and the words of Wisdom and conveyed to them the commandments of Allah; but also that he gets them purified with his beneficence and influence. He has the deficient turned into the perfect, the sinner into the pious, the blind into the seer and the dark-hearted into the illustrious of heart. And, so, when he had his splendid life brought to end, there were at least one hundred thousand individuals who had practically been the embodiment of his teachings. That Arab who was earlier at the nadir of morality had reached that point of Zenith in culmination where no star could reach till date.

“If such an effect of culmination were to be found in any preceptor and then it was also to be ensured that for the perfection of this world and its organization and orderliness, it is not only the men of just one faculty and talent that are required but the people of hundreds of various talents are required, then the personage of the Pophet is game for that. By casting a glance over the educational institutions of other preceptors of morality, one would find that in each of them students of only one faculty and branch of learning get educated. In the training camp of Hazrat Musa (AS), education in no other field than that of military one is noticeable. In the school of Hazrat Isa (AS), no other lesson than that of forgiveness and forbearance is imparted. In the monastery of Buddha none other than the ascetic beggars panhandling from door to door are seen. But, come to the great alma mater of Mohammad (SAW), the Prophet of Allah, and you will find there is an all-around university here. There is each and every faculty of human promotion growing here. The entity and personage of the preceptor himself is a full-fledged university wherein department of each and every art and science is exclusively established. There it is that the students of each and every category and propensity come acquire knowledge and perfection in various fields in accordance with their respective tastes and their respective

¹ Al-Mujtama'a Magazine, Published from Kuwait, Issue, No: 1796, 28- Rabi-ul Awwal, 1429 H, 2008/4/5

aptitudes.

“He (SAW) is seen in his capacity of a man, a father, a husband, a friend, a family-man, a trader-businessman, an officer, a ruler, a judge, a military commander, a king, a teacher, a preacher, a mentor, a recluse, a worshipper and finally a Prophet. It is all these categories and classes of the humanity that come to him and sit as pupils and disciples in front of him. All of them get their share of knowledge and learning, in accordance with their respective profession and skill, from him (SAW).

“Look intently at this great university at *Madinat-un-Nabi* (the city of the Prophet), Madinah Munawarah, whose roof was made of date-palm leaves and the pillars of date-palm trunks and which was called *Masjid-e-Nabawi* (The Prophet’s mosque). In separate corners of it separate classes of groups of men are in progress. There are somewhere here rulers like Abu Bakr, U’mar, U’tthman and A’li taking lessons. Somewhere else herein are the men of prudence and expedience like Talha, Zubair, Mu’awiyah, Sa’d bin Mua’az, and Sa’eed bin Jubair. At some other place are military commanders like Khalid, Abu U’baidah, Sa’d bin Abi Waqqas and A’mr bin el-A’as. At some other place are those who were made later Governors of Provinces, Justices of Courts and legislators. Somewhere else is the assembly of recluses and hermits who pass their days in observance of fast and nights in offering prayers. There are somewhere those mendicants who were, like Abu Zar, Salman and Abu Dardaa, called ‘Jesus of Islam’. There were at some place those *Suffah* (platform) students who used to fetch the firewood from jungles and sold it for their subsistence devoting all the rest of time of the day and the night in gaining knowledge. There were at some place experts in Jurisprudence and Traditions like Hazrat A’li, Hazrat A’ishah, Hazrat Ibn-e-A’bbas, Hazrat Ibn-e-Masw’ood, and Hazrat Zaid bin thabit (RAA) who were devoted to the service of knowledge and getting it disseminated. If there is at some place a swarm of serfs, there is at another place a gathering of masters; albeit, there was no discrimination between them on the basis of ostensible grandeur and earthly glory. All of them are assembled at same level of equality and rallying, moth-like, around the same flame of veracity and Truth. All of them are under the spell of same

intoxication that was of *Tauheed* and all are having the same gusto of devotion to the truth surging within their hearts. All of them are exerting their efforts in making a reflection of themselves of the same sacred mirror.”¹

‘Sabequeen Awwaleen’ (The foremost Believers) and ‘Ashra-e-Mubashsharah’ (the ten given the glad tidings in this life itself of getting into the Paradise):

Those who professed the faith in the very beginning had to face such atrocities and hostilities as were beyond all the limits in severity. Moreover they lasted for years on end. These were inflicted upon such people who were respected in their clans and prior to that they could not have tolerated, come what may, even the slightest slight or inequity even if they had to go to war for that. But, these Faithfuls were commanded to tolerate without being told how long they have to be tolerant and whether it would ever come to an end or not. In such a situation only such people as had their hearts made of stone could have had the self-restraint and endurance or only such feeble and ignoble persons as are not able to confront any inequity whatsoever. But these faithful ones from the Quoraish had the capability to avenge themselves. Yet, because of the Divine command, they were tolerating all that. And, hence, taking this very fact in cognizance and, in consideration of that, their rank was elevated. By giving them the honorific of ‘*Sabequeen*’ *Awwaleen* (the first and the foremost) they were placed at a lofty pedestal. The holy Quran says:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

(And the Muhajirs and Ansar, the leaders and the first ones and those who followed them in well-doing, --well-pleased is Allah with them, and well pleased are they with Him, and He hath gotten ready for them Gardens where under the rivers flow, as abiders therein forever. That is the achievement supreme.)

¹ Seeratunnabi (Syed Sulman Nadwi), P: 24-25/6

At another place it is said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ (الحديد : ١٠)

(Those among you who expended and fought before the victory shall not be held equal They are mightier in rank than those who expended and fought afterwards; Unto each hath Allah promised good; and Allah is of whatsoever ye work Aware.)

This is in itself an established fact that those who professed faith in the initial stages had to face much severe situations and the absolute allegiance and devotion that they displayed and the sacrifices that they made were of a level par excellence. This was generally the period prior to the Madinah phase during which they were subjected to boycott and all sorts of persecutions by their own kith and kin. It was followed by their having to put up with getting exiled from their home and hearth, leaving all their possessions and properties and their near and dear ones behind. The Prophet (SAW) was deeply moved by this devotion and attachment on their part. Under instructions from Allah, he (SAW) had the Acceptance accorded by Allah to the firmness of the faith and conviction of many of them and their best rewards to be awarded in the Hereafter revealed.

Among them, those of the grade one were given the sobriquet of 'Ashra-e-Mubashsharah' (the ten given the glad tidings). These were ten individuals who were given the glad tidings of being the inmates of Paradise in one lot. He said:

"أبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، و
طلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، و
سعد في الجنة، وسعيد في الجنة، وأبو عبيدة بن الجراح في الجنة"¹

(Abu Bakr is in Paradise; U'mar is in Paradise; U'thman is in Paradise; A'li is in Paradise; Talha is in Paradise; Az-Zubair is in Paradise; 'A'bdur Rahman bin A'uf is in Paradise; Sa'd is in Paradise; Sa'eed is in Paradise; and

¹ Sunan Tirmizi, Kitab-ul-Mana'iqib, Bab Mana'iqibi Abdur- Rahman Ibni Awf Al-Zuhri, One other Hadith Narrated Tirmizi By Sa'ad bin Zaid also, and adjunct there Asharat-un- fil Jannah,

Abu U'baidah bin Jarrah is in Paradise.)

In addition to them, about many other Companions, too, he (SAW) has, individually, expressed words denoting glad tidings of the Paradise. There are glad tidings given by him about those who had taken part in the battle of Badr and the '*Baia'at-e-Ridwaan*' (The propitious oath of allegiance). Likewise, there are glad tidings about female Companions also. It may be borne in mind that anything said by the Prophet (SAW) germane to this religion was at the Instance of Allah Almighty Himself. These glad tidings about these prominent individuals were given, by name, on various occasions. An over-all glad tidings covering others is also made. There is in the holy Quran:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

(...well-pleased is Allah with them, and well pleased are they with Him)

and the Prophet himself, in his own words too, had given the tidings. About everything said by him (SAW) it is said in the holy Quran that he (SAW) said nothing on his own accord. It is all said on the basis of the revelation made to him:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (النجم : ٤)

(And he speaketh not of his own desire. It is but a revelation revealed.)

So, these glad tidings, too, were in accordance with the Divine Revelations. And thus, Allah Almighty had their being the inmates of the Paradise declared in their earthly life itself.

'*Khulafa-e-Rashideen*' (The Righteous Caliphs):

Among the *Ashra-e-Mubashsharah*, the first four ones were held to be more outstanding than the others. They were conferred upon the actual vicegerency of the Prophet (SAW) after his death in the form of the *Khilafat-e-Rashidah*. They were given the title of *Khulafa-e-Rashideen*. There was a statement by the Prophet (SAW) also containing this phrase implying them:

"عليكم بسنتي و سنة الخلفاء الراشدين المهديين"

(Stick to the practice I pursued and the practice of my righteous, guided Caliphs.)¹

These four venerated souls kept, one after another, the affairs of the state, running, after the death of the Prophet (SAW), with absolute integrity and probity, the way they were run by the Prophet (SAW). Thus, the prediction made by the Prophet (SAW) about the future after him to the effect that the vicegerency of the Prophecy would last for 30 years, too, came true. The first Caliph was Hazrat Abu Bakr (RAA); second was Hazrat U'mar (RAA); third was Hazrat Uthman (RAA); and the fourth was Hazrat Ali (RAA). After Hazrat Ali's (RAA) demise Hazrat Hassan (RAA) managed the affairs for six months. At the end of that, the thirty years came to end. And, so the era up to the end of his Caliphate got determined as the era of *Khilafat-e-Rashidah*. That was when the forty years of the *Hijrah* calendar were completed. The first ten years of establishment and formulation of the Islamic Order during the sojourn of the Prophet (SAW) himself in Madinah followed by the thirty years passed in pursuit and representation of the same Islamic Order. During this period of thirty years, the circle of Islam, getting exceeded beyond the Arab region, kept expanding in the adjacent and neighbouring states and getting wider and wider day in day out. Immediately after the demise of the Prophet (SAW), some Arab tribes, considering that they were no more bound to be loyal after the death of the Prophet (SAW), made an attempt to revolt. They were, then, brought back to the creed and the Islamic Order of life. This vice of revolt that had erupted was put to end by means of military enterprise undertaken on instructions from the first Caliph, Hazrat Abu Bakr Siddique (RAA). Hence, the ideal Islamic Order remained in force in its excellent form and manner. During this thirty years period of *Khilafat-e-Rashidah*, the circle of Islam got expanded from Middle East to farthest borders of Africa.

This thirty years epoch of the *Khilafat-e-Rashidah* is that ideal epoch which is to serve as the model and precept for the correct Islamic Order in every era and times. Every (so-called) Islamic order can be testified as being the Islamic Order only if it

¹ Abu-Da'ud and Tirmizi

has taken the guidance from it. (Beginning from *Rabee'-el-Awwal*, 11 AH, this thirty years epoch got completed in *Rabee'-el-Awwal*, 41 AH.)

Hazrat Abu Bakr Siddique (RAA):

He is the first Caliph. He was the first Companion among the people outside the Prophet's family to have professed Islam. He is the extremely reliable and absolutely devoted Companion. It was he whom the Prophet (SAW) had selected for his company when he (SAW) had taken decision to get migrated to Madianah Munawwarah. He was most distinguished in comprehending the Prophet's intention and temperament. Before breathing his last, the Prophet (SAW) made him lead the Muslims in prayer. He kept the company of the Prophet (SAW) throughout his life and took part in each and every matter. It is for this reason that he is deemed to be the numero uno, the one holding the position at number one, among the Companions of the Prophet. After the Prophet's (SAW) demise he became his successor and Caliph and became the source of the future strength of Islam. The Prophet (SAW) had one of his daughters, Hazrat A'ishah (RAA), entered into wedlock with him. That way, he (SAW) expressed his appreciation of his companionship and cooperation. Since she had joined him as his soulmate in very tender age, her upbringing, too, took place under his (SAW) tutelage. Being his wife, she happened to be in the know of the matters that belong to the realm of privacy. Later, the people gained great benefice out of this particular knowledge of her.

The tenure of the Caliphate of the first Caliph lasted for two years. During this period, he had the social Order and Government's obligations firmly established and strengthened, in accordance with the exact proclivity and guidelines set by the Prophet (SAW). Thus, this Islamic Order kept on running and progressing on absolutely right track. When the symptoms of his departure from this world started appearing, he had, after having the matter thoroughly deliberated and thought over, Hazrat U'mar (RAA) appointed as Caliph to succeed him. His being really number two in the hierarchy of the Companions got fully verified by the later events. He, too, had this Islamic Order continued and

running full steam on the same track with additional magnificent achievements made. The credit of these achievements and the continuation and smooth sailing of the Islamic Order after him, too, goes to the very selection made by him (of U'mar -RAA as his successor to the Caliphate).

Hazrat U'mar (RAA):

After Hazrat Abub Bakr (RAA), comes the name of Hazrat U'mar (RAA) at No. 2. He was, in the beginning, till he had not been able to comprehend Islam, bitterly hostile to it. After having comprehended it, he became a staunch follower of it and took to absolute compliance and cooperation with the Prophet (SAW). He remained persistently devoted, like a brave and loyal soldier, to Islam till it became evident as a matter of fact that after Abu Bakr, it is he who ranks supreme. Hence, he became the Caliph after Hazrat Abu Bakr and rendered, for ten years, the service of representing Islam and disseminating the Islamic Order. It was in his time that several most important countries of the adjacent and neighbouring regions became the followers of the Islamic Order and the flag of Islam got hoisted in many neighbouring states. The people of such a sacred city as Jerusalem who had till then not accepted the allegiance to Islam surrendered themselves before him. They gladly became loyal to Islam and handed over the charge of the city to the Muslims. One of his daughters, too, was taken by the Prophet (SAW) into wedlock with him. That was how he (SAW) gave expression to his appreciation of his services. His conformity with the correct temperament of Islam got vividly evident in several matters on many occasions.

During the reign of Hazrat U'mar (RAA), most magnificent victories took place. The administration and order of the supreme order got established. As and when new situations cropped up, they were resolved by him in accordance with the principles that were already laid down by the Prophet (SAW). So, no situation of any turmoil did ever occur. Thus, he, too, had been the source of getting the writ of Islam and the order set by the Prophet (SAW) buttressed and boosted.

Hazrat U'thman (RAA):

The third Caliph was Hazrat U'thman bin A'ffan (RAA). He

was, to some extent, a rich man. After having embraced Islam, he took to spending his wealth in as many avenues of Islam as he could. He had himself devoted to the service and reinforcement of Islam with his body, soul and wealth. The Prophet (SAW) had one of his daughters, Hazrat Ruqayyah (RAA), given to him in wedlock with him and after she died, he (SAW) gave him his other daughter, Hazrat Umm-e-Kulthoom (RAA), too, into wedlock with him. He had thus his family bondage with him (SAW) doubled and was given the sobriquet of 'Zun-Noorain' that is one who is in possession of two sources of light. He was a descendant of a paternal stock of the Prophet (SAW), Ummayyah bin A'bd-e-Shams and was held in high esteem in his clan. Islam had got a shot in its arm by his confession of Islam. But, the people of his clan harassed and harrowed him on his having professed Islam. They harassed him so much that twice he had to migrate to Ethiopia and leave Makkah. It was only when Islam got stronger that he returned from Ethiopia.

Allah Almighty had endowed him with great peculiarities and capabilities. On occasion of *Ghazwa-e-Tabuk*, he made a contribution of a huge sum for expenditures on the *Ghazwa*. Among his qualities and virtues, bashfulness was, in particular, of very high level which was particularly appreciated by the Prophet (SAW). He was subjected, during his period of Caliphate, to great distress by some of his critics. Ultimately, his opponents, having made a raid on him, had him martyred. This heinous crime took place in the year 35 AH. He was then 82 years of age. He is the second Caliph to have been made a martyr. The incident of his martyrdom caused a great upheaval in the Islamic empire which led further to various sorts of perturbations. In definition of his particular characteristic, the Prophet (SAW) had said;

لكل نبي رفيق و رفيقي عثمان

(Every Prophet has a comrade; and my comrade is U'thman.)¹

Hazrat A'li (RAA):

Hazrat U'thman (RAA) was succeeded by Hazrat A'li bin

¹ Sunan Tirmizi, Kitab-ul-Mana'iqib, Bab Mana'iqibi U'thman (RAA)

Abu talib (RAA) to the Caliphate. Being the son of Abu Talib, he happened to be the cousin (uncle's son) of the Prophet (SAW). That apart, even before getting assigned the Prophecy, the Prophet (SAW) had, having taken over his custody from his uncle, made him stay with him. Thus he had been in the company of the Prophet (SAW) since the very childhood. His age was thirty years less than that of the Prophet (SAW). Age-wise, therefore, he was like a son to him (SAW). On his coming of age, he got her daughter entered into wedlock with him. This daughter of his, Hazrat Fatimah Zahraa, was the most beloved daughter of the Prophet (SAW). She had lived with, and been very close to, him, throughout her life. The Prophet's (SAW) progeny, represented by his grand-sons and grand-daughters (sons and daughters of his daughter) issued from her only. Hazrat Hassan and Hazrat Hussain were her sons. As the two houses (Hazrat A'li's and the Prophet's -SAW) were adjacent to each other, they lived like sons and grandsons of the Prophet. And, thus, they had the good fortune of enjoying lot of Prophet's affection. Since Hazrat A'li had lived, all through his life, with the Prophet (SAW) since his childhood, he learnt a great deal, rather, most of all, from the Prophet (SAW) and had been under direct tutelage of him. Because of that he had been a great source of beneficence for others.

Because of his being closest to the Prophet (SAW) and the exclusive tutelage that was enjoyed by him, it occurred to some people after the death of the Prophet (SAW) that it was he who would be *Khalifah* (the successor) after him. But, being 28 years younger in age to another closest Companion, Hazrat Abu Bakr (RAA), the later had preference over him. He was also more in concord with the Prophet's temperament because of exclusive companionship he had with him. So, he got elected for the first Caliphate. The second Caliph happened to be Hazrat U'mar (RAA). He, too, was 17 years older than Hazrat A'li. The third Caliph of Islam was Hazrat Uthman (RAA). He, too, was older in age than Hazrat A'li. After his martyrdom, Hazrat A'li (RAA) got elected for the office of the Caliph. Because of having lived his life in close proximity with the Prophet (SAW), he was very prominent in knowledge, wisdom, valour and religious virtues. He

always tried to be in the forefront on occasions of *Jihad*. On many occasions, he gave a demonstration of his exceptional valour. The turbulent conditions that happened in the Islamic realm in the wake of Hazrat Uthman's martyrdom had to be stiffly faced by him, he being then the Caliph. At long last, he, too, like his predecessor Caliph, was made a martyr. This gory incident took place in Ramadan, 40 AH.

Hazrat A'bd-ur- Rahman bin A'uf:

He got into the fold of Islam at the very early stage. He was a successful tradesman and was, therefore, wealthy. He had Islam strengthened with his wealth as well as with his body and soul. He is one of those ten companions who were conveyed the glad tidings of getting into the Paradise. He is placed among the most eminent Companions of the Prophet (SAW). Twice he migrated to Ethiopia. He valiantly took part in Badr, Uhud and other *Ghazwat*. During *Ghazwa-e-Tabuk*, the Prophet (SAW) offered one of his prayers with him (Hazrat A'bd-ur-Rahman) in the lead. In the year 32 AD, he breathed his last and got buried in Baquee'.

Hazrat Talha (RAA):

Hazrat Talha bin U'baidullah bin U'thman et-Taimi by name, he took part in Badr, Uhud and other *Ghazwat* and battles. It was between him and Hazrat Abu Ayyub Ansari that the fraternization was effected by the Prophet (SAW). In the battle of Uhud, on seeing the pagans heading towards the Prophet (SAW), he got himself stationed in front of him and got himself hit by the assaults. In the year 36 AH he met his martyrdom. He had all his life passed in loyalty to Islam and obedience of the Prophet (SAW). It was of such an integrity and intensity that he was also included among those given the glad tidings of being the inmates of the Paradise.

Hazrat Zubair (RAA):

Hazrat Zubair bin Al-Awwam bin Khuwailid el-Asadi was one of the most prominent Companions. He was the son of the Prophet's (SAW) aunt (father's sister), Hazrat Safiyah bint Abdul Muttalib, who herself was endowed with great ambitious and adventurous traits. Hazrat Asmaa bint Abu Bakr As-Siddique

(RAA) was wedded to him. Among his sons, Hazrat Abdullah bin Zubair, got the honour of being one of the Companions of the Prophet (SAW). In the year 36 AH, he met his martyrdom. The Prophet (SAW) declared him to be his *Hawari* (Apostle - going by the Christian terminology) and named him also among the ten Companions given the glad tidings of being the inmates of the Paradise.

Hazrat Abu U'baidah (RAA):

Hazrat Abu U'baidah bin Al-Jarrah's actual name is A'amir bin A'bduallah bin el-Jarrah-el-Fahri . As a result of Hazrat Abu Bakr's efforts he earned the honour of having embraced Islam. He took part in all the *Ghazwat* and battles. The vast expanse of *Shaam* (Syria) region got conquered at his hands. In *Shaam* itself he has been the governor. While in harness there, he met his demise in the year 18 AH. He is also one of the ten inmates of the Paradise given the glad tidings of the same in advance.

Hazrat Sa'd bin Abi Waqqas (RAA):

He belonged to the maternal family-stock of the Prophet (SAW) who had been very considerate towards him. In the battle against Iran he held the command of the army also. He, too, is one of those given the glad tidings of the Paradise in life.

Hazrat Sa'eed bin Zaid (RAA):

An illustrious Companion, he belongs to the lot of earliest believers who had lost no time in embracing Islam. He was the husband of Hazrat U'mar's sister. It was he, getting influenced by whom, Hazrat U'mar had his mind made up to embrace Islam. He, too, was given the glad tidings of the Paradise; and at his name the list of the ten inmates of the Paradise given the glad tidings in advance comes to an end.¹

¹ See for detail about Righteous Caliphs and the ten given the glad tidings, Sunan Tirmizi, Kitab-ul-Mana'iqib, Taqat Ibne Saad, Usdul Ghabah, Tazkirat-ul- Huffaz, Siar A'alam-un-Nubala'a, Kitab-ur- Riazin Nazrah, Subul-ul- Huda'a war- Rashad fi Seerati Khair-il- Iba'ad, VOL, 11, Hayat-us- Saha'aba, Tareekh-e-Tabri VOL, 3. Al-Bidayah Wannihayah, Al-Kamil Fit-Tareekh.

A Few Other Important, Reverenced Companions (RAA)

Hazrat Hamza bin A'bdul Muttalib (RAA):

Among the sons of the grandfather of the Prophet (SAW), two fortunate ones achieved the glory of having the Islam professed. One of the two is Hazrat Hamza who at the time of the Prophecy getting assigned to the Prophet (SAW) was young and a man of adventurous propensity. His position in the clan and his valour and resoluteness was the talk of the town of Makkah. And that had the cause of his wielding sway and awe and vehemence over others. In consideration of the Prophet (SAW) being his nephew, he was sympathetic towards him. It so happened once that Abu Jahl who was the greatest enemy of the Prophet (SAW) and held a position of esteem and influence also in the clan of Quoraish caused the Prophet (SAW) great distress and agony. While Hazrat Hamzah was on his way back from a hunting spree, he came to know of this incident. He got very enraged. He upped and gave Abu Jahl a dressing down. In the same wave of ebullition and sympathy, he himself had the Islam confessed and making an announcement of the same had Abu Jahl challenged. That was a cause of strength to the Prophet (SAW). Thereafter, Hazrat Hamzah continuously stood on the Prophet's side and kept extending his help and cooperation. In the *Ghazwah* of Uhad, he was treacherously made to meet his martyrdom. The Prophet (SAW) had on his martyrdom felt very grieved, bereft and bereaved. He deeply felt the loss of someone who was a close relative and having great love for, and sympathy with, him.

Hazrat Musa'ab bin U'mair (RAA):

Hazrat Musa'ab bin U'mair was a very high-ranking Companion of the Prophet (SAW). On having confessed Faith in Allah and the Prophet (SAW), he had to give up his luxurious way of life. The exquisite costume and food that he was fond of and was available to him when he was with his parents had to be given up on having embraced Islam as he was forced to leave his parents. Having abandoned all amenities of his luxurious life after separation from his parents, he took to the company of the

Prophet, Mohammad (SAW), with absolute love and devotion. When the breeze of Faith started wafting in Madinah and need was felt of having the religious education imparted there it was he whom the Prophet (SAW) sent there as the teacher and the preacher. In compliance of the orders, he went there and carried out the missionary work with probity and assiduity. As a result thereof within a year most of the Madinah inhabitants got into the fold of Islam, in hordes after hordes. With this great achievement to his credit and still on the move on the path of austerity and devotion, he took part in the *Ghazwa* of Uhad and got himself martyred. Even at that time, the state of his earthly penury was such as the cloth that he had was not enough to be made a shroud of for him. There was just a blanket so small that the feet would remain uncovered if the head was covered with it and if the feet were covered with it the head would get uncovered. The Prophet (SAW) then said: "Have the head covered with it and get the feet covered with tree-leaves." Deeply moved by his Firmness of faith and devotion, the Prophet (SAW) said very appreciative and affectionate words about him.

Hazrat A'bbas bin A'bdul Muttalib (RAA):

He was the second of the Prophet's uncles who embraced Islam; albeit, for quite long he refrained from doing so. But, clandestinely, he had always been sympathetic and cooperative. The enemy's activities against prophet (SAW) used to be got offset, in a neutral way, by him. Finally, after those threats that he had been feeling he was exposed to in the circumstances prevailing in Makkah got weakened, he came out openly with his confession of Islam. He, too, had been a source of strength to the Prophet (SAW). His sons, too, got blessed with the bounty of Islam among whom Hazrat Abdullah bin Abbas had attained a lofty position. Because of the close family bondage, he had been in as much propinquity with the Prophet (SAW) as a junior member of a family could have with his senior kin. Allah endowed his progeny with great profusion, some of whom happened to be instrumental in large-scale circulation and propagation of knowledge and religion. His descendants had also the good fortune of being in position of power and authority for a

very long span of time. He met his demise in the year 33 AH.

Hazrat Ja'far bin Abi Talib (RAA):

The Prophet's uncle, Abu Talib, had, despite himself not having confessed Islam, kept unflinchingly protecting the Prophet (SAW) all through his life. He was, in a way, his shield in Makkah. He has been the source of great assistance to him for ten years since the advent of his Prophecy and kept coming, to the extent he himself was concerned, in between the Prophet (SAW) and the persecutions he was subjected to by the enemies. Although he himself did not profess Islam; but his several sons had Islam embraced, prominent of them are: Hazrat A'li, Hazrat Ja'far and Hazrat A'queel (RAA).

Hazrat Ja'far had represented and led those Muslims who had got migrated to Ethiopia. Having talked to the king, Najashi (Negus), there in a very impressive manner, he had gained the support of the king there. The speech Hazrat Ja'far had delivered there was very impressive and the best exposition of Islam. He made great sacrifices for the cause of the religion. In *Ghazwa-e-Mauta*, while commanding the Muslims, he met his martyrdom. He was very dear to the Prophet (SAW). He (SAW) was very deeply moved by his demise also. He (SAW) awarded him the title of '*Tayyar*'. On one occasion he (SAW) said about him:

أشبهت خلقي و خلقي

(You have resemblance with me in appearance as well as in character).

Age-wise, he was older than Hazrat A'li. All the age that he had was a little over forty years. Because of his graciousness towards the indigent, he was given the sobriquet of '*Abul-Masakeen*' (father of the paupers) and because of getting his both hands severed in the battle, he earned the title of '*Zul-Janahain*' (the two-winged or the owner of the two wings). The Prophet (SAW) said: "I have seen Ja'fer flying in company of angels in the Paradise."¹

Hazrat Salmaan Farsi (RAA):

Among those who confessed Faith in the Prophet (SAW),

¹ Sunan Tirmizi, Kitab-ul-Mana'iqib

the incident of Salmaan Farsi having embraced Islam is of paramount importance. He was an Iranian and had within himself a quest for correct religious personage. In this quest, he lived with several Christian priests and patriarchs, one after another. But, he did not have a good experience of them. Ultimately, having reached Makkah, he met the Prophet (SAW) and embraced Islam. Thereafter he continuously participated in activities meant to strengthen Islam and extended full cooperation to the Prophet (SAW). He made certain superb suggestions to the Prophet (SAW) in defense of Islam which was adopted by the Prophet (SAW). On occasion of *Ghazwa-e-Khandaque*, it was he who gave the suggestion of having the *Khandaque* (trench) dug. The Prophet (SAW) held him in high regard. He said:

"سلمان منا أهل البيت"

(Salmaan belongs to us, the *Ahl-e-Bait* i.e. my family members)".

He passed away in Madaaen in the year 36 AH.

Hazrat Sa'd bin Mua'az (RAA):

When the message of Islam reached Madinah, many of the people in commanding positions embraced Islam. Among them were the chiefs of two important tribes of Madinah. One was Hazrat Sa'd bin Mua'az. He was the chief of the tribe of *Aus*, wielding great sway and influence over the tribe. Another person was Hazrat Sa'd bin U'badah. He was the chief and an influential authority of the tribe of *Khazraj*. Under influence from them, most of the people of both the two tribes got entered into the fold of Islam. Thus, the majority of the Madinah inhabitants, as it were, became followers of Islam. They invited the Prophet (SAW) to get shifted to Madinah. It was on the basis of this invitation that he (SAW) made Madinah his Headquarters. The members of both these two tribes proved themselves to be totally loyal and obedient. They had the Muslims coming from Makkah made their guests like their own real brothers. On their getting entered into the fold of Islam, these people asked the Prophet (SAW) to have one of his Companions sent to Madinah. Hazrat Musa'ab was the person who was sent then to them. He then had a

great role played in dissemination of Islam on a large scale. Hazrat Usaid bin Hudhair and Asa'ad bin Zurarah of Madinah rendered great help. Having employed sagacity and prudence, they rendered help to Hazrat Musa'ab bin U'mair in such a way as made almost the entire Madinah population proponents and protectors of Islam. Being the chiefs of their respective tribes, Hazrat Sa'd bin Mu'az and Hazrat Sa'd bin U'badah extended their total support and cooperation to Islam and the Muslims. After having confessed faith in the Prophet (SAW), Hazrat Sa'd bin Mu'az, remained duly perseverant in extending support to Islam and in his love for the Prophet (SAW).

Hazrat Sa'd bin U'badah (RAA):

The tribes of *Aus* and *Khazraj* were the two large tribes of Madinah Munawwarah. The tribe of *Khazraj* was the larger of the two. The *Aus* tribe, although smaller than *Khazraj*, was almost match for it. These two tribes together accounted for the main populace of Madinah as they were numerically large tribes. Hazrat Sa'd bin U'badah was the chief of the *Khazraj* tribe. One of senior chiefs of this tribe was Abdullah bin Ubai bin Salool. At the time of the arrival of Islam in Madinah, he held great sway there. He had, therefore, not converted to Islam inwardly. And, so, had himself distanced from the Prophet (SAW) and indulged in clandestine and surreptitious intrigues against him. Despite that, Hazrat sa'd bin U'badah had deeply been attached to the Prophet (SAW) and did not get influenced by his senior chief. He proved himself to be totally loyal to Islam.

Hazrat Usaid bin Hudhair (RAA):

Usaid bin Hudhair was one of the chiefs of *Aus* tribe whose senior chief was Hazrat Sa'd bin Mu'az. In confession of Islam by Hazrat Sa'd bin Mu'az, his efforts had played a major role. Hazrat Asa'ad bin Zurarah had also been cooperative in a big way. All these good souls had become such supporters of Islam as rendered great help to the Muslims in establishing their accomplished front in Madinah.

Hazrat Abu Zar Ghifari (RAA):

Jundub bin Janadah by name, he was a member of *Ghifar* tribe. Having heard the news about the Prophet (SAW), he came

to Makkah Mokarramah. On meeting him (SAW), he got convinced of his Prophecy and embraced Islam. Thereafter, he exerted his efforts within his own tribe and its neighbouring tribe of *Aslam*, and having invited them towards Islam got them entered into its fold. He kept incessantly preaching Islam and extending his cooperation to the Prophet (SAW). He preferred to live a life of austerity and abstinence and always shunned having wealth. Remaining content with what was just enough for subsistence, he passed all his life. He presented such a lofty example of ascetic life as became the mark of his identification. Towards the end of his life, he had become a recluse.

Hazrat Abud-Dardaa (RAA):

His name is U'waimir bin Sa'iedah. He kept the company of the Prophet (SAW) and gained vast knowledge of the religion. Hence, after the Prophet's (SAW) passing away, Hazrat U'mar (RAA) had him posted, during his days of Caliphate, in *Shaam* (Syria) as the religious pedagogue, *Muhaddith* (expert in Traditions) and *Faqueeh* (the expert in Jurisprudence). There he performed the job of large-scale dissemination of the religion.

Hazrat Maa'az bin Jabal (RAA):

He is one of the famous Companions. His patronymic is Abu A'bd-ur- Rahman. He belongs to the tribe of *Khazraj*. While living in company of the Prophet (SAW), he gained a lot of knowledge of the religion; to the extent that in respect of *Halal* (what is permissible) and *Haram* (what is not permissible), he was said to be the greatest authority among the Companions. The people would resort and refer to him only, in these matters. The Prophet (SAW) apprised him of religious issues on various occasions which were later imparted by him to people of the upcoming generations. He had, thus, the knowledge propagated on vast scale. To him, the Prophet (SAW) also said: "I love you." For performance of religious and missionary work, he (SAW) had sent him to Yemen whence he came back to Madinah only after the demise of the Prophet (SAW). Later he went to *Shaam* (Syria) to perform the mission of imparting education and guidance. There itself, he died in the year 15 AH.

Hazrat Huzaifah bin Al-Yamaan (RAA):

Among the Companions who were very close to the Prophet (SAW) and whom he had matters of secrecy, too, told, Hazrat Huzaifah enjoyed a distinctive position. He was, therefore, given the sobriquet of “the Prophet’s (Private) Secretary” (or the holder of the secrets of the Prophet- SAW). Identification of the hypocrites, the knowledge about the calamities that would occur up till the Day of Resurrection and the predictions were gained, in particular, by him from the Prophet (SAW). Only a few days after the event of martyrdom of Hazrat U’thman, he, too, passed away.

Hazrat Khubab (RAA):

Hazrat Khubab bin Aratt, too, was among the renowned Companions. He had embraced Islam in the very early stages itself and suffered great afflictions caused to him by the infidels. He was made to lie on blazing embers with a rock put on his chest so that he could not move even. But, he endured all that and remained steadfast on his creed and religion. He gave a great display of his determination and resoluteness for the cause of Allah’s religion.

Hazrat Bilaal (RAA):

Hazrat Bilaal bin Ribah, too, suffered great afflictions for the sake of religion. He hailed from Ethiopia and was a slave of a chief in Makkah. He embraced Islam early whereupon his master subjected him to great tortures. Having him laid on the burning hot ground, he would have a burning hot rock put on him and ask him to recant. He would only keep uttering ‘*Ahad! Ahad!*’ (The One! The One!) Ultimately, Hazrat Abu Bakr (RAA) had him bought from his owner and had him then set free. He always kept himself in the company of the Prophet (SAW). When the *Azan* got prescribed to be said for the prayers, it was he who had this duty performed. He was made the *Muazzin* (One who calls out the *Azaan*) by the Prophet (SAW) and continued to be so up to the end. Apart from the *Azaan*, He kept serving the Prophet (SAW). After the demise of the Prophet (SAW), he could not have the heart to live on in Madinah and, hence, betook himself to some other place.

Hazrat A'bdullah bin Salaam (RAA):

An illustrious Companion, he belongs to the *Banu Israil* (Israilite) race. Judaism was his religion and he was counted among the great patriarchs of the Jews. On conversion to Islam, in Islam, too, he earned an elevated position. The following verse was Revealed about him:

و شهد شاهد من بنى إسرائيل على مثله فأمن (الأحقاف : ١٠)

(...and a witness from the Children of Isra'il beareth witness to the like thereof and believeth.)

And, so, he happened to be a great scholar of Islam also. He was given the glad tidings of having earned the Paradise by the Prophet (SAW). The Jewish people were great admirer of him and acknowledged his excellence and acumen. But, no sooner he embraced Islam than they became hostile to him. However, members of his own household had the Islam embraced.

Hazrat Suhaib (RAA):

Hazrat Suhaib bin Sana'an is also a renowned Companion. He hailed from Roman quarters. Having presented himself before the Prophet (SAW) at Dar-e-Arquam (the Arquam's house), he had the Islam embraced. After having converted to Islam, he put his valour and military talent in the service of Islam. He was a devoted, loyal and efficient Companion of the Prophet (SAW). The pagans of Makkah subjected him to great tortures. When he wanted to migrate, they put up hurdles in his way. But, they also said: "if you have all your possessions left behind, you may go". He, therefore, had everything sacrificed and got migrated. Thereupon the Prophet (SAW) said: "Suhaib has profited! Suhaib has profited!" Hazrat U'mar (RAA) was a great admirer of his talents and virtues. It was he whom he had named in his will for leading the prayers (requiem) at his funeral.

Hazrat Zaid bin Haritha (RAA):

Hazrat Zaid bin Haritha was the Prophet's (SAW) manumitted slave and a renowned Companion. He had been earlier, as a slave, with the Prophet's (SAW) wife, *Umm-ul-Momineen*, Hazrat Khadeejat-ul-Kubra. After her getting into matrimonial wedlock

with him (SAW), she had given him away to him (SAW). He (SAW), having him manumitted, kept him with him like his own son. His father had been for long searching for him. He wanted his son to be restored to him. The Prophet had agreed to that. But, Hazrat Zaid did not agree to go with his father and preferred to stay on with the Prophet (SAW). He (SAW), too, treated him like his son. For that reason, people had started calling him 'Zaid bin Mohammad' also. But, it was decreed by Revelation that by adoption of someone as one's son, he does not actually become his son. So, he was again started being called 'Zaid bin Haritha'.

The Prophet (SAW) highly cherished him. Later he got him married to the daughter of his aunt (father's sister). But, that could not be pulled together and ended up in separation. To console his aunt's daughter, he (SAW) took her into wedlock with himself. But, his treatment with Hazrat Zaid remained as good as it was ever. His son was Hazrat Usamah. To him, the Prophet (SAW) meted out the treatment of love and affection as he would do to his own children. He (SAW) made him the army commander on occasion of one of the *Ghazwat*, despite there being many high-ranking, senior Companions in the army.

Hazrat Arquem bin Ab-il-Arquem (RAA):

Hazrat Arquem bin Ab-il-Arquem was a member of the *Banu Makhzoom* tribe of the Quoraish. There were staunch opponents of the Prophet (SAW) in this branch. Yet, Hazrat Arquem embraced Islam. And, then, he had his house devoted, as an undisclosed place, for the Prophet's (SAW) secret meetings with his Companions and conduct of the affairs of religious guidance. Herein the Prophet (SAW) would meet his companions and had discussions with them. It was here itself that Hazrat U'mar, having come to, had embraced Islam. Hazrat Arquem, thus, proved to be a great help and support to Islam. His house is till date famous by the name of 'Dar-e-Arquem'.

Hazrat A'mr bin Al-A'as (RAA):

Hazrat A'mr bin Al-A'as was a man of great gumption and was deemed distinguished in prudence and intelligence. He kept, on behalf of the Quoraish, opposing Islam and when the Muslims started migrating to Ethiopia, he was sent there, to have them

brought back as captives after having talked to the king of Ethiopia. He kept opposing Islam until he got convinced about the veracity of Islam in the wake of the Hudaibiyah treaty. He had his faith in Islam confessed at the hands of Hazrat Ja'far bin Abi Talib (RAA). Thereafter he had his talents devoted to the service of Islam and had very useful services rendered to Islam. He had the feat of conquering Egypt achieved in Hazrat U'mar's time. In Egypt itself he died in the year 50 AH or so.

Hazrat A'mmar bin Yasir (RAA):

He is one the foremost believers in Islam. Genealogically, he belongs to the *Qahtani* race. He, too, was subjected by the pagans of Makkah to severe persecutions. As a result of that, he had got black spots on his back which persisted till end. So was the case of his father, Hazrat Yasir. As regards to his mother, Hazrat Sumayyah, she is the first female martyr in Islam. On seeing them, the Prophet (SAW) would say: "O family of Yaasir! Have endurance." Sometimes, he (SAW) would say to them: "Have the glad tidings from me; the Paradise is ardently waiting to receive you." Hazrat A'mmaar was given the glad tidings of having the martyrdom achieved by the Prophet (SAW). He had this dream realized in the battle of 'Siffeen'.

Hazrat Khalid bin Al-Waleed (RAA):

Hazrat Khalid bin Al-Waleed was one of the cavaliers of the Quoraish. The task of military command, too, used to be assigned to him. He had been taking part against Muslims in the battles that they fought with the infidels. He had caused, in particular, great harm to Muslims during the battle of Uhad, thanks to his inimical expediency. But, after the Hudaibiyah peace treaty, he, too, along with Hazrat A'mr bin Al-A'as, getting convinced of the veracity of Islam, had the Islam embraced, after having come over to Madinah. Thereafter he kept putting his skills of commandership and military chieftainship with all his valour in the service of Islam. So much so, that the Prophet (SAW), getting pleased with his performance, awarded him the honorific of 'Saifullah' (The sword of Allah). Even after the Prophet's (SAW) demise, he held position of particular distinction in military enterprises and had great achievements made. To him goes, too, the credit of the

conquest of *Shaam* (Syria). He, too, was a member of the *Banu Makhzoom* tribe, the one several members of which were notorious for their enmity towards Islam. During the Caliphate of Hazrat U'mar, he left this world for his heavenly abode in Homs (Syria) in the year 21 AH.

Hazrat Abu Hurairah (RAA):

Hazrat Abu Hurairah is one of those illustrious Companions who had the good fortune of spending longest span of time in company of the Prophet (SAW). That is why, largest number of *Ahadeeth* (Traditions) are narrated on his authority. He was endowed by Allah Almighty with the capability of remembrance and enunciation of the highest order. This capability of his played a major role in the task of preservation of the religion and the *Shariah*. He had quite a long life, been witness to great vicissitudes of the time and carried out the job of guiding the *Ummah*.

Hazrat Ubai bin Ka'b (RAA):

Hazrat Ubai bin Ka'b (RAA) is one of those famous four Companions who were particularly bestowed the knowledge of the holy Quran. The Prophet (SAW) had directed to have the Quran learnt from them. He belonged to the *Khazraj* tribe of the *Ansar*. The Prophet (SAW) had said to him: "Allah Almighty has Commanded me to have the Quran read out to you." He was awarded by the Prophet (SAW) the title of *Sayyed-ul-Ansar* (the chief of the *Ansar*). In Madinah Tayyibah, in the year 19 AH, he passed away.

Hazrat Abu Musa Asha'ri (RAA):

Hazrat Abu Musa Asha'ri's name is A'bdulla bin Quais. He was a member of the tribe of *Ash'aar*. He embraced Islam in Makkah and subsequently rendered all-out support to the Prophet (SAW). He earned Prophet's (SAW) trust in him. After the Prophet (SAW), the responsibilities assigned to him by the Islamic Caliphate were performed fully well by him. He was counted among the well-known Companions of the Prophet (SAW). He had migrated to Ethiopia and from there had come over to Madinah. He quit this world in the year 52 AH in Makkah Moazzamah.

Hazrat Abu Sufyan and Mua'awiyah bin Abi Sufyan:

Sakhr bin Harb by name, Abu Sufyan was one of those chiefs of the Quoraish who used to be entrusted with the responsibility of commanding the army during wars. Hence, in battles fought by the Quoraish with the Muslims, he held the command of the army on a large-scale. He belonged to the *Banu Umayyah* stock of the Quoraish to which belonged the third righteous Caliph, Hazrat U'thman bin A'ffan also. The *Banu Ummayyah* stock was the stock of the cousin (uncle's son) of the Prophet's (SAW) grandfather. Thus he had further close kinship also. But, being the military commander of the Quoraish, he kept holding the army command against the Muslims. On the occasion of the conquest of Makkah, before the entry of the Muslims into Makkah took place, he had Islam confessed. Thereafter he remained loyal to Islam. He spent the rest of his life as a sincere Companion of the Prophet (SAW). Hazrat Mu'awiyah bin Abi Sufyan was his son.

Hazrat Mu'awiyah bin Abi Sufyan (RAA) succeeded to the Caliphate after the completion of the tenure of the *Khilafat-e-Rashidah* (the upright Caliphate). The *Banu Umayyad* epoch of governance and Caliphate got commenced with him. He ran the government with great prudence and political acumen and tried to keep the splendour of Islam well maintained. He was made the governor of *Shaam* (Syria) by Hazrat U'mar in his time where he acquitted himself of his responsibility in fair manner. After the martyrdom of Hazrat Uthmaan (RAA), there was a rift between him and Hazrat A'li (RAA) which continued to exist till the demise of Hazrat A'li (RAA).

Some Junior Companions:

The junior Companions who were recipients of the Prophet's (SAW) guidance in Islam from their very childhood are, too, considerably fair in number. Among them are some who made others benefit a lot from the comprehension of the religion that they had gained from the Prophet's (SAW) guidance and tutelage. They have particularly been the source of the stock of knowledge about the religion that exists at present that was acquired from them. Prominent among them are: Hazrat Abdullah

bin Abbas; Hazrat Abdullah bin U'mar; Hazrat Abdullah bin Masw'ood; Hazrat Anas bin Maalik; Hazrat Usamah bin Zaid and the grandsons of the Prophet (SAW) himself, Hazeat Hassan and Hazrat Hussain (RAA). These are the people whom the Prophet (SAW) was particularly attached to.

Hazrat A'bdullah bin A'bbas (RAA):

Among them, Hazrat A'bdullah bin Abbas, though cousin (uncle's son) by kinship, was in a way like his (SAW) son. His mother's sister, *Umm-ul-Momineen*, Hazrat Maimoonah, was in wedlock with him (SAW). Because of that, he had the opportunity to frequently visit the Prophet (SAW). On one occasion, getting pleased with him, the Prophet (SAW) had made this supplication for him:

"اللهم علمه الحكمة"

(O Allah! Teach him the wisdom).¹

And, hence, among the ranks of the Companions, he was distinguished in this virtue. Hazrat U'mar (RAA) used to consult him and gave him preference, in this respect, over some senior Companions.

Hazrat A'bdullah bin U'mar (RAA):

Hazrat A'bdullah bin U'mar (RAA) is one of those venerated Companions who had earned the Prophet's (SAW) proximity and confidence. *Umm-ul-Momineen*, Hazrat Hafsah (RAA) was his sister to whom the Prophet (SAW) had expressed his appreciation of her brother. He defined him as a pious person. He held a position of repute in knowledge and perception of religion. A team of some Companions and Tabey'een (successors of Companions) gained a lot in these spheres from him. Hazrat Nafe', the teacher of Imam Malik, is his main pupil. In Makkah Moazzamah, in the year 73 AH, he passed away at the age of 86.

Hazrat A'bdullah bin Masw'ood (RAA):

Having accepted the call made by the Prophet (SAW) in his early age, he had himself totally effaced in love for him (SAW). He was, in the way he would act, his modes and methods, and

¹ Sunan Tirmizi, Kitab-ul-Mana'aqib, Bab, Mana'aqibu Abdillahi bin Abbas

morals and character, very similar to the Prophet (SAW). In knowledge and perception, too, he was far advanced. The major source of *Hanafi* school of Jurisprudence is his knowledge and his Jurisprudence. In the year 32 AH, at the age of over 60 years, he passed away. He is counted among the earliest lot of the believers (the *Sabequeen Awwaleen*) (RAA).

Hazrat Anas bin Malik (RAA):

Anas bin Malik bin An-Nadr is his name. He was ten years of age when the Prophet (SAW) had come to Madinah. He was offered to him to be all the time at his service. Subsequently he remained in his service for ten years. During this entire period, never did the Prophet (SAW) rebuke him. Instead, he (SAW) treated him with affability and graciousness only and blessed him with a lot of prayers for him, the effects of which he kept experiencing all his life. He lived for more than hundred years of age. In the year 91 AH, he died in Basrah.

Hazrat Hassan and Hazrat Hussain (RAA):

Both of these two are very beloved grandsons (sons of the daughter) of the Prophet (SAW). Not only he (SAW) had great expectations from him, but had made such announcements as conveyed glad tidings about them. He said:

"الحسن والحسين سيدا شباب أهل الجنة"

(Hassan and Hussain are the heads of the youth of the Paradise)

Both of these two had great resemblance also with the Prophet (SAW). He (SAW) was also heard saying:

"هذان ابناي و ابنا ابنتي ' اللهم اني احبهما ' فأحبهما وأحب من يحبهما"

(These two are my sons and sons of my daughter. O Allah! I love them both. So, (I beseech Thee to) love them both and love whoever loves them.)¹

Hazrat Usamah Bin Zaid (RAA):

He is the son of the Prophet's (SAW) beloved, manumitted slave, Hazrat Zaid bin Harithah and himself a beloved of the Prophet (SAW). He was used to be called '*Hibb-o-Rasool-illah*'

¹ Sunan Tirmizi, Kitab-ul-Mana'aqib, Bab, Mana'aqib-ul- Hasan wal Husain(RAA)

(the Prophet-of-Allah's darling). Before the Prophet's (SAW) demise, he was assigned the job of commanding an army. In the year 54 AH, he died in Madinah.

These were the ancestors of the Muslims! Having a look at them makes the Faith refreshed and rejuvenated and the attraction towards doing good deeds is created. Their biographies, characters and life-styles should be kept proffered before our new and upcoming generations so that they could benefit from them. It is by way of instance that life-events of some of the Companions have, in brief, been mentioned above. In fact, every individual member of the group of Companions was, independently, an *Ummat* (nation). The great achievements and sacrifices made by Hazrat Abu Dujanah, Hazrat Khubaib, Hazrat U'thmaan bin Mazw'oon, Hazrat Ka'b bin Malik, Hazrat Hassan bin thabit, Hazrat Zaid bin Thabit, Hazrat A'mmar bin Yasir, Hazrat Mugheerah bin Sho'bah, Hazrat Abu Ayyub Ansari, Hazrat Anas bin An-Nadr, (RAA) are not hidden from anyone.

So is the case of the female Companions of the Prophet (SAW). Among them, apart from the *Ummahat-el-Momineen*, that is the wives of the Prophet (SAW) and his daughters who left no stone unturned in extending support to the religion and making the Prophet (SAW) comfortable, acting on unmatched magnanimity of mind and sublime ambitiousness, there are many more illustrious names on record. For instance, Hazrat Sumayyah (RAA) is the first female martyr in Islam. She was feeble and in old age. Yet, Abu Jahl, out of enmity towards Islam, having hit her with a lance at her private parts, had her martyred. There is, then, Hazrat Khansaa who is cited as a paragon of courage and valour. Her four young sons got martyred and she was still looking like a mountain of patience and perseverance. Likewise, there are Hazrat Safeeyah (RAA) who was the Prophet's (SAW) aunt (father's sister); Hazrat Asmaa bint Abu Bakr As-Siddique who is the mother of A'bdullah bin Zubair. Besides them, the services rendered by Hazrat Umm-e-Haani and Hazrat Umm-e-Aiman are, too, on record in the books on *Seerat*. May Allah award them the best of rewards and have His Mercies showered on them aplenty.

Radi-Allah-o-Anhum Wa Radau Anho.

THE END