

## 1. Introduction

“Say (O, Muhammad): ‘O mankind! Verily, I am sent to you all [mankind and jinn] as the Messenger of Allah, Whom belong the dominion of the heavens and the earth. None has the right to be worshipped but He (Allah). It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words (revelation unto him, i.e., Quran, the Torah, and the Gospel, and also Allah’s Word: “Be!” And he was, i.e., Essa son of Miriam), and follow him so that you maybe guided.” (Verse 158, chapter 7, Al-Aaraf of Al-Quran)

“Blessed is He in whose hands is the dominion (of all that exists), and He is able to do whatever He wants to do . . . Who has created death and life that He may test you that which of you is best in deeds? And He is the Almighty, the oft-forgiving” (verse 1 and 2, chapter 67, Al-Mulk).

Allah has sent down human beings to earth with a clear indication that their worthiness is to be examined. This is in order to judge their return to paradise as a reward for the best deeds or on the contrary for punishment in hell. In His justness, Allah has guided humans and the jinn, indeed, by imparting knowledge, which will enable them to qualify for the required test. Allah has bestowed knowledge by the following three different means:

### A. Instinct

Instinct is naturally motivated behavior. This quality has been imparted to all animals, including humans, as a basic tool of intelligence. Instinctive knowledge is very important and absolutely necessary for all creatures to stay alive. Human instinct is much more developed than the instinct in lower

animals. It is the inclusion of moral aspects that makes human instinct superior. An individual with instinctive knowledge only, but with uncultured intellect, still expresses "the will to live." But a person of average intellect who also possesses moral values goes a step further in not wanting to cheat, lies, steal, or harm someone without a reason. Further, such an individual might also have an appreciation for beauty, music, etc., as examples of enhanced perceptive knowledge.

### **B. Intuition**

Allah has transmitted the potential for immediate understanding or an insight, which can enlighten his soul. By this virtue he achieves a higher state of mind than the animals, leading him to determine right from wrong. Concentration and cultivation of intuition further develops the mental capabilities that lead to the spiritual refinement. However, intuition, when suppressed, limits acquisition of knowledge while development of thought process facilitates intuitive capacities.

### **C. Revelation**

Allah has imparted His supreme creation direct knowledge apart from instinct and intuition, which is beyond the capacity of human intellect. Thus, Allah has selected specific persons (the prophets) among various nations and places from time to time and revealed them knowledge. Such knowledge is considered necessary for enlightenment and betterment of all societies. Such revealed knowledge has come to an end by its finality, having being sealed by the Quran, the revelation to the Prophet Muhammad. The Prophet was required to practice his life in accordance with the rules and regulations duly commanded through revelations. Also, he was required to convey and preach the regulations to his people and the entire humanity. It has

therefore been concluded that we have the above sources of knowledge (instinct and perception, intuition, and revelation through Quran and the traditions of the Prophet, i.e., Sunnah) to achieve success here and in the hereafter to qualify ourselves to reenter Eden (Firdous) from where our ancestors Adam and Hawa (Eve) were removed to earth.

## **2. Importance of the Quran and the Sunnah**

The knowledge of revelation has been endowed to mankind over and above that which he has acquired through instinctive and intuitive knowledge because Allah wants us to qualify for the righteous end that He has prescribed for us; also He has provided us the syllabus, the textbook, and the living teacher who had demonstrated how to attain the end of life. However, it is unfortunate that most of the followers of Islam in general have ignored the demonstration of Prophet Muhammad and left the Quran on the shelves. Most of the Muslims read the Quran as a ritual, without acquiring knowledge of Arabic or its understanding. Translations and explanations of the Quran are ignored, and the main objective remains to earn blessings (Thwab) of Allah by reciting the Holy Book. With regard to the Sunnah, an average Muslim cannot differentiate between authentic and inauthentic sayings of the Prophet and also cannot deduce correctly Islamic laws (Shariah) from the life of the Prophet, though the entire life of the Prophet was lived in accordance with the divine commands.

## **3. Parallel Advancement of Revelation and Civilization**

Over the millennia revealed knowledge has evolved in accordance with the advancement of human civilizations, and by

the advent of the Prophet Muhammad it has been updated for the rest of humanity. Prophet Hood has reached its peak, and Muhammad remains the seal of the prophets till the end of the world. He still remains with us as a living example of human perfection. All over the world the Muslims pronounce, five times a day, that Muhammad is our prophet, whose existence is a certified presence among us. Although he no longer has a physical presence with us, he left behind a documented revelation, the Quran and his traditions (Sunnah) that provide us an insight into his thoughts and actions.

#### **4. The Divine Verdict on Sunnah of the Prophet**

Sunnah refers to the life of the Prophet, his acts and deeds, while Hadith refers to his sayings. Quran says in a part of verse 7, chapter 59, Al-Hasher, that “whatsoever the Messenger (Muhammad) gives you, take it and whatsoever he forbids you, abstain (from it).” Further, verse 151, chapter 2, Al-Baqara, says that “similarly (to complete My Blessings on you), We have sent amongst you a Messenger (Muhammad) of your own, reciting to you Our verses (Quran) and purifying you, and teaching you the Book (Quran) and the Hikmah (i.e., his Sunnah) and teaching you that what you did not know.”

Here Allah reminds the believers of His endowment of sending Muhammad as His Messenger, reciting His clear verses while purifying and cleansing them of all the ills of their souls and from the acts of the dark age of the pre-Islamic era.

The Messenger of Allah also took his people away from the darkness of disbelief to the light of faith by teaching them the Quran and Hikmah (wisdom). With the blessings of the Prophet’s teaching and the goodness of his prophecies the deceived idiots of the Dark Age achieved the rank of scholars and were elevated to the status of *Awliya* (loyal friends of Allah). Allah

says in verse 164, chapter 3, Al-e-Imran, that “Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His verses and purifying them (from sins) and instructing them the Book and Hikmah, while before that they had been in manifest error.”

However, verses 129, 151, and 231 of chapter 2, Al-Baqara; verse 164 of chapter 3, Al-e-Imran; and verse 113 of chapter 4, An-Nisa, clearly indicate Allah’s bounty of Kitab and Hikmah, i.e., revelation of the Quran and the wisdom of Prophet Muhammad. The word “Al-Kitab” clearly refers to the Quran that is the direct revelation from Allah to the Prophet, and “Hikmah” means wisdom and knowledge bestowed upon the Prophet by way of direct and indirect revelation apart from the Quran. Thus, all sayings of the Prophet (Hadith) and his entire life—i.e., his actions and deeds (Sunnah)—are in accordance with the commandments of Allah. It is also evident from history that while the Prophet and his deputies used to appoint leaders, administrators, judges, and religious teachers far outside of Medina, they were instructed to follow the Quran and Sunnah of the Prophet in their administrative and judicial orders and their teachings.

Therefore, knowledge of the Prophet’s life is mandatory in deducing the principles that apply to our own lives. Quran says in verse 50, chapter 6, Al-Anam, “Say (O Muhammad): I do not tell you that with me are the treasures of Allah, nor that I know the unseen, nor do I tell you that I am an angel. I but follow what is revealed on to me. Say: Are the blinded and the sighted see the same? Will you not then consider?”

The Prophet of Allah has been asked to proclaim that he only possesses the knowledge, which has been bestowed upon him by Allah. And neither is he an angel, but a human being who has been honored with the revealed knowledge for communication to all other human beings.

Further to this, verse 2, chapter 62, Al-Jumah, says, "It is He (Allah), Who sent among the unlettered ones a Messenger from among themselves reciting to them His verses, purifying them and teaching them the Book and Hikmah. And verily, they had been before in manifest error." This verse testifies that Allah had indeed accepted Prophet Abraham's invocations when he entreated Allah to send a messenger to the people of Makkah from among their own, one who would recite to them Allah's statements, purify them by teaching them the Book and Hikmah.

So Allah, all praises and thanks are to Him, Who sent Prophet Muhammad in the age of darkness to enlighten the humanity. Indeed, it was the time when he was most needed, especially since Allah was not happy with the people on earth, except for a few people of the book (Torah and Injeel) who had kept the true faith. In the ancient times, the Arabs used to remain loyal in their adherence to the religion of the prophet Abraham. This religion was later changed, corrupted, and contradicted. They chose polytheism instead of Tawheed (oneness of Allah) and had doubts instead of certainty. Furthermore, they invented a religion that Allah did not legislate.

Allah sent Muhammad with divine legislation for a perfect religion suitable for all humans and jinn (an invisible creation living on earth), which provides guidance for all that they need in this life and the hereafter. It bestows Allah's pleasure upon them and draws closer to paradise. It also contains the prescription to eliminate doubt and suspicion prevalent in the society. In Muhammad, Allah has a composite of requisite qualities of the earlier prophets and those that would follow in subsequent generations of mankind.

Verse 4, chapter 68, Al-Qalam, says, "And verily, you (O Muhammad) are on an exalted (standard of) character." Imam Muslim has recorded with reference to Qatadah that Saad-bin-Hisham asked Lady Ayesha about the character of the Messenger of Allah.

She replied, "Have you not read the Quran?" Saad said, "Of course."

Then she said, "Verily, the character of Messenger of Allah was in accordance with the Quran."

This, of course, means that he would act according to the commandments of Allah revealed unto him by way of revelation, being part of the Quran; and in addition, he was guided through Hikmah. The Quran patterned his nature and character by way of negating his own wishes and following the divine commands. Whatever the Quran commanded he followed, and whatever it forbade he avoided and rejected. Along with this, Allah granted him purity of character, which included qualities such as chastity, modesty, kindness, bravery, gentleness, and forgiveness.

Imam Bokhari and Muslim reported that Anas said, "I served the Messenger of Allah for ten years and he never said 'Uff' (a word of expressing displeasure) to me, nor did he ever question anything that I had done or not done. He epitomized the best character and I have never touched silk or anything else that was softer than the palm of the Messenger of Allah. And I have never smelled any musk or perfume that had a better fragrance than sweat of the Prophet of Allah."

Further, Imam Bokhari recorded that Al-Barra said, "The Messenger of Allah had the most handsome face of all and the best behavior of all the people. He neither was tall nor short."

Imam Ahmad recorded that Lady Ayesha said, "The Prophet of Allah never struck a servant with his hand nor did he hit a woman. He never hit anything with his hands except for when he was fighting in the cause of Allah. When given an option between positions, he selected most moderate of the two. He stayed farther away from sin than anyone of the people. He would not avenge himself over any wrong that was done to him except when Allah's limits were transgressed."

## 5. The Elements of Religion in the Global Civilization before the Advent of Islam

### A. Religion

Though religion has been a necessity for the human beings, its definition and framework is a subject of ongoing discussions. However, most would agree that religion is a fundamental element to explore the ultimate purpose of existence. Equally important is the desire to know the Supreme Authority, which exists beyond the limits of space and time. A German philosopher Immanuel Kant has deduced that a belief in the Supreme Authority is a need of the humans to keep their moral values intact.

### B. Characteristics of Religion

Most of the religions are involved in assistance of beliefs of one kind or another, which is supported by rituals, characteristics of religious texts, myths, sacred arts, and religious practitioners.

#### 1. Rituals

**Four types of rituals have been described:**

- 1) **Calendric Festivals.** Such rituals are repeated regularly according to the seasons of the year in different cultures on different occasions, e.g., at the occasion of harvest, at the beginning of New Year, the spring and fall, Naurose (in Persia), Holi and Basant (in India).
- 2) **Calendric Rites of Worship.** Such rituals reenact the actual events of the myth or occasion at a specific time each year, e.g., Christmas, Ashore (tenth of Muharram), Easter, Eids, and Hajj.
- 3) **Life Cycle-based Rituals.** Such rituals occur at times of transition in the lives of the people, e.g., rituals at birth, marriage, and death.



4) **Crisis-based Rituals.**

Such rituals are performed on feeling of any major threat to a society, e.g., at the times of drought, famine, war, and other natural calamities.

II **Myths**

A myth is a form of a story from an earlier age that relates how the world was given its form or orientation. The characters in a myth include divinities, i.e., relating to God, superheroes, or great ancestors. Myth falls into three major categories:

1) **Cosmogonist**

Cosmogonist myth tells the origin of the world and its evolution to the present form.

2) **Socio-moral**

Socio-moral myth relates and reinforces the traditional values of its society.

3) **Historical**

Historical myth explains how a particular group of people came into existence and how that group came to occupy lands, which now inhabits. Such myths are related through specific ancestors.

III **Religious Practitioners**

They are the persons who mediate between the believing community and God, gods and goddesses and the spirits, etc., in accordance with the belief of the community. They include prophets, priests, rabbis, shamans (priests who use magic), Sufis, saints, monks, and pundits. Among these, only the prophets have direct or indirect revelation from God, while the others may have intuitions.

## **6. Civilizations Existed Outside Arabia at the Dawn of Islam**

### **A. The Romans**

The Romans dominated Western Europe and the entire area surrounding the Mediterranean Sea. During the fifth century AD, the Roman civilization was spread over most of Europe, Asia Minor (Turkey), Syria, and Egypt. The kingdom went into decline and was divided into two independent kingdoms, the Western and the Eastern Roman Empire. They initially used to follow the religion of the Greeks and used to worship the seven planets, and they used to pray in the direction of the North Pole. It is they who founded Damascus and built their temple having a prayer niche facing to the north. The Romans followed this religion until approximately AD 300.

The Eastern Kingdom was also called the Byzantine Empire, but they continued to call themselves to be the Romans. The Roman king having been ruling greater Syria along with the Fertile Crescent (semicircle of the fertile land from Syrian Desert to the Persian Gulf) was called Caesar (Kaiser); the first of them to convert to Christianity was Constantine. It was said that he was not a Christian at heart. During his time, religious differences arose in the community, which could not be reconciled. Then a gathering of 318 bishops reached to an agreement and presented a statement of their essential beliefs to Constantine. This is what they called the Great Trust, but in fact, it was the worst betrayal. They presented him a code of lawful acts and the prohibitions. Thus, they modified their religion of the Messiah (Essa) by adding and subtracting changes to and from their religion. They began praying toward the East and changed the Sabbath (Saturday) rites to Sunday. They started to worship the cross and permitted to eat swine. They introduced new celebrations in their religion, e.g., the festivals of cross, worship services of the

Roman Catholic Church, and baptism, a ritual signifying spiritual cleaning. The pope was appointed as the leader and patriarch (revered father), the bishops, priests, and deacons (church officers) in a clerical hierarchy. Constantine also built churches and founded a city named after him, i.e., Constantinople (Istanbul). It was said that during his period, twelve thousand churches were built. Thereafter, Christians started dividing into too many groups and sects. The Prophet of Allah, Muhammad, said, "They split into 72 sects" (Ibn-e-Katheer).

The emperor's authority over the church's dogma was strengthened by outlaying paganism and opinions contrary to the church code and also by closing the philosophical school of Athens.

The last of the Caesars was Heracles (AD 575-641), a shrewd ruler having a great and glorious reign from AD 610-641; he was being opposed by the king of Persia who was called Chosroes (Kisra). Roman Empire at that time was comprised of most of Europe, Turkey, Syria, Egypt, etc., and was a great power of the world in parallel to the kingdom of Persia.

## **B. The Persians**

The Persians were the second superpower after the Romans, and both were rivals of each other. The king of Persia, Chosroes, and Sabur Dhal Aketif's kingdom included Iraq, Khurasan, and all of the modern day's Persia. The Persians were Zoroastrians, initially the followers of one Supreme God, but later they converted to the fire worshippers, since they symbolized fire with the supreme power. Zoroaster was said to be the prophet as he preached unity of God and His being the Supreme One. He was a contemporary of Buddha in India and Confucius in China around 500 BC. During the dawn of Islam, the Persians were the fire worshippers.

By AD 600, the Sassanian king Chosroes (Khusro; AD 590-628) ruled much of the Near East, having come to the throne

with the aid of Byzantine troops. Internal conflicts in the Byzantine Empire allowed him to capture Jerusalem and Alexandria. The Sassanian troops even reached as far as the Byzantine Constantinople. The Byzantine emperor Heracles (AD 610-641) defeated the Persians. The Sassanian rule in Persia came to an end with the Islamic era.

### **C. The Chinese**

In AD 581, Yang Jian (d. AD 604) established the Sui dynasty. The Sui and his successors, the Tang, reinstated a stable centralized government in China. The Sui-Tang period (AD 580-960) was a period of cultural growth and sophistication, dually stimulated by international trade and the continued spread of Buddhism. Tang China was a highly centralized state, which was served by an effective transportation system comprising of roads and canals. The international Silk Route (now between China and Pakistan) brought trade and foreign embassies from far away and enriched the empire materially and culturally.

#### **i Confucianism**

Confucius was born in 551 BC in China; and his teaching flourished primarily in China, Korea, and Japan. Confucius's ethical teachings include rituals, a standard of acceptability of social conduct, love within the family, economic stability, righteousness, honesty, trustworthiness, and loyalty to the state.

#### **ii Taoism (Daoism)**

Its founder is believed to be Lao-Tse (604-531 BC), a contemporary of Confucius and Buddha. He remained in search of a way that would avoid the constant feudal warfare and other conflicts disrupting society. His philosophy evolved into a religious faith in 440 BC. It flourished in China along with Buddhism and Confucianism.

## D. Indian Civilization

During the fifth and sixth century AD, the Gupta family ruled India excluding Gandhara in the Northwest (now in Pakistan) and Deccan in Southern India. Agriculture and state revenue was increased. Aryabhata (b. AD 476) speculated that the earth was a sphere rotating on its axis and it moved around the sun. The Chinese observer Xuan Zang (AD 602-664) journeyed extensively throughout India during AD 630-643; at that time, Hinduism, Jainism, and Buddhism prevailed in India. He was particularly struck by practices of exclusion and avoidance that resulted from the Indian system. Butchers, fishermen, dancers, singers, executioners, collectors of the waste, etc., resided outside the city. While entering and leaving the city, they were obliged to keep to the left side of the road until they arrived at their destination.

He considered the ordinary people to be honest and law abiding. Petty offences were punished with fines.

### 1. Hinduism

Hinduism is not a religion but a mythology. It does not have a single founder. There seems no specific theological system. There is no one central religious organization. It evolved from different religious groups or mythologies. The concept of god and goddess seems to be similar to the Greeks. Hinduism is a polytheistic religion having different gods and goddesses. They simultaneously believe in one Supreme God and in different gods having separate authorities.

The social setup of Hinduism is based on the caste system, which is divided into four groups, i.e., caste system; further there are subgroups, i.e., sub-castes. There is a ruling-cum-religious class, a business class, a warrior class, and a shooder (menial) class, i.e., the lowest class meant for services of the upper three classes; they were treated like slaves. The lowest class of shooder was officially ceased in 1948, but the people there of are

still being treated as inferior. The social injustice formed the bases of the caste system. The worst example of their social system was *sati*, a custom whereby a widow was burnt alive with the dead body of her husband. This was officially banned during the British colonial rule in the twentieth century, but it was still considered as sacred. They worship animals in addition to their idols; the cow is most sacred to them as were to the Jews.

#### ii **Jainism**

It is an Indian religion contemporaneous to Buddhism and Hinduism. The founder of Jain community was Mahavir, born in 550 BC. He attained enlightenment after thirteen years of deprivation and committed the act of *sallekhana*, i.e., the fasting to death. Their faith and system of belief are most similar to that of Buddhism and Hinduism.

#### iii **Buddhism**

The religion of Buddhism was spread by the teachings of Siddhartha Gautama, who was born in 563 BC in the state of Nepal, South Asia. It spread to most of Asia, i.e., India, China, Japan, and the Far East. The fundamental belief of Buddhism is that one must go through many cycles of birth, i.e., life and death. Thereby if a person releases his attachment to his desire and the self, he can attain *nirvana*, i.e., a state of liberation and freedom from the sufferings.

## 7. **Civilizations in Arabia at the Dawn of Islam**

### A. **Civilization in the Desert**

#### i **Tribe of Thamud**

The tribe of Thamud descended from Thamud-bin-Athir-bin-Iram-bin-Sam-bin-Noah. This tribe was living in a city carved

from the rocks called Al-Hijr near Wadi Al-Qurra between Tabuk and Al-Medina. Allah sent His Messenger to this tribe, who commanded his nation to worship Allah without attributing partners to Him and turn to Him for repentance. They said, "O, Saleh! You have been among us as a figure of good hope until now. Do you (now) forbid us the worship of what our forefathers have worshiped? But we are really in grave doubt as to that you invite us" (verse 62, chapter 11, Hood).

Ibn-e-Katheer mentions with reference to verses 49-50 of chapter 27, An-Naml, and says that nine wicked persons of the Thamud tribe killed the sacred camel and thereafter conspired to kill the prophet Saleh. However, contrary to their plan, Allah plotted against them and showered stones on them, smashing their heads in front of the rest of the tribe. But none of the tribe member learned lesson from the incident. Hence, they were also punished by Allah with a thunderous rumbling from the sky and a colossal tremor by which none of them could escape.

Imam Ahmad recorded that Ibn-e-Omer said, "When the Messenger of Allah, along with his companions, passed by the area of Al-Hijr on their way to Tabuk, camped near the homes of Thamud. His companions brought water from the wells of Thamud, which was used to make dough and started cooking. The Prophet however commanded them to spill the contents of the pots and give the dough to the camels. He then marched ahead with them from that area. The Prophet forbade his companions from ever entering the area where the people were tormented saying that: 'I fear, that what befell them might befall on you as well. Therefore do not enter this place.'"

## II Tribe of Aad

The people of Aad were descendants of Aad-bin-Iram-bin-Aows-bin-Sam-bin-Nuh. The people of Aad lived in Yemen in the area of Ahqaf, which means sand mounds. Muhammad-

bin-Ishaq narrated that Abu-Tufail-Amir- bin-Wathilah said that he heard Ali-bin-Abu-Talib saying to a person from Hadhramaut, "Have you seen a red sand mound where there are a lot of trees in the area between Oman and Hadhramaut (Yemen)?" He said yes. Ali stated there was a grave of the prophet Hood in its vicinity. Hood was sent as a Messenger of Allah to the people of Aad. He instructed the people of Aad to forgo idol worship and to obey Allah alone without assigning partners with Him. The Aad who were mighty, strong and hard hearted denied advice of Prophet Hood, as the Quraish later denied Prophet Muhammad.

The people of Aad defied the commands of Allah, rejected His Prophet, committed mischief on earth, and became arrogant. At last Allah punished the disbelievers by blowing wind so toxic that it destroyed them. The mercy and kindness of Allah saved the prophet Hood and his followers from that terrible punishment.

### III **Civilization Subsisted**

The Arabian Peninsula has been said to be the cradle of the most influential human culture. The overall geographical aspect of that area was presence of water or lack of water, since it is surrounded by sea from its three sides and the rest of the area is mostly deserted with rare oases. The area is naturally divided in two zones, i.e., northern and the southern zones. The southern zone, which includes Yemen, gets regular rain and thus has been bestowed with agricultural wealth. This accounts for the dense population and sedentary lifestyle. On the contrary, the northern zone is one of the most deserted places in the world with droughty surroundings with few scattered oases of date palms; hence, the culture of this area is nomadic. The inhabitants there are called Bedouins, who lived in small tribes.

The inhabitants of the northern zone were called the Arabs while those in the southern zone were referred to as the Sabaens.



Their respective chiefs, therefore, ruled the north independently, without a central government. However, the southern zone was governed by city-states and ruled by priest kings and called *Mukaribs*. The most powerful city-state was the state of Saba, which expended its political influence all over the southern zone till AD 300. By the sixth century AD, the area fell into a political disorder. The region underwent pressure by the Judaic-Christian forces and was finally invaded in AD 520 by the Christian state of Ethiopia.

The northern Arabs developed the sedentary and the nomadic cultural forms, although they belonged to the same tribal races. The nomad Bedouins used to move their herds from place to place in search of water sources, but the sedentary Bedouins never wanted to leave their oases because of water and vegetation. They sought to occupy the oases and areas of vegetation by military campaigns and remained under a constant threat of being occupied by other tribes, more powerful than they. Such settlements automatically concluded in the trade routes that connected them to the extended limits of Arabia.

During the era of the emergence of Islam, the Arabian cities seemed to have been the client states of the existing major world powers, i.e., the Romans/Byzantines in the north, the Persians in the east, and the Sabaens in the south. Also at that point, Christianity and Judaism spread rapidly among the Arabs. The Arabian city of Yathrib (Al-Medina) was surrounded by Jewish colonies. The south, i.e., Najran and Yemen, were occupied by the Christians. But the Bedouin society was centralized in Makkah being a trade and military center. The most important achievement of the Bedouins was the conquest of Makkah by the tribe of Quraish around AD 500. The city of Makkah already had a status of a religious center because of the Kaaba. It was sacred to them due to its initiation as a house of worship by the prophets Abraham and Ishmael. Since then the Arabic language had reached its peak in achieving the status

of a classical language and had attained the highest standard in its poetic and linguistic richness.

## 19 **Religions**

The religion of the pre-Islamic Arabs was a mixture of Bedouin polytheism, Judaism, and some Christianity. Apart from the Bedouin mythologies, present in the Arabian Peninsula were Hanifia, Mushrikeen, Sabaens, Jews and Christians.

### 1) **Hanifia**

Hanifia adhered to the religion of the prophets Abraham and Ishmael but with no awareness of any details of its origin and were in search of righteousness. They were not idol worshippers, gentle in nature, and have a good moral character. They were not inclined toward the evil traditions of the Bedouin society. They were modest in demeanor, abstained from alcohol, and were honest.

The great examples of such persons were the Prophet Muhammad himself, his parents, his wife Lady Khadija, Abu-Bakr, Salman Farsi, and many others.

### 2) **Bedouin Religion (Al-Mushrikeen)**

Initially they were the followers of the religion of the prophets Abraham and Ishmael, but with the passage of time, they drifted from its basic principles. They created partners with the only God, Allah, and started worshipping idols and made their gods and goddesses like in Greek and Hindu mythologies.

The pre-Islamic Arab society used to worship three goddesses, Lat, Uzza, and Manaaf; they believed them to be the daughters of God. Also they believed in the Supreme God, Allah, while attributing partners to Him. They also had convinced that the angels were the daughters of Allah. The Bedouins have been

referred to and addressed as Al-Mushrikeen in the book of Allah (those who make partner with God).

Till the third century AD, i.e., up till the time of Luayy (b. AD 274), the Abrahamic religion prevailed in the Arabian Peninsula; but Amr, the son of Luayy, introduced the idol worship in Arabia after he was impressed much by the idol worship he witnessed during his visit to Syria. From there he bought an idol by the name of *Hubble*. At the same time, the Arabs continued believing in Allah as the God but joined partners with Him. Thereafter the number of idols increased with the passage of time, when the tribes started keeping their own idol for worship.

### 3) **Sabaens**

The word "Sabaen" seems to have been derived from the word "Saba" or "Sabea," meaning thereby "one who saves himself from sins." It has also been opined that the word "Sabaen" may have been derived from the word "Saba," as being a most powerful city-state of Yemen in the southern zone of the Arabian Peninsula. The Quran also narrates the story of Bilqees or Sheba, the queen of Saba. She and her nation used to worship the sun in the morning and in the evening. It has also been narrated that the Sabaens also worshipped the angels and the stars. However, there were few remnants of this religion, which vanished, with the dawn of Islam. The queen of Saba was also converted to Islam at the hands of the prophet Suleiman (Solomon).

### 4) **Jews or Al-Yahud**

The nation of Yahud or Jews is the descendants of Yehuda or Judah or Judea, the eldest son of Prophet Yaqub (Jacob). The meaning of the word "Yahud" means "the one who repents sinful behavior and accepts righteousness."

The Jews are, however, the followers of Prophet Musa (Moses; thirteenth century BC). The people of Moses were the slave nation of the Pharaoh of Egypt and escaped his suppression by following the Prophet, who received direct revelation from Allah and the book *Tourait* (Torah), which stated a code of life for the Jews. The Jews however started making changes in the revealed book and the teachings of the prophet Musa. They forbade the lawful and allowed the unlawful to themselves. In this regard, verses 30 and 31 of chapter 9, At-Tauba, says, "And the Jews say: Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is there saying with their mouths, resembling the saying of those who disbelieved before. Allah shall fight them, as to how they deceived and deviated from the truth . . . . They (Jews and Christians) took their rabbis and monks to be their lords besides Allah (by obeying them in accepting lawful as unlawful and vis-à-vis contrary to the Divine orders), and (they took as their Lord) Messiah, son of Miriam, while they were commanded (in Torah and Gospel) to worship none but one Ilah (who is worshipped), the Allah (God). Praise and glory to Him from having the partners they associate (with Him)."

It may be mentioned that most of the Jews do not consider Ezra to be the son of Allah; instead they believe in the unity of Allah, but they do deviate from many other divine commandments. They also refused to believe in the prophet Essa (Jesus) and conspired to kill him. They also accused Essa's mother, Miriam, of being immodest; hence, they became the unbelievers. Moreover they had been foretold the arrival of the Prophet Muhammad in Yathub that is why they gathered around that place and settled their colonies with a view that as usual the Prophet will be born from among their tube. This idea originated because the Arabs were descendants of the prophet Ishmael, son of the prophet Abraham, from whom no prophet had arisen before. On the contrary, the entire series of prophets after the

prophet Isaac were from within the Jews, the descendants of Prophet Abraham. Conversely, however, Allah bestowed the prophet hood upon Muhamamad, one of the descendants of Prophet Ishmael, which astonished and shocked the Jews. So they became jealous of his prophet hood and refused to believe him and by this way invited misfortune.

#### 5) **Christians or Nasara**

The followers of Essa, son of Miriam (4 BC-AD 30), are called Christians. They were called Nasara in Arabia because they were helpful to each other or Ansar as helpers of Essa in the cause of Allah. The third source of the word "Nasara" is derived from the land of habitation called *Nasran* or *An-Nasirah*, also known as Nazareth.

Essa or Christ or Messiah was born without a father to Miriam (Mary), who never married and remained chaste for her entire life. She was a pious lady who was selected and honored by Allah to become the virgin mother of the prophet Essa. The Jews, however, rejected the truth and leveled charges against the modest and chaste Miriam. The Quran narrates in detail the importance of the advent of Jesus, his miraculous birth, his mission, and his ascendance. The Quran also described the chasteness of Miriam, the mother of Jesus, and that Jesus was born to her by Allah's leave without a father. Indeed Allah created Adam and Eve, without a father and a mother, out of the wet dirt.

#### 6) **Quranic Verdicts Regarding Jesus**

- a) "When the angel said; O Miriam! Verily, Allah gives you the glad tidings of a word ("Be" and he was) from Him, his name will be Messiah the son of Miriam, held in honor in this world and the Hereafter, and will be one of those who are near to Allah" (verse 45, chapter 3, Al-e-Imran).

- b) "Verily, the likeness of Essa (Jesus) before Allah is the likeness of Adam  
He created him from dust/mud, and then He said to him: 'Be!' and he was . . . This is the truth from your Lord, so be not of those who doubt" (verses 59-60, chapter 3, Al-e-Imran).
- c) "And because of their (Jews) saying (in boast), 'We killed Messiah (Jesus), son of Miriam, the Apostle of Allah,' but they killed him not, nor crucified him, but the resemblance of Essa (Jesus) was put over another man (whom they killed). And those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but supposition. For surely, they killed him not" (verse 157, chapter 4, An-Nisa).
- d) "But Allah raised him (Jesus) up unto Himself. And Allah is ever all powerful, all wise" (verse 158, chapter 4, An-Nisa).
- e) "The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are the near (to Allah). And whosoever rejects His (Allah's) worship and is proud, and then He (Allah) will gather them all together unto Himself (for punishment)" (verse 172, chapter 4, An-Nisa).
- f) "Surely they have disbelieved who say: 'Allah is the Messiah (Jesus), son of Miriam.' But the Messiah said: 'O children of Israel worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners with Allah, then verily Allah has forbidden Paradise to him, and the Fire will be his abode. And for the wrong-doers there are no helpers" (verse 72, chapter 5, Al-Maida).

It may be mentioned that there still exists a sect in the Christians who do not make partner with Allah and believe in unity of the lordship of Allah.

## 8. The Characteristics of the Bedouins

The Bedouins lived where grass grew in the oases. A nomadic life was the source of their existence. The Bedouin's property consisted of a tent, a camel, and a herd of sheep and goats. Camels were indicative of a person's wealth and social status. Camels were referred to as the ships of the desert because of their significance to the Bedouin way of life. The Arabian Desert has been an important place for breeding the camels. Camels served the society well because of their capacity to store water and to travel with baggage for extended period without food or water. The camel is an animal of great patience, as was the Bedouin, who too would not eat bread or dates regularly because of scarceness of food. They survived on camel's milk alone and rarely on the camel's meat.

A Bedouin had three outstanding qualities:

1. Feeding a guest
2. Refuge for the oppressed
3. Honoring traditions of the tribe

He was proud to further these qualities

1. Bravery
2. Assisting his tribe in fighting the enemy
3. Fighting with a "will to die" or "let the enemy die," as opposed to "the will to exist," the modern idea of the Western philosophy

The Bedouins are born democrat. They meet and speak to their chief on equal footing. They considered themselves to be the noblest nation of the world, who attached tremendous value to tribal affiliations. A Bedouin independent of his tribe was

tantamount to nothing, on leaving the tribe or on expulsion or missing there from the Bedouin was never safe. He was liable to be killed, looted, or captured and sold as a slave. It was therefore necessary for each one of them to remain with the tribe for their own safety and protection.

A Bedouin used to be a master of the Arabic language, conservative of his customs and traditions, and honored his words. He was a person with outstanding memory, who was a preserver of history and memorized long ancestral stories of love and war. He was not afraid of death; a dying person would recognize the time of his death and even would advise his daughters to start weeping for him.

The Bedouins used to be very fond of wine, women, and gambling. They would marry as many women as they could afford. Mostly they were embarrassed to father a daughter. Therefore, some of them would kill their baby daughters. On the contrary, few of the kindhearted chief of the tribes used to buy such baby girls to save their lives.

Slavery was common among them, the slaves were ill-treated, and the master had complete authority over their life and death. Because of a lack in ethical values and inappropriate civic life, the Bedouins developed a number of evils such as looting, plundering, and attacking the caravans. Since they lived in barren and deserted area, no external political force had invaded them. Their isolation was also a cause of their spirit of freedom and equality.

## **9. The Center of the Arabian Civilization**

The city of Makkah became the center of Arabian civilization because of the great mosque, the Kaaba. The city has also been named in Quran as "Bakkah" and honored as "Umm-Al-Qurra" and "Al-Balad Al-Ameen." The meanings of these honored titles are "the mother of cities" and "the city of peace." The Kaaba in



Makkah has been honored to be the first house of worship in the world duly established by Adam, the father of humanity.

After the tempest of Noah, the city was reestablished by rebuilding Kaaba by the prophets Abraham and Ishmael. Since then it has remained a house of pilgrimage for the believers of the above prophets.

Subsequently, it became the center of a unique civilization and an important trade center of Arabia. The city achieved a status of city-state. The custodianship of Kaaba remained in the hands of the sons of Prophet Ishmael, among whom the last prophet, Muhammad, was born in the sixth century AD.

## **10. Need to Finalize the Divine Guidance and Advent of the Last Prophet**

Allah mentioned in Quran that He created life and death to test the deeds of human being and to assess which of them follows the guidance and instructions of their Lord. Allah in His kindness has bestowed upon them the divine revelation from time to time and place to place through the prophets. Throughout the history it is evident that the development of human intellect was gradual, and it found its way ahead with the invention of printing press in the fifteenth century. Subsequently with the Industrial Revolution, Reformation, and Renaissance, devolution of power from feudal lords and church authorities to the democratic institutions led the Western civilization to reach its peak. Ultimately scientific inventions during the nineteenth and twentieth century—space travel and invention and use of computer—elevated the human civilization to the highest point of intellect and civic achievements. Indeed, it seems to be the zenith of human capabilities.

Surely all these stages of future human development must have progressed in accordance with the divine program, which

would have been considered its revelation to reach its finality at the time of complete lack in moral and ethical values during the seventh century AD. Indeed the Divine Message was spread over a long period through approximately one hundred twenty-four thousand prophets, which would have been in accordance with the gradual process of human development.

Accordingly His Final Message was revealed on the basic scientific and logical principles that could be comprehended to the end of the world. This Holy Message has been preserved in numerous books and languages and in the hearts of the people throughout the world. The Message, as we know, was revealed through Muhammad, the last prophet of Allah, during the period AD 609-632. The final Messenger of Allah applied all principles, rules, and regulations revealed unto him and examined their application by himself and onto his companions for a period of twenty-three years. This was the time when the Messages, previously received and duly passed on to the humanity through the prophets Moses and Jesus, had not remained in its original form. There were few Jews and Christians who adhered to the true Message of Judaism and Christianity, the rest were practicing the changed form of the religion.

It is evident that during the period of Prophet Muhammad's advent, there were few true followers of the revealed religions in the world, i.e., Christianity and Judaism. It was, therefore, the appropriate time to have revealed guidance for mankind.

Hence, Allah chose a person among the sons of the prophet Ishmael, a native Makkah, in the center of the world to be the last person to receive the divine revelation and to become a role model for the humanity, till the end of the world. It is, therefore, mandatory for the humanity to pay attention to his message. It seemed necessary before attempting to comprehend the Divine Message that we appreciate the character, position, way of life, and family background of the person whom we are going to follow and from whom we are ultimately receiving the Divine

Message, which cannot be expounded without understanding and knowing the life of the Prophet of Allah.

Sheikh Iqbal, the poet of the East, presented a Sufistic idea of his own father in his book *Bal-e-Jibrail* and referred to in his book *Reconstruction of Religious Thought in Islam* that “unless the Book’s (Quran) each Verse and part be revealed onto your heart, interpreters, though much profound, its subtle points cannot expound.” Meaning that no understanding of the Holy Book is possible until it is actually understood by the believer as it would have been revealed in the present circumstances, as it was revealed to the Prophet of Allah during the circumstances prevailed in his period. In fact, Iqbal meant that the individual’s behavior must conceive the moment of revelation of the verses of the book to make him able to understand its real meaning. But this is not possible, since the religious experiences and the experience of *Wahi* (revelation) conceived by the prophets of Allah cannot be shared by anyone else. This is why we are required and have been commanded to follow the Prophet of Allah in his words and deeds by which we can really understand the verdicts of Allah.

## 11. Ancestry and Family Tree of the Prophet Muhammad

Abraham (Ibraheem) →

Jacob (Yaqub) → Joseph (Yousef) → Moses (Musa) → David (Dawood) → Solomon (Suleiman) → Jesus (Essa).

The known ones from the second son → Ishmael (Ismail) →

Adnan (b. 122 BC) → Madd (b. 89 BC) → Nizar (b. 56

BC) → Mudar (b. 23

BC) → Elias (b. AD 10) → Mudrikah (b. AD 43) → Khuzaimah

(b. AD 76) → Kinanah (b. AD 109) → Nadar (b. AD 142) → Malik (b. AD 175) → Fekr (b. AD 208) → Ghalib (b. AD 241) → Luayy (b. AD 274). Addi son of Luayy and brother of Kaab were the ancestors of Omer-bin-Khattab → Kaab (b. AD 307) → Murrah (b. AD 340) → Kilab (b. AD 373) → Hakeem (Taim son of Murrah was the ancestor of Abu-Bakr).  
Hakeem → Zahra-7 → Abd-Manaf → Wahb → Amenah (the Prophet's mother).

→ Qusayy (AD 400-480) → Abd-Manaf (b. AD 430) → Hashim (AD 464-494) → Abdul-Muttalib (Shaiba) (AD 497-579) → Abd-Allah (AD 545-570) (the Prophet's father).

→ Harith\*Zubair\*Abu-Lahab (Abd-Uzza)\*Hamza\*Abu-Talib (Abd-Manaf's Abū as\*) Hijil\*Muqawam\*Zarrar\* and, Safyah\*Umm-e-Hakeem\*Bayda\*Atakah\*Amenah h\*Arwah\*Barra (All full and half brothers and sisters of Abd-Allah, the father of the Prophet) Abd-Manaf (descendants other than Hashim) → Abd-Shams → Umayyah → Herb → Abu-Sufyan and Affan. From Abu-Sufyan → Muawiya → Yazeed, and from Affan is → Othman.

Abu-Talib → Talib, Aqeel, Jafar and Ali → Hassan and Hussain Muhammad (son of Abd-Allah and Amenah) and the Prophet of Allah

→ Qasim\*Abd-Allah\*Zainab\*Umm-e-Kulthum\*Fatima  
They were from Lady Khadija, the firstwife of the Prophet, and Ibraheem from Maria Qibtia.

\*The Prophet's son Abd-Allah was also called as Tahir and Tayyab.

\*From Abd-Al-Muttalib, the Prophet's father Abd-Allah, Abu-

Talib, Zubair and their sisters, Umm-e-Hakeem, Bayda, Atekah, Amenah, Arwah, and Barra were from the same mother Fatima-bint-Amr.

\*From Abd-Al-Muttalib, Hamza, Muqawam, Hijil and Safyah were from the same mother Hala-bint-Wahab.

\*From Abd-Al-Muttalib, Abbas and Zarrar were from the same mother Natila-bint-Khubaib.

\*From Abd-Al-Muttalib, Harith was the only son from Samara—bint-Jindal.

\*From Abd-Al-Muttalib, Abu-Lahab was the only son from Lubna—bint-Haajar.

\*The Prophet and his uncle Hamza had suckled from Thwaibah (a slave woman of the Prophet's uncle Abu-Lahab); hence, they were foster brothers too.

## 12. Some of the Famous Ancestors of the Prophet

### A. Fehr-bin-Malik (Quraish; b.AD 208)

The ancestry of the Prophet has been traced to the prophet Nuh and then all the way back to Adam. However, here, we start with the Quraish tribe's ancestor, Fehr-bin-Malik, who was titled as *Quraish*, and thereafter his descendants were also known as *Quraish*. At the time of the Prophet's birth, the tribe of Quraish dominated the city of Makkah. The Quraish became very famous and transferred the distinguished qualities of statesmanship, nobleness, honor, righteousness, bravery, and wisdom to their descendants. The rest of the Arab tribes also recognized their qualities.

### B. Qusayy-bin-Kilab (AD 400-480)

He was outstanding among the Arabs of his time. He

united the Quraish tribes, and after a ferocious battle with hostile tribes and eventual arbitration, he became ruler of the Makkah. Thereafter, he achieved the following positions:

1. Guardian of Kaaba
2. Provider of water and dates to the pilgrims at Kaaba
3. Benefactor to needy pilgrims
4. President of the city council
5. Chief Commander
6. Custodian of the tribal flag

### **C. Abd-Manaf (Mughira; b. AD 430)**

Qusayy delegated the principal responsibility of the chief of Makkah to his eldest son, Abd-Dar, during his own lifetime. But after his death, the leadership of the Quraish came to Abd-Manaf, the younger brother of Abd-Dar, who was better capable, and liked by the majority. After the death of Qusayy, both the brothers, Abd-Dar and Abd-Manaf, engaged in a tug-of-war to hold the leadership of the city-state of Makkah and the tribes of the Quraish. They finally arrived at a settlement that

- i The sons of Abd-Manaf will hold the responsibility for
  1. Serving and helping the pilgrims
  2. Collecting the annual tax from the members of the Quraish tribe
- ii The sons of Abd-Dar would be responsible for
  1. The guardianship of Kaaba
  2. The custody of the tribal flag
  3. The leadership of the city council (Dar-u-Nadwa)

Some historians maintain that the duty of tax collection

and serving the pilgrims was entrusted to Abd-Shams, the son of Abd-Manaf and the elder brother of Hashim. However, Abd-Shams withdrew from his duties in favor of his younger brother Hashim. After the death of Abd-Shams, his son Umayyah became jealous of his uncle Hashim because of his popularity among the Quraish and the entire Arabian Peninsula. Thus, Umayyah challenged Hashim's authority openly but was defeated and subsequently expelled from Makkah for ten years by the city council. This incident became the arch cause for the famous rivalries between the Hashemite and the Umayyad clans for a long period and subsequently witnessed the rivalry of Harb with Abd-Al-Muttalib, Abu-Sufyan with the Prophet Muhammad, rivalry of Muawiya with Ali, and rivalry of Yazeed with Hussein.

The Umayyad also engaged them in business and trade and achieved considerable success within and outside the Arabian Peninsula.

#### **D. Amr (Hashim; AD 464-497)**

Being one of the sons of Abd-Manaf, Hashim shared one of the responsibilities of his grandfather Qusayy, and that was to provide food and water to the pilgrims. The remaining responsibilities were divided among the other sons of Abd-Dar and Abd-Manaf. Hashim was a wise, wealthy, honest, and generous person. His name was Amr, but he was called Hashim because of the hospitable act of offering crumbled bread to pilgrims, duly soaked in the broth of meat. Hitherto only bread or dates were being offered to the pilgrims.

During one of his business trips to Syria, he stayed at Yathrib and married Salmah, the daughter of Amr from Bari Addis, An-Najjar. After a short stay, he proceeded ahead to Syria; and during that voyage, he died in Palestine. His wife, in the meantime, gave birth to his son Shaaba, who was later called Abd-Al-Muttalib.

### **E. Abd-Al-Muttalib (Shaiba; AD 497-579)**

After Hashim's death, the responsibility of providing food and water to the pilgrims was shifted to his brother Muttalib-bin-Abd-Manaf, who was also an honest and generous person. When he learned about his brother's son Shaiba, he approached his mother at Yathrib and convinced her to let his nephew go with him in order to take his father's position, to which he succeeded. While coming back home, he entered Makkah with his nephew; the Makkah who saw them considered the boy to be a slave of Muttalib. Hence, Shaiba became and used to be known as slave of the Muttalib, i.e., Abd-Al-Muttalib.

Muttalib died shortly in AD 520, and Abd-Al-Muttalib took charge of his uncle and father's responsibilities. He became chief of Banu Hashim and assumed the duties of collecting revenue from the Quraish tribes and serving the pilgrims accordingly. At that time, he happened to face problems created by his family rivals, which included his uncle Nofal's refusal to hand over his share of inheritance. To have his property back from his uncle, Abd-Al-Muttalib called upon his mother's brother, Abu-Saad-bin-Addi of Banu Najjar from Yathrib, who immediately responded to his call along with eighty horsemen and got restored his nephew's property.

Another problem he faced was that his uncle Harb (son of Umayyah and father of Abu-Sufyan) being extremely envious of Muttalib's position among the Quraish challenged his position but was turned down by the city council. This setback to Harb seems to be a reason of the increased and prolonged jealousy and enmity between the Hashemite and the Umayyad tribes. Abd-Al-Muttalib, however, remained popular among the Quraish and ruled Makkah for about fifty-nine years. During his rule, he witnessed three important events of Makkah history, which need to be described:



### **I Re-digging the Well of Zamzam**

The well of Zamzam in front of the Kaaba arose miraculously beneath the feet of baby Ishmael, but later it was covered with sand and had vanished away. Abd-Al-Muttalib had to exert much to make provisions for the storage and delivery of water from the wells of Makkah to the pilgrims. Hence, he thought of building a water reservoir near Kaaba. However, the problem of carrying water from a distance to get filled the reservoir still bothered him. Eventually, place of Zamzam was pointed out to him in his dream, which he dug and preserved. That still exists even after about one thousand five hundred years.

### **II Raid on Makkah with Elephant Cavalry**

Since then Makkah became the center of the Arabian civilization because of the Kaaba, the holiest place for the pilgrims. Due to the ancillary rise in the economic status of Kaaba, some of the chiefs of tribes other than Quraish and the nearby states became jealous of its position. They tried to attack the position of Kaaba and the Arabs by building excellent shrines to substitute the Kaaba, e.g., in the north, the chief of Ghassan tribe built a shrine at Hera; and in the south, Abraha, the governor of Yemen, constructed a wonderful building for the congregation in the city of Sana.

But the Kaaba, a very small rectangular-shaped and extremely simply constructed building built of rough stones, did not lose its dignity and attraction among the Arabs, including the people of Yemen. This made Abraha mad to the extent that he decided to destroy Kaaba. He, therefore, proceeded toward Makkah in the year AD 570 leading an army of sixty thousand soldiers, which included a gigantic elephant to create havoc and fear among the Makkahns. Some historians claim that there were nine to thirteen elephants in his cavalry. On the way via Taif, he stayed nine miles

short of Makkah at Magmas. From this vantage point, he created chaos and distress among Makkahns by sending special troops to loot and plunder the suburbs of Makkah. This loot included two hundred camels of Abd-Al-Muttalib, the chief of Makkah.

Thereafter Abraha sent a message to the chief of Makkah that he was only interested in demolishing the Kaaba; if no one interfered, he would not harm anyone. At that juncture, Abd-Al-Muttalib came to see him along with his sons. Abraha was much impressed with his personality and gave him due respect, but contrary to his expectations, Abd-Al-Muttalib requested the return of his camels. Abraha was surprised as to why Abd-Al-Muttalib had expressed his concern for his camels only and not bothered for the Kaaba. When asked by Abraha, Abd-Al-Muttalib replied that he owned the camels only while the owner of Kaaba (Allah) would take care of his own house. He received his camel's back and returned to the door of Kaaba along with Quraish of Makkah. At the door he prayed, "O Allah, your slave takes care of his own property, you are therefore requested to take care of your own house." Abraha, accordingly, proceeded ahead toward Makkah; when he reached at Messer Valley (located between Muzdalifa and Mina outside Makkah), the elephant heading the army knelt down and refused to go ahead. He would move in any direction except toward Kaaba.

Meanwhile huge flocks of little birds holding tiny stones in their beak and claws appeared above the troops and started throwing stones at them. These tiny pebbles had the effect of atomic or chemical weapons and penetrated into the bodies of both the men and the animals of Abraha's troops, thereby causing disabilities and deaths. Many including Abraha reversed their course rapidly but died anyway. This incident has been revealed in chapter 105 of the Quran.

For the Arabs, this was an important historical event; it increased the significance of Kaaba and Abd-Al-Muttalib. The Makkahns took great pride in safety and protection of the Kaaba

by the Divine Authority. Hence, they named the route of Abraha "Khat-al-Feel," i.e., line of the elephant; the spring of water, which the troops had used, was then called the "Ain-al-Feel," i.e., the spring of the elephant. The entrance from which Abraha's troops entered Makkah was known as "Bab-al-Feel," i.e., the gate of the elephant; and the year of invasion took place came to be identified as the "Aam-al-Feel," i.e., the year of the elephant.

It has been reported that Lady Ayesha had witnessed two mahouts of the giant elephant, who had become blind and were disabled during the divine wrath, seemed begging in Makkah.

### III **Covenant for a Great Sacrifice**

Abd-Al-Muttalib, while digging the well of Zamzam, found some precious property, which posed some problems with regard to its ownership by the Quraish. However, while exerting with his tremendous physical efforts to dig the well and provide storage of water for the pilgrims, he wished to have more than one son, who could assist him with this increased endeavor. He, therefore, made a covenant that if he had ten sons, duly grown up and could stand shoulder to shoulder in their company; he would sacrifice one of them in the name of Allah in front of the Kaaba.

Allah heard him and bestowed him ten sons. Accordingly Abd-Al-Muttalib narrated his covenant to his sons to which everyone bowed his head as Ishmael did before Abraham. Abd-Al-Muttalib, therefore, drew lots accordingly, wherein the name of Abd-Allah (father of the Prophet) was drawn, who was the youngest and the most beloved one to Abd-Al-Muttalib. He took Abd-Allah to the place of sacrifice in front of Kaaba, where the animals used to be sacrificed. Knowing this, the Quraish were already gathered there and frowned upon this idea of sacrifice because they wanted not such covenants to become entrenched in their lives. Eventually it was decided that a famous priestess at Yathrib would be consulted, who would

recommend an alternative procedure for fulfilling the covenant. She advised that a lot be drawn between Abd-Allah versus ten camels as blood money for one life. In case draw came for Abd-Allah, ten more camels may be added for each draw till the draw comes for the camels. Thus, draw came for one hundred camels; hence, sacrificing of one hundred camels saved the life of Abd-Allah. Once the Prophet of Allah had said that "I am the offspring of the two slaughters," referring to the sacrifice of his forefather Prophet Ishmael and his father, Abd-Allah.

#### **F. Abd-Allah (AD 545-570)**

Abd-Allah was extraordinarily handsome, gentle, and the most beloved of his father. After the incident of his sacrifice, he became the topic of the day among the Makkahus' young girls. His father got him married to Lady Amenah the daughter of Wahb-bin-Abd-Manaf, the chief of the Banu Zahra tribe. After their marriage, Abd-Allah remained with Lady Amina for three days only at her father's house and then left for Syria on a business trip. During his journey back home, he fell ill and thereafter died at Yathrib. He left behind his widow, a slave girl Umm-e-Aiman, five camels, and a flock of goats.

### **13. The Oracle's Birth**

Two months after the death of Abd-Allah, Lady Amina gave blessed birth to the savior of mankind, the Oracle of the Last and the Final Message, a blessing from the Divine Authority, and worthy of praises, Syed-Na-Muhammad (peace and mercy of Allah be on to him). His mother named him Ahmad, but his paternal grandfather named him Muhammad. It was the first time that the name *Ahmad* was given to an Arab child, although the Arabs knew this word. According to some historians, the date of birth

of the Prophet of Allah is said to be April 22, AD 570, and ninth Rabi-Al-Awal in the year of Aam-Al-Feel. But as per scientific calculation, the above Gregorian date is computed to be the twenty-ninth or the thirtieth day of Safar of the fifty-fourth year before Hijra. But some other historian has pleaded that if the Hijra year (Friday, 01-01-01) begins from July 16, AD 622, then the Prophet's date of birth comes to computation as April 20, AD 571; and when converted to Hijra date, it is calculated to be Monday, the ninth Rabi-Al-Awal of the fifty-third year before Hijra. But the correct date of birth appears to be Monday, 29 Safar 54 BH, i.e., 22 April 570 AD, according to this date total period before Hijra is counted to be 53 years 01 month 29 days; where as the date of the Prophet's demise is 12 Rabi of 11 AH, i.e., 06 June 632 AD, the period of which come to 10 year 02 month 12 days. Hence age of the Prophet is computed to be 63 year, 4 months and 11 days. Imam Bokhari has also mentioned a narration of the mother of the Momeneen, Ayesha that age of the Prophet was sixty three years. Also three months prior to his demise the Prophet sacrificed 63 camels by his own hands on the day of Hajj, which also correlate the years of his age.

### **A. Nursing the Prophet**

According to the existing Arabian traditions, the noble families of the sedentary Arabs used to assign custody of their infants to some nursemaid of a reputed nomad tribe. The nursemaid then used to become the foster mother of the baby, her husband a foster father, and her children the foster brothers and sisters. This tradition was formed to let the baby grow up in a country environment having ethical values and traditions of a family and to learn Arab customs, traditions, and an appropriate Arabic dialect, and not the slang used in the sedentary society.

Before handing over baby Muhammad to the custody of a nomad nursemaid, he was suckled by his mother first, then by Thwaibah, a

slave woman of Abu-Lahab (the Prophet's uncle), who had also nursed Hamza (the youngest uncle of the Prophet).

The honorable child, Muhammad was however taken by Halima, a woman from the family of Barm Saad of the tribe of Hawazin. Indeed she took him reluctantly because he was an orphan, and she had no other choice to have a baby from a rich family. The nursemaid usually took babies from rich families, who would compensate them abundantly, which was not expected from a widow, the mother of the Prophet. However, she had the honor to be the traditional foster mother of the Prophet of Allah, who remained with her for about five years. The tribe of Halima was renowned for eloquent linguistic skills, which indeed were inherited by the Prophet of Allah, and his blessed presence also brought good fortune to his foster mother and her family. However, Halima nursed the Prophet till the age of two years; her daughter Sheba took care of the Prophet, as would an older sister.

As per tradition, Halima was required to take the Prophet back to his mother at Makkah upon reaching the age of two years, but she was reluctant to relinquish charge of the infant to his own mother because the baby had brought good fortunes to his foster household. Halima convinced the baby's mother, Lady Amina, that the baby would be safer in the countryside because an epidemic had spread through Makkah. Thus, Halima got the blessed baby back, where he remained till he was five years old.

## **B. Lay Open the Chest**

During the second period of stay with Halima, a miraculous incident, involving the Prophet of Allah, took place when he was four years of age. It is believed that while the Prophet was playing with the children in the neighborhood, two angels came and gripped him, made an incision in his chest, opened his heart, removed a clot, washed out the heart, and closed the chest and went away. The scared baby Muhammad observed

this incident himself and his playmates, who informed his foster mother. When his foster mother approached him, she saw nothing but the baby Muhammad with a pallid, frightened face, who also narrated the same story as the playmates told her.

Most of the non-Muslim and some of the Muslim scholars believe this incident to be a concocted story. Non-Muslim scholars cannot visualize the occurrence of this miracle while Muslim scholars believe that this event was not requisite for the prophet hood of Muhammad. However, most Muslim scholars believe this incident to be factual, as mentioned in verse 1 and 2, chapter 94, Ash-Sherhe of the Quran, which says, "Have we not opened your chest for you . . . and removed from you your burden."

Another narration of the book in verse 125, chapter 6, Al-Anam, says that "whomsoever Allah wills to guide, He opens his breast to Islam (the ultimate truth); and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not."

These verdicts of the Holy Book, however, narrate dual meanings: laying open the chest of the Prophet by the angel Gabriel as per narration of the incident and laying open the chest used as a phrase for bestowing knowledge and wisdom. It is believed that both of these meanings are true, as applied to the Prophet of Allah. Allah wanted to make the Prophet strong and wise by removing any iota of jealousy and malice and was substituted by wisdom and knowledge instead. This was accomplished to prepare the Prophet to receive the revelation of the Quran, which required an unwavering soul with complete submission to the will of Allah. Verse 21, chapter 59, Al-Hasher, of the Quran says that "had We (Allah) sent down this Quran on a mountain, you would surely have seen it humbling itself and shattered to pieces by the Awe of Allah. Such are the parables which We (Allah) put forward to mankind that they may reflect."

This incident is also said to have taken place twice, i.e., first

as described above and the second at the time before Isra or Meraj. The second occasion also appears sound because without special blessings and the possession of special sensory and spiritual qualities, it would have been difficult, rather impossible, to undertake that miraculous journey of the heavens.

However, after the event of lay open the chest, Halima became worried and reluctant to retain the blessed baby and therefore returned him to his mother.

#### **14. Mother of the Oracle Departs**

The Prophet hardly lived with his mother for a year. The mother was so pleased to have her baby with her that she planned to visit Yathrib to show the child to her relatives and pay a visit to the grave of her husband, Abd-Allah. They spent a month there and returned to Makkah. It is said that the Prophet also learned to swim in a pond at Yathrib during that trip. On their way back to Makkah, Lady Amina fell ill and expired at the small village of Abwa, approximately fifty miles away from Yathrib; she was buried at the same place in AD 576. The Prophet, who had been with his own mother for only a year, was left with Umm-e-Aiman, the slave girl of Lady Amina. Now the blessed child became complete orphan with both parents dead.

Perhaps the period of orphanage and the resultant lack of affection and security in itself constitute another stage of learning and thereby constituting in him the development of the following characteristics:

- a Serious mindedness
- b Submissiveness
- c Self-reliance
- d Tolerance
- e Thoughtfulness



- ( Confidence
- g Determination

Are these not the very qualities that are required to lead a nation, especially in times of distress or when serious decision needs to be made? The fact of his orphanage automatically relieved him from obligatory subordination of the parents. It appears that the experience of the orphanage was essential to attain nearness to Allah and the prophet hood, and it was also with Allah's leaves that he overcame the hardships being outcome of the orphanage. It is evident from Quran with reference to verses 6 and 7, chapter 93, Ad-Doha, which says, "Did He (Allah) not find you (O, Muhammad) an orphan and gave you refuge? . . . And He (Allah) found you un-aware and guided you?"

### **15. The Orphan under Guardianship**

As per tradition, the grandfather of the Prophet, Abd-Al-Muttalib, took the Prophet in his loving care. But it prolonged only for about two years that the grandfather of the oracle passed away. Before his death, Abd-Al-Muttalib summoned his son Abu-Talib and advised him to take care of the eight-year-old Muhammad. Although the Prophet had a total of nine uncles, Abu-Talib and Zubair were the two real ones, i.e., they and Abd-Allah were from the same mother. Although Abu-Talib was the youngest and the poorest one, he was considered honorable person among the Quraish. He was also a kindhearted and a loving person, especially with the Prophet of Allah; he, therefore, became leader of the Hashemite. But the leadership of the Quraish was shifted to and assumed by Harb-bin-Umayyah, the father of Abu-Sufyan. The primary reason of shift in the leadership of the Quraish from the Hashemite to the Umayyad was poverty and lack in the leadership qualities among the children of Abd-Al-Muttalib. Ultimately Abu-Sufyan inherited

the leadership of the Quraish after his father's death.

Abd-Al-Muttalib in his generosity had provided certain services to the pilgrims, some of which were curtailed after his death. Abbas continued to provide water to the pilgrims, but in spite of his wealth, he did not feed the pilgrims contrary to his father's attribution to perform this service for many years.

## **16. The Oracle's Longest Association in His Life**

The Prophet of Allah remained associated with his uncle Abu-Talib; and this was the longest association of the Prophet with any individual during his lifetime, which lasted over a period of forty years, when Abu-Talib died in AD 620. Although Abu-Talib was a poor person, he was considered generous and honorable among the Quraish. Poverty was not frowned upon in Arabian society, and neither has it precluded leadership. The Prophet of Allah, therefore, used to help him to earn his livelihood by serving as shepherd for his herd of goats. It has been observed that almost all the prophets have served as a shepherd. The story of the prophet Moses reveals that he served as a shepherd for ten years. Prophet Essa was a shepherd too, for part of his life. It is a well-known fact that taking care of a herd of goats is much difficult as compared to the herds of sheep, cows, or camels. Goats are very quick to move around on peaks, slopes, and ditches, almost as if to test the temperament of their caretaker. However, it would seem that the period the Prophet served as a shepherd was part of his apprenticeship in achievement of a compassionate temperament while also serving as an informal means of education by way of his intuitive intellect. Even among the noble families of Arabs, they had no specific modes of formal learning. In spite of an absence of formal education, each individual possessed an inherited talent of expressing his/her sentiments in poetic narrations and memorizing lengthy poetic narratives.

## **17. The Oracle's First Journey**

In the year AD 582, when the Prophet was just eleven years of age, Abu-Talib planned a trade journey to Syria. The Prophet of Allah insisted on accompanying him, although Abu-Talib was quite reluctant to take him out because of the arduous nature of the lengthy journey. However, the young Muhammad accompanied his uncle for the journey to Syria. When their caravan reached Basra, they camped near a monastery, where a famous priest, Bukhira (real name George), lived. The priest recognized the young Muhammad to be a great person of the future, as he observed a cloud and the branches of a tree shading him from sunlight. The priest recognized him to be the last prophet through intuition and out of his knowledge of the revealed book that a prophet had to come from the Arabian Peninsula. He therefore invited all of the caravan members to dine with him, so all the adults attended while leaving the young Muhammad behind, although the priest had invited them only to be close to the enlightened boy. Thus, he insisted for his blessed presence; while he met with him, he asked few questions and recognized him to be the future prophet. The priest advised Abu-Talib to take the blessed boy back immediately and to remain vigilant in his protection. Abu-Talib after concluding his journey returned back to Makkah. The young Muhammad experienced the days and nights of the long, tedious journey. He also saw Madain, the city of the prophet Saleh, and visited the ruins of the people of Thamud and the beautiful fruit orchards of Syria.

## **18. The Battle of Fijar (AD 585-589)**

The Prophet and his uncle Hamza were of the same age group; they were also considered fosterbrothers having been suckled by Thwaibah, and hence, they developed friendly relationship.

Hamza was a strong, well-built person; a good swordsman; and a wrestler. He observed that his young nephew had an aptitude for archery, as the Prophet had extraordinary eyesight. He, therefore, helped the Prophet to polish his skill in archery.

During the pre-Islamic era, Arabs were domineering and quarrelsome, fighting each other for generations, even when it was a minor cause. When the Prophet of Allah was fourteen, hostilities broke out at the fair of Ukaz, between the Quraish and the Qais tribes, which eased and commenced from time to time over a period of four years. This incident was named as Battle of Fijar. The war commander of the Quraish was Harb-bin-Umayyah, whereas Zubair (the Prophet's uncle) commanded the Hashemite, within the Quraish. The Prophet of Allah also participated in the battle with his uncles. He used to collect the arrows shot by the enemy but had missed the marks, since he was too young to fight. However, in later battles, he had an opportunity to demonstrate his skills as a marksman for which he was praised.

### **19. The Oracle Joins the First Social Pledge (Hilf-Al-Fadoul)**

Just after the end of the Battle of Fijar, an incident took place in Makkah, which brought the Quraish and the Qais to a consensus. That occurred when a merchant from the Zabid clan of Yemen was refused payment of his merchandise by Al-Aas-bin-Wail-As-Sahmy. The victim sought help, but none of the Makkah came forward. As a last resort, he stood at the top of a hillock of Abu-Qubais and shouted, appealing to seek justice. Thereupon, Zubair-bin-Abd-Al-Muttalib immediately called upon the Makkah tribes to consider the call for justice. All the clans of the Quraish, except Abd-Shams and Nofal, gathered in the house of the chief of Taim, Abd-Allah-bin-Judan. There all

of them agreed to take oath on the black stone of the Kaaba that henceforth on any act of oppression in Makkah; they would stand united to help the oppressed one. As a result of this pledge, Al-Aas-bin-Wail was compelled to pay the dues to the person who sought justice.

Zubair also brought with him his nephew Muhammad to participate in the oath-taking ceremony of the above pledge. Abu-Bakr with his father, Abu-Quhafa of Taim was also present. The Prophet of Allah was proud to have participated in that pledge since that was held to help an oppressed one.

## 20. The Oracle's Youth

### A. Steadfastness

As has been mentioned earlier, there were very few people at that time that sought and were in search of truth; they were known as Hanifia. They were two types of people: those who were idol worshippers and those who were not. Moreover both maintained a distance from the common sins of the society. The Prophet of Allah was among those who did not worship idols; he was devoid of the luxuries of life and refrained from viciousness. He used to focus his attention on discharging the truth and to explore the purpose of life. He remained in constant contemplation of metaphysical questions that originated with his pure thoughts, without wishing for the comforts of life. With his intuitiveness, he achieved excellence on the presentation of self-character, honesty, and wisdom. By the time he reached his youth, he became known to the Makkah as *Sabur* (patient), *Sadiq* (truthful), and *Ameen* (trustworthy).

The Quran stands witness to his high standard of morality and corroborates this in verse 4, chapter 68, Al-Qalam, which says, "And verily, you (O Muhammad) stand on the highest standard of morality."

## **B. Contact with Lady Khadija**

Lady Khadija was the daughter of Khawailad of the Asad clan of the Quraish and Fatima—bint-Zaidah. She was a rich widow and a business entrepreneur; her trade caravans routinely traveled to Syria. She was on the lookout for an honest individual to lead her caravans and to deal with her business.

Since the Prophet of Allah was already having trade experience, as he had been trading for a merchant Qais-bin-Zaid and for some other merchants, proving himself to be a most honest and trustworthy person, Abu-Talib with the consent of the Prophet offered his nephew's services to Lady Khadija in consideration of four camels for each trade trip, though the usual remuneration for such trade trip was only two camels. On her acceptance, Muhammad led her trade caravan to Syria. The lady sent with him her slave Maisarah as her trusted personal representative.

During his stay in transit at Basra, he happened to meet and talk to the Christians and fire worshipper priests. Maisarah observed the excellent behavior of the Prophet and witnessed a spiritual shade over him during the hot days of the voyage. He also met the Christian priest Nustorious, who spoke high of the Prophet by observing special signs in him. He also predicted prophet hood for Muhammad as per his knowledge of their revealed book. Most probably it was the same place and the church where the blessed Muhammad had stayed and met the priest Buhira about thirteen years ago. Nustorious was said to have taken place of Buhira after his death.

## **C. The Blessed Marriage**

On return from the trade journey, the Prophet of Allah directly went to the house of Lady Khadija. Muhammad, while handing her over the highly profitable sales proceeds, narrated some of the incidents and observations of the journey. His way of

narration and the attractive and handsome personality engraved affectionate and loving impressions on the lady's heart. Maisarah also spoke too high of the Prophet as per his observance during the voyage. The lady, therefore, immediately decided to attain permanent companionship of the young Muhammad, in spite of their mismatch in the following factors:

- i mismatch of status
- ii unexpected consent of their elders
- iii mismatch of their age

However, having known of these social constraints, she asked for the consent of the Prophet through her slave Maisarah, who could not do the task. The lady therefore chose one of her close friends, Nafeesa, for this task. After having long conversations, she convinced the Prophet, but he desired to have direct dialogues with the lady. Finally they agreed to marry each other. But still approval of the lady's clan was required. The father of the lady was not alive; the next elder was his uncle Amr-Ibn-e-Asad, also the chief of the Asad clan. He spoke high of the Prophet but still was afraid of the taunting remarks of the other clans of Makkah with regard to the poverty of the Prophet.

Abu-Talib, therefore, invited them on a dinner and pleaded that although his nephew was poor, his nobleness, his handsome youth, and his being among the Hashemite were not less than a treasure. This argument convinced them to agree; hence, the blessed marriage took place in AD 595. The Prophet was twenty-five, and the lady was forty years of age. As per tradition, which later on became the rule of the Islamic family law, the bridegroom was required to pay a sum (*Maher*) to the bride in accordance with her social status. The Prophet, therefore, presented the lady twenty young camels on account of *Maher* on the occasion of their marriage.

As desired by the lady, the Prophet started living with her and opened a new chapter of his life. It appears that Quran speaks of

this occasion in verse 8, chapter 93, Ad-Doha, which says, "And We (Allah) found you poor and made you rich." On this happy occasion, his foster mother, Halima, came to greet him; the Prophet of Allah presented her a gift of one camel and forty sheep.

This great companionship lasted for twenty-five years, i.e., till the death of the lady, the mother of the believers, in the year AD 620. During her life span, the Prophet did not marry any other woman. Since the day of their marriage, the lady very respectfully loved the Prophet and had always been consolatory during the time of distress. She remained extremely supportive to his mission, which was later on entrusted to him by the Divine Authority. She knew the greatness of her husband and that he was going to do something very great. She may have viewed this by hearing the narrations from Maisarah and later on having confirmed by her cousin, the learned Waraqa-bin-Nofal that her husband is going to be a prophet. Also she had the honor of having been the first person to recognize and believe in the prophet hood of Muhammad; indeed she was the first person to be his follower.

#### **D. The Oracle's Generosity for His Slave Woman**

The Prophet on the first day of his marriage set free his inherited slave woman, Barakah (known as Umm-e-Aiman), who used to look after him during the days of his childhood. After quite some time, when the Prophet got married his three daughters, Umm-e-Aiman returned back to him and lived with him as his family member. (The Prophet of Allah used to respect and treat her as his foster mother, since she had been a slave girl of his father.)

#### **E. The Oracle's Love for His Slave**

On freeing the slave woman by the Prophet of Allah, on the



very first day of his marriage, Lady Khadija presented him one of her slaves, fifteen-year-old Zaid. The lad used to be proud of his ancestry; his father, Haritha, belonged to the Kalb tribe and his mother from Taiy. They lived in a territory between Syria and Iraq and belonged to the noble families. During the period with the Prophet, he saw some of his natives among the pilgrim of Kaaba through whom he sent information of his whereabouts to his family. His father responded immediately and requested the Prophet of Allah to free his son in consideration of a desired ransom. The Prophet of Allah, being a very kind person, replied that "Zaid is your son indeed, and you need not to pay any ransom, provided he chooses to go with you." Zaid, however, chose the Prophet instead of his father and argued on his father's exclamation that "he had seen such things from that person that he can never choose anyone else other than him." On hearing this reply, the Prophet of Allah immediately took them in front of Kaaba and announced publicly to become witness that, henceforth, Zaid was his son and thereby they heir to each other. Thereafter Zaid remained no more a slave but a member of the Prophet's family. He was then raised accordingly as an elder brother of the Prophet's children.

Henceforth the people of Makkah used to call him as Zaid-bin-Muhamunad; but later on, after having revealed the divine commandment that each individual had to be called by the names of their fathers, he again started to call himself as Zaid-bin- Haritha. But still he remained too dear to the Prophet of Allah and thereafter his son Osama too. The Prophet still remained treating him like his children.

#### **F. Fostering Ali-bin-Abu-Talib**

During the period of drought, when the Prophet was thirty-five years of age, he wanted to help his uncle Abu-Talib. He therefore suggested to his uncle Abbas, who was a rich

businessman, to help Abu-Talib by taking care of one of his sons. When he proposed, Abu-Talib replied, "Do whatever you want, but leave with me Aqeel and Talib." The other two were Jafar and Ali; hence, Abbas took charge of Jafar, and the Prophet agreed to have Ali, who was five years of age at that time. Ali joined the Prophet's family when their son Abd-Allah had died. So Ali joined his two cousin sisters Zainab and Ruqayya and Zaid as a foster cousin brother. He was equal in age to Lady Zainab, the eldest daughter of the Prophet.

### **G. Marriage of the Oracle's Daughters**

The Prophet's daughter Zainab was married to her cousin Abul-Aas-Ibn- Al-Rabee, son of Hala, the sister of Lady Khadija. Thereafter Abu-Lahab, the Prophet's halfuncle (the son of Abd-Al-Muttalib and only son of his mother), proposed the hands of the Prophet's daughters, Ruqayya and Umm-e-Kulthum, for his sons Utba and Utaiba. The proposal was agreed upon, and the marriages were concluded.

Later on after the Prophet's proclamation of his prophet hood, the enmity of Abu-Lahab aggravated to its peak, and he became his greatest enemy; hence, he terminated these relationships. Indeed Allah liked not the relationship of the Prophet's daughter with Allah and His Prophet's enemies. Thereafter the divorced ladies were married to Othman-bin-Affan one by one. The fourth daughter of the Prophet, Fatima, was married to Ali-bin-Abu-Talib in the year AD 624.

## **21.Few Logical Deductions**

The following important conclusions have so far been deduced from the life of the Prophet of Allah, which need to be mentioned for general guidance.

### **A. Dowry**

Dowry means the property, in whatever kind, a woman brings with her in her husband's house on the occasion of their marriage. There is no such obligation on the part of women in accordance with the Islamic laws and traditions; still it has not been accepted or introduced as tradition or law in the revered cities of Makkah and Medina, even after fourteen hundred years of the finality of the prophethood. This seems to be in contradiction with the Prophet's traditions (Sunnah). This tradition seems to have been adopted in the Indian Subcontinent by the Muslims as an influence of the Hindu culture; this tradition is, however, absolutely void as per Islamic laws, any claim or demand of which is *Haram* (prohibited and unlawful).

This tradition, however, seems to be justified in the Hindu society because their women do not inherit anything from parents or any member of their family. Muslims may give anything to their daughters as a gift or gesture of their goodwill and as a token of love to help the new establishing family. But the daughters remain entitled to inherit the property of their parents and the other family members as per circumstantial laws. The Prophet of Allah did not ask for any dowry from any of his wife; he neither gave dowry to any of his daughters, except he gifted to his daughter Fatima a bed sheet, a pillow filled with date palm leaves, a goatskin to store water, a grinding stone, and two earthen jars, whereas gifts given to the other daughters are not traceable in the historic records.

### **B. Mehr**

It is an obligatory payment of an amount on the part of the husband to his wife at the occasion of their marriage, duly agreed upon by both of them. Usually it should match with the status of the woman's family or the woman herself. This is in addition to the

gifts, if any like clothing, ornaments, etc., presented to the bride by the husband or his family. However, the ornaments can be given in lieu of cash as Mehr, if agreed upon, because of its monetary value. Apart from Mehr any amount of gifts given to the bride and the amount of Mehr become the sole property of the bride. In case of nonpayment, the amount of Mehr is deductible from the leftover of the deceased husband's property in the form of a debt recovery.

Mehr can be as little as a ring of iron or even in lieu of the services rendered to the wife, in case the bridegroom is too poor to afford, and it is acceptable to the bride. On the contrary, it can be up to any affordable extent. Usually it is to be fixed and paid in accordance with the social status of the woman. It may be noted that the above prescription is permitted as a rule but does not conform to the Sunnah of the Prophet of Allah. As is popular among the Muslims of South Asia, the permissible Mehr of thirty-two rupees, now equaling fifty-five cents in the United States, is a fake tradition. However, about half a century ago, the amount of thirty-two rupees was equal to thirty-two US dollars. However, this is not a Sunnah or a revealed law in any way, it is indeed a concocted amount in the name of Shariah (Muslim law) and leads to misguidance.

### **C. Mehr as Sunnah of the Prophet of Allah**

It has been recorded by most of the scholars that Mehr paid to Lady Khadija was twenty young camels while a young camel had a value of four hundred dirham. Ibn-e-Hashaam has mentioned that the Prophet of Allah paid an amount of four hundred dirham (silver coins) at the occasion of his eight marriages, i.e., (1) Lady Ayesha, (2) Lady Sawda, (3) Lady Zainab-bint-Jehash, (4) Lady Hafsa, (5) Lady Umm-e-Habiba, (6) Lady Juwairya, (7) Lady Mamoona, and (8) Lady Zainab-bint-Khuzaimah.

It may be mentioned that the marriage of the Prophet with Lady Umm-e-Habiba was pronounced and solemnized by the

king of Ethiopia in absentia with the Prophet, wherein he paid from his own an amount of four hundred dinar (gold coins) on account of Maher on behalf of the Prophet of Allah. But some of the writers have mentioned this amount to be dirham instead of dinar. The author is of the opinion that the king would have paid dinar instead of dirham, which befits to the status of a king.

The author also does not agree that Lady Zainab-bint-Jehash was paid any amount on account of Mehr because her marriage with the Prophet was pronounced by the Divine Authority by Himself. The Quranic verse 37 of chapter 33, Al-Ekzab, mentions, "So, when Zaid had completed his aim with her (divorced her and she completed her prescribed period of solitariness), We (Allah) gave her (Zainab-bint-Jehash) to you (the Prophet) in marriage. And Allah's command must be fulfilled." Imam Ibn-e-Katheer has explained these words of verse 37 of chapter 33 and said that "when her (Zainab-Bint-Jehash) marriage with Zaid was over and he had separated from her, We (Allah) married her to you (Muhammad). And the One Who was her wali (guardian) in this marriage was Allah Himself. Thus He (Allah) revealed to the Prophet that he should go unto her without any wali (guardian), contractual agreement, dowry or witnesses (for conclusion of marriage) among the mankind." So it is concluded that no Mehr was demanded or paid in this marriage by Allah's leave as special favor to His Prophet.

Other examples where no Mehr was paid were of Lady Safyah-bint-Hayee- bin-Akhtab of Khaiber and Lady Juwairya-bint-Harith-bin-Abu-Zarrar (chief of Banu Mustaleeq) because of their incidental marriage with the Prophet. They were brought along with the prisoners from Khaiber and Banu Mustaleeq respectively and were nominated as slave girls for someone. They, however, protested and requested the Prophet of Allah to save them to become slaves of anyone. The Prophet of Allah very kindly offered them if they wanted to accept Islam and marry him; the ladies accepted happily the honorable offer, and as

such no Mehr was demanded and paid to them, since in one case payment of dues for freedom was Mehr and in other case freedom in itself was Mehr. Thus, Mehr paid by the Prophet on five occasions is witnessed to be four hundred dirham.

#### **D. Evaluation of Mehr**

To evaluate the present value of Mehr to be treated as Sunnah of the Prophet of Allah, we need to know the value of a camel, a dinar, and a dirham during the time of the Prophet's life. The camel used to be a Mercedes (car) of that time and was a matter of life and death for a nomad of Arabia. A camel used to fetch a price of four hundred dirham, equaling one hundred sheep or sixteen goats. A human, being a slave, used to fetch a value between four hundred to eight hundred dirham in accordance with his age and strength. To estimate the present value of four hundred dirham in the year AD 2007, the following criteria may be considered.

With induction of the modern communication, the camel has lost its value as compared to its value in the seventh century AD. However, the camel has been replaced with a motor car. Thus, to evaluate a camel as compared with a car of a lowest category, it values a minimum of US\$ 5,000, whereas a camel may cost the same since it is not easy to import a camel in the United States; one hundred sheep cost US\$ 5,000; sixteen goats cost US\$2,000. Therefore, to reach at an average, it comes to US\$ 4,000 or PKR 240,000 or SR 15,000. Also a dirham was a coin made of about twelve grams of silver while dinar about ten grams of gold, since such silver and gold coins have been in practice to be used instead of the treasury bills up till the first half of the nineteenth century. So the value of dirham may also be computed at the basis of the current value of twelve grams of silver, which presently is US\$ 0.44 per gram, so the value of four hundred silver coins comes to US\$ 2,112; or PKR 126,720; or SR 7,920.

Therefore, the amount of Mehr paid by the Prophet of Allah on his five different marriages establishes his Sunnah with regard to payment of Mehr, i.e., four hundred dirham; present value of which has been calculated and mentioned above.

Moreover Mehr paid or demanded on occasions of the Prophet's first three daughter is not traceable. However Mehr for the Prophet's daughter Fatima's was four hundred *mithqal* of silver. Although Ali was a poor person and was having in his possession only a shield as his property, it is said that the said shield was sold to arrange the marriage celebrations. With regard to the verdict of four hundred *mithqal* of silver being paid as Mehr, maybe that Ali had acquired the said silver from some elder of his family (Allah knows what is correct); also the value of the said shield is not available in record.

It may be mentioned that one *mithqal* equals twenty carats or four grams. The current value of four hundred *mithqal*, i.e., one thousand six hundred grams, at the rate of US \$ 0.44 or PR comes to US\$ 704 or SR 2640 or PKR 42,240. Since the tradition of thirty-two rupees in the Indian Subcontinent is about two hundred years old, thereby valuing it back to two hundred years, that still comes to three hundred eighty-four grams of silver equaling to the than Indian Rs. 32.00 (Rupee weighing 12 gram silver) with a present value at US \$ 0.44 comes to US\$ 169, SR 633, and PKR 10,140. Thus in any way the figure of thirty-two rupees being Mehr is not as per tradition of the Prophet of Allah and has been proved to be fake, baseless, and concocted due to the mischief and misleading motives of the society; hence, calling it as per Sunnah of the Prophet is wrong and a grave sin.

### **E. *Kālima* (Wedding Banquet)**

During the life span of the Prophet of Allah and his companions, and still up to now in the cities of Makkah and

Medina, there seemed no tradition of a wedding banquet given by the bride or her parents. Instead after marriage, the bridegroom invites all of his known families and friends on a wedding banquet. With regard to the Prophet's marriages, it is evident that the Prophet of Allah used to arrange a wedding banquet for his companions. Also he advised his companions to arrange a wedding banquet, even with a sheep—that means in a minimal, affordable manner. Therefore, the wedding banquet duly arranged by the bridegroom has been considered as Sunnah of the Prophet. Such banquet, in fact, serves the purpose of an announcement of the authenticity regarding the newly established family and the association of the newly wedded couple; so that no one among the locality may conceive any doubt regarding legality of such association.

#### **F. Adoption of a Child**

Adoption of a child has not been prohibited in Islam but has been instructed that the adopted child should be given the name of his/her father. It is said that in case of an unidentified child, his/her father's name may be given as *Abd-Allah* (Slave of Allah). It has also been advised that the adopted baby be offered to suckle by his/her foster mother. The repeated practice of suckling will bring some milk; may it be a single drop, this practice will establish a legal foster relationship between the child and the parents.

### **22. The Oracle's Arbitration Regarding Black Stone of Kaaba**

Five years before the proclamation of Muhammad's prophet hood, the Quraish decided to rebuild Kaaba, since its walls were damaged due to flood, and also it had no roof. They called to raise



funds out of their pure money to rebuild Kaaba because they believed Kaaba to be the holiest place of worship.

The Quran also witnesses the holiness of Kaaba and says in verse 96, chapter 3, Al-e-Imran, that “verily, the first House (of worship) appointed for the mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-Alamin (mankind and jinn).”

The Kaaba has also been named in Quran as Al-Bait Al-Ateeq (the ancient house) and Al-Bait Al-Haram (the sacred house).

Kaaba has a black stone duly fixed at the corner by the side of its door. It is mandatory for each pilgrim to kiss this black stone before starting his *tawaf*. This is indeed a Sunnah of the prophet Abraham. Services rendered for it and its visit have been a matter of dignity, honor, and blessings.

However, the Quraish tribe of Makkah, after pooling a considerable amount of pure money, divided responsibility of reconstruction of Kaaba. During the progress in its construction, when the black stone had to be reaffixed at its place, there existed a dispute between the Quraish clans. Since the act of its reaffixing was considered as an act of the highest degree of honor and blessings, each clan of the Quraish was inclined and insisted to lift and reaffix the black stone. Therefore, to have this opportunity, there arose a grave tension up to the extent to become a cause of a tribal battle. This was, indeed, a very dangerous situation; hence, to avoid that critical situation, an old person proposed for arbitration to settle the dispute in a peaceful manner. Thereupon, they reached an agreement to appoint the first person entering Kaaba on the next morning as their arbitrator.

The next morning, the first person to enter Kaaba was the honorable Muhammad. Everyone present there was greeted by his presence and chanted, “It is Al-Ameen (an honest custodian), and it is Muhammad.” The Prophet of Allah, after hearing the dispute, asked them to get him a sheet of cloth. When brought, he asked them to lay it on the ground. Thereafter the

Prophet by himself took the black stone, put it in the middle of the sheet, and then called a representative from each clan to hold the sheet from its border. They lifted the sheet all together and got closer to the place of affixing the stone; the Prophet of Allah then picked up the stone by himself and placed it at its place.

It was a wonderful arbitration indeed, admired and appreciated by everyone. This arbitration saved the Makkah from a brutal tribal fight, and the Makkah also found Muhammad to be an excellent, wise mediator.

### **23. The Oracle in Search of the Truth**

The hardship of his life taught the Prophet to develop his sensibility of observation and thoughtfulness for the genuineness of his social surroundings. He was therefore inclined to find out the fundamentals to have an ideal social and ethical setup around him. Also he was deeply involved to find out the metaphysical truth, i.e., the reality of being and the cause of being, the life and death, etc. Though it was not a new ideology, it was strange indeed in the existing Bedouin society. As a matter of fact, constant processes of such ethical and metaphysical thinking have always been found in each developing civilization. Most of the persons involved in such thought process have not reached the destination, except those who received the divine guidance, directly or indirectly, as is evident that none of the philosophers could conceive any idea in accordance with the Message received through the divine books, from time to time. On the contrary, the prophets did attain metaphysical knowledge through meditation and thereby acquiring direct and indirect divine help.

The Prophet Muhammad also spent almost ten years in thoughtfulness to find out and to achieve the end of life besides knowing the other metaphysical facts. He also adopted the

traditional way to develop his skill of intuition, which already existed in the Arabian society. His grandfather Abd-Al-Muttalib also used to sit alone in the wilderness to purify his spiritual strength. Such sittings for meditation were called *stkaqf* in Arabia. Later on it became Sunnah of the Prophet to remain in *stkaqf*, especially during the last ten days of the month of Ramadan (ninth month of Islamic calendar, the month of fasting), each year.

Thus, the Prophet of Allah chose a place for seclusion in the wilderness, after crossing the top of the mount of Noor, i.e., the cave of Hira, two kilometers away from Makkah. It would have been a most difficult place to sit for meditation, as it is still too difficult to be there even for some time in these days of electricity and with the modern communication. The top of the mountain and the cave still give a barren and deserted look of the wilderness. But the place has its unique value. The Kaaba is viewed from that place and looks like a matchbox; the view must have some spiritual value for the Prophet to concentrate on his meditation. The Prophet used to stay there for seclusion from time to time for days and even for a month for a period spread over seven years. However, after few years of thoughtfulness and purification of his process of thinking, the Prophet started dreaming true dreams. Also, he received some indications that he was going to be selected to become Allah's Messenger. Since on his way to and from the cave of Hira, he started hearing a sound, being addressed to him, and saying, "Peace be upon thee, O Messenger of Allah (As-Salaam-o-Elekum ya Rasool Allah)." While trying to know the addresser, he observed none—except the bushes and the stones. It has been opined that the said voice could have come out of the bushes and the stones. Indeed there is no doubt in this regard, as Quran narrates that the mountains used to praise Allah along with Prophet Dawood (David). The author is of the opinion that in addition to the bushes and the stones, the jinn

might have pronounced the said voice or the *Malaiika* (angels), who were not visible. However, this exercise of meditation seems to be a preparatory period for the prophet hood by way of concentration and purification of his subconscious to enable him to receive and inscribe on to it the Divine Message. Quran also supports this idea, as verse 269, chapter 2, Al-Baqara, says, "He (Allah) grants Hikmah (wisdom) to whom He wills; (Indeed to those who exert for it). And he, to whom Hikmah is granted, is indeed granted abundant good. But none remember except men of understanding." This means that the Prophet's will and meditation to find out the truth enabled him to receive wisdom from the Divine Authority. Verse 7, chapter 93, Ad-Doha, further witnesses and says that "He (Allah) founded you (the prophet) un-aware and guided you."

## 24. The Divine Revelation Commences

On attaining the age of forty, being at the age of maturity and fully capable of perceiving the metaphysical phenomena, the reality of existence, the being, and the cause of being, he was granted wisdom to receive revelation from the Divine Authority. It was, indeed, a great deal of courage and responsibility and is evident from Quranic verse 21, chapter 59, Al-Hasher, which says, "Had We (Allah) sent down this Quran (Revelation) on a mountain, you would surely, have seen it humbling itself and have separated into pieces by the fear of Allah. Such are the narrations which We (Allah) put forward to the Mankind that they may reflect." (i.e., they may respond in submission to Allah).

At last during the month of Ramadan, in the night of Al-Qadr, of the year AD 610, while the Prophet was in deepest form of meditation, he experienced the first revelation. The commencement of the divine inspiration to Allah's Apostle was in

the form of good dreams that came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira, where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food again till suddenly the truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The Angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, I do not know how to read. Thereupon he caught me again and pressed me second time till I could not bear it anymore. He then released me and again asked me to read, but again I replied, I do not know how to read (or what shall I read)? Thereupon he caught me for the third time and pressed me and then released and said, "Read in the name of your lord . . . who has created (all that exist); has created human from a clot . . . Read! And your lord is the most generous" (verses 1-3, chapter 96, Al-Alaq). The Prophet of Allah then returned to Lady Khadija with an inspiration, and his heart beat and said "Cover me! Cover me!" She covered him till his fear was over, and after that he told her everything that had happened and said, "I fear that something may happen to me."

Lady Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity afflicted ones." Lady Khadija then accompanied him to her cousin Waraqa-bin-Nofal-bin-Asad-bin-Abd-Al-Uzza, who during the pre-Islamic period had become a Christian and used to write the writing in Hebrew letters. He would write from the Gospel (Injeel) in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.

Lady Khadija said to Waraqa, "Listen to the story of your

nephew!” Waraqa asked, “O my nephew! What have you seen?”

Allah’s Apostle described whatever he had seen.

Waraqa said, “This is the same one who keeps the secrets (Angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.”

Allah’s Apostle asked, “Will they drive me out?”

Waraqa replied in affirmation and said, “Anyone who came with something similar to what you have brought was treated with hostility; and if I remain alive till the day when you will be turned out, then I would support you strongly.”

But few days later Waraqa died, and the divine inspiration was also paused for some time. Further narrated by Jabir-bin-Abd-Allah Ansari, while talking about the period of pause in revelation, the Prophet of Allah said “While I was walking, all of a sudden, I heard a voice from the sky. I looked up and saw the same angel, and was afraid of him and came back home and said, wrap me (in blanket).”

Thereafter Allah revealed verses 1-5, chapter 74, Al-Mudathir, which said,

O, You (Muhammad) duly wrapped up in blanket!  
Arise and warn!  
And glorify your Lord (Allah)!  
And purify your garments!  
And keep away from the idols!

After this incident, revelation started coming strongly, frequently and regularly. Some scholar maintains that the pause in revelation lasted only for few days.

## **25. Analytical Deductions from the Word “Taught”**

It needs a serious consideration to conceive the meaning and

importance of the word “taught” duly repeated in Quran at the three most important occasions, which are the following:

- A. In the first revelation on to the Prophet and in continuation of the verses 1-3, the verses 4-5, chapter 96, Al-Alaq, say that, “Who (Allah) has taught by pen . . . And He has taught human that which he knew not.”
- B. Verses 31-32, chapter 2, Al-Baqara, said, “And He (Allah) taught Adam all the names (attributes and composition of everything) then He asked to the angels and said, ‘Tell Me the names of these (things), if you are truthful’ . . . They (angels) said: ‘Glory is to you, we have no knowledge except what you have thought us. Verily, it is You, the All Knower, the All Wise.’”

Upon their confession of ignorance of the asked knowledge, they were ordered to bow down and prostrate before Adam. Thus, knowledge (and not the supplications) bestowed Adam respect and superiority over the angels.

- C. Verses 1-4, chapter 55, Ar-Rahman, being addressed to the believers particularly and in general to the humans and the jinn, said,

The Most Gracious Allah, He taught (you) the Quran,  
He (Allah) created human, and  
He taught him a meaningful speech.

Of the above three references, the following three deductions have been concluded after consideration that what was the type of knowledge taught by Allah to Adam that he was honored with respect and raised to the status that the angels were asked to prostrate before him.

- 1 Verse 5 of chapter 96 reminds that Allah taught the

human *the knowledge, which he knew not*. Indeed that was required for his upgrading, updating, and for the general benefit.

- ii In verses 1-4 of chapter 55, Allah reminds the humans very strongly that He (Allah) has bestowed them with unaccounted-for benevolences and blessings. The foremost blessings of Allah may be accounted for as follows:
  - 1) The topmost blessing of Allah for mankind is His graciousness.
  - 2) The second one is that He (Allah) taught the humans with instinct, intuition, and the divine revelation through the wisdom and books revealed unto His prophets.
  - 3) The third one is that Allah has created the human as His deputy and supreme of His creation by bestowing him specific knowledge, which he bestowed not to any other creation.
  - 4) Next blessing for mankind is that Allah taught him a meaningful speech, i.e., the words of wisdom; indeed knowledge is the source of wisdom.

Hence, it is deduced that the axis of human superiority is knowledge, which is one of the four foremost blessings of Allah. On the contrary, incorrect knowledge triggers down the human being to the lowest category of the living being, even lower than the category of the botanical and the material substances.

This observation comes to another dilemma as to which type of knowledge has made the human being superior to the other creations, even from the angels. Verse 31, chapter 2, Al-Baqara, may help us in solving the said dilemma: "Allah taught Adam, the names of everything," i.e., the characteristics thereof. Hence, it has been deduced that:-

- a. Adam was not taught in the first instance rituals or prayers or dhikr or tasbeeh (these include all types of prayers and



supplications); instead Adam was made known the names of the things, i.e., the attributes of the things or we can say the physics and chemistry of the things. It is deduced that he would not have been taught only the names of the things, e.g., the air and the water, the plants and the trees, the mountains and the rivers, the seas and the oceans, the earth and the skies, the sun and the moon, etc. Instead, Adam would have been taught the attributes of these objects, e.g., the chemistry of water, i.e.,  $H_2O$  (two molecules of hydrogen and one of oxygen); air, being combination of oxygen, nitrogen, hydrogen, carbon dioxide, etc. He would have been taught the system of chemical actions and the reactions to create productive developments in the plants such as chlorophyll, sweetness, oil, starch, vitamins, etc. He would have been taught the principles of the solar system having its course and the gravity of each planet, the matter and its particles, the neutrons and the protons of the atoms and the system of their interaction, their impact and relationship with each other. It is understood that the mere names of the objects that existed around them were already known to the angels and the Iblees (Satan). They already knew about earth, sky, sun, moon, water, air, mountains, rivers, plants, etc. But they never knew the physics and chemistry of these objects or things.

- b. Adam was revealed the mode of prayers, the supplications, the dhikr, the tasbeeh, and the rituals after he was bestowed with the knowledge that was not made known to the angels and the Iblees, who were already in the know of the dhikr and the rituals of the prayers. This is evident from the event of mistake committed by Adam and Eve on the satanic incitation. They, however, realized their guilt immediately and repented gravely before their Lord; but they knew not the words and mode

of supplication to ask for their pardon. The Lord, indeed, knew their intention of repentance and thereupon revealed unto them the words of prayer to seek pardon, which is regarded as the first-ever revelation to mankind, which has been recorded in verse 23, chapter 7, Al-Aaraf, which says that “they (Adam and Eve) said: O, Our Lord! We have wronged ourselves. If You forgive us not and bestow not upon us Your Mercy, we shall certainly be of the losers.”

Thus, it has been concluded that the entire knowledge based on physics, chemistry, biology, physiology, geology, cosmology, metaphysics, etc., is the basis of the knowledge bestowed to mankind by their Creator and Lord, Allah. And by acquiring it, Adam was honored with prostration of the angels, whereas dhikr, tasbeeh, and prayers are bestowed, instinctively, to every creature, even to the material and botanical substances. Quran says in verse 18, chapter 22, Al-Hajj, “See you not that whosoever is in the heavens and on the earth, and the sun and the moon, and the stars, and the mountains, and the trees, and the living creatures, and many of mankind prostrate themselves to Allah. But there are many on whom punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.” Thus, to pray to Allah is the basic and instinctive duty of every being that exists on the earth and the heavens; and as such, it becomes basic instinctive knowledge because of which they pray and prostrate. (Every believer is obliged to prostrate before Allah after reading this verse.)

Therefore, when the humans pronounce dhikr or tasbeeh or prostrate before their Lord, their prayers just stand equal to the instinctive submissions like the shrubs and the bushes and the trees and the stones. But when they acquire knowledge higher than this, only then can they achieve a higher level of the superior being since that will be their intentional supplication with all of their mental and physical capabilities and understanding to render submissiveness before their Lord, Allah.

## **26. The Earlier Supplicants after Proclamations of Prophet hood**

By virtue of being the foremost believers of the Prophet of Allah, they achieved the highest rank in the *Ummah*. They endangered their lives by following the Prophet and thereby contradicting and opposing various gods of the Quraish and pleaded for the only God, Allah. Because the Quraish used to persecute their fellow citizens on their conviction of the new faith, proclaimed by the Prophet Muhammad, they have been praised in chapter 56 of the Quran (*Al-Waqia*). It says that on the Day of Judgment, mankind shall be divided into three groups. The first one who shall receive their records in their right hands will be fortunate enough to be among the righteous and obedient servants of Allah and shall become eligible to enter into the paradise. The second one, who shall receive their records in their left hands, shall be the unfortunate fellows; being deviated from the commandments of their Lord, hence shall qualify for the wrath of Allah by having their abode in the hellfire. The third group shall consist of the foremost persons among the righteous and the most obedient servants of their Lord, the true believers, the top graders, and shall be awarded nearness of Allah in the gardens of delight and comforts.

It is believed that the believers, who confessed Islam during the lifetime of the Prophet Muhammad, do come in category of the earlier believers. But still there are the foremost of the foremost; indeed we need to know them.

### **A. The Believers Prior to the Prophet's Call**

There were two persons who believed in the prophet hood of Muhammad- bin-Abd-Allah, before his proclamation; they were the following:

**i Lady Khadija**

The wife of the Prophet and the mother of the believers believed in the prophet hood of Muhammad, before he invited anyone to believe him as a Prophet of Allah. On receipt of his first revelation, when the Prophet was amazed and frightened, she very steadfastly consoled, assured, and convinced him that he will not be harmed and is going to become the Prophet of Allah. She was the first person to support him and advise him to remain firm and strong in his cause, (may Allah shower His blessings on her).

**ii Waraqa-bin-Nofal**

The second person, who believed in his prophet hood, prior to his pronouncement, was Waraqa-bin-Nofal, a cousin brother of Lady Khadija. On receipt of his first revelation when Lady Khadija introduced the Prophet to her cousin, he recognized him to be the Prophet and kissed his forehead as an expression of good wishes and a token of love and respect. He also expressed his desire to see the Prophet after his proclamation of prophet hood in order to help him in his mission. But he departed earlier than the pronouncement of the prophet hood by Allah's Apostle, (may Allah be pleased with him).

**B. The Believers Submitted Just after the Prophet's Call**

- i Although Lady Khadija was the first person to witness the prophet hood of Muhammad, but again she was the first person to believe and accept the Divine Message presented by the Prophet of Allah.
- ii After the mother of the believers was the whole family members of the Prophet of Allah; they were among the foremost of the foremost and became Muslims and followers of the Prophet of Allah on his proclamation of

prophet hood. They include the daughters of the Prophet of Allah: Lady Zainab (about ten years of age), Lady Ruqayya (about seven years of age), Lady Umm-e-Kulthum (about four years of age), and Lady Fatima, who was a born Muslim, since she was born in the era of proclamation of the prophet hood. Apart from the daughters of the Prophet, there included some other persons being members of the Prophet's family, and they were Ali-Ibn-Abi-Talib, Zaid-bin-Haritha, and Umm-e-Aiman. Also Lady Ayesha was born a Muslim. Hence, the foremost of the foremost believers were the entire family members of the Prophet.

### **C. The Supplicants among the Nearer and Dearer to the Prophet**

After the supplication of the Prophet's family, the person among the nearer and the dearer was Abu-Bakr. His actual name was Abd-Allah, and he was called by the title *Ateeq*, meaning thereby "handsome and gentle." Ibn-e-Hashaam recorded that the Prophet of Allah said that every person who accepted Islam took some time or hesitated to accept the new faith. But when he invited Abu-Bakr, he had no hesitation or delay whatsoever; he just believed in the Prophet and accepted Islam immediately. He also pronounced his new faith without loss of time and started inviting others to accept the same. Accepting his call, the following eminent persons embraced Islam:

- i Othman-bin-Affan
- ii Zubair-bin-Awam
- iii Abd-Al-Rahman-bin-Aowf
- iv Saad-bin-Abi-Waqas
- v Talha-bin-Ubaid

#### **D. Rest of the Foremost of the Foremost**

All those who accepted Islam up till and before the conquest do come in the category of the foremost. This is evident from the contents of verse 10, chapter 57, Al-Hadeed, which says, "Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterward. But to all Allah has promised the Best (reward)." In the contents of this verse, the word "conquering" has been considered as conquering of Makkah by many scholars, but several others have opined and considered it to be the Treaty of Hudaibya; this view has been supported with a saying of the Prophet and has been explained in a subsequent chapter where conquest of Makkah has been described.

Hence, they have been declared the foremost of the foremost because of being ahead in order to comply with the Divine Message, which they received through the Prophet Muhammad. Thus, they have been declared the foremost to receive their rewards on the Day of Judgment. Quran has recorded glad tidings for those fortunate individuals in verses 10-12, chapter 56, Al-Waqia: "And those foremost (who submitted to Islam earlier) will be the foremost (in paradise) . . . they will be the nearest (to Allah) . . . in the gardens of delights." Indeed it was extremely difficult to submit to Islam due to the social and cultural constraints and level of wisdom to analyze the message of the Prophet of Allah.

Thereafter starting with the conquest of Makkah, people entered into the new faith in flocks, both men and women, to the extent that the new faith could no longer be kept in secret, as the Prophet of Allah used to meet and teach the new supplicants in privacy.

### **27. Performance of Salat (Prayers)**

Performance of Salat was mandated at an early stage of Islam, even during the period when Islam was being preached

secretly. Initially Salat was performed as two rakat (a unit of prayer) each in the morning and in the evening. Salat was said to have been commanded *vide verse* 55, chapter 40, Ghafir, which says, "So be patient (O Muhammad) Verily, the promise of Allah is true, and ask forgiveness for your faults, and glorify the praises of your Lord in the *Aski* (the time period after the mid-noon till evening); and in the *Iskar* (the time period from early morning till before mid-noon)." This ayah is required to be read with an important Hadith of the Prophet, recorded by Imam Bokhari, wherein Ayesha, the mother of the believers, narrated that "when Allah commanded to pray, it was two rakat only (in each prayer); both while in residence or in journey. Then the prayers for the non-travelers were increased. Then the number of prayers were increased to five, when the Prophet was called on to the heavens," i.e., Isra and Meraj in the year AD 621, or after or during the eleventh year of the prophet hood.

## **28. The Confession or Shahada or the Faith, Belief, or Eman**

The confession of a Muslim begins with a negation of all those who were/are being worshipped except Allah alone and that Muhammad is His Messenger. This is the first basic and fundamental principle of Islam and has to be confessed by a Muslim from the core of his heart, openly and secretly. This was the initial message of the Prophet Muhammad, which flared up the Makkah because of negation of their idols although they used to believe and worship Allah as well; even they had an idol in Kaaba by the name of Allah.

Therefore, the words of confession that "none has the right to be worshipped except Allah alone and that Muhammad is the Prophet of Allah" need further clarification to understand and conceive its real meaning. Thus, details of confession or *Eman* accepted and pronounced by a Muslim may be described below:

### **A. Confession in the Unity of the Lordship of Allah**

To confess that Allah is the Creator and Master of everything that exists in the heavens and the earth or even anywhere else, known or unknown to us, and that Allah is the Organizer and Planner of all His creation. Life and death lie with him. He is the only Sustainer and the Giver of security.

### **B. Confession in the Unity of the Worship of Allah**

That none has the right to be worshipped but Allah alone. He has no partner to share any of His authority whatsoever. Therefore, we ought to pray to none but Allah alone, to call for help to none of the human being or any spiritual or material objects but Allah alone. This includes the prophets, saints, angels, idols, or any supernatural spirits.

### **C. Confession in the Unity of the Names and Qualities of Allah**

That all the best names and the perfect qualities belong to Allah only. Allah is present over His throne duly spread over the earth and the heavens. He is not present everywhere; instead we are within the reach of His vision, knowledge, and authority. He sees us and hears us; and whatever is happening around in the universe or anywhere else is within His knowledge, power, authority, reach, and control.

### **D. Confession in the Prophet Hood of Muhammad**

- (i) Muhammad is Allah's most obedient servant and the Prophet. None has the right to be followed after Allah but Muhammad, the Prophet of Allah, and that his prophet hood will last till the end of the world, and there is no prophet after him.



- (ii) That all prophets before Muhammad, who are made known or not known to us, were the most obedient servants and the prophets of Allah and that all the prophets had very truly and honestly conveyed the Divine Message to their nations.

### **E. Confession in the Revealed Books**

- i The Quran is the book of Allah duly revealed on to His Prophet Muhammad for the guidance of mankind and shall remain intact till the end of the world.
- ii That all the previous books of Allah, i.e., Injeel (Gospel), Tourait (Torah), Zaboor, the book revealed unto Abraham, and the books which are not made known to us, were the true books of Allah duly revealed on to His prophets. But the Quran, being the latest and the last divine legislation, has superseded all the previous books; also those books are not available in their original words and contents.

### **F. Confession in the Angels**

The angels are the most obedient servants of Allah. They remain busy all the time in praying to Him. They also perform duties, as and when and whatsoever entrusted to them by their Lord, Allah. And they are not authorized to exercise their will as the humans and the Jinns are allowed.

### **G. Confession in the Day of Judgment**

There shall be an end to this world and of all that exist there. All human beings shall be brought into re-existence and will be given accounts of their deeds. Then those who would have heavy balance of good deeds shall be awarded to live a pleasant life in the paradise. And those who would have heavy balance of bad

deeds shall have to taste a bitter reward by having their abode in the fiercely blazing fire.

## **H. Confession in Fate**

Whatever Allah has promulgated must come to pass. Verses 43-44, chapter 53, An-Najam, say, "And that It is He, (Allah) who grants laughter and tears . . . and that it is He, Who causes death and life." It is further said in verse 107, chapter 10, Al-Yunus, "and if Allah touches you with hurt, there is none who can remove it, but He and if He do design some benefit for you, there is none who can keep back His favors which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most Merciful."

But at the same time, Allah has bestowed us knowledge so that we may be able to distinguish and choose between good and bad, permissible and non-permissible, and for that He has authorized us. So we can say that our fate lies between the limits imposed by our Lord and the choice given to us.

## **29. Allah Commands His Prophet for Open Proclamations of His Prophet hood (Dawa)**

After a pause of the first revelation, Allah commanded His Prophet vide verses 1-5, chapter 74, Al-Mudathir, which say, "O you (Muhammad) duly wrapped in blanket . . . Arise and warn . . . And glorify your Lord . . . And purify your garments . . . And be away from the idols."

The command appears to have been a signal for preparation to assume duties of the prophet hood by way of warning mankind to be away from the idols, purify their soul and body, and thereafter glorify Allah alone.

The next command, after three years of secret preaching, came to warn the people relating to a specific circle closely

related to the Prophet of Allah. Verses 213-220 of chapter 26, Ash-shura, say, "So, invoke not with Allah another god lest you should be among those who receive punishment . . . And warn your tribe (O Muhammad) of near kindred . . . And be kind and humble to the believers who follow you . . . Then if they disobey you, say: 'I am innocent of what you do' . . . And put your trust in the All-Mighty, the Most Merciful . . . Who sees you (O Muhammad) when you stand up (before Allah in prayer during night) . . . And your movements among those who fall prostrate (during five time prayers) . . . Verily, He, only He, is the All-Hearer, the All-Knower." The Prophet of Allah, therefore, invited his relatives, who were said to be approximately forty in number, to have meals with him. But before the Prophet could have conveyed them the above-said Divine Message, they all left after having meals. The Prophet did call them again, but no one heard him.

Thereafter, the Prophet called his tribes and relatives to convey them the said Divine Message openly. In this regard, Imam Ahmad has recorded that Ibn-e-Abbas said, "When Allah revealed verse 214 of chapter 26, As-Shoara (And warn your tribe of near kindred), the Prophet went to the mount of Saffa and climbed up over and called out loudly, "YA-SABAHAH! (O, people!)." This used to be the traditional call to gather people in emergency. The people thus gathered around him; some came by themselves and some sent others on their behalf to find out the matter of urgency. The Prophet of Allah addressed them as under, and that was the first address (Khutbah) of the Prophet of Allah to his nation.

"O Banu-Abd-Al-Muttalib, O Banu-Fehr, O Banu-Luayy! What do you think if I told you that there was an enemy troop at the back of this mount and are coming to attack you? Would you believe me?"

They replied positively and said, "We witness that you are a truthful person."

The Prophet then said, "Then I warn you of a great torment

that is close at a hand.”

On hearing, Abu-Lahab said, “May you perish for the rest of the day! You only called us to tell this?” Abu-Lahab was unfortunate enough to render these unwanted remarks, which caused Allah’s curse on him. In this regard, verse 1 of chapter 111 of the Quran says, “Perish be the two hands of Abu-Lahab and perish be he.”

Then everyone turned away without paying heed to the Prophet’s call (recorded by Bokhari, Muslim, and Nisai).

Imam Ahmad also recorded that Lady Ayesha said that when verse 214, of chapter 26, *As-Shoara*, was revealed, the Prophet of Allah stood up and said, “O Fatima, daughter of Muhammad, O Safyah daughter of Abd-Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.” In that the Prophet of Allah warned his own daughter and his father’s sister that in case they do not obey the commands of Allah, he would not be able to save them from Allah’s wrath.

### **30. The Prophet’s Warning to His Nation**

During his first address at Saffa, the Prophet of Allah warned the people of a severe torment. This statement of the Prophet was in accordance with verse 89, chapter 15, *Al-Hijr*, which says, “And say (O Muhammad): I am indeed a plain Warner.” In that Allah commanded His Prophet to warn his nation of a severe punishment, that they will suffer by rejecting him similarly as the previous nations like Aad and Thamud were punished after rejecting the messengers of Allah.

Bokhari and Muslim have recorded with reference to Abu-Musa that the Prophet said that “the example of myself and that with which Allah has sent me is that of a man who came to his people and said, ‘O people! I have seen the (invading) army with my own eyes, and I am a truthful Warner, so escape, escape!’ Some

of his people obeyed him and set out at night, setting off at a slow pace, managing to escape. Others did not believe him and stayed where they were, until the next morning when the (invading) army overtook them, destroyed them and wiped them off. This is the example and a story of the one who obeys me and follows what I have brought an example of the one who disobeys me and rejects the truth that I have brought.”

After having warned his relatives and the tribesmen, the Prophet and his followers started preaching Islam openly. This was in compliance with another command received through verse 94 of chapter 15, Hijr, which said, “Therefore openly proclaim what you have been commanded and turn away from the idolaters and the disbelievers.”

This command seems to be inspiring for the Prophet to let him remain activated in proclamation of the Divine Message. The Prophet may have needed an encouragement to have firmness in his mission. Allah, therefore, consoled His Prophet in the above verse and encouraged him to go ahead without worrying for the negation from the idolaters and that Allah will make ways for him.

### **31. The Prophet Faces Fierce Enmity of the Quraish**

After pronouncement of the divine curse, vide verse 1 of chapter 111, Abu Lahab became a ferocious enemy of the Prophet and his companions. He along with elders of the Quraish planned to interrupt and stop the Prophet of Allah from his mission, which they thought was a grave conspiracy against their idols. Therefore, the nobles of the Quraish, viz., (1) Utba, (2) Sheba, (3) Abu Sufyan, (4) Abul Bukhtari, (5) Al-Aswad-bin-Muttalib, (6) Abu-Jehl, (7) Waleed, and (8) Al-Aas-bin-Wail, went to Abu-Talib and complained about his nephew,

Muhammad that he has abused their gods and has also insulted their forefathers. They advised him to either stop his nephew or leave him alone to let them treat him accordingly. Abu-Talib consoled and assured them to sort out the matter, although he promised without having realized the degree of responsibility that was entrusted on to the Prophet. The Quraish leaders again approached Abu-Talib and offered him a very handsome and a strong young man of the Quraish, namely, Amara-bin-Waleed, as substitute for the Prophet; but he disliked and refused their offer because they wanted to get hold of the Prophet in order to get rid of him.

The Quraish were also worried of the forthcoming Hajj season; in view of that, the pilgrim of Kaaba will receive the Message of Muhammad and maybe influenced by it. Therefore, the Quraish again gathered to plot ways to save the people from the message of the Prophet regarding his new faith. They therefore started propagating and making derogatory remarks against the Prophet of Allah as under:-

1. Muhammad has abused their gods and their forefathers.
2. They asked for miracles from the Prophet of Allah.
3. They started making derogatory and mocking remarks against the Prophet because of his new idea of the unity of God instead of several gods.
4. They adopted a torturous and abusive behavior against the Prophet and his followers in retaliation to the negation of their gods.

### **32. The Quraish Labeled the Prophet as “Majnoon” (Insane)**

Allah, in support of His Prophet, revealed in verses 6-7, chapter 15, Al-Hijr, “And they (unbelievers) say: “O, You (Muhammad) to whom Dhikr (Quran) has been revealed! Verily,

you are a *maqnoon* (insane) . . . And why do you not bring angels to us, if you are of the truthful?"

In the above verses, Allah has recorded the arrogant remarks of the Quraish; whereas in verse 8 of the above-said chapter, Allah replied in response to those remarks of the disbelievers and said that "we (Allah) do not send the angels down except with the truth' (i.e., for torment) and in that case, they (disbelievers) would have no relaxation." Meaning thereby that for the disbelievers the angels are sent down to punish them only. And when they are sent, then there remains no leave or break for repentance for the disbelievers, as the angels were sent down for the disbelieving people of the nation of Prophet Loot who brought to them a severe torment.

The preceding verses 10-12 of the same chapter 15 are revealed in consolation of the Prophet of Allah; in that Allah says that "indeed, We (Allah) sent (Messengers) before you (O Muhammad), among the nations of the past . . . And no messenger came to a nation, but they mocked at him (rejected him and made fun of him and of his Message) . . . Thus do We (Allah) let it (the state of disbelief) enter the heart of the criminal (disbelieving people because of their arrogant behavior)."

### 33. Disbelievers' Love for the Idols

Referring to verses 4-5 of chapter 38, *As-Saud*, and verse 2 of chapter 10, *Younus*, Allah has described the idolaters' wondering with regard to the Messenger of Allah, who gave them good tidings and warning at the same time. And that the Prophet being among them made only one God, leaving aside so many gods. This was an astonishing message for them; also they were expecting an angel to communicate them the Divine Orders. In fact, they were not willing to receive and understand the Divine Message from the Prophet of Allah because their hearts were filled with the filth of love for their idols.

Abu-Jafar-bin-Jareer recorded that Ibn-e-Abbas said, "When Abu-Talib fell sick, and some people from Quraish including Abu-Jehl came and said to him that his brother's son has insulted their gods, and why he did not abstain him from that? When asked by Abu-Talib that why the Prophet is insulting their gods; the Prophet of Allah replied that all he wants from them is a one word only, by saying of which the Arabs will become their followers and the non-Arabs shall pay them Jizya (tax). On hearing this they exclaimed, one word! Yes, by your father, we will say ten words! What is that? Abu-Talib asked, what word is it, O, son of my brother! The Prophet of Allah replied, *La-Ilaha-Il-Allah* (there is none worthy to be worshipped, but Allah). They stood up in agitation, brushing down their cloths and saying, 'Has he made the gods into one God. Verily, this is a strange thing.'"

### 34. Idolaters' Attempt to Defame the Prophet

Verses 103-105 of chapter 16, An-Nahl, narrate the idolaters' lies and allegations to defame the Prophet of Allah. In that they claimed that the Quran, being recited by Muhammad, was actually taught to him by a person, whom they referred to as a non-Arab person who lived among them as a servant of some clan of the Quraish and used to sell goods by the side of Saffa. Maybe the Prophet had sat with him and talked to him for some time. Moreover the said person was not expert in Arabic language.

Therefore, in contradiction to their statement of allegation, Allah revealed in verse 103 of chapter 16, "And indeed We know that they (the idolaters) say: 'It is only a human being who teaches him (Muhammad), the language of the man they refer to is foreign, while this (Quran) is (in) clear Arabic language.'" Meaning that how could the Quran in its unique and classical style of pure Arabic language be the words of a person who could hardly speak Arabic, being a foreigner?



### 35. Allah's Dislike for the Disbelievers

Allah, therefore, showed His disliking for the straying people in verses 104- 105 of chapter 16, which say, "Verily, those who believe not in the Ayat (signs) of Allah, Allah will not guide them and for them will be a painful torment . . .

It is only those who do not believe in Allah's Ayat (verses) and they fabricate falsehood and it is they who are liars."

On the contrary, all Makkahns, including the enemies of the Prophet, used to call him *Al-Ameen* (the truthful). When the Roman king Heracles asked Abu-Sufyan, one of the great enemies of the Prophet, "Did you ever accuse him of lying before he made his claim?" Abu-Sufyan replied in negation.

Then Heracles said, "How would he refrain from lying to his people and fabricating lies about his Lord?"

### 36. Allah Describes the Foolishness of the Idolaters

Verse 3 of chapter 25, *Al-Furqan*, describes the foolishness of the idolaters for believing others as god instead of Allah, the Creator of all that exist and the controller of all affairs. It happens whenever and whatever He wills. On the contrary, the idolaters worship those who can do nothing. Even they cannot produce or create a wing of a tiny mosquito. Also they could neither harm nor benefit their own selves, then how they could do anything for their worshippers?

Verses 13-14 of chapter 35, *Fatir*, describe the authority of Allah and say, "He (Allah) merges night into the day, and He merges the day into night. And He has subjected the Sun and the Moon, each runs in its course for the term appointed. Such is Allah, your Lord; His is the Kingdom. And those whom you invoke or call upon instead of Him (Allah) own not even a *Qitmir* (a thin

screen over the date stone) . . . If you invoke them, they hear not your call; and if (in case) they were to hear, they could not grant your request. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O, Muhamamad) like Him (Allah,) Who is the All-Knower (of everything).”

On the contrary, the idolaters admit that Allah is the Sole Creator and that their gods are incapable of doing anything before which they bow down. Allah says in verse 38, chapter 39, Az-Zumar, “And verily, if you ask them (idolaters): as to who created the heavens and the earth? Surely, they will say: Allah. Say: tell me then the things that you invoke besides Allah; if Allah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy? Say: Sufficient for me is Allah; in Him those who trust must put their trust.” Meaning that the idolaters used to recognize that Allah was the Creator of all things; but despite that, they still worship others besides Him, who had no power to bring any benefit or harm to them.

So why are they still unable to understand and believe in the only authority and the lordship of Allah?

### **37. Disbelievers’ Offer of Compromise**

Verse 9 of chapter 68, Al-Qalam, reveals that Allah says, “They (disbelievers) wish that you (the Prophet) should compromise (on religious beliefs) with them, so that they may also compromise with you.” The disbelievers wanted that the Prophet should remain quiet about their gods and may remain believing his God. This was contrary to the message of Allah and His Prophet because Eman (belief) begins with negation of the gods other than Allah. Then how the Prophet or any other believer would have compromised on such offer, leading to negation of Eman?

### **38. Mocking Behavior of the Disbelievers**

The disbelievers, being unsuccessful in their attempt to stop the Prophet and his followers from their faith, started mocking at them. They considered it to be so funny and a foolish idea to disbelieve in so many gods, whom they used to worship, and to believe in the unity of Allah of His being Ilah (who is being worshipped) and in His lordship.

Allah, therefore, described their mocking behavior to be a crime and thus warned them of a severe punishment on the day of resurrection and, on the contrary, reward for the believers at whom they used to mock. This verdict has been narrated in verses 29-36 of chapter 83, Al-Mutaffifeen, wherein Allah says that:

1. Verily, those who committed crimes used to laugh at those who believed (in Allah and His Prophet).
2. And whenever they passed by them, used to wink one another (in mockery).
3. And when they returned to their own people, they would return making joking remarks.
4. And when they saw them, they said: "Verily, they have indeed gone astray!"
5. But they (disbelievers) had not been sent as watcher over them (believers).
6. But this Day (of resurrection), those who believe will laugh at the disbelievers.
7. On that Day, looking (at all believers in paradise and the disbelievers in the hell)
8. Are not the disbelievers paid for what they used to do?

### **39. Abu-Jehl Threatens the Prophet of Allah**

Verses 9-10, chapter 96, Al-Alaq, reveal that Abu-Jehl (may

Allah's curse be on him) threatened the Prophet of Allah for performing Salat (prayers) at Kaaba. In response to which Allah said, "Have you (O Muhammad) seen him (Abu-Jehl), who prevents . . . A slave (Muhammad) when he prays?" Further to this in verses 11-13, Allah said, "Tell me if he (Muhammad) is on the guidance (of Allah) . . . Or commands piety . . . Tell me if he (Abu Jehl) denies (the truth) and turns away?"

Furthermore Allah says in verses 14-19 of the same chapter, "He (Abu-Jehl) knows not that Allah sees (his actions and intentions) . . . Nay! If he ceases not, We (Allah) will sizzle his forehead . . . A lying, sinful forehead . . . Then let him call his council (helpers) . . . We will call out the guards of Hell . . . Nay! (O Muhammad)! Do not obey him (Abu-Jehl). (Instead) Fall prostrate and draw near (to Allah)." (Prostration is mandated for the readers after having read this verse.)

Bokhari, Tirmidhi, Nisai, and others have recorded that Ibn-e-Abbas said that Abu—Jehl said, "If I see Muhammad praying at Kaaba, I will kick on his neck."

So when his statement reached to the Prophet of Allah, he remarked that "if he does, he will be seized by the Angels."

Also, there is a narration from Ibn-e-Abbas that "the Messenger of Allah was praying at the prayer station of the prophet Abraham, when Abu-Jehl passed by him and said, 'O Muhammad! Have not I prevented you from this?' And he threatened the Prophet. Thereupon the Prophet of Allah became angry with him and reprimanded him. Then he said, "O, Muhammad with that you threatened me; By Allah, I have most of the kinsmen of this valley with me."

Then Allah revealed in verses 17-18 of chapter 96 and referred to his statement above, "Then let him call up his council . . . We (Allah) will call out the angels of Hell!"

Al-Tirmidhi recorded from Ibn-e-Abbas that "if he had called his people, the angels of torment would have seized him along with his people at the very instant." Ibn-e-Jareer recorded

from Abu-Huraira that "Abu-Jehl said, 'does Muhammad cover his face with dust, i.e., when prostrating, while he is among you all?' The people replied, 'Yes,' and then he said, 'By Laat and Uzza (their idols), if I see him praying like this, I will kick on his neck (may Allah's curse be upon him), and will certainly put his face in the dust.'" So the Messenger of Allah came and began to pray, which made it possible for Abu-Jehl to do as he had said. But the people surprised at him as he began retreating on his heels and covering his face with his hands. When inquired by his fellows, he replied, "Verily, between me and him (the Prophet) was a ditch of fire, monsters and wings." Then the Messenger of Allah said, "If he had come closer to me, the angels would have snatched him limb by limb."

#### **40. Hamza Comes Forward in Love of the Prophet**

Abu-Jehl continued his enmity and harassment to the Prophet and his followers constantly. Once the Prophet was passing by the mount of Saffa, where Abu-Jehl insulted him; the Prophet of Allah, however, paid no heed to his remarks. But one of the Prophet's uncles, Hamza, learned about the incident and became furious, although he had not yet embraced Islam. At that time, he was around Kaaba on his return from hunting and was carrying his bow and arrows. He suddenly approached Abu-Jehl and hit the bow on his head, asking, "Have you abused Muhammad?" He then said to him, "Listen! I have also accepted his faith and also say the same what he says. If you want to treat me in the same manner, then try it." People of Abu-Jehl wanted to come ahead in his favor, but he stopped them saying, "I have also abused his nephew."

When Hamza declared his new faith, the Quraish understood that now the Prophet of Allah got enough strength and was saved of their wickedness because they knew that Hamza was very stout, brave, and a daring person.

## 41. Utba-Bin-Rabia's Bargaining Proposal

Utba, one of the tribal chiefs of the Quraish, brought a bargaining proposal to the Prophet of Allah duly consented by the remaining chiefs and the elders of the Quraish:

1. If you want to be honored and have a high status through your ideas, we are ready to accept you as our chief.
2. If you have an intention to be rich by presenting your faith, we can collect and give so much wealth to let you be the richest person.
3. If you intend to become a king by this way, we will accept you as our king.
4. If a spirit or a ghost has overpowered you, we can arrange its remedy.

When Utba spoke out, the Prophet of Allah replied, "O, Abu-Waleed, have you said whatever you wanted to say?" He replied, "Yes!" The Prophet said, "Now hear from me!" Then he recited the first five verses from chapter 41, Fussilat, which say that "*Haq-Meem* (meaning of these words have not made known by Allah) . . . Quran is revealed from the Most Gracious, The Most Merciful . . . The Book, where of the verses are explained in detail; the Quran in Arabic for the people who know . . . Giving glad tidings and warning, but most of them turn away, so they hear not . . . And they (disbelievers) say: Our hearts are under cover of that to which you (Prophet) invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily we are working (on our way)."

The Prophet of Allah continued the recitation of chapter 41 till the verse of *sajda* (prostration) came. The Prophet then prostrated before Allah and thereafter asked Utba, "O Abu-Waleed, you have heard the message of Allah and that is my reply to your suggestions. Now it is up to you as to how you take this message."

Utba, however, was impressed much with the verses of the Quran. He then went to his people and advised them to leave the Prophet at his own. He further said, "I believe, he will have some significance. In case he succeeds, you will be succeeded and his respect will be yours." But the Quraish thought that Utba was influenced by the extraordinary power of the Prophet's words.

## 42. Stupidity of Nudhair-Bin-Harith

This person was one of the enemies of the Prophet. He once addressed the Quraish and asked that they are facing a great problem with regard to the message of Muhammad. "He was a young boy before you, the beloved of all, the truthful in all, and honest in custodianship. Now he has brought a thing before you, on that you have labeled him as magician. By Allah! He is not a magician. Then you labeled him as a prophet. Nay! By Allah, he is not. Then you thought he is a mad person. No by Allah, he is not. Then you said, 'He is a poet.' By Allah he is not." Thereafter he addressed, "O! People of Quraish, be serious and thoughtful, before you get a great challenge." In fact, Nudhair-bin-Harith tried accelerating the enmity of Quraish against the Prophet of Allah.

Nudhair had traveled abroad and knew many stories of the Persian history. He used to sit at a place where the Prophet used to sit alongside Kaaba. The Prophet of Allah, while sitting alongside Kaaba, used to pass on his message and warn the people by narrating them the stories of torment faced by the previous disbelieving nations. On the contrary, Nudhair used to narrate the stories of the Persian kings and the knights and thereby asked the comments of the peoples as to whose stories are best, his or of the Prophet. By this Nudhair wanted to communicate that the Prophet's narrations were the ancient imaginary stories.

The Divine Authority took notice of these derogatory remarks against His Prophet and said that when His verses are recited

before the disbelievers, they say it to be the stories of the past. In that verses 4-6 of chapter 25, Al-Furqan, are relevant, which said, "Those who disbelieve, say: This (Quran) is nothing but a lie, which he (Muhammad) has invented by the help of others. In fact, they (disbelievers) have given an unjust, wrong and a lie statement . . . . And they say: Tales of the ancients, which he (Prophet) has written down: and they are dictated to him (by someone during the) morning and afternoon . . . Say: It (Quran) has been sent down by Him (Allah), Who knows the secrets of the heavens and the earth. Truly, He is Oft-Forgiving, the Most Merciful."

### **43. The Quraish Seek Advice from People of the Book**

As reported by Muhammad-bin-Ishaq and narrated by Ikramah, Ibn-e-Abbas said that the Quraish sent Nudhair-bin-Harith and Uqba-bin-Abi-Mueet to visit Jewish rabbis in Yathrib to tell them the message and thoughts of Muhammad and have their opinions about him because they thought that the people of the book have more knowledge about the prophets. So they approached them; and after informing them about the Prophet of Allah, they said, "You are the people of Torah; thus, we have come to you to know about the companion of ours." The rabbis advised them to ask the Prophet about three things, which they told them. The rabbis told them that if he answers them, then he is a Prophet of Allah. If he does not, then he is not telling the truth. The priests asked them of the following questions:

1. The story about some young persons of the ancient times
2. A strange and wonderful story of a person who traveled to the east and west of the earth
3. What is *Ruh* (soul)?



They further said, "If he tells about these things, then he is a prophet, so follow him. If not, then he is making things at his own, so deal with him as you deem fit."

Thus, Nudhair and Uqba returned back and said, "O people of Quraish, we have come to you with a decisive solution which will put an end to the problem between you and Muhammad." Thereafter they narrated the whole story.

Then they came to the Prophet of Allah and asked him the above-said questions. The Prophet asked them to reply their questions by the next day, so they went away. But contrary to his expectations, the Prophet of Allah received no revelation for the next fifteen days. Hence, that situation created a doubt in the Makkahns. On the other hand, the Prophet of Allah was too sad and grieved by not having received the revelation. Also the taunting behavior of the Makkahns aggravated his discontent. It was indeed the most hurtful incident in the Prophet's life. Then after a pause of fifteen days, Allah, the most gracious, the most merciful, sent him His prophet angel Gabriel and revealed chapter 18, Al-Kahf, of the Quran, which contained reply of the two questions, i.e., the stories of the young men of the cave and the traveler of the east and west. The third question about soul was however replied vide verse 85, chapter 17, Al-Isra. In addition to it, Allah, worthy of all the praises, also consoled His Prophet and relieved him from grief and sadness vide verse 6 of chapter 18, Al-Kahf, and said, "Perhaps you (O Muhammad) would kill yourself in grief over their footsteps (For their turning away from you), because they believe not in this narration (Quran)." Allah also advised His Prophet to always refer His (Allah's) will, while making any commitment. In this regard, verses 23-24 of chapter 18 say, "And never say of anything that, 'I shall do such and such thing tomorrow,' . . . Except (with the saying), *if Allah wills!* And remember your Lord, when you forget and say, 'It may be that my Lord guides me to a nearer way of truth than this.'"

This incident, the verdict, and the instructions of Allah are extremely important for every believer as a reminder to revive his faith or Eman that the sole authority lies with Allah only and nothing can happen without His leave.

It was most unfortunate on the part of the Quraish of Makkah and the Jews of Yathrib that they paid no heed to the verses of the Quran, which were revealed in reply to the questions asked by the rabbis, although they had given their verdict that Muhammad could only be able to reply those questions if he will be a true prophet.

#### **44. The Quraish Strike the Poor and Weak Believers**

The Quraish noticed that in spite of their grave opposition, the followers of Muhammad are increasing with most of the poor, the weak, and the slaves. They, therefore, decided and planned to encircle the faithful to torture them up to the extent that they may return to their previous faith and a lesson for those who may have inclined to the new faith. So they were tortured inhumanly, but none of them retreated back; instead they remained firm to their newly accepted faith. They indeed achieved the highest degree of faithfulness to Allah and His Prophet, but two of them have earned extraordinary respect and remembrance forever due to their unmatched sacrifice to keep their faith intact. They were:-

1. Sumayyah, a slave woman of Abu-Jehl, who was brutally murdered in an utmost unethical manner (the author is ashamed of mentioning the way she was killed) by her master in front of Kaaba, but she remained strict to her faith in Islam and sacrificed her life by accepting a miserable and extremely torturous death. She had the

honor of being the first person of the Muslim nation to sacrifice her life in the name of Allah. Indeed she was one among the most obedient servants of Allah and a foremost of the foremost.

2. Bilal, a black slave, was also tortured brutally by his master Umayyah- bin-Khalf but was purchased and liberated by Abu-Bakr. He had the honor to be the first person to make calls for the prayers duly appointed by the Prophet of Allah. Indeed he was one of the nearer and dearer of the Prophet.

Abu-Bakr had the honor to purchase and liberate six slaves, men and women, who were being tortured for accepting the new faith of Islam; he also tried to purchase Sumayyah, to which Abu-Jehl refused, knowing that she will be liberated. Indeed her Lord, Allah, selected her for grant of the high rank of martyrdom and let her be among the foremost of the foremost. The Lord had also been pleased and appreciated the act of liberating the slaves by Abu-Bakr in verses 5-7, chapter 92, Al-Lail of the Quran, which say, "As for him, who gives (charity) and keeps his duty to Allah and fears from Him (adopts piety) . . . And believes in the best deeds . . . We (Allah) will make smooth for him the path of ease (goodness)."

Further, many scholars of the Quran have opined that verses 17-21 of the same chapter 92, Al-Lail, have also been revealed about Abu-Bakr As-Siddique, saying, "And those with taqwa (piety) will be far removed from it (hell) . . . He, who spends his wealth for increase in self-purification . . . And expects favor from none in consideration (of spending his wealth) . . . Except to see the face of his Lord, the Most High . . . He surely, will be pleased (by entering paradise)."

Imam Muslim has recorded a saying with reference to Ibn-e-Jareer that Amir-bin-Abd-Allah-bin-Zubair said, "Abu-Bakr used to free slaves upon their acceptance of Islam, in

Makkah, specially the elderly and the women. So his father said, 'O, my son! See that you are freeing people who are weak. But if you free the strong ones, they could stand for you, defend you and protect you.'"

Abu-Bakr replied, "O, my father! I only want and think of what Allah wants."

## 45. The Muslims Take Refuge in Abyssinia

The torturous behavior of the Quraish toward the faithful slaves of Allah became a challenge for them and the Prophet of Allah. The said situation, therefore, conceived an idea of immigration to a place where the Muslims could practice their faith without any fear and fright. The Prophet's idea of immigration is believed to be the Divine Directive as per verse 10 of chapter 39, Az-Zumar, which said, "Say (O Muhammad): O, My (Allah's) slaves, who believe (in Him), should be afraid of your Lord, and keep your duty to Him. Good is (the reward) for those who do well in this world, and Allah's earth is spacious (to move and live). Only those who are patient shall receive their reward in full without any computation (unlimited)." Meaning thereby that if you cannot practice your faith at some place, then leave it for another where you can practice.

Since the Prophet of Allah knew that the king of Abyssinia was a just and kind person, he therefore, during the month of Rajab of the fifth year of the prophet hood, i.e., AD 615, advised to a group of twelve men and four women to migrate there. They included Othman-bin-Affan and his wife, Lady Ruqayya (Prophet's daughter), for whom the Prophet of Allah had said, "They are the first persons to migrate in the cause of Allah after the prophets Abraham and Loot."

During the month of Ramadan of the same year, an incident took place that the Prophet of Allah, while coming across a group

of notables of the Quraish in front of Kaaba, suddenly started reciting chapter 53, An-Najam of the Quran, loudly, which stunned the unbelievers. They were so fascinated with the divine words that when the Prophet reached at the last verse of the chapter—i.e., “So fall you down in prostration of Allah and worship Him (alone)”—the nonbelievers unconsciously fell in prostration in their full devotion, although they did not embrace Islam. Indeed they believed in Allah but also believed the idols to be the intercessors of Allah. The news spread over and reached to the immigrants at Abyssinia that the whole of the Quraish have embraced Islam. So they returned to Makkah happily during the next month of Shawwal.

On their way back, when they were one hour’s journey from Makkah, they came to know the real facts. Thereby some of them returned back and some entered Makkah calmly.

On the other hand, the Quraish knowing the comforts of the immigrants became more harsh and painful to the faithful. The Prophet of Allah, therefore, again advised his followers to arrange their migration. Although it was not an easy task, eighty-three men and eighteen women succeeded to migrate.

With a view to take revenge and that the immigrants may not be settled and strengthened to face and repel their might, the Quraish sent a delegation to Abyssinia (Ethiopia). That was comprised of Amr-bin-Al-Aas and Abd-Allah bin-Abi-Rabia, who carried gifts for the king and the courtiers.

The king of Abyssinia was called Nijashi or Negus and was a Christian. The motive of the Quraish was to get back the immigrants and to award them punishment for deviating from their native faith. The delegates, however, approached the king and tried to convince him that the immigrants were comprised of a group of foolish persons, not faithful to their natives, and had deviated from their ancestors’ religion. They were also likely to harm the faith of the king’s people. They therefore requested for their retrieval. The king summoned the

immigrants to have their comments. The immigrants chose Jafar-bin-Abu-Talib to represent them in the king's court. The king asked for their new faith and why they did not accept the religion of the book (Christianity) that already existed. Jafar addressed the king's court very impressively and said, "O King! We were the people of ignorance, unjust and immoral, worshippers of the idols. So God sent among us His Messenger, a trustworthy, noble and kind, truthful and pious, polite and humble, and an honest custodian. He has negated all gods and has preached us for the only God, Allah. He taught us moral deeds and piety. Our people did not like his preaching and have turned against him and his followers. Their cruel behavior, therefore, brought us here in your protection." The king desired to hear some of the revealed message, upon which Jafar recited verses 27-34 of chapter 19, Miriam.

The said verses reveal, "Then she (Miriam) brought him (Baby Essa) to her people; they said: O, Miriam! Indeed you have brought an astonishing thing . . . O sister of Aaron (Haroon)! Your father was not a person, who used to commit adultery, nor your mother was an unchaste woman . . . Then she pointed to him (Baby Essa). They said: How can we talk to one who is a child in the cradle? . . . He (Baby Essa) said: Verily, I am a slave of Allah; He has given me the Scripture and made me a prophet . . . And He has made me blessed wherever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live . . . And dutiful to my mother, and made me not arrogant, unblessed . . . And salaam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive! . . . Such is Essa (Jesus), son of Miriam. (It is) a statement of truth, about which they doubt."

The Nijashi very conscientiously listened to the divine words, with tears in his eyes and his bishops too. The king then remarked that these were the verses from the same sources that Jesus brought. He then rejected the wish of the Quraish delegates and

returned their gifts. The delegates, however, did not give away their efforts and again approached the king the next day and said, "O king, they utter a great lie about Jesus, the son of Miriam."

The king re-summoned the immigrants and questioned them accordingly. Jafar again came forward and said, "We say what our Prophetsays, that Jesus was the slave of God and His Messenger, and His spirit and His word, which He bestowed unto the virgin Miriam." Then the king concurred to their views and pronounced for them, "Go your way, for you are safe in my land."

The Prophet of Allah had a great love and respect for the king Nijashi, as is evident from the incident of the king's death. The Prophet asked his companions, "Your brother Nijashi has died, so let us pray for him." And thereafter they prayed for him Salat in absentia (for his forgiveness from Allah). Later on it became Sunnah of the Prophet to offer funeral prayer in absentia. Indeed Nijashi was a true Christian and a Muslim too, may Allah be pleased with him.

## **46. Omer Becomes Companion of the Prophet**

Omer-bin-Khattab had the honor for being earnestly desired by the Prophet of Allah to become his companion. The Prophet of Allah had prayed, "O, Allah! Strengthen Islam, especially through either of two: Omer-bin-Khattab or Omer-bin-Hisham (Abu-Jehl)." Allah, however, selected, Omer-bin-Khattab to be the luckiest person and broadened his chest for Islam. He was one of the nobles of the Quraish, hefty and brave, respected by all. He mattered being with the Quraish or with the Muslims.

He had, in his heart, a ray of wisdom, even though he stuck to his ancestors' belief. Once, round the Kaaba, he overheard the blessed voice reciting chapter 69, Al-Haaqah of the Quran; and when the Prophet of Allah reached at verses 40-43, which say,

“This is verily the word of the honored Messenger (which he has brought from Allah) . . . It is not the word of a poet; little is that you believe! . . . Nor is it the word of a soothsayer (or of a fortune-teller); little is that you remember! . . . This is the revelation sent down from the Lord of the Aalameen (all that exist).” It has been reported that these were the verses that had touched deeply the heart of Omer in the first instance. But still he remained overshadowed by the pre-Islamic ignorance with an intense enmity with the Prophet.

The other divine verdict that deepened down the heart of Omer is mentioned in verse 14 of chapter 20, Ta-Ha, which says, “Verily, I am Allah! There is no god but Me. So worship Me (Allah) and perform Salat (prayer) for My remembrance.” After hearing the recitation of verses 1-14 of chapter 20, Omer exclaimed and said, “How excellent it is, and how graceful!” Thereafter he desired to see the Prophet of Allah for his submission. These divine verses changed him entirely, and he became the most obedient servant of Allah and His Prophet, Muhammad. His enmity with the Prophet of Allah changed with extreme submission, love, and dedication; and thus, he was honored to be the deputy of the Prophet of Allah after Abu-Bakr.

The above incident of his enlightenment had taken place in the house of his sister Fatima and her husband Saeed-bin-Zaid, where he had entered in extreme anger to pursue them, on learning their acceptance of Islam. Prior to this, he was going with a naked sword with the intention of the Prophet’s execution. But Allah wanted him to become an extreme supplicating person and to be titled as Al-Farooq, the best distinguisher between the truth and the falsehood, the great enemy of Satan, the most humble and courageous servant of Islam.

When he submitted himself before the Prophet of Allah, the Prophet and his companions enchanted in delight, “Allah-Ho-Akbar” (Allah is the greatest). After the Prophet, he became the



second caliph, i.e., the chief executive of the Muslim state, the superpower of its time, which included the greater Persia and the Roman Byzantine Empire. But still he remained down to earth, God fearing, humble, but very strict in providing justice and in the cause of Allah. History records his name as the best administrator; he was indeed bestowed with the foresightedness to understand and implement the commandments of Allah and to follow the footsteps of His Prophet.

During his caliph-hood, he used to have in his use a bed consisting of a mat of date palm leaves and to eat only five mouthful bits of food in his meals.

When he accepted Islam, the Muslims for the first time prayed openly in front of Kaaba and that too upon his request. The chiefs of the Quraish like Abu-Jehl, Abu-Sufyan, Abu-Lahab, etc., also used to witness the Muslim congregation; but they were in a stunned position and could not dare to oppose or to interfere or to make any derogatory remarks. On the contrary, Omer addressed them, "If anyone, henceforth, wants to ask any thing about Muhammad or Islam, he should ask him." The chiefs of the Quraish could not utter a single word and always remained scared of Omer bin-Al-Khattab (may Allah shower His blessings upon him).

#### **47. Increase of Frustration in the Quraish**

The constant acceptance of Islam and the joining of Hamza and Omer to the Muslim brotherhood caused a great panic and frustration in the ranks of the Quraish. Their enmity with the Prophet and his companions reached its peak. Having failed in the Prophet's persecution, the Quraish decided to keep him alone from his clan and the remaining society of Makkah. This would have enabled them an easy victimization of the Prophet. Therefore, they approached Abu-Talib and compelled him to expel the Prophet from his clan to enable the Quraish for his execution

without any tribal fear and liability. Abu-Talib asked for some time to convince his nephew, and he suggested to him to omit his mission; the Prophet replied to his uncle that he only trusted in Allah and, therefore, was willing for expulsion instead of leaving his mission. Abu-Talib then refused the Quraish to expel his nephew from his clan; instead he promised them not to accept the religion brought by his nephew.

The Quraish further decided and sent one of their polite people, Utba-bin- Rabia, being their representative, to the Prophet. He offered bribe to the Prophet with regard to wealth, women, or worthiness in lieu of termination of his mission. Also he reminded the Prophet in a polite way that he brought a big disaster to his nation by insulting their gods and the elders and thereafter asked for a bargain in lieu, which could not be finalized. The story has been narrated earlier under title 41. In brief the Prophet replied to Utba that his proclamations were not due to his own wish or will; instead he was obliged to convey whatever was revealed onto him by Allah's command.

The Prophet then told Utba, "O Abu-Waleed! You have heard my reply; you are now free to do whatever you like." Utba then narrated the whole story to the Quraish adding that he had never heard such words that he recited and that the words possessed a supreme message in it. The Quraish paid no heed to Utba's comments; instead they activated more toward their ill motives.

Abu-Talib having understood their evil intentions called upon his clans of Banu Hashim and Banu Muttalib and requested them to defend his nephew. All of them, both believers and nonbelievers, responded positively except Abu-Lahab, who remained with the Quraish as a great enemy of the Prophet of Allah (may Allah's curse be on him).

Finally the Quraish's frustration led them to boycott the entire tribe of the Hashemite to enable them to persecute the Prophet.

## 48. The Quraish Boycott the Hashemite

Having failed in the Prophet's persecution, the Quraish decided to keep the Prophet and his tribal protectors (Hashemite) away from the Makkahns. For this purpose, the chiefs of the Quraish agreed upon and drafted the following agreement against the Hashemite on the first of the month of Muharram in the year AD 617.

1. They will have no social relations, visits, and even verbal talks with the Hashemite.
2. They will have no intermarriages with them.
3. They will have no business dealings with them.
4. The agreement shall remain in force till the Prophet was given in their custody for execution.

The memorandum of declaration was then displayed in Kaaba. It has been reported that the hands of the person who drafted the agreement were later on paralyzed.

Abu-Talib viewed and evaluated the situation wisely and withdrew himself and the Prophet Muhammad along with their families at a place outside Makkah. The said place was comprised of a too-small valleys with narrow steep sides in between the two hillocks; such place was called a *Sheib*. Since that place was owned by Abu-Talib, it was, therefore, called the Sheib of Abu-Talib. It, however, seemed to be an effort of Abu-Talib for his self-honor, being chief of the Hashemite, to protect his nephew, but not for the cause of the Prophet of Allah. It may be noted that almost every clan of Makkah was having such Sheib outside Makkah and was meant for use for anyone from outside under refuge from any clan. It was, indeed, not a place of comfort but a difficult place to be used in distress.

That period of refuge was too difficult and was prolonged for three years. Indeed it was the hardest time to spend in the life

of the Prophet and his family. Most of the time they had no food; even sometimes they had to live on leaves or on the boiled water of animal skins. Such intolerable conditions are even difficult to record and may be painful for the readers among the faithful (peace be upon Muhammad and his family). Undoubtedly it was an unimaginable sacrifice of the Prophet and his family for the Ummah and in becoming the most dutiful and the most obedient slaves of Allah. They could only get food to store during the prohibited months; there were four months during the year wherein they used to have liberty. Those were Rajab, Shaban, Ramadan, and Muharram. Sometimes some food had been arranged secretly by the faithful. Despite of all these hurdles and constraints, the Prophet had no weakness whatsoever in his thoughts and deeds. He continued to visit Kaaba and pray accordingly and missed no chance of *Dawa* (preaching) among those coming to visit Kaaba from outside of Makkah.

At last the period of great distress, test, and trial for the Prophet and his family came to an end by the will of Allah; and there arose a group of five people with a soft corner for the exiled Prophet and his family, who decided to abrogate the boycott of the Hashemite. At the same time, Abu-Talib announced before the Quraish that his nephew was in receipt of a divine revelation that the white ants have eaten the boycott declaration; he also committed to give up Muhammad in case his claim proved to be untrue. The Quraish thereupon witnessed that there existed no words of the declaration except the words "In the name of Allah." Thus, the declaration was abrogated automatically by the leave of the Divine Authority, and the exiled families returned back to their homes.

This was, undoubtedly, a clear sign for the unbelievers to witness the disappearance of the document of their proclamation against the Prophet of Allah, which would have been enough for them to believe in the prophet hood of

Muhammad; but still they remained unfortunate to have been immersed into their ignorance and stupidity. They did not give up their efforts but remained in quest for a solution to get rid of the problem that arose against their gods. Thus, after a thoughtful consideration, they sent a delegation comprised of twenty-five nobles among the Quraish to Abu-Talib. They brought a proposal in that they committed to refrain from interfering in the new religion provided that Muhammad responds to it similarly in case of their gods. Abu-Talib recommended the proposal to the Prophet of Allah, who not only remained stuck to his Dawa but again advised them to follow the Divine Message. They clapped mockingly and left the place with the remarks that “this man (the Prophet) will never come to any settlement, and that let Allah settle our dispute, let us remain stuck to our belief.” On these remarks of the unbelievers, Allah revealed the first seven verses of chapter 38, *Saad*, which say that the negation of the unbelievers to the Divine Order is due to their arrogant attitude, although they have seen the clear signs, which the Prophet had brought before them. They also knew about the destruction of the previous nations like Aad and Thamud on negation of their prophets. They also knew that there had been a series of prophets in the nation of the past, “so if now a prophet has come amongst you, then why you are surprised and labeling him to be a false and a magician. Instead you are demanding an angel to be a prophet for you.” Thus, they remained unfortunate by denying the divine truth and rejecting the Prophet of Allah.

### **49. The Chief of Hashemite Departs**

The most unfortunate companion of the Prophet of Allah departs to the eternity, and that is few days before the departure of Lady Khadija. The incident took place during the tenth year of the prophet hood, i.e., in the year AD 620. The Prophet of Allah had been eagerly advising and requesting his uncle Abu-Talib to

leave polytheism and accept the oneness of Allah and him (Muhammad) to be Allah's Apostle. But he remained stuck to his native religion of ignorance; indeed the Prophet remained grieved on this attitude of his uncle.

Few verses of the Quran may be taken into consideration in this regard:

- A. Verse 56, chapter 28, Al-Qasas, says, "Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided."

Meaning that the Prophet was only required to convey the Message of Allah to mankind and to demonstrate by himself the implementation of the divine commandments. He was not capable of imparting wisdom and guidance into the hearts of the disbelievers. Instead the guidance can only be imparted by the grace and will of Allah. He guides whom He wills.

- B. The first part of verse 272, chapter 2, Al-Baqara, says, "Not upon you (Muhammad) is their guidance, but Allah guides whom He Wills."
- C. Verse 103, chapter 12, Yousef, says, "And most of the mankind will not believe even if you desire eagerly."

It has been revealed in the both Sahih, (the books of record of the Prophet's sayings) that verse 56 of chapter 28, Al-Qasas, was revealed with regard to Abu-Talib. A narration of Al-Musayib has been mentioned in explanation of this verse, which says that when Abu-Talib was on his deathbed, the Prophet went to him while Abu-Jehl was sitting beside him. The Prophet said, "O my uncle! Say: 'none has the right to be worshipped but Allah,' an expression with which I will defend your case, before Allah." Abu-Jehl and Abd-Allah-bin-Umayyah said, "O Abu-Talib! Will you leave the religion of Abd-Al-Muttalib?" So they

kept on saying this to him, so the last statement he said to them (before he died) was "I am on the religion of Abd-Al-Muttalib." Then the Prophet said, "I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so." Then verse 113 of chapter 9, At-Tauba, was revealed, which says that "it is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikeen (disbelievers in the only Lordship of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire." It may be noted that similar instruction was promulgated for the prophet Abraham with regard to his father, which has been mentioned in the next verse 114 of chapter 9.

After Abu-Talib, his brother Abu-Lahab became the chief of Hashemite, who was the greatest enemy of the Prophet of Allah. After becoming chief, Abu-Lahab declared to be duty bound to protect and favor Muhammad as a matter of tradition. But he also declared that he would remain opposing his religion. He therefore favored the return of the Prophet and his family from the Sheib of Abu-Talib. Since he was against the Prophet's mission, he thus gathered all of the Hashemite with an ill intention and asked a question to the Prophet of Allah as to what was his opinion about his grandfather Abd-Al-Muttalib and his uncle Abu-Talib with regard to their abode in the hereafter, the heaven or the hell.

In reply to Abu-Lahab's question, the Prophet of Allah recited verse 113 of chapter 9, At-Tauba, mentioned above. The verdict of Allah mentioned therein and pronounced by the Prophet as a reply astonished the entire Hashemite, since they were not in practice to say or hear anything against their ancestors. This statement of the Prophet turned their iron hot to hit; Abu-Lahab, therefore, questioned all the chiefs present over there to have their opinion, whether he would be right to expel Muhammad from his clan or not. Every one conceded to his opinion, and thus, Abu-Lahab announced the debarment of the Prophet out of his tribe and clan. Now Muhammad, the Prophet of Allah, remained alone, looking for the only refuge of his Lord.

## **50. Termination of the Prophet's Most Affectionate Companionship**

Few days after Abu-Talib's death, the most affectionate companion of the Prophet of Allah, Lady Khadija, the mother of the believers, departed to her eternal destiny in the year AD 620, during the month of Ramadan. She remained in the Prophet's companionship for a long period of twenty-five years. She was the richest lady of Makkah, but at the time of her death, she could not be provided a piece of cloth for her coffin; instead she was buried in her own sheet of scarf. She had spent all of her wealth in the cause of Islam. She also had the honor to be the first person to support and accept the Message of Islam. The Prophet of Allah had once praised her in the following words, as recorded by Imam Ahmad:

“She believed in me when none else did. She embraced Islam when people disbelieved me. She helped and comforted me in her person and wealth when there were none else to lend me a helping hand. I had children from her only (after her the Prophet's son Ibraheem was born from the Prophet's slave girl Maria). Indeed she was the best woman of her time (may Allah be pleased with her).”

## **51. The Prophet Marries Lady Sawda**

Imam Ahmad recorded a narration from Ibn-e-Abbas that the Prophet of Allah desired to marry Lady Sawda after the death of Lady Khadija. She was an old widow of Sakran-bin-Amra with five or six children. She had migrated to Ethiopia with Sakran in the second batch of the immigrants and was an earlier supplicant to Islam.

On receipt of the Prophet's proposal for her hand, she reluctantly replied that she was afraid of her children who would



disturb the Prophet of Allah. Otherwise she had no excuse; instead she knew that it would be a great honor for her to marry the Prophet of Allah. The Prophet of Allah said, "May Allah's mercy on her, the best women of Quraish are those who are kind to their children and the best custodian of their husband's property."

Thereafter Abu-Bakr read Klutbah of *nikah* (the marriage address), and the marriage was concluded in the year AD 620.

## **52. The Prophet Marries Lady Ayesha-Bint- Abu-Bakr**

Imam Bokhari narrated that the Prophet of Allah said that Ayesha was shown to him in a dream, and the angel said, "She is your wife in the both worlds," and this happened for three nights continuously. The Prophet of Allah then asked for her hand through Khawla-bint-Hakeem, wife of Othman-bin-Mazoon. When asked, Abu-Bakr reluctantly said, "Was it possible?" since he considered the Prophet as his brother. When asked about that to the Prophet, he said, "Yes, he is my brother in religion." Abu-Bakr then called the Prophet and performed *nikah* (marriage commitment by the couple). But Lady Ayesha remained in her father's house since she was too young to go with her husband to live as a wife. She left for the Prophet's house after Hijra in the year AD 623.

Lady Ayesha was the only virgin wife of the Prophet of Allah and was praised by the Prophet to the highest extent after Lady Khadija. After the demise of the Prophet, she lived her life as an eminent teacher in the Islamic jurisprudence; Muslim scholars learned a lot from her wisdom and expertise to narrate the Sunnah (sayings, acts, and deeds) of the Prophet of Allah.

## **53. The Prophet in Search of the People for Dawa**

When the Prophet of Allah was ousted from his tribe and the

clan and was left alone in the Makkah society, he planned to move around somewhere else to find out some other community who may positively respond to his message. He, therefore, left for the nearby city of Taif, a hill station fifty miles away from Makkah. His adopted son Zaid-bin-Haritha accompanied him. It was the month of Shawwal in the year AD 619. They remained there for ten days; the Prophet delivered his message zealously but achieved no favorable result. Instead he was insulted, hooted, and pelted to the extent that his blood flowed down to his legs while Zaid was wounded by protecting him. They were followed by the mischief until they took refuge in an orchard outside the city.

### **54. The Prophet's Supplication in Distress**

The Prophet came in a much distressed condition when no one responded to his Message; even they could not tolerate his presence within them. He therefore turned up to his Lord, Allah the Almighty, to whom he was dutiful to the highest degree of faithfulness. He was liable to follow strictly the divine directions without deviation of a fraction of its measure. He had to bear all degrees of difficulties and to undergo the extreme satanic opposition while sought no way the Prophet called for the divine help. The wonderful words of his supplication are still preserved, translation of which is given hereunder:

O Allah! To You alone I make complaint of my helplessness, insufficient resources and my un-importance before the people, You are The Most Merciful, The Lord of the helpless and the weak. O Lord of mine! Would you leave me in the hands of my un-sympathetically distant relatives, who dislike and disapprove my thoughts, or to the enemy who has been given control over my affairs? But if your anger does not fall on me, there is nothing for me to worry about.

I seek protection in the light of Your (Blessed) Face, which

illuminate the heavens and clear away the darkness and controls all affairs of this world and the Hereafter. May it never be that I should incur Your anger or that You should be angry with me? And there is no power, no resource, but Your alone.

After the Prophet finished his prayer, he received a tray of grapes sent by the owners of the orchard through their servant Addas, who, being a Christian and having heard of "In the name of Allah," recognized the Prophet to be a person of truth. He therefore kissed the hands of the Prophet in love and reverence (may Allah be pleased with him).

The prayer of the Prophet did not remain unheard, the heavens were shaken, and the Lord of the lords heard His servant's call. Allah, therefore, sent the prophet angel Gabriel, who appeared before the Prophet and said after greeting him, "Allah knows all that has happened between you and the people. He has, therefore, sent forth at your command, the angel commanding the mountains." Then the angel of mountains also appeared before the Prophet. He greeted the Prophet and said, "O Prophet of Allah! I am at your service, if you wish, I can collide these two mountains crushing all these people there in, or any other thing which you may suggest." The Prophet of Allah, full of mercy, having no arrogance, replied in negation in the hope that if not these people, their descendants may come forward in the cause of Allah; In- sha-Allah (if Allah wills).

## **55. The Prophet Returns to Makkah in Grief**

The Prophet took his way back to Makkah in extremely sorrowful state of mind, but with a faith and hope for a pleasant dawn in his mission. He knew that nothing new was happening with him; before him the people of the previous nations had also refuted and tortured their prophets. So was his nation doing with him; but on the contrary, he also knew that his Lord was

with him, whose support is ultimate and incomparable.

During his way back, he spent a night at the valley of Nakhla, where, when he was reciting Quran in Salat, a group of Jinns, who were passing by that way, heard and stopped to listen. This fact has been revealed in verses 29-32 of chapter 46, Al-Ahqaf, and verses 1-2 of chapter 72, Al-Jinn. It may be mentioned that the Jinns are the creation of Allah not being visible to the humans and are living on earth before the creation of mankind. They have been created out of fire, whereas the humans are created out of mud. They are also liable to follow the Divine Orders having been preached by the prophets. Among them are also the believers and the nonbelievers; Satan (Iblees) belongs to their race. In Arabic language, jinn mean one that is not visible. It also means fright, since the humans are frightened on their visibility.

However, the story of the jinn was revealed in verses 29-32 of chapter 46, which say, "And remember, when We (Allah) sent toward you (Muhammad) a group of jinn to listen Quran and when they attended to it, they said, 'Listen quietly!' And when it was concluded, they returned to their people and warned them; . . . (Saying) O our people! Verily, we have heard a Book sent down after Moses, confirming what came before it, it guides to the truth and the straight path . . . (They further said) 'O our people! Respond to the Allah's caller and believe in him. He (Allah) will forgive you of your sins and protect you from a painful torment . . . And whosoever does not respond to Allah's caller, he cannot escape on earth and will not have besides Allah any protector. And those are in *dear amr*'"

Further to the above, verses 1-2 of chapter 72 say, "Say: (O, prophet) it has been revealed to me that a group of jinn listened (to it) and said verily, we have heard a wonderful recitation! . . . It guides to the right path, and we have believed therein, and shall never join any one with our Lord."

In the period of such disappointment from his nation, who was so proud of their wisdom and was arrogant in their highest degree, Allah sent another creation to listen and accept His commandments. Although the Jinns' listening and obeying of the Prophet of Allah would have been a state of consolation, still he did not have a place for refuge in Makkah. Thus he had to stay in the cave of Hira of which he was familiar prior to his prophet hood. During his stay over there, he contacted Al-Akhnas-bin-Shuraig of the Banu Khuza-Aa tribe to seek tribal protection. On his refusal, the Prophet approached Suhail-bin-Amr, who also refused to extend his help. Thereafter the Prophet communicated similar request to Mutam-bin-Addi who responded positively and arranged a vigilant protection of his armed tribe. The Prophet of Allah remained obligated to him for this act. The Prophet of Allah at the time of the conquest of Badr had spoken soft and kind words in recognition of Mutam's kindness, although he had already died as a polytheist. The Prophet remarked, as per Bokhari and Abu Dawood, about the prisoners of Badr that "had Mutam-bin-Addi been alive and he had spoken to me on behalf of these (prisoners), I would have freed them for him." Indeed the Prophet's words are in accordance with the divine verdicts revealed in verse 60 of chapter 55, Ar-Rahman, in that Allah says, "Is there any reward for good other than the good?" Also the kind words of the Prophet maintain that kindness of anyone must be returned in a much better way, irrespective of his belief.

## **56. The Prophet Reaccelerated Dawa**

After acceptance of tribal protection by Mutam-bin-Addi, the Prophet of Allah resumed back his duties in Makkah with an enthusiasm in his activities for Dawa. He started inviting people coming from distant places in that he succeeded to present Islam to some of the nobles of the important tribes. Few

of them need to be mentioned because of their future impact in the spread of Islam. They were:-

#### **A. Tufail Dausi**

He was the chief of the Daus tribe, an outstanding poet, and was considered to be a wise person. His tribe was inhabited near Yemen. When the Quraish heard about his arrival in Makkah on his routine pilgrim visit, they feared that he might accept the new faith. So they approached him in anticipation outside Makkah and briefed him about the new Message of Muhammad with an advice not to listen to him at all in order to save him from being hypnotized by his magical words. He, therefore, entered the vicinity of Kaaba with his stuffed ears. While around Kaaba, he saw the Prophet and started thinking about his own wisdom and questioned himself how he would believe in the unwise words of Muhammad and that why he would not be able to conclude and understand the purpose of that person. So by virtue of confidence upon his wisdom, he pulled out the cotton buds out of his ears and submitted himself before the Prophet of Allah to listen to his thoughts. Hence, by the grace of Allah, he was bestowed to deduce the truth and embraced Islam and thereupon influenced his whole tribe to accept the same.

#### **B. Dhumad-Al-Azdi**

He belonged to the Azd-Sharua tribe of Yemen and was believed to have supernatural powers like magicians. He also heard about the prophet hood of Muhammad, which was said to be unwise and based on his insanity. He, therefore, came to Makkah to practice his skills upon the Prophet of Allah, which became the cause of his conversion to the faith.

The Prophet of Allah saw him and said the following words of wisdom, "Praise to Allah, we hold in mind His praise

and seek His help. To whomsoever Allah guides none will lead him off the right track, and whomsoever Allah leads off the right way, none will guide him. I testify that there is no god, but Allah and Muhammad is His slave and the Messenger.”

On hearing the words of the Prophet of Allah, he requested for repetition of those words; the Prophet repeated his words thrice. Dhunad then praised the sweetness of the Prophet’s words and supplicated himself before the Prophet to become his follower and the slave of Allah.

### **C. Abu-Dhar Ghaffari**

He belonged to the tribe of Bani Ghaffar who lived in the suburbs of Yathrib toward Makkah, a barren place, difficult to live, but a shelter for the looters and the robbers of which the said tribe belonged. Those days, the profession of looting was not considered to be unethical except during the four months of reverence. But the Ghaffaries had not even cared for the sacred months. Once during the sacred month of Dhiqadah, they looted a caravan and murdered a number of persons. The scene of yell and cries of the women and the children touched the heart of Abu-Dhar. Having perceived their grief, pain, and distress, he decided to leave his profession and to be away from his tribe, although he had no place to take refuge other than his tribe. However, he proceeded to his mother’s native place along with his brother and his mother, where he left them and remained wandering by him in the desert for want of truth to lead a noble life. However, he headed to Makkah and remained there secluded for a month and succeeded to submit himself before the Prophet of Allah. After accepting Islam, he returned to his tribe and convinced them to accept the religion of the truth.

### **D. Suwaid-Bin-Samit**

He was an eminent poet, a noble from the Aows tribe of

Yathrib. Once he proceeded to Makkah for pilgrim, the Prophet of Allah himself approached him and recited before him few verses of the Quran and presented before him the faith of Islam, which he accepted, after considering the Prophet a wise person like Luqman, a wise man of the past. Thereafter he left for Yathrib, where he was martyred by someone from the Khizrij tribe.

### **E. Eyas-Bin-Muadh**

He also belonged to the Aows tribe and had come with a group of persons to gain support from the Quraish against the Khizrij tribe. The Prophet of Allah approached them and presented Islam. Eyas was the only fortunate person to open his heart and accept the offer. The group returned back without any achievement. The young Eyas died soon at Yathrib as a believer.

## **57. The Tribes Rejected the Faith of Islam**

When the Prophet of Allah accelerated his struggle to invite the people from outside Makkah, Abu-Jehl also activated himself to chase the Prophet and to refute his Dawa on the spot. After which the Prophet had to exert much more effectively with an extraordinary enthusiasm in the performance of his duties of prophet hood and to convey the Divine Message.

In this regard, Imam Ahmad has reported that the Prophet of Allah, in the festival of Dhi—Mejaz being held near the mount of Arafat during the first to eighth of the month of Dhul-Hajja, used to pronounce, “There is no god but Allah, so believe it and be successful.”

The Prophet was also seen in the festival of Ukaz at a place between Taif and Nakhla during the first to twentieth of the month of Dhiqadah and used to pronounce the above wordings of Dawa. But no one came forward to hear his Message.



During the Hajj season, the Prophet of Allah also visited the camps of fifteen tribal heads to communicate the Message of Allah and to seek their tribal protection, but none responded in affirmation. Instead some of them behaved stupidly; of those following have been mentioned by most of the historians: (1) the tribe of Kinda of Yemen, (2) the tribe of Bakr-bin-Wail of a settlement near Persia, (3) the tribe of Baru-Amir, and (4) the tribe of Baru Hanifa.

The Prophet of Allah did not shake off his determination and remained committed to his mission very confidently.

### **58. Islam Touched the Hearts of Medinites**

Of the Medinites, three converters to the new faith, i.e., Suwaid-bin-Samit, Eyas-bin-Muadh, and Abu-Dhar-Ghaffari, called on the Ansar (natives of Medina) to the new faith. The Prophet of Allah was encouraged much and therefore used to spend more time on the Medinites with a hope to receive their positive response. On the other hand, the Ansar of Medina were confronting the Jews of their neighborhood, who used to threaten them occasionally by saying that a prophet was expected soon among them; and then they shall destroy them as the nations of Aad and Thamud were destroyed in the past. The Jews were also confident that the Prophet shall come only from their nation, since all the previous prophets, e.g., Jacob, Joseph, David, Solomon, Moses, and Jesus, were from the race of Isaac, the son of the prophet Abraham.

The Prophet of Allah, after having negative responses from the fifteen heads of tribes, during Hajj, met the sixteenth group at the place of Mina, which belonged to Yathrib (Medina). The group was fortunate enough to listen and accept the Message of the Prophet of Allah. The group consisted of (1) Asad-bin-Zurara, (2) Aowf-bin-Harith, (3) Rafe-bin-Malik, (4) Uqba bin-

Amir (from Khuzayj), and (5) Jabir-bin-Abd-Allah (from Aows). They had the honor to be among the foremost of the foremost of the Medinites who devotedly served the cause of Allah and His Prophet and succeeded to preach and spread Islam in Yathrib.

## **59. The First Aqabah Pledge or Bait-e -Niswan**

The next year, AD 621, during the Hajj period, a group of twelve persons came from Yathrib of which five were among the previous group who had accepted Islam previous year. They met with the Prophet of Allah at the place of Aqabah, between Makkah and Mina. The said place is historically very famous, since Satan had deceived the prophet Abraham at that place, who was planning to sacrifice his son, the prophet Ishmael, in the name and by the will of Allah. The Medinites were, in fact, proud of becoming the followers of the Prophet Muhammad because of having been guided with the Divine Message and of coming at parallel with the people of the book, the Jews. That group of people therefore informed the Prophet that the people of Yathrib had come at a point of division on an important political issue in that a group of persons had nominated one of their people, Abd-Allah-bin-Ubai, to be their king while the remaining wanted to have a prophet instead and therefore wanted him to become their leader.

The Prophet of Allah asked them whether they were willing to pledge with him for his protection in a manner that they protected their women and children, to which they agreed, and this is why their pledge was called the “women pledge.” That pledge also became the foundation stone for an independent sociopolitical setup under the leadership of the Prophet Muhammad. Hence, all the twelve people of that group pledged on the hands of the Prophet of Allah and took oath:

- a not to worship anyone but Allah,

- b not to commit theft,
- c not to commit adultery,
- d not to kill their children,
- e not to blame anyone,
- f not to practice falsehood, and finally,
- g to remain faithful to the Prophet of Allah in all circumstances.

The Prophet of Allah sent with them Musab-bin-Omair as their teacher and imam. Thereby Friday congregation also started at Yathrib. It has been reported that the first Friday prayer was performed by forty Muslims and was led by Asad-bin-Zurara, the very first person from Yathrib to follow the Prophet of Allah

## 60. The Second Aqabah Pledge

During the period of next Hajj in the year of AD 622, a group of seventy- three men and two women came from Yathrib to Makkah. By that time, all the Yathribian except the Jews had come under the umbrella of Islam. The visitors arranged a meeting at Aqabah during the night of the twelfth Dhul-Hajja, with the Prophet of Allah, with regard to their previous offer to have him with them permanently, where they reached calmly and waited for the Prophet. The Prophet of Allah arrived there with his uncle Abbas, who was still on his native faith but a well-wisher of the Prophet. He addressed the Medinites explaining the social position of the Prophet with regard to his respect and dignity. He further explained that the Prophet was still safe with them, but he said, "After your invitation he has made up his mind to join you permanently. So if you are confident to remain steadfast to your offer and capable enough to take care of him only then you should reaffirm your offer."

The Medinites replied, "O, Prophet of Allah, we have heard him, please tell us the pledge you want from us for yourself and the Allah." The Prophet replied, "I want a pledge from you to

protect me in a manner as you protect your women and children and will obey the commandments of Allah." Upon saying this, one of the Medinites chiefs, Barra-bin-Maroor, took the Prophet's hand in his hands and said, "I swear in the Name of the One, Who has sent you as Prophet, we accept your terms and conditions and will definitely protect you with all means we have and by which we protect our women and children. Therefore, O, Prophet of Allah take pledge from us for this commitment. By Allah! We belong to a martial race, well equipped and are having inherited skills of warfare." One of them, Abu-Haitham-bin-Al-Taihan interrupted and said, "O, Prophet of Allah! We have special relation with the Jews of Yathrib, which we will cut off for you. If we do so and Allah grants you power, would you leave us and join your people."

The Prophet of Allah gave a smile and said, "No! Never! Instead my blood claim will be yours and my excusing a murder will also be because of you. You will be with me and I will be with you in all affairs of life and death. I will fight with whom you will fight and I will remain in peace with who you will be in peace.

My honor and dignity will be yours and yours will be mine." Thereafter each one of them pledged accordingly, starting from Asad-bin-Zurara, the first Muslim from Yathrib. As advised by the Prophet, they also selected twelve chiefs among them, i.e., nine from the tribe of Khuzrij and three from the Aows.

The Prophet of Allah then pronounced glad tidings for the said chiefs that they will now have the honor to be the initiator of a great revolutionary movement that has never been witnessed at the Arabian soil. The Prophet advised them to achieve abilities by using all of their capabilities and putting forth their entire strength and by using all of their resources to make their mission a success.

This historical pledge and selection of the twelve chiefs laid a milestone for a democratic process in executing and processing the social and political affairs of the newly emerging future Islamic state.

Hence, these two unwritten pledges, undoubtedly, were having unwritten constitutional effects to implement and obey the commandments of Allah and His Prophet in all affairs of their lives, being a citizen of the state or a family member.

## **61. The Divine Call for the Prophet (Isra and Meraj)**

*Isra* means a voyage during the night and *Meraj* means a way to go up to the highest position; this unique and extraordinary event of Isra and Meraj took place in the Prophet's life during the twenty-seventh night of the month of Rajab in the year AD 621. That evening the Prophet had retired at the house of his cousin, the daughter of Abu-Talib, Hind, known as Umm-e-Hani. Her house was adjacent to Kaaba opposite to the side of Rukne-Yamani and the black stone. The said house was later on included in the great Mosque around Kaaba. However, the place from where the Prophet was taken up for journey was indicated with a small boundary approximately six by four by one feet on the left side of the existing Bab-Abd-Al-Aziz and inside of Bab-Umm-e-Hani, which does not exist now, since it was demolished during the extension of the great mosque during the reign of King Fahad. The author had the opportunity to see and sit by the side of that place in the year AD 1989.

Need not to mention the whole story of the voyage of Isra and Meraj, since it has been mentioned in all books on the life of the Prophet and in the books containing sayings of the Prophet. Thus, in brief the Prophet was taken up for the said journey by the will of Allah from the place of his sleep to the mosque of Aqsa in Jerusalem and from there to the heavens and to the place where Allah wanted, which nobody else ever knew and visited before. Wherefrom he was sent back to his place; the whole process of this journey took just a smallest fraction of the serial time, leaving behind all boundaries and limits of time and space.

He offered his evening and the morning prayers from where the journey commenced. Meaningless to involve in any logical discussion, we the faithful believe each word of the Prophet of Allah and that nothing is impossible for Allah to do whatever He wants to be; He says be! And it becomes. However, there was a reason behind this event, which may be described as under:

The Prophet was in the eleventh year of his prophet hood in that he had experienced the most critical crises of his life including the most torturous behavior of his kinsmen. During that time he also lost two affectionate personalities; one shielded him, his uncle Abu-Talib, and the other the most compassionate and loving Lady Khadija, his life partner.

While the Prophet was in utmost gloom and loneliness, his Lord, Allah, the most merciful, consoled His most obedient slave and His Prophet and granted him the highest position ever granted to anyone from his servants, prophets, or angels. Superiority in the position of a servant lies according to the degree in supplication, love, and nearness with his Master. Such highness awarded to a servant is called *Meraj*, i.e., taking him to the highest station of glory. In this regard, verse 152, chapter 2, *Al-Baqara*, is very much enlightening and inspiring for the believers who need some explanations. Logical meaning concluded out of this verse is that mankind is the most loved creation of Allah; He therefore awards a specified degree of mercy in terms of highness to each one of His servants, who comes forward in His submission and supplication.

In the above verse, Allah says to His servants, "Therefore remember Me (by praying and glorifying), I will remember you. And be grateful of Me (for My countless favors on you), and never be ungrateful to Me."

In this regard, there is a Hadith Qudsi (saying of the Prophet under revelation, but not being part of the Quran), which says that "Whosoever mentions Me (Allah) to himself, then I will mention

him to Myself, and whosoever mentions Me in a gathering, I will mention him in a better gathering" (Fathe-Al-Bari).

Imam Ahmad has also recorded another Hadith Qudsi with reference to Anas that the Prophet of Allah said, "Allah the Glorified said, 'O sons of Adam If you mention Me to yourself, I will mention you to Myself, and if you mention Me in a gathering, I will mention you in a better gathering of the angels. If you draw closer to Me by a hand span, I will draw to you by a forearm's length. If you draw to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running.'"

All the praises for Allah and peace be upon His Prophet Muhammad, the message deduced from the above verse and the sayings of the Prophet is that all the faithful servants of Allah do achieve a specified degree of Meraj, i.e., highness in accordance with his faithfulness and supplication to Allah. However, the best degree of highness was awarded to the Prophet Muhammad, being achiever of the highest degree in his supplication, dedication, obedience, and love with his Master, Allah; and that is known as Meraj in that the Prophet was taken to the heavens and to the holiest place, where no one else had ever been called. There the Prophet of Allah was enlightened so magnificently that no one else became aware of it.

Sheikh Muhammad Iqbal, the poet and philosopher of the East, in his book *The Reconstruction of Religious Thought in Islam*, has referred the comments of the Sufi saint Abd-Al-Quddus of Gangoh with regard to Meraj, wherein he said, "I swear by Allah, that if I had reached that point (the point or destination of Meraj), I would never had returned."

Iqbal, in fact, wanted to say that a mystic does not wish to return from such a high point of rest and peace, being too close to his Beloved (Allah) after having such a unitary experience. Even when he does not return, as he would, his return does not

matter much for mankind at large, whereas the Prophet's return was required to insert him into the sweep of time with a view to control the forces of history and to create a fresh world of regulations to implement the divine commandments. It is also an awakening within him of the world-shaking psychological forces for further transformation for the benefit of the humanity. On the contrary, a mystic will achieve his end through such "unitary experience," which is something final in achieving his goal, the only purpose of his life.

There lies the fact that the Sufi's goal is always to let him lost in the contemplation of Allah. He wants to annihilate himself in remembrance of Allah, and whenever he gets an opportunity to become closer to Allah, he will forget about himself by denying his own identity or existence. It is because of the fact that such nearness is beyond his capacity of absorbercy. On the contrary, the prophets do not exist for themselves; they have to remain conscious of their duties, and their foremost duty is to convey the message of Allah to the mankind for their guidance. So Muhammad (peace be upon him), the Prophet of Allah was bestowed the highest degree of capabilities to keep his mental and physical abilities intact from influence of all the external anti-forces. Indeed it would have been difficult for the Prophet of Allah to reach and depart from his eternal end for the cause of his duty of prophet hood.

The Prophet was, however, enlightened there so magnificently that neither anyone else became aware of it, nor anyone else perceived or can perceive the event of the unitary nearness.

However, after hearing the announcement of the Prophet's Isra and Meraj, the unbelievers wondered much and mocked at this news; even some of the unfortunate believers also doubted this claim. On the contrary, when the unbelievers asked from Abu-Bakr regarding his opinion about this claim of the Prophet, he said yes to it and declared his certainty in the Prophet's claim. Upon learning this, the Prophet of Allah was pleased with the



affirmation of his faith and titled him as *Siddique*, meaning thereby “the verifier of the truth.”

## **62. Award of Specified Degree of Highness to the Servants of Allah**

Allah had been kind enough to award a specified degree of highness to many of His servants, e.g., the prophet Adam was taught by Allah Himself and thereafter honored by prostration of the angels. The prophets Abraham and Ishmael have been honored with remembrance by all faithful till the end of the world because of their sacrifices in the name of Allah. Similarly Lady Haajar, wife of Abraham and the mother of Ishmael, has been chosen for remembrance till the end of the world because of her dhikr, supplication, and submission during her extreme distress and crises in compliance with the order of Allah. Prophet Moses was honored with the capability to hear Allah’s speech and to converse with Him. Prophet Jesus talked to his nation pleading the innocence of his mother while he was an infant. And finally Allah took His beloved Muhammad at the highest station of glory, where no one else was ever taken.

There may be concluded so many other examples of such instances where the servants of Allah have been elevated with honor in appreciation of their submission and supplication before Allah. But the lowest among any such examples seems to be the example of an ordinary believing person like the author himself and among the readers too, who in spite of their sins and other dirty elements, recognize themselves to be at the lowest point among the believing servants; when you remember Allah, supplicate before Him, pray for Him, beg from Him, request Him, remember Him in pleasure or in grief and distress. They indeed have the honor of being responded at the same time by their Lord, the Almighty, the most gracious, the most merciful,

the most kind, and the most loving. Indeed such immediate and loving response from their Lord is Meraj (highness) for any such person who remembers Him in his most supplicant position. Thus, a loving remembrance by Allah of His servant is explicitly a great honor for the person having faith in Allah and His Prophet, irrespective of his shortcomings. This is because of the fact that Allah wants His servants to remember Him faithfully, as many times as they can, almost constantly with all of their physical and mental capabilities in their humblest form. This is the reason that Allah commanded His Prophet that His servants should supplicate and remember Him five times a day in a prescribed manner (prayers). That remembrance of the servant brings him near to Allah, and such nearness with Allah is also a Meraj for the servants.

### 63. Remembrance of Allah (Dhikr)

Apart from the mandatory prayers, Allah confers His servants, in verse 152 of chapter 2, Al-Baqara, an honor and awards them with the blessings of His remembrance in that the verse says, "Remember Me (Allah), I will remember you, and be grateful to Me and never be ungrateful to Me."

In this regard, Imam Bokhari recorded a narration of Abu-Huraira that the Prophet of Allah said, "Allah says, I am just as My slave thinks of Me. I am able to do for him what he thinks that I can do for him and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself, and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span (stretched hands' length) nearer to Me, I go one cubit (stretched arms' length) nearer to him, and if he comes one cubit nearer to Me, I go a distance of two cubits nearer to him, and if he comes to Me walking, I go to him running."

The importance of the word “remembrance” (dhikr), being referred in Quran and Hadith, needs more explanation to seek its beneficiary effectiveness for the believers. As is understood, the word “remembrance” with regard to Allah means His dhikr, i.e., to glorify Him with His names and attributes. There appears to be five grades of dhikr, and those are

- a dhikr by the material substances,
- b dhikr by the botanical substances,
- c dhikr by the animals,
- d dhikr by the angels, and
- e dhikr by the jinn and the humans.

Before explaining the above categories of dhikr, it needs to go through an important verse relevant in this regard; that is verse 18, chapter 22, Al-Hajj, which says, “See you not that whoever is in the heavens and on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving living creatures, and animals, and many of the mankind prostrate themselves before Allah. But there are many on whom punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He Wills.” (The believers are supposed to prostrate after reading this verse.)

Now to conclude the categories of dhakirs (one who supplicates), the above described three grades of dhakirs have no choice but are bound to make dhikr. They remember Allah instinctively without any consciousness. The fourth graders, the angels, do understand good and bad but have no choice to go for bad. Instinctively they are required to follow the commands of their Lord. Lastly the fifth graders, the jinn and the mankind, have a choice to do or not to do. But they achieve their highness according to the degree and manner of dhikr they do; for both apply the same rule, but the humans share more responsibility due their superiority over all other creations granted by Allah.

When a person just remembers Allah, he achieves the grade of material and botanical substances and of the animals with regard to dhikr. This is the lowest grade for the humans in making dhikr or making supplication before their Lord, Allah.

Therefore, the humans are obliged to make dhikr with all of their consciousness, devotions, and at the same time with negation of all the evils. They are supposed to supplicate and remember their Master and Lord, Allah, by keeping their conception through mind and body being in their lowest possible form of humbleness, obedience, and submittal in performing dhikr and in following Allah's commandments in the whole span of their life. Thus, when a slave calls Allah to be his Master, he at the same time negates all other powers, authorities, and interests and relates himself with his Lord, Allah, only. In consideration of which his Lord appreciates his humbleness and submission by Himself and before His holiest creature, the Malaik (angels). Therefore, dhikr or submission by a person achieves a certain degree of love and appreciation by his Lord in accordance with the degree of performance of his dhikr and submission. Such act of submittal and dhikr indeed makes him superior over the other creations, and among the humans he is graded accordingly.

Sheikh Iqbal in one of his poetic verses says that when he pronounces, though reluctantly, himself to be a Muslim, he starts shivering and trembling because of his immediate realization of the degree of difficulties due to owning responsibility and accountability after uttering the word "Muslim," i.e., committal of being the slave of Allah only.

## **64. The Outcomes of the Aqabah Pledges**

In anticipation of the consequences of the Aqabah pledges, concluded during the year 621 and AD 622 between the Medinites and the Prophet of Allah, the Quraish noticed that

something was happening between them. But they could not guess what, because of the dire secrecy of the meetings held at Aqabah. The Quraish however remained conscientious for any unwanted situation and, therefore, never wanted any good relations between the Muslims of Makkah and Medina. Also they were much afraid of the extraordinary courageous behavior of the Prophet and his followers.

In the meantime, the Prophet of Allah advised the Muslims of Makkah to arrange their migration for Yathrib calmly and by remaining alert of the Quraish. The Quraish, however, came to know the plan of immigration but could not estimate its timing programmed by the Prophet. The Quraish, therefore, became more conscious and undertook all preventive measures to restrain and interrupt the Muslims from finalizing their program.

The Quraish were still worried to get away of the dreadfulness, which they had perceived out of the prophet hood of Muhammad. They were also much concerned of their economic setback and the lowering of their social position in case the followers of the Prophet gain power. The chief of the Quraish, therefore, considered it mandatory to plan the assassination of the Prophet of Allah to have the problem solved permanently. They, therefore, called a decisive meeting at their council hall, Dar-An-Nadwa, to discuss a conclusive decision to implement in that regard. It is important to mention that besides the great Satan of the Quraish, the actual Satan (Iblees) also participated and joined in the shape of a sheikh from Najd, being a supporter of the Quraish. The following points were discussed therein:

#### **A. Proposal to Assassinate the Prophet of Allah**

This suggestion was not approved since they were afraid of the civil war by Bani Hashim, Bani Abd-Al-Muttalib, and their supporters from Yathrib.

### **B. Proposal to Confine the Prophet of Allah till His Demise**

This suggestion was also not approved because of having past experience of the Prophet's boycott for a period of three years, which did not affect his determination.

### **C. Proposal for Expulsion of the Prophet from Makkah Forever**

This proposal was also disapproved due the expected settlement of the Prophet in Yathrib, with a view that he may establish himself as a powerful authority.

### **D. The Final Proposal**

The final proposal, which was approved, was that a group of people with naked swords, one from each clan of Makkah, should jointly attack the Prophet as a combined assault. This proposal was agreed upon with a view that the Hashemite and Banu Abd-Al-Muttalib would not dare to take revenge from all tribes and clans of Makkah. This plan was approved unanimously, and thereby a young man out of each clan was selected to participate in that grave satanic conspiracy.

The satanic plan was intimated through a divine revelation to become evidence and a lesson for the evildoers and a consolation for the believers. It was revealed in verse 30, chapter 8, Anfal, which says, "And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you or to kill you or to expel you; they were plotting and Allah too was plotting; Indeed Allah is the best of plotters (to make their plots in-effective)."

## **65. The Prophet's Farewell to Makkah**

The Divine Authority noticed the plotted conspiracy of the

Quraish and sent the angel Gabriel to the Prophet Muhammad, who conveyed Allah's sanction for his migration to Yathrib (since the prophets were not supposed to leave their station in their nations' interest without Allah's leave). The Prophet also received instructions regarding the proceedings of the journey, including time of his departure, and was also instructed to be away from his bed during the last night of his stay at Makkah. After receiving the command, the Prophet immediately approached Abu-Bakr and asked him to make necessary arrangements for the journey.

It was the night of twenty-seventh of the month of Safar of the fourteenth year of the prophet hood, i.e., the night of the twelfth and thirteenth of September AD 622. The eleven devilish people of the Quraish, chosen to attack the Prophet, were on their mission around the Prophet's house to execute their wicked plan. Those unfortunate persons were (1) Abu-Jehl, (2) Hakam-Bin-Abul-Aas, (3) Uqba-Bin-Abi-Mueet, (4) Nadar-Bin-Harith, (5) Umayyah-Bin-Khalf, (6) Zama-Bin-Al-Aswad, (7) Tuaiman-bin-Addi, (8) Abu-Lahab, (9) Ubai-Bin-Khalf, (10) Nabih-bin-Hajjaj, and (11) Mumbih-Bin-Hajjaj.

These demons were anxiously waiting for the early morning, the expected routine time of the Prophet's coming out of his home. But the Prophet had already left his house by midnight in the presence of the above-mentioned bloodthirsty evils, with a handful of dust, which he threw over their heads, by which they were made timely blind by Allah, and the Prophet took his way in front of them. The Prophet was also reciting the first nine verses of chapter 36, Ya-Seen, whereas the ninth verse also confirms the said incident and says, "And We (Allah) has put a barrier before them, and a barrier behind them and We have covered them up, so that they cannot see."

The Prophet of Allah headed toward Abu-Baker's house from where they proceeded on their way to Yathrib. Abu-Bakr had already arranged for the journey. In spite of the fact that the

Prophet was receiving the divine guidance, help, and support, still he was acting very conscientiously by using his wisdom; indeed his wisdom was also a specific gift from Allah. For their destination, they had to proceed toward the north of Makkah, but they moved toward the mount of Thawr, i.e., toward the south of Makkah. On the other hand, the devils at siege were waiting for the Prophet's coming out of his home. But to their extreme disappointment, when the Prophet did not come out of his house till dawn, they dashed into the house in frustration. But again to their surprise they found Ali, instead of the Prophet. This situation was enough to make fierce the entire Quraish, who immediately dispatched tracking parties in search of the Prophet and announced prize money of one hundred camels for his capture.

The Prophet of Allah along with his companion remained in the cave of Thawr for three days. Abd-Allah-bin-Abi-Bakr used to meet them during the night to brief them of the situation. Amir-bin-Fahira, a servant of Abu-Bakr and his shepherd, used to bring his flock in front of the cave in order to supply milk to their masters and to disrupt the footprints of Abd-Allah.

The Quraish also interrogated Ali and Asma, the daughter of Abu-Bakr. They beat Ali in front of Kaaba, and Abu-Jehl slapped Asma at her doorsteps when she could not tell the whereabouts of her father. The searchers even came so close in front of the cave that Abu-Bakr whispered in fear. But the Prophet of Allah consoled him and said, "Be silent, Abu-Bakr! What do you think of those two with whom the third one is Allah?" This incident was thereafter recorded in the divine book vide verse 40, chapter 9, At-Tauba, which narrates the event. The said verse says that "if you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out. The second of two, when they were both in the cave, he (Muhammad) said to his companion (Abu-Bakr), be not sad or afraid, surely, Allah is with us. Then Allah sent down His



sakeenat (calmness, tranquility and peace) upon him and strengthened him with forces (of angels) which you saw not, and made the words of those, who disbelieved, the lowermost. While the words of Allah became the uppermost and Allah is the All-Mighty, All Wise.”

Abu Bakr had already arranged two swifter camels and a trusted guide, Abd-Allah-bin-Uraiqat, who was yet an unbeliever. Abu Bakr was also having an amount of five to six thousand dirham (silver coins). After three days, the guide along with the camels arrived. Lady Asma, the daughter of Abu Bakr, also arrived and provided provisions for the journey. Before undertaking the journey, the Prophet of Allah convinced his companion to receive the price of the she-camel, which he provided for the Prophet, and thus paid an amount of four hundred dirham. After which the said she-camel became historic and was called as *Qiswa* due to her ear cuts and goodness in racing. The guide took them to an unusual coastal route longer but safer, heading toward Quba, a place about six miles ahead of Yathrib.

## 66. Suraqah in Pursuit of the Prophet

One Suraqah-bin-Malik-bin-Jusham, having learned about the departure of the blessed mini caravan, decided to try his luck to earn the prize money and started chasing them on a faster horse. He succeeded in his pursuit while the noble of the nobles were in transit break for meals and a short rest. Upon approaching them Suraqah fell down twice from his horse but could not understand that it was a warning for him to deviate from his evil mission. However, on sighting the Prophet and his companion, he aimed his arrow on them; but his horse tumbled and hurtled him down. He then realized that his intention was not worthy. To his best of luck and contrary to his intention, the Prophet of Allah bestowed him with the glad tidings that he has seen him (in his vision of insight by Allah’s leave) as wearing the bracelets of Kisra (the

king of Persia). Surajah thereafter not only apologized to the Prophet but also requested for a written pardon for his future, which he was granted. The prophecy of the Prophet also came true during the reign of the second caliph, Omer-bin-Khattab, when the Persian Kingdom came under his thumb.

### **67. Stay in Transit with Umm-e-Mabad**

In the wilderness, the blessed caravan sighted a tent, where they stayed for a while. The tent belonged to a generous lady who used to serve the travelers. While asked for milk, the lady asked to wait for the flock, since the goat present there was out of milk because the animals were hardly fed due to the drought. However, the Prophet of Allah, with the permission of the lady, touched the udders of the goat with recitation of the name of Allah and had plenty of milk out of the goat. The lady wondered to witness the blessings without knowing that she was in front of the noblest person of the world and the dearest to Allah. Later on she had an opportunity to be in Yathrib as a faithful woman.

### **68. Arrival of the Good Fortune at Quba**

On the eighth day of their tedious and tiring journey, the Prophet's caravan is said to have arrived at Quba; and that was Monday, the eighth day of Rabi-ul-Awal of the fourteenth year of the prophet hood, and September 23, AD 622, as is available in record. But while converted the Hijra date, i.e., eighth Rabi-I of first Hijra, to the Christian calendar, it comes to be Sunday, the nineteenth of September AD 622. And while converted otherwise, i.e., September 23, AD 622, it comes to be Thursday, the twelfth day of Rabi-ul-Awal of the first year of Hijra. This computation is based on the principle that the Hijra year begins with effect on

July 16, AD 622. Hence, the date of nineteenth of September AD 622, i.e., the eighth of Rabi-I of the first Hijra, appears to be correct. It may be pointed out that in such conversion formulas, there may occur deviation of a day in its calculation.

However, it was a burning midday of summer; and nobody was present out in the streets, except one unknown but a fortunate person among the Jews who knew about the blessed arrival. Upon sighting the two persons on the white camels, he ran into the streets of Quba announcing, "O, Jews! Beware! Your good fortune is coming (since they were waiting for the forthcoming prophet), O, Arabs! Your grandfather is coming (meaning thereby that the leader amongst you)." So the people of Quba, men and women along with their children, came out of their houses to say welcome and have a glance at the Prophet of Allah for whom they were waiting anxiously. The Prophet along with his companion sat under the shadow of two palm trees; every one of the Muslims and the Jews rounded them with joy, not yet knowing that of those who the Prophet of Allah was. Abu-Bakr realized the situation and stood behind the Prophet with a sheet of cloth duly stretched over his head to ease him from the heat. By this act of the companion, the people recognized the Prophet and started chanting the words of welcome and joy; the Muslims specifically chanted the greatness of Allah, i.e., "Allah-Ho-Akbar" (Allah is the greatest).

The place where the Prophet sat was called the Ward of Baru-Amr-bin-Aowf. The Prophet of Allah asked for permission from the owner of the place to spend the night over there; but a person, Kulthum-bin-Hazm, the chief of the tribe of Amr-bin-Aowf, very humbly requested the Prophet to stay at his house. He also clarified that he has an empty room in his house. The Prophet of Allah accepted his offer and stayed there along with his companion for four days.

The people of Yathrib also came to know about arrival of the Prophet, since they were also waiting for him anxiously. The

first person to arrive from Yathrib was Omer-bin-Khattab, whereas Ali-bin-Abi-Talib had also arrived from Makkah and joined the Prophet. The place was too crowded to accommodate the followers, so one from the locals, Saad-bin-Khatima, presented his big house for them, but the Prophet, after spending the day, used to retire in the same room of Kulthum's house.

## **69. The Prophet Established the First House for Prayer**

The place of Quba had the honor to have established the first house of prayer, the house of Allah, known as Masjid-Al-Quba; apart from prayers the house also served as a social gathering place for the Muslim community. This has indeed become a very revered place after the three great mosques of the world, i.e., Kaaba in Makkah, the mosque of the Prophet at Yathrib, and the Al-Aqsa Mosque in Jerusalem. Allah has appreciated building of this mosque in verse 108 of chapter 9, At-Tauba, wherein it is said, "Verily, the Mosque whose foundation was laid from the first day on piety is more worthy that you stand there in (to pray)."

Also there is a saying of the Prophet duly written on the mosque's wall that "one prayer in Masjid Quba is just like an Umra (in reward)."

Imam Bokhari has recorded a narration of Abd-Allah bin Dinar that Ibn-Omersaid, "The Prophet used to go to Masjid Al-Quba every Saturday (sometime) walking and (sometime) riding. And Abd-Allah-bin-Omer used to do the same."

Nisai and Ibn-Maja have also recorded a similar saying of the Prophet of Allah, that the Prophet said, "Whoever purifies (by making ablution) in his house then comes to Masjid Quba and prays in it has the reward like that of Umra."

However, the Prophet of Allah on the third day of his arrival decided to build that house of Allah. A local presented his land

for the mosque, most probably Kulthum-bin-Hazm, but the Prophet insisted and purchased the land by paying the cost; however, the cost paid is not available in record. All Muslims, locals and immigrants, including the Prophet, took part in its construction. During the construction, a famous local poet, Abd-Allah-bin-Rawaha, used to recite his poetry in admiration of the Prophet of Allah.

The people from Banu Najjar of Yathrib, the tribe of the Prophet's maternal uncle, also arrived at Quba to escort the Prophet for Yathrib. The date of the Prophet's departure for Yathrib comes to computation as twelfth of Rabi-Al-Awal, i.e., Friday, September 23, AD 622, since he is said to have stayed there for four days; and also he performed the Friday prayer in transit to Yathrib.

## **70. Yathrib Becomes the City of the Prophet**

With the Prophet's arrival, the name of Yathrib switched over to be known as the city of the Prophet, i.e., Medina-tun-Nabi. The people also call it "Medina Al-Munawarah" (the city of light), commonly known as Medina. In fact, Yathrib was not its original name; the natives of the city used to call it "Taba," meaning "the loving one" or "a good place to live," because of its climate and being an oasis, full of roses, fruits, vegetables, and grains. But the Bedouins and the Makkans, during their visit, usually used to fall sick due to overeating and using different types of meals that were not available in their deserted area, and/or due to some pollen grains' reactions. They, therefore, treated it to be a place of discomfort, hence called it "Yathrib." The area of the city was approximately thirty kilometers. The suburbs of the city were surrounded by seventy-two fortresses of which fifty-nine belonged to the Jews. In the north is the famous mount of Uhud, in the south the mount of Asir and the town of Quba. In the east, west, and

south parts of the suburbs exists the lava waste spreads. There existed as well a flood lake in the north, where the Prophet of Allah had learned swimming during his childhood. The city residents were the Arabs and the Jews, being equal in population. The Jews were divided in three tribes, i.e., Bamu Quraida, Bamu Nadar, and Bamu Qairuqah, whereas the Arabs belonged to Aows and Khizrij tribes.

It has been recorded that the Jews settled there during AD 135 as a result of their expulsion from Syria by the Roman king Hardin. Also their arrival at that place was due to their knowledge about the forthcoming Prophet at the place described like the vicinity they knew about Yathrib. They also believed that the Prophet expected to come would be among the Jews, since all the prophets in the past had been among them.

The Arabs of Medina were engaged in the professions of trade, agriculture, and flocks keeping, whereas the Jews were the agriculturists, the goldsmiths, and the leather processors.

The Aows and Khizrij had been in conflicts for most of the time due to their tribal disputes; they therefore decided to appoint a decisive authority for their good governance and had agreed upon to make a king for them. Thereby they had selected Abd-Allah-bin-Ubai to be their king. The goldsmiths were preparing to crown the selected king. But it was his bad luck that the matter of his ceremony was held in abeyance when the people of Medina knew about the arrival of the Prophet of Allah and came under his leadership happily when the Prophet arrived in Medina. On the otherhand, the Jews were also pleased to have the Prophet with them and were expecting that he will pronounce the religion that they already had. Their expectations were strengthened when they observed the niche of the mosque of Quba toward Jerusalem, the same as of them. Also the Quran had mentioned with praise all the previous prophets, whom they believed; this added to their confidence that the Prophet

Muhammad shall be the prophet among the Jews. They also believed that the Jews are the superior creation and that the prophet can only be nominated out of them. They also communicated their views to the Prophet of Allah at Quba that he should adopt their religion. It was their misfortune that they could not realize that the religion brought by the Prophet Muhammad was not a new religion; instead it was a revival of the previous divine religions of Christianity and Judaism.

The Prophet of Allah negated their views and suggestions with the remarks that he has not declared himself to be a Prophet at his own; instead Allah had bestowed him the prophet hood. He further added that everyone is equal before Allah. He bestows to whom He wants. On this the Jews were disappointed, and their mala fide opinion further aggravated when they saw the Muslims praying their weekly congregation on Friday at the Quba Mosque instead of Saturday, the day of their weekly congregation. They now gave up their hope that the Prophet would be among them, so none of the Jews accepted Islam except the only fortunate one, who had announced earlier the Prophet's arrival at Quba. Thus, it was the beginning and the end of the Jews' relationship with the Prophet of Allah. They, however, rejected the good fortune and became enemy of the Prophet and his followers.

### **71. The Prophet's Arrival in Medina**

That was an enlightened morning of Friday, the twelfth of Rabi-Al-Awal, September 23, AD 622, that the Prophet of Allah along with his companions was escorted to Medina by his maternal uncles, the peoples from Bani Najjar. In transit he stayed at the valley of Bani Salem and performed Friday prayer. When the noble caravan entered Medina, the girls of Medina welcomed their leader by chanting beautiful verses. Hence, the mission to migrate to Medina was accomplished.

Henceforth every native Muslim of Medina was titled as *Ansar* (local) and the immigrants were called the *Muhajir* (who left their native land for the cause of Allah). The Ansar welcomed their guests, treated them as their own brothers and sisters, and shared their resources with them to ease their discomforts. Every Ansar, rich or poor, was eagerly keen to have the honor to serve the Prophet as his guest. In view of their keenness, the Prophet of Allah told them very affectionately to leave the reins of his she camel Qiswa, saying, "She is being commanded by Allah, wherever she stops, that will be the place for me to stay." Qiswa remained on course in the streets of Medina and reached in the Ward of Bani Najjar. The Prophet of Allah also recognized a building where lived the mother of Abd-Al-Muttalib (the wife of Hashim). People thought that the Prophet might stop there being the place of his grand kin, but nay! Qiswa went on roaming for a considerable time in the Ward of Bani Najjar, the place of his mother's kin. At last she found her destination to retire; she sat at an open place being used to dry date fruits. The nearest house from that place belonged to the fortunate Ansari Khalid-bin-Zaid, commonly known as Abu-Ayub Ansari.

The Prophet wanted to know whom the said land belonged. A person, Asad-bin-Zurara, came forward and informed that the land belonged to two orphans who were in his care and offered the property on their behalf, but the Prophet refused and asked for the price. The price asked was seven dinar (gold coins); when confirmed the price was fair, but the Prophet paid ten dinar (the Arabs used to use the silver and gold coins of the kingdoms of Roman and Persia).

The second day of his arrival, the Prophet of Allah started the construction of a mosque over that property, which thereafter called "Masjid-An-Nabvi" (the Mosque of the Prophet). Presently—i.e., in the year AD 2003—the said mosque has been extended so extensively that the whole urban area of the city that



existed at the time of the Prophet had been included in the campus of the mosque.

So the blessed-with-fortune Abu Ayub stepped forward and joyfully welcomed the Prophet of Allah, the noblest guest who ever entered in his house. The Prophet showed his willingness to stay there with a condition that he would arrange his own meals. The author had the honor and privilege to witness the said blessed house in AD 1985, being situated in the southeast of Medina, opposite to the gates of Baqeeh graveyard at one side and on the other, opposite to the Prophet's mosque. The entire ward, where it was located, was then purchased and vacated by the government for demolition and inclusion in the campus of the great mosque; the project has now been completed.

## **72. The Great Mosque Becomes the First Assembly House of the Muslims**

As mentioned earlier, after the purchase of land, the Prophet of Allah started the construction of the mosque on the subsequent day. It took about seven months for its completion. It was built with stone and brick walls and the ceiling with trunks and leaves of the date palm trees, with its niche toward Masjid-Al-Aqsa of Jerusalem. Henceforth the mosque was being used to assemble, five times a day, by the faithful men, women, and children to offer prayer and supplicate before their Lord. Also they used it to discuss their social matters and to acquire knowledge and wisdom from the Prophet of Allah. Since there was no place to sleep for many of the immigrants, a big platform was built in its courtyard duly shaded with date palm leaves; the said platform was usually in use of the persons who were keen and dedicated to learn from the Prophet of Allah. They were the poorest in their livelihood but the richest by acquiring the treasures of knowledge (may Allah be pleased with them). Thus,

this mud-bricks platform attained the position of an establishment to be the first learning institute for the Muslims. Indeed Medina had been and is a seat of learning for the Muslims. The said platform still exists in the great mosque and is known as "Saffa," meaning "the place for the Sufis" or "the place of light" or "the place for the poor."

It may be brought on record that the said institute of learning has now been shifted from that platform to a proper formulated establishment by the name of Medina University since the last half century, but the platform still exists there.

### **73. The First Friday Address (Khutbah) by the Prophet of Allah**

During the Prophet's stay in Makkah, the Friday congregations were not possible due to the constraints of the extreme enmity of the Quraish. Also Khutbah and Azan (call for prayer) was not possible. Therefore, the first-ever Friday congregation was held and addressed by the Prophet of Allah in the suburbs of the city of Yathrib at the place of Baru Salem while he was in transit to Medina after having stayed at Quba. Being a historic address, it needs to be mentioned for the guidance of the believers; as per Imam Ibn-e-Katheer, the subject matter of the said address of the Prophet of Allah is given below:

All praises are for Allah. I glorify His name and praise for Him. I ask Him for His help, His pardon and His guidance. I only believe in the Unity of His Self, His Existence, His powers and His Attributes, whatsoever. I have never been disobedient to Him; instead I dislike and hate His disobedience. I witness that there is none capable of being worshipped except Allah, He is the only One, has no partner and the Muhammad is His servant and the Messenger. Only He has sent

Muhammad with light of wisdom, advice and guidance for the mankind after a long period of the prophet hood, in the period of gloom in knowledge and wisdom and deviation from the righteousness. He has been sent in the era approaching end of the world. Now whosoever comes forward obediently toward Allah and His Prophet, he is the successful, and whosoever remains behind in obedience, he is misled, gone astray and has lowered himself from the grade and status of the humans.

O, Muslims! I advise you to be fearful from Allah and follow His guidance. The best advice from a Muslim to a Muslim is to recall his life of the hereafter, and to be fearful from Allah.

O, People! Be cautious and abstain yourselves from the prohibitions. You cannot find a better advice or Dhikr (prayer) than this.

Remember! That fearfulness from Allah (taqwa) will be the best thing to help you in the hereafter. Taqwa also leads to sincerity in obedience of Allah and His prophet. Your deeds under Taqwa will bring fruit on the day of the Judgment; on the contrary the person would like to be away from his deeds. Allah says that He does not change His verdicts and He is not cruel to His servants.

O Muslims! Be fearful of Allah in your, present and future the open and the hidden, deeds. Because the person in fear of Allah will found his bad deeds as decreased and his good deeds as increased being reward for his Taqwa. The fearful people of Allah will reach to their highest end and shall be far away from the Allah's anger and punishment. It is Taqwa, which enriches with light (Noor), the face of a person and pleases Allah, Who raises his position.

O Muslims! Put yourself in trouble and pain but don't be slack in fulfilment of the duties of Allah. Allah has taught you His Book and shown you the right path and that the truthful and the liars be separated for reward and punishment on the Day of Judgment.

O people! Allah has treated you nicely. So you ought to do in the same manner with the mankind. Those who are Allah's enemy, treat them so, and try your best with all of your wisdom and abilities to achieve the way of Allah. He has bestowed you the highness of being

the mankind and a Muslim, so that you may live a good life and have its good end. Only by the help of Allah you achieve all virtues.

O people! Remember Allah (by Dhikr) and prepare your selves for the forth-coming hereafter. Whosoever equalizes his relations with Allah, Allah equalizes his matters with others. Allah only commands His servants and no one else can do so. Allah is the only Master and no one else can be so. Allah is the only Greatest of all and we seek strength to be good and to do good only from Him, Who is the Most Gracious One.

## **74. The Prophet's First Address (Khutbah) in Medina**

On his arrival in Medina, the Prophet of Allah addressed his followers after having praised Allah, the Almighty. The subject matter of which, as per Ibn-e-Katheer, is given here:

O people! Send good deeds for yourselves, ahead for the hereafter. By Allah! Every one of you will face the Day to come when every one of you will fall down unconsciously and the flocks will be without of their shepherd. Every person then will be questioned directly by their Lord, Allah; had not my Prophet came to you? I (Allah) had bestowed you with My Favors and Blessings, Resources and Possessions; tell Me, what you have sent for yourself for this Day? The individuals will then twist their eyes to the right and left and will see nothing of his good deeds, instead the Hellfire only. So they were advised by the prophet of Allah to save for their own selves by investing in charity (sadaqat), no matter it may be even half of a date. Even if a person is too poor to give in charity even half of a date, he should try to recommend a good thing to his brother, if this is also not possible for him he should try to please his brother even by rendering a smile. Indeed one virtue could bring ten to seven hundred rewards.

Peace may be upon you and upon the prophet of Allah, and Allah's Blessings and Favors on us.

Then after a little break, the Prophet of Allah said,

The best of the words are the words of Allah, successful is the person who has been bestowed with Eman (faith) and keeps his mind free from the disbelieving thoughts. Indeed the Quran is the best of the speech and is the most comprehensive, the most meaningful. Whosoever is the friend of Allah, be his friend. Love Allah from the core of your heart. Don't be tired or fed up of the speech of Allah and from the remembrance (Dhikr) of Allah, and don't let your hearts be hard for it. Pray Allah alone and don't make partners with Him, and fear Allah, as you ought to fear. Whatever you utter the truth; adopt it for yourself, only that can prove that you are pronouncing the truth. You are required by the Grace of Allah to practice love with each other.

Remember! Breach in trust with Allah annoys Him. Peace be upon you and the Blessings and Favors from Allah.

## **75. Sharing of Resources between Ansar and Muhajir**

Due to merger of different Muslim tribes and clans with the Quraish immigrants, who had left behind their properties for the cause of Allah, the Prophet of Allah, therefore, advised each one of the Ansar of Medina to share their resources with one of the immigrant brothers to establish them in the society accordingly. This created a solo example in a society comprising of different clans and tribes that they united and sacrificed their resources on the basis of ethical values of piety for the sake of Allah only and as such laid foundation for the Muslim brotherhood.

Thereupon 186 Ansar chose to share their resources with the

Muhajreen. This act of brotherhood and hospitality of the Ansar and sacrifice of the Muhajreen was much appreciated by Allah, in verse 74, chapter 8, Anfal, which says, "And those who believed and migrated and strove hard in the cause of Allah, as well as those who gave (them) asylum and aid, they are the believers in truth, for them is the forgiveness and a generous provisions."

After this arrangement of social unity, the Prophet of Allah advised the Muhajreen to spend one day for construction of the great mosque and to spend the other day to earn their livelihood. The Prophet of Allah declared his ties with Ali-Ibn-e-Abi-Talib in this regard and asked him that they both will work alternately to earn their livelihood. But Ali insisted that the Prophet of Allah should keep himself spared for the leadership only by keeping himself at the mosque. Ali used to work as a water carrier and could carry only sixteen drums of water daily in consideration of a date only for each drum, keeping thereby eight dates for him and used to present the other eight to the Prophet of Allah. They remained on this provision for a considerable period.

### **76. Plan to Bring the Immigrants' Families from Makkah**

During the construction of the great mosque, the Prophet of Allah also managed to construct a place for his residence by the left side of the mosque; it had a common wall in between. Two rooms of the said residence, which were built in the first instant, still exist and have come within the four walls of the mosque. Of that one room had been the residence of the Prophet of Allah, being the house of Lady Ayesha, and the other one was given and possessed by Ali and Lady Fatima, the daughter of the Prophet of Allah, after their marriage. This residence was, however, the property of Lady Ayesha, the daughter of Abu-

Bakr. Presently the room where the Prophet of Allah resided with Lady Ayesha has become the most honorable place in the world after Kaaba, where the Prophet of Allah rested along with his two deputies, the most honored and respected of the Muslim Ummah (nation)—Abu-Bakr As-Siddique and Omer Al-Farooq. The second room is closed with some leftover of Lady Fatima's household; her grindstone was visible through the cemented network duly witnessed by the author in the year AD 1985. However, the Prophet of Allah wanted to have his family and the families of the immigrants in Medina to let them start a new enthusiastic life. In view of this, the Prophet of Allah along with his deputy Abu-Bakr went to the marketplace of Medina and purchased three camels for which Abu-Bakr paid the price, whereas they already had two. The Prophet of Allah then asked Ali and Zaid-bin-Haritha to bring the Prophet's family on those five camels. The family consisted of Lady Ayesha, who was still living in her father's house; Lady Sawda; the daughters of the Prophet, Umm-e-Kulthum and Fatima; and Umm-e-Eman, the wife of Zaid bin-Haritha, who had been a caretaker of the Prophet of Allah in his childhood. Ali and Zaid were also included in the family of the Prophet. It may be brought on record that Osama, the son of Zaid and Umm-e-Eman, is missing from record being member of the Prophet's family, who was then a child of about seven years. Thus, computation of family members of the Prophet of Allah at that time comes to nine, including the Prophet. The other two daughters of the Prophet were married and were living with their husbands; of them Lady Zainab was in Makkah and Lady Ruqayya, married to Othman-bin-Affan, was already in Medina. Lady Zainab could not leave Makkah because her husband, Abul-Aas, was unbeliever, who embraced Islam after the Battle of Badr.

After the completion of the immigration process of the Prophet's family, the said five camels were kept engaged for regular transportation of the remaining Muslim families from Makkah.

## **77. The First Constitutional Deed Pronounced and Dictated by the Prophet of Allah**

After the establishment of the Muslim social setup in Medina, led by the Prophet of Allah, Medina was automatically shaped into a Muslim state. The authority of the chief executive was also conferred to the Prophet of Allah. The newly emerging state required a set of basic rules and regulations for good governance of the community. The Prophet of Allah, therefore, dictated to draft a document having trilateral bindings on the Ansar, the Muhajreen, and the Jews in general and some bilateral bindings on the Muslims and the Jews in particular. That instrument had fifty-three clauses, having twenty-five clauses for the Muslims and twenty-two clauses for the Jews and the idolaters, specifically, and the rest were common.

This legal framework was documented during the first year of Hijra, i.e., in the year AD 622, after the establishment of the parliament house in the shape of the great mosque. The subject matter of the said deed is reproduced here:

In the Name of Allah, the Most Beneficent, the Most Merciful,

This document is from Muhammad, the Prophet of Allah, to govern the relations between the believers and submissive (Momin and Muslims) and Muslims of the Quraish at Yathrib and the Yathribian, and those who followed them, joined them and labored with them (in the cause of Allah).

- (1) Henceforth, they shall be the one political unity (Ummah) to the exclusion of all other people.
- (2) The Muhajreen from Quraish shall be liable to pay, according to their existing customs, the blood money and ransom for their prisoners. So that attitude and dealings of the believers should be based on kindness and justice.



- (3-10) Each for the under mentioned tribe: The people from the Tribes of Baru-Aowf, Baru Haritha, Baru-Saidah, Baru Jusham, Baru- Najjar, Baru Amro-Bin-Aowf, Baru-An-Nabeet, and Baru- Aows, shall be liable to pay, according to their own individual tribal custom, the blood money and ransom for their prisoners. So that attitude and dealing of the believers should be based on kindness and justice.
- (11) The believers shall not leave or ignore any one from the poor and unable to pay blood money or ransom, they ought to help them in paying off their liabilities.
- (12) A believer shall not take away the freedom of another Muslim against his will.
- (13) A believer having fear of Allah shall remain against the rebellious or against those, who shall cause mischief or injustice in the society; instead all the believers shall stand against such persons united even if the accused be a son of the one of them.
- (14) A believer shall not slay a believer for the sake of an unbeliever, nor shall he will provide any aid to an unbeliever against a believer.
- (15) Allah's protection (*al-himmah*) stands equal for all, the least (*al-haq*) among the Muslims (*al-muslimin*) will bind the other believer to his word of protection given to anyone. The believers are like brothers with each other as against the others.
- (16) Among the Jews, being followers of the Muslims (in the civic or state laws) will be entitled of help and equality from the Muslims. They will not face any injustice and none of their enemy shall be aided by the Muslims.
- (17) Peace by the believers will not be disagreeable among them. In case of fighting with the enemy no group from the believers shall make peace by leaving behind the other believers, until peace is achieved for all factions in the same manner.
- (18) Conditions, in all peace treaties must be fair and just for all.
- (19) All parties, during military duties, will help each other and provide turn for rest to one another accordingly.

- (20) The believers must take revenge for one another's blood, shed in the Name of Allah. Undoubtedly the Allah-fearing people are on the right path and are best in all.
- (21) No polytheist will give protection to any one of the Quraish and his property, nor will become hindrance for a believer in this regard.
- (22) In case of killing of a believer without a just cause, the killer will be killed; unless the next of kin of the victim is satisfied with the blood money. On the contrary, all the believers are bound to take revenge for the victim.
- (23) From any one of the believers (Momin), having been agreed upon this deed and have faith (Eman) in Allah and on the Day of Judgment, it will not be expected from him, being unlawful, that he may help or provide shelter to any mischievous and a wicked person. Whosoever will do so; upon him will be the curse of Allah and His anger on the Day of Judgment. No compensation or ransom will be accepted from him.
- (24) In case of any difference in opinion, it must be referred to Allah and Muhammad for a final decision.
- (25) The Jews shall also contribute to the expense of war as long as they are fighting alongside the believers.
- (26) The Jews of Baru Aowf are one community with the believers, being stick to their religion. Those who will behave sinfully or un-justly, they shall not involve in their act to anyone else except themselves or their families.
- (27-35) The same of the clause 26 applies to the Jews of Baru Najjar, Baru Haritha, Baru Saidah, Baru Jusham, Baru Aows, Baru Thaulabah, Baru Jaffna, Clan of Thaulabah and Baru Shutaibah.
- (36) Loyalty is a protection against betrayal. The freemen of Thaulabah are as themselves and the close men (slaves) of the Jews are as themselves.
- (37) None of the believer shall go for war without permission of Muhammad, but shall be at his own to take revenge for his wound.

- (38) He, who slays a person without warning, slays himself and his household, unless it is one, who has wronged him. And Allah is with the oppressed one.
- (39) The Jews must bear their expenses and the Muslims must bear their expenses.
- (40) Each one must help the other against any one, who attacks the people of this document.
- (41) They must seek mutual advice and consultation.
- (42) A person is not liable for his ally's misconduct.
- (43) The oppressed one must be helped.
- (44) The Jews must bear expenses, along with the believers till a war ends.
- (45) The Valley of Yathrib shall be treated to be a sacred place for the people of this document.
- (46) A stranger under protection shall be like a host, as long as he commits no crime. Women shall only be given protection after having consented by her family.
- (47) Any dispute likely to cause trouble must be referred to Allah and Muhammad, the Prophet of Allah. Allah very much likes piety and goodness out of this document.
- (48) The Quraish and their helpers shall not be given protection.
- (49) The parties of this contract are bound to help one another against any attack on Yathrib, and:
  - (50) If they are called to make peace and maintain it, they must do so, and if they make a similar demand to the Muslims, it must be carried out, except in case of Jihad.
- (51) Every one shall have his portion from the side to which he belongs; the Jews of Al-Aows, their freedom and themselves have the same standing with the people of this document in pure loyalty from the people of this document. Loyalty is a protection against betrayal. He, who acquires anything acquires for himself.
- (52-53) Allah approves this document; and this deed will not protect the unjust and the sinners. A person who go forth to fight or stays at home is safe, unless he has been unjust and a wrongdoer, because Allah is the Protector of good and promising to the faithful and also Muhammad, the Messenger of Allah.

## **78. The Main Achievement of the Covenant, Produced by the Prophet of Allah**

The said document brought revolutionary changes in the sociopolitical culture of Medina by demarcating the Muslims, the Jews, and the polytheists. The main achievements of the document were observed as under:

- A. There came in force a charter of rights and duties between different factions of the newly established state of Medina.
- B. The Medina along with its suburbs was demarcated and recognized as an independent jurisdiction under the authority and leadership of the Prophet Muhammad.
- C. The Prophet was also recognized as the chief judicial authority.
- D. It provided specific rules of law to the state of Medina and its people.
- E. It established for the Muslims a state and the status of a nation, being commanded by the Prophet of Allah.
- F. It provided equality and freedom to all types of people who lived in Medina. This was, indeed, a unique example for the whole Arabs.
- G. Military services were made a duty for each citizen.
- H. All factions of the state were obliged to take care of each other in the time of war and peace.

## **79. Implementation of Islamic Social Order in Medina**

During the second year of Hijra, some of the very important social orders were implemented in the Muslim state of Medina.

This had drastic changes and social impacts in the Muslim society by purifying them to achieve an excellence in their character and to unite them as brothers. A brief of that is given below:

#### **A. Adhan (Call for Prayer)**

Recorded by Imam Bokhari in the book of Adhan, it says, "Narrated Ibn-e- Omer that when the Muslims arrived in Medina, they used to assemble for prayers and guess the time for it. During those days the practice of Adhan for prayers had not been introduced yet. Once they discussed the problem regarding call for prayer, some suggested the use of a bell like Christians, some proposed to use trumpet like a horn used by the Jews. But Omer-Bin-Al-Khattab suggested that a person should make a call for the people to join Prayer. So the Prophet of Allah ordered Bilal to get up and pronounce some words (Adhan) to call the people so that they may gather in the Mosque to offer Prayer."

Thus the introduction of Adhan during the second year of Hijra; the name of the Prophet of Allah started to be pronounced after the name of Allah five times a day. This was thereafter extended to all over the world and shall remain so till its end. This is indeed another great revered honor for the Prophet of Allah after Meraj.

#### **B. Fasting (Swum)**

During the month of Shaban of the second Hijra, the believers were ordained to keep fasting during the whole month of Ramadan (the ninth month of the Islamic calendar) every year. They had to abstain from food, drink, and all types of prohibited and sexual activities from early morning till sunset. This act also requires the individual's honest and uncompelled intention of doing so in the cause of Allah only. This act was mandated to purify the souls of the believers from all types of ill wills. The command was revealed in verse 183, chapter 2, Al-Baqara, which

says, "O you who believe! Fasting is prescribed for you as it was prescribed for those, before you (Christians and Jews), so that you may achieve Taqwa, i.e., piety and the fear of Allah."

Imam Bokhari recorded a narration of Abu-Huraira that the Prophet of Allah said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving food and drink, i.e., Allah will not accept his fast."

The month of Ramadan has become sacred, since all the divine books were revealed during this month. Imam Ahmed has reported a narration of Wathilah-bin-Al-Aqsa that the Prophet of Allah said, "The *Sukf-e-Ibraheem* was revealed on to Abraham during the first night of Ramadan; the Torah was revealed on to Moses during the sixth night of Ramadan; the Bible was revealed on to *Maseeh* (Jesus) during the thirteenth night of Ramadan; and the Quran was revealed on to the Prophet Muhammad during the twenty fourth night of Ramadan." It may be added that according to a consensus of the scholars, it is believed that the Quran was revealed, most probably, during the twenty-seventh night of Ramadan (Allah knows the correct one). It may also be mentioned that the whole Quran was not revealed unto the Prophet during that night; instead as narrated by Ibn-e-Abbas, "Allah sent the Quran down all at one time from the Preserved Table called '*Al-Lawh-e-Mahfooz*' to the House of Might (*Bait-al-Izzah*), which is in the heaven of this world," i.e., one of the seven heavens closest to the earth. Then it came down in parts to the Messenger of Allah based upon the incidents that occurred over a period of twenty-three years.

### C. Zakat

Allah the Glorified commanded the believers to pay Zakat, i.e., a specified amount of compulsory charity out of their wealth to be paid annually in order to help their kin and the needy fellows of the society. Verse 103 of chapter 9, At-Tauba, directs

the Prophet of Allah and says, "Take *sadaqah* (Zakat) out of their wealth in order to purify and make them pious and make *dua* (prayer) for them. Verily your prayers are a source of security for them and Allah is the All-Hearer, All-Knower."

The main purpose of this levy is intended to create the spirit of caring and sharing of properties in the wealthy people of the society to take care of the poor and needy people of their own clan and the rest of the community in order to reduce their miseries and poverty. There lies a test of greed as well for the rich of the society in the way of spending their wealth for the sake of their needy fellow being in the cause of Allah.

After the Prophet, some of the Bedouins thought that paying Zakat, other than the Prophet, to the leader of the believers was not legislated according to the above-quoted verse. But their opinion was rejected by the senior most deputies and the first caliph of the Prophet of Allah. He also determined to fight against those who opined against the said levy. All other companions of the Prophet seconded the viewpoint of Abu-Bakr, so he collected Zakat as were prescribed. Schedule of its payment has been mentioned in the book of Allah and explained by the Prophet.

#### **D. Hudood**

Al-Hudood is the plural of "Hud," meaning thereby limits that Allah has set forth, violation of which is punishable according to the prescribed scale of punishment. Such punishments are also called Hudood. Imam Bokhari recorded a narration of Abu-Huraira that the Prophet of Allah said, "When an adulterer commits a sexual crime then he is not a believer at that time; while taking *khamr* (intoxicants) is not a believer at that time; while stealing or robbing is not a believer at that time."

Schedule of punishment and the rules of evidence for pronouncement of judgment by a bona fide authority have been

provided in the book of Allah and explained by His Prophet. However, major Hudood are mentioned below:

1. Murder
2. *Zinah* (illegal sexual involvement)
3. Theft or robbery
4. Illegal hurting of the body parts of an individual
5. Accusing a chaste woman
6. *Kadhif*(false statement or to blame any woman)

## 80. Brief Description of the Prophet's Conduct

Of the twenty-three years of his prophet hood, the Prophet of Allah overcame a predicament and succeeded to establish a Muslim state in Medina in the fourteenth year of his prophet hood. He guided his followers by injunctions of the divine revelations and managed to impart an excellent behavioral system by way of practical demonstration by himself. He proved to be the most humble, sincere, and obedient servant of Allah and presented himself as a role model before his nation without having any lack in his character. Allah therefore mandated to follow his manners, conduct, and behavior vide verse 21, chapter 33, Al-Ehzab, which says, "Indeed in the Messenger of Allah, you have a good example to follow, for him who hopes in Allah and in the last Day and remembers Allah much."

Verse 4 of chapter 68, Al-Qalam, further says, "And verily you (O, Muhammad) are on the glorified standard of character." Thus, his nature and conduct were patterned according to the verdicts of the Quran; he never followed his own way contrary to the will of Allah. Instead he always proved himself to have been in accordance with the divine injunctions. The Prophet of Allah had therefore achieved an excellence in all categories of moral character, such as



1. Supplication before Allah, leadership, and humbleness for the nation
2. Modesty, chastity, piety, truthfulness, and trustworthiness
3. Mercy, kindness, gentleness, decency, pardoning, and justice
4. Bravery, courage, patience, and affections
5. Etiquettes, decorum, manners, and simplicity

Verse 107 of chapter 21, Al-Anbiya, addressed to the Prophet, says, "And We (Allah) have sent you (O, Muhammad) not but as Mercy for the Aalameen" (i.e., he has been sent for mankind and jinn to impart them the divine directions that, if followed, shall bestow them an eternal reward of happiness here in this world and the hereafter).

Verse 128 of chapter 9, At-Tauba, says, "Verily! There comes unto you a Messenger (Muhammad) from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you (the believers) and is full of piety, kind and merciful."

Indeed the Prophet of Allah is a great bounty from our Lord, who wished always welfare and happiness for mankind. Imam Ahmed has recorded a narration of Abd-Allah-bin-Masood that the Messenger of Allah said, "Verily, every matter that Allah has prohibited, He knows that some amongst you will breach it; But I am holding you by the waist, so that you do not fall in the fire, just like butterflies and the flies."

Divine verses 45 and 46 of chapter 33, Al-Ehزاب, say, "O, Prophet! Verily, We (Allah) have sent you as a witness, a bearer of glad tidings and a Warner . . . And as one, who invites to Allah by His Leave, and as a lamp spreading light."

Imam Ahmad recorded that Atta-bin-Yaser said that he met Abd-Allah-bin- Amr-bin-Al-Aas (a Jew prior to Islam) and said to him, "Tell me about description of the Prophet of Allah as per

Torah." He said, "Yes, by Allah, he was described in Torah with some of the qualities with which he was described in Quran," i.e., "O, Prophet! Verily We have sent you as witness and a bearer of glad tidings and a Warner, a Savior to the illiterate. You are My servant and My Messenger and I have called you *Al-Mutawakkal* (reliant). You are not harsh or severe or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and say, '*La-Ilaha-ill-Allah*,' the words with which blind eyes, deaf ears and the sealed hearts will be opened."

Imam Bokhari and Muslim recorded that Anas said, "I served the Messenger of Allah for ten years and he never said even 'Uff' (a word of displeasure) to me, nor did he ever say to me concerning something I had done that 'Why did you do that?' And he never said to me concerning something I had not done that 'Why did not you do this?' He had the best character and I never touched any silk or anything else softer than the palm of the Messenger of Allah. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah."

Imam Ahmed recorded from Abu-Huraira that the Messenger of Allah said, "I have only been sent on the perfect righteous behavior."

During *ghazwa* (war under the command of the Prophet) at Uhad, the unbelieving Quraish succeeded in inflicting torture to the Prophet of Allah to the extent of breaking his teeth; his uncle Hamza was martyred and mutilated by Abu-Sufyan's wife, Hind. Thus, every one of the Muslims was grieved, so the Prophet's companions requested him to curse the unbelievers; the Prophet not only refused to do so, instead he prayed, "O, Allah, excuse my nation, they were ignorant."

Here are few narrations recorded by Imam Bokhari regarding the mannerism of the Prophet of Allah:

1. Narrated Masrooq that Abd-Allah-bin-Amr mentioned Allah's Prophet saying that he was neither a *Fahish* (one who speaks bad words) nor a *Mutaqfahish* (one who conveys indecent and evil words). He added that the Prophet of Allah said, "The best among you are those who have the best manners and character."
2. Narrated Abu-Qatadah that the Prophet of Allah came out toward them while carrying Umamah, daughter of Lady Zainab (daughter of the Prophet), over his shoulders; he prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.
3. Narrated Jabir that whenever the Prophet of Allah was asked for a thing, he never said no to it.
4. Narrated Al-Aswad that when he asked Lady Ayesha as to what did the Prophet of Allah used to do at home; she replied that he used to keep himself busy by serving his family, and when it was time for prayer, he would get up to pray.
5. Narrated Abu-Huraira that Allah's Prophet said that "signs of a hypocrite are three: (1) whenever he speaks, he tells a lie; (2) whenever he promises, he breaks it; (3) whenever he is entrusted, he betrays. And thereby he proves to be dishonest."
6. Narrated Abu Saeed Al-Khizri that Allah's Prophet was shyer than a virgin, and if something disgraceful should be said or done before him, feeling of his disliking would be identified from his face.
7. Narrated Anas bin Malik that the Prophet of Allah said, "Make things easy for the people and do not make it difficult for them and make them peaceful (with glad tidings), and do not repulse them."
8. Narrated Abd-Allah-bin-Masood that a person came to Allah's Messenger and said, "O, Allah's Messenger! What do you say about a person who loves some people

but cannot catch up with their good deeds?" Allah's Messenger said, "Everyone will be with those whom he loves." (Because one will not go for the evil deeds if he is in the company of the pious one whom he loves.)

Finally, to conclude the above subject, verses 31 and 32 of chapter 3, Al-e- Imran, are mentioned below:

Say (O, Muhammad to the Mankind), if you (really) love Allah, then follow me, Allah will love you and forgive your sins. And Allah is Oft-Forgiving, The Most Merciful . . . Say (O Muhammad): Obey Allah and the Messenger, but if they turn away then Allah does not like the disbelievers.

### **51. The Makkahs' Increasing Hate for the Prophet and the Believers**

Contrary to the wishes of the Quraish of Makkah, who wanted to slay the Prophet of Allah, he escaped by the will and order of Allah and succeeded to establish an independent state in Medina. This state of affairs was intolerable by the Quraish, which increased their anger, furiousness, malice, grudge, and enmity; thus, they were eager to take revenge from the Prophet of Allah and his followers. In view of that, two of the Quraish chiefs, Abu-Sufyan and Ubai-bin-Khalf, communicated to the Ansar of Medina an ultimatum and threatened them of their social boycott if they do not keep themselves away from the person of the Quraish (Muhammad) whom they had provided refuge.

In response to that warning, the Ansar of Medina asked one of their poets, Kaab-bin-Malik, to pronounce rejection in a poetic form to their proposal. So the Quraish, very desperately, had the negative reply but did not give up their efforts and again wrote to one Abd-Allah-bin-Ubai, a great hypocrite of Medina, and

proposed to him the same proposal and threatened him to face an attack on Medina on the contrary response. Ubai, being insincere with the Prophet, remained quiet and did not disclose the bad intention of the Quraish to the Prophet of Allah. Having no response to their threat, the Quraish tried further and contacted the Jews of Medina to seek their help in this regard. The Jews responded them with an unfinished reply in that they committed to help them as and when they shall need.

Since the Makkahns failed in their political struggle against the Prophet, they, therefore, switched over to fight an economic war game against all the factions of Medina.

## **82. Economic Blockade of Medina**

The Quraish of Makkah invaded the state of Medina by way of an economic blockade in that all tribes of the Quraish blocked all exists of Medina in order to stop every kind of trade with or by its inhabitants. The Medinites however succeeded to sustain their existence because of their agricultural productivity. But as a result, they had to face high cost of their provisions and other commodities.

In persuasion of that grave situation, the Prophet of Allah took notice of this situation and decided to assume command to face and solve the problem. He, therefore, came out with the only solution to hold his sword against the invaders and to reverse back their pressure.

## **83. Warning to the Quraish and Sarya Hamza**

The Prophet of Allah conveyed to the Quraish that henceforth, in response to their aggression, they should not expect a safe journey for their caravans on the routes alongside Medina.

Consequently during the month of Ramadan of first Hijra,

March AD 623, the Prophet of Allah nominated for a mission forty Muslim fighters under the command of his uncle Hamza, who was one of the bravest persons of his time. The troop was led by a flagman, Kinza-bin-Hussain Al-Ghanavi, duly nominated and entrusted with a white flag by the Prophet. This was the first troop, the first command, the first flagman, and the first *sarya* (a troop without the Prophet). The troop was having a cavalry of twenty camels and was directed to block the route being used by the caravans of the Quraish between Medina and the Red Sea, an area one hundred thirty kilometers wide. They remained vigilant and on surveillance for many days; at last they heard of a caravan consisting of three hundred people headed by Abu-Jehl. Since the greatest enemy of the Prophet of Allah had come within reach of the troop, they decided to attack the caravan. But the chief of the area, Muhammad-bin-Amro, interrupted in between and pleaded that his tribe was in agreement with the Quraish for providing them a safe passage of their area. They were also having a similar agreement with the Medinites. Hamza therefore honored their accord and let Abu-Jehl proceed ahead, who on his arrival at Makkah narrated the incident to the Quraish, who paid no heed to it by underestimating the power of the new emerging force of the Muslim state of Medina.

#### **84. Sarya Saad-Bin-Abi-Waqas**

During the month of Dhiqadah of first Hijra, May AD 623, a troop of twenty-five fighters duly commanded by Saad (son of a brother of the Prophet's mother) was deputed for surveillance at the place of *Al-Kharrar*. After five days' journey, they came across a Makkah caravan, but again the local chief came in between and protected the caravan with the same plea of having an agreement to provide safe passage to the Quraish out of his area. The troop therefore returned back without any activity.

### **85. Counteraction against the Quraish-Bedouin Agreement**

On his return from patrolling duty, Saad-Bin-Abi-Waqas requested the Prophet of Allah to conclude some solution to counter the safe-passage accords between the Bedouin and the Quraish of Makkah. The Prophet replied that the Bedouin of the desert receive a petty consideration to provide the Quraish a safe passage, whereas he would offer them something much valuable. When asked what would be that consideration, the Prophet of Allah replied that he would offer them paradise in lieu. Thereafter the Prophet started his mission and arranged negotiations with the Bedouin of the surrounding area and offered them the faith of Islam.

### **86. Ghazwa-e-Abwa or Ghazwa-e-Waddan**

During the month of Safar of the second Hijra, AD 623, the Prophet along with sixty companions left Medina leaving behind Saad-bin-Obadiah to look after the administrative affairs in his place. In fact, this mission was not a ghazwa (a war led by the Prophet by himself), since it was neither a defensive nor an offensive task. Instead it was a sociopolitical mission of the Prophet of Allah to seek the political favor of the Bedouin tribes. The Prophet commenced his mission by visiting the tribe of Ghaffar, who were robbers and dacoits but became the first one to accept the Message of the Prophet of Allah.

In transit the Prophet stopped at Abwa, the place where his beloved mother was buried about half a century ago. He proceeded to her grave barefooted probably as a mark of respect; he was accompanied by Omer-bin-Khattab only. He sat at the grave respectfully and wept like a child; it may be mentioned that he was only six years old when he lost his mother; that

melancholy condition of the Prophet impressed and grieved much to his loving companion, Omer. Then the Prophet proceeded ahead accordingly and succeeded to influence the different tribes and brought them to a tie to conclude defensive accords with the Muslims of Medina.

Pact No. 1. The Prophet stayed at Waddan, the place of Baru Zumra, where he succeeded, after an earnest preaching for a week, and convinced them to agree upon to conclude an agreement that:

- A. In case of attack on either party, each of them will provide help to each other against their enemies.
- B. Baru Zumra will not provide a safe passage to the Makkahns out of their area.

Pact No. 2. After this achievement, the mission reached at the place of Baru Ghaffar, who were already followers of the Prophet of Allah and had adopted the principals of Islam in its true spirit. On committing a crime, they used to present themselves for chastisement even for the capital punishment. They used to present themselves for jihad with such enthusiasm that on refusal they used to weep like a child for deprivation of the pleasure of Allah. They, therefore, agreed without any hesitation to provide help reciprocally to each other as and when attacked by anyone.

Pact No. 3. The Prophet then proceeded to Yanbuh and met with the tribe of Juhaina and succeeded in concluding a similar pact with them.

Pact No. 4. The Prophet then met with the tribe of Baru Madhlif, who were still unbelievers, but they welcomed the mission. The chief of the tribe, Suraqah-bin-Malik, and the Prophet were very well known to each other, since Suraqah had attempted to intercept the Prophet on his way to Medina on his migration from Makkah. They also agreed to conclude a



similar pact. Later the tribe accepted Islam.

After concluding these four pacts, the mission returned back to Medina. This was indeed a considerable achievement in order to deter the Quraish and was also a source of great pleasure for the Muslims.

### **87. The First Invasion in Medina**

On his return to Medina, the Prophet of Allah received bad news that during his absence an armed troop headed by one Ibn-e-Jubair invaded Medina. They set some houses on fire and looted Muslim property, they were said to be sent by the Quraish of Makkah. This was indeed a warning signal about a clash between the Muslims of Medina and the Quraish of Makkah.

### **88. Sarya Obaidah-Bin-Harith-Bin-Muttalib**

The Prophet of Allah deputed a troop of sixty under the command of Obaidah to interrupt a Quraish caravan. The troop being led by a flagman, Mistah-bin-Uthatha- bin-Muttalib proceeded during Rabi-I of the second Hijra. After two-week journey, they approached the caravan at the valley of Rabegh (on the Medina-Makkah route near Jeddah). The caravan consisted of one hundred forty men duly headed by Ikramah-bin-Abu-Jehl, who succeeded to escape, leaving behind two persons, namely, Miqdad-bin-Amr and Utba-bin-Ghazwan, who were among the faithful and were already in search of an opportunity to join the Prophet of Allah.

### **89. Ghazwa-e-Bawat**

The ghazwa commenced during the months of Rabi-I and II of

the second Hijra and October of AD 623. The Prophet of Allah proceeded to Bawat along with two hundred companions leaving behind Saad-bin-Muadh in his place. They intended to intercept a Quraish caravan consisting of two thousand five hundred camels, which had already left Bawat when they reached.

### **90. Ghazwa-e-Badr-I or Ghazwa-e-Safwan**

During the month of Jamadi-I of the second Hijra i.e. November AD 623—one of the Mushrikeen, Karaz-bin-Jabir-Fahri, along with a small group of people looted some livestock from a grazing field of Medina, whom the Prophet of Allah followed along with seventy companions. He left behind Zaid-bin-Haritha in his place. The flag of the squad was entrusted to Ali-bin-Abu-Talib. They followed the enemy up to Safwan, who had flown fast, and the pursuit was terminated.

### **91. Ghazwa-e-Dhil Ushaira**

During the same month of Jamadi-I, the Prophet of Allah left Medina, along with two hundred devotees, to intercept a Quraish caravan. He left behind Abu-Salmah-bin-Abd-Al-Asad-Makhzumi in his place. When they reached Dhil Ushaira, they came to know that the caravan had moved ahead. So they returned back, but on their way back they stopped at the place of Bamu Mudhlij and their allies Bamu Dhumrah and concluded with them a treaty of nonaggression.

### **92. Sarya Abd-Allah-Bin-Jehash**

During the month of Rajab of the second Hijra, i.e., December AD 623 and January AD 624, the Prophet of Allah

deputed Abd-Allah along with eight men among the Muhajreen on a secret mission. The Prophet gave him a letter and directed to open it on completion of two days' journey on the route of Najd on the southwest of Medina.

After two days, Abd-Allah opened the letter and found the following instructions:

- A. Continue to march till Nakhla (place between Makkah and Taif).
- B. Watch the movements of the Quraish caravan in Nakhla and keep the Prophet informed.
- C. Do not force his companions to follow his instructions.

So he addressed his companions that "those who wish to be honored with martyrdom, they should stay with me, those who do not, may turn back. Surely," he said, "I will obey the command of the Messenger of Allah." Every one of them consented to follow him; hence, they proceeded ahead. While they were in the area of Buhran close to fora, two of them, namely, Saad-bin-Abi-Waqas and Utba-bin- Ghazwan lost their camels on which they were riding. They therefore remained in search of them while others continued their journey and reached Nakhla.

In the meantime, they sighted a Quraish caravan carrying raisins, foodstuff, and other commercial items. The caravan included four persons; those were (1) Amr-bin-Hadrami, (2) Utaiba-bin-Abd-Allah, (3) Nofal-bin-Abd-Allah, and (4) Al-Hakam-bin-Kysan. They were very much scared when they faced their enemies, but when they observed that they were baldheaded, they considered them to be the pilgrims of Kaaba. On the other hand, the companions were confused in deciding their encounter because of the last day of the month of Rajab, which was one of the four sacred months, wherein any hostility was prohibited by the conventional law. They, however, conversed, "By Allah! If you let them go, they will soon enter in the sacred area of Makkah and take refuge from you (hostility in Makkah was always prohibited). On the contrary, if you kill them, you will make

breach in keeping sanctity of the sacred month." They, however, decided hesitatingly to kill whomever they could and take possession of their property. Thus, as a result one of them, Amr-bin-Hadrami was killed by an arrow of Waqid-bin-Abd-Allah-Tamimi, whereas two of them, Othman and Hakam, surrendered, and the fourth one, Nofal, managed to escape.

Thereafter Jehash returned back along with the captives of whom they kept one-fifth for the Prophet of Allah and the rest they divided among themselves. When they reached Medina, the Prophet of Allah felt unhappy and said, "I had not commanded you to conduct warfare during the sacred month," and kept away the captives and held the action in abeyance. Consequently the companions involved in that violation felt an extreme repentance; the Muslim community also criticized their transgression. The Jews were happy with the incident and had expected war as an outcome.

On that grave situation, the Prophet of Allah received divine guidance; in that verse 217 of chapter 2, Al-Baqara, was revealed, which said, "They ask you (Muhammad) regarding fighting in the sacred months (those were the first, seventh, eleventh and twelfth). Say! Fighting therein is a great (sin and violation) but greater is transgression with Allah, i.e., to prevent mankind from following the way of Allah, to disbelieve Him, to prevent access to Masjid Al-Haram (Kaaba) and to drive out its inhabitants, and Al-Fitna (viciousness, maliciousness and provocation) is worse than killing. And they will never cease fighting with you until they turn you back from your religion (Islam), if they can. And whosoever amongst you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the hereafter and they will be the inhabitants of the Fire (Hell), and will abide there forever."

This commandment pleased the Muslims by solving their problem, and the Prophet of Allah took possession of the

captives. The Quraish offered ransom for their captives, but Al-Hakam accepted Islam and remained with the Prophet till his martyrdom, whereas the other one, Othman, went back and died as unbeliever.

Jehash and his companions being relaxed with the Divine Orders requested the Prophet of Allah and said, "O, Messenger of Allah! We wish that this incident be considered as a battle for us in order to gain reward meant for the *Mujahids*." They were fortunate enough to have the divine approval, instead, and the verse 218 of chapter 2, Al-Baqara, was revealed, which said, "Verily! Those who believed and those who migrated (for Allah's sake) and have striven hard in the way of Allah, all those hope for Allah's mercy: and Allah is Oft-Forgiving, Most Merciful." This verse also became a source of satisfaction and pleasure for the whole Muslim community.

### 93. Brief Introduction to Jihad

Jihad may be defined as a struggle or a fight in the name of Allah. It is a corrective use of force to save the supreme creation of the Almighty Allah from *Fima and Fasad*, i.e., wickedness, evil, violence, and mischief, which are sources of sorrow and distress in the society. It is not meant against any specific society, religion, sect, caste, or creed. The principles of jihad even apply to a person for implementation onto his own self for his safety from evil and to achieve goodness by eradication of his own evil by way of enrichment of his soul and body. The purpose of jihad is to achieve something precious than the comforts of this life; it helps to earn a better life, in this world and the hereafter, to those who perform jihad and those who left behind and had favored them. Jihad has, therefore, been mandated for each individual of the Muslim society according to his sources and capabilities.

## 94. The Aspects of Jihad

There seem to be three major aspects of jihad:

### A. Sources of Jihad

There are three sources of jihad:

- i Jihad by heart and by Speech
- ii Jihad by Cash or Kind
- iii Jihad by Oneself, i.e., by Putting One's Own Life in Extreme Danger Verses 10-12 of chapter 61, As-Saff and a saying of the Prophet, recorded by Imam Muslim, are mentioned below in this regard:

O, you who believe! Shall I guide you to a trade that will save you from a painful torment? . . . That you believe in Allah and His Messenger and that you strive hard and fight in the cause of Allah with your wealth and your lives: that will be better for you, if you understand . . . (If you will do so) He (Allah) will forgive your sins and admit you into the gardens under which rivers flow, and the pleasant (and eternal) residence in the Paradise; that is indeed the great success.

Saying of the Prophet:

Whosoever among the believers happen to witness any evil deed, he is obliged to stop it by his hands, if he is unable to do so, then he should try to stop it with his tongue, if he is still unable to do so, then he should at least think and believe it to be a bad deed; indeed this will be the weakest kind of his faith.

### B. Kinds of Jihad

There are four kinds of Jihad, which have been described below:

**i Jihad with Satan**

Satan is the source of evil and the most forceful enemy of the humans irrespective of their faith or religion. He works on the faithful to get them away from their faith, and on the contrary, he works on the unbelievers to let them remain stuck to their faith. A Momin (righteous person) is therefore required to remain in jihad, i.e., in struggle throughout his life against the ill motives of Satan and to remain steadfast to the righteousness.

Verse 6 of chapter 35, Al-Fatir, says in this regard that “surely, Satan is an enemy of yours, so take him as an enemy. He only invites his followers that they may become the dwellers of the blazing fire (the Hell).”

**ii Jihad Bin Nafs (Self)**

The human soul and its will and wishes always remain entangled between the two forces, i.e., purity from the evil or contrary to it. Purification of soul is acquired by following the commandments of Allah; otherwise Satan will take possession of it and shall fill it with the filthy evils. A constant struggle is therefore required to remain strict and sound on the straight path to save one’s own soul from inducements of the evils of the self.

Verse 105 of chapter 5, Al-Maida, says, “O, you who believe! Take care of your own selves; if you follow the (right) guidance and forbid what is wrong, no hurt can come to you from those who are in error (i.e., on the wrong path). The return of you all is to Allah, and then He will inform you about (all) that you used to do.”

Thus, guarding of our soul from evil means to take care of ourselves, which is indeed a most difficult task; it has therefore been said to keep oneself in *Jihad bin Nafs* (jihad with the self, i.e., to always remain in struggle to protect one’s self from the satanic incitation).

### III **Jihad for the Oppressed**

Allah calls His believing servants to perform jihad in His cause and to strive hard to save the oppressed ones from the injustices of the society.

Verses 75-76 of chapter 4, An-Nisa, says, “And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women and children, whose cry is: Our Lord! Rescue us from this place, whose people are oppressors, and raise for us from You, one who will protect us, and raise for us from You, one who will help us . . . Those who believe, fight in the cause of Allah and those who disbelieve, fight in the cause of *Taghoot* (Satan). So fight against the friends of Satan; ineffective indeed is the plot of Satan.”

### 19 **Jihad to Defend an Islamic Society or Territory**

It is mandatory on each adult, being capable to exert, of a Muslim society or community to protect and defend it from any out or inside aggression. But he is not supposed to take part in such activities at his own or under an illegal command; instead he is obliged to follow a legitimate and a bona fide command only.

Verse 200 of chapter 3, Al-e-Imran, pronounces a divine command in this regard and says, “O, you who believe! Endure and be more patient (than your enemy), and guard your territory by deployment of your Army units at the appropriate points and have Taqwa of Allah, so that you may be successful.”

Two verdicts of the Prophet of Allah are also mentioned below in this regard:

1. **Imam Bokhari** recorded a narration of **Sahl-bin-Saad** that the Messenger of Allah said that “a day of *Riddat* (guarding the motherland) in the cause of Allah is better than his life and all that is in it.”



2. Imam Timidhi recorded that Ibn-e-Abbas said that he heard the Messenger of Allah saying, "Two eyes shall not be touched by fire: an eye that cried for fear of Allah and an eye that spent the night guarding in Allah's cause."

### **C. Elements of Jihad**

There seems to be six elements of Jihad, which are mentioned below:

#### **i. *Niah* (Intention, Purpose, and Motive)**

The purposes, intentions, and motives of jihad must be in accordance with the principles, rules, and regulations derived from the Divine Orders and for the sake of Allah's cause only. The person declaring or joining jihad must not have any personal motives or intention of any self-achievement. Imam Bokhari and Muslim recorded that when the Prophet of Allah was asked as to who is the Mujahid, one who fights with enthusiasm or one who fights for hypocrisy, the Prophet of Allah replied, "One who fights for the cause of and to upright the way of Allah."

Verse 74 of chapter 4, An-Nisa, appreciates those who fight in the cause of Allah only; it says, "Let those who sell the life of this world for the Hereafter (and) fight in the cause of Allah, and whose fight is in the cause of Allah is killed or gets victory, We (Allah) shall bestow on him a great reward."

#### **ii. *Obligation to Participate***

Allah has obligated jihad on every Muslim who is required to fight against each evil caused by an enemy's oppression against a Muslim society. Jihad is mandatory on everyone, whether he joins the fighting or remains behind to provide support as and when required and is ready and willing to march forth, whenever commanded by a bona fide authority.

Verse 216 of chapter 2, Al-Baqara, refers in this regard,

which says, "Fighting is ordained for you (Muslims) even if you dislike it and it may be that you dislike a thing, which is good for you and that you like a thing, which is bad for you. Allah knows and you do not know."

### III **Bona Fide Command**

There are two categories with regard to command to initiate, commence, and conduct jihad:

- (1) jihad with Satan and the self (Nafs)
- (2) jihad for the oppressed ones, and jihad to defend an Islamic society or territory

#### 1) **Bona Fide Command for Category 1**

There are three bona fide commands in this regard:

- a) The divine command duly concluded from Quran and Sunnah.
- b) The command of rules promulgated through Ijtihad (consensus of the scholars) and Qyas (self-judgment) derived from Quran, Sunnah, and Ijtihad.
- c) The command of own self to protect thy own soul and body from the evil and vicious wishes and deeds.

#### 2) **Bona Fide Command for Category 2**

There are also three bona fide commands in this regard:

- a) The divine command has to be followed to initiate jihad and to abide by the rules and regulations dictated in the Quran and Sunnah to commence jihad.
- b) The head of the Muslim state is obliged to make a call for and declare jihad, being the only authoritative command to initiate, commence, and conduct jihad. Compliance of which becomes obligatory (*Fard*) on every Muslim, irrespective of his opinion

or willingness.

- c) The lawful chain of command, i.e., command in a row, right from the chief commander up to the local commander, is to be followed and observed in its true spirit considering it to be an authoritative and bona fide command.

Divine orders and instructions in this regard are mentioned below:

Verse 59 of chapter 4, An-Nisa, says, "O, you who believe! Obey Allah and the Messenger and those of you who are in authority. (And) If you differ in anything between yourself, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and suitable for final determination."

Imam Bokhari has recorded with reference to Ibn-e-Abbas that this verse was revealed about Abd-Allah-bin-Hudhaifa, when he was sent to a military expedition by the Messenger of Allah.

### 19 Ability to Fight

It is obligatory on the part of an Islamic state to acquire and possess enough capability to defend its people and territory by all means required and necessary to fight. Such state is also required to prepare and make itself capable to deter its enemy up to the extent that war may not take place. A Muslim state must achieve self-sufficiency by possessing and maintaining all types of war essentials to attain ability to fight effectively in order to keep peace in the society and to avoid bloodshed.

Verse 60 of chapter 8, Anfal, says in this regard, "And make ready against them, all that you can do to have power including the horses of war in order to threaten the enemy of Allah and yours and others besides them whom you may not know but Allah does know. (Now it means the existing cavalry system, the artillery, the latest warheads, and the other fighting forces like navy and the air force). And whatever you shall spend in the cause of Allah, (i.e., for preparation of defense purposes) shall be repaid

to you and you shall not be treated unjustly.”

It may be concluded that preparation to gain fighting strength is mandatory, but an Islamic state should not be scared because of the enemy's number and power. For jihad faith is more important than the number of the fighting forces. In this regard, there is an example of the Battle of Mauta, fought in the eighth year after Hijra, i.e., AD 629, in retaliation of martyrdom of a Muslim ambassador by a governor of the Byzantine Romans. Wherein the Muslim troops were matchless in number and were having too minimal war equipment, i.e., an army of three thousand only as against an army of one hundred thousand, of which two-third of them were martyred. This decision was taken by the Prophet of Allah just to let the enemy realize their unjust and arrogant behavior and the Muslim's annoyance and courage and will to die for taking revenge of their emissary and to live with respect, dignity, and honor. This act of the Prophet was also to let his nation realize that they ought to live in the best of their honor, dignity, and self-respect.

The spirit of jihad, however, imparts in a Momin (the man of Allah) “the will to die” as against “the will to live,” but they die to let the others live in peace and dignity. They indeed sacrifice their todays for the better and bright tomorrows of their remaining nation, whom they are leaving behind.

#### • **Essentials of War**

##### 1) **To Remain Steadfast While in Confrontation**

Verses 15-16 of chapter 8, Anfal, refer in this regard, which say, “O, you who believe! When you meet those who disbelieve, in a battlefield, never turn your back to them. . . . And whosoever turns his back to them on such a day unless it is a strategy of war, or to retreat to a troop (of his own), he indeed has drawn upon himself displeasure of Allah. And his place is hell, and

worst indeed is that destination.”

**2) To Observe Patience in Behavior**

It has been recorded by Imam Bokhari and Muslim that Abd-Allah-bin-Abi- Acoufa said that during a battle, Allah’s Messenger waited until the sun declined then stood among the people and said, “O people! Do not wish to face the enemy (in battle) and ask Allah to save you (from calamities). But if you should face the enemy then be patient and let it be known to you that the paradise is under the shadows of the swords.”

**3) To Observe Discipline and Sincerity**

War cannot be fought without sincerity and discipline, which is a very important element to overcome the enemy. Recorded by Ibn-e-Katheer in explanation of verse 4 of chapter 61, *As-Saff*, with reference to Saad-bin-Jubair that before Allah’s Messenger began a battle, he managed to line up his men in rows being firmly connected to each other. Verse 4 of 61 says in this regard, “Verily! Allah loves those who fight in His cause in rows (ranks) as if they were a solid structure.”

A part of verse 78 of chapter 22, *Al-Hajj*, mentions in the same context that “strive hard in Allah’s cause as you ought to strive (with sincerity and discipline).”

**4) To Supplicate before Allah**

The servants of Allah are not supposed to be proud of their strength, power, or superiority of any type over their enemies. They, after fulfilling the basic requirements and preparations up to their best abilities and resources to face the enemy, must pray in their utmost humbleness to their Lord, Allah the Almighty, to seek His help and blessings in whatever matter He considers necessary.

It may be mentioned that the regular five-time prayers in a

day are lowered in war to one rakat only for each prayer, wherein the troops are divided in two groups, and each of them prays one rakat in turn behind the same imam, who prays two rakat. In this manner, each one prays and at the same time remains in war.

Verse 102 of chapter 4, An-Nisa, refers in this regard. Also few verses at the end of chapter 2 of the Quran mention a specific prayer for recitation during war, i.e., "O, Allah! Pardon us, and grant us forgiveness, Have mercy on us, and give us victory over the disbelieving people." This prayer creates steadfastness in the believers on one hand, and on the other hand it restricts the believers from performing any unethical action, which is now called a war crime.

### 21 **Etiquettes of War**

The act of war is unwanted in Islam, but when it becomes essential, the faithful must follow and observe the general rules of ethics within the ranks during the war, which may be called to be the etiquettes of war. Those may be defined as under:

- 1) To observe secrecy regarding war plans and other related matters.
- 2) To let the troops know the exact marks of identification among the friends, the foes, and the neutrals.
- 3) To maintain discipline, coordination, and cooperation between the men of war.
- 4) Before start of war, the authoritative command is obliged to present peace to their enemies, i.e., to accept Islam or to come for a compromise or to conclude a peace treaty in order to avoid bloodshed and destruction.
- 5) During war the old persons, the women, the children, and the priests are not to be killed; instead only the persons engaged in war are to be attacked.

- 6) Enemy properties including crop fields are not to be destroyed. The material and equipment capable to be used in war are not included in the enemy property.
- 7) Since the establishment of UNO and International Court of Justice, the rules adopted by the parties in conflict and the rules agreed upon through some treaty on international, regional, or country-to-country basis must be complied with by the parties involved or engaged in war.

## 95. Change of Qibla

Qibla for the Muslims was the same as for the Christians and the Jews, i.e., keeping their direction toward the great mosque in Jerusalem during their prayers. But during the month of Rajab of the second Hijra, i.e., January AD 624, Qibla was changed to Kaaba (the first house of Allah in Makkah). Before that the Muslims faced Jerusalem for sixteen to seventeen months in Medina. There seemed to have been four main reasons for this change:

- A. The Prophet of Allah had wished so.
- B. To let the Muslims have their own identity.
- C. The revival of the position of Kaaba, being the first house of prayer in the world, and due to its rebuilding by the prophet Abraham, the father of the prophets, along with his son Prophet Ishmael, forefather of the Arabs, and of the Prophet Muhammad.
- D. Kaaba had its unique honor since it was declared the house of Allah. The divine command for this change was promulgated in verse 144 of chapter 2, Al-Baqara, which said, "Verily, We (Allah) have seen turning of your (Muhammad) face toward the heaven. Surely, We shall turn you to a Qibla (prayer direction) that shall please you, so turn your face in the direction of Masjid Al-

Haram (Kaaba). And wherever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the scripture (Jews and Christians) know well that, (turning of your direction) is the truth from their Lord, and Allah is not unaware of what they do.”

The Jews, however, did not like it and criticized that charge. Verse 142 of chapter 2, Al-Baqara, described the fact responding to their criticism. The said Verse says, “The fools among the people will say, ‘What has turned those (Muslims) from their Qibla to which they used to face in prayer.’ Say, (O, Muhamamad) ‘to Allah belong both, East and the West. He guides whom He wills to the straight way.’”

## **96. The Battle of Badr**

### **A. The Quraish’s Annoyance and Scarieness**

The Quraish were annoyed much with the Medinites on their act of chasing and encountering the Makkahs’ trade caravans. They also became worried when they knew about the defense pacts concluded between the Muslims of Medina and the Bedouin tribes, settled on the Makkah-Syria route. They also wondered of the Muslims’ approach to encounter their caravans even beyond three hundred miles of their city, i.e., up till the place of Nakhla on the Makkah-Taif route. All this was enough to create panic and a scaring situation in the Quraish of Makkah and to give a serious thought about the growing Muslim power.

### **B. The Trade Caravan of Abu-Sufyan**

In the meantime, the Muslims deployed on surveillance duty informed the Prophet of Allah about a trade caravan led by Abu-Sufyan, a great enemy of the Prophet. The caravan was coming



from Syria and proceeding back home to Makkah, duly escorted by forty men; it consisted of one thousand camels of trade goods worth fifty thousand dinar (gold coins). Almost all the families of Makkah had their investment in that trade caravan; hence, each one of them was anxiously waiting its arrival.

### **C. The Prophet Decided to Intercept**

The Prophet of Allah, without loss of time, gathered and instigated the Muslims to come forward to intercept the Quraish caravan; he also anticipated good reward for them. Some of them agreed to it happily, but some hesitated to come forward. On the other hand, some of the unbelievers showed their willingness to join the encounter, which was rejected, with the remarks by the Prophet that *their Eman (faith) is more important than their help*.

### **D. Divine Commandments for Those Who Disliked**

Allah disliked the disliking and hesitation of those believers who showed their reluctance to confront the Quraish caravan as desired by the Prophet. So Allah commanded vide verse 5 of chapter 8, Anfal, that “as your Lord caused you (O, Muhammad) to go out from your home with the truth; and Verily, a party among the believers disliked it.”

The believers were also commanded that they must come forward when called for jihad without any disliking for it. Verse 216 of chapter 2, Al-Baqara, says in this regard that “jihad is ordained on you, though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you; Allah knows but you do not know.”

### **E. Abu-Sufyan’s Precautionary Measures**

To have his journey safe, Abu-Sufyan had arranged to gather information about any unusual movements. He therefore came to

know the Muslims' intentions to intercept his caravan; hence, he took two steps for its safety:

- i He immediately changed the course of his caravan to a safer route.
- ii He hired a person and sent him to Makkah, asking for help.

#### **F. Quraish's Anxiety to Receive the Caravan**

Every one of the Makkahns was anxiously waiting for the caravan because of their investment in the trade goods. Meanwhile a Makkahn girl, Atekah-bint-Abdul-Muttalib, started calling out that the Makkahns were going to face a distress soon. Since she was famous in pronouncing true predictions, the Makkahns therefore guessed that their caravan must be facing some trouble, since that was the only thing at stake for them at that moment and the people were expecting its arrival. Traditionally such arrival was pronounced three to four days in advance by a messenger, sent by the caravan leader, so that the families and the businessmen waiting for their men and the material may prepare for their reception. Instead the Makkahns heard a bad news through a camel rider with a torn dress and tearful eyes. He started making an announcement: "O, people of the Quraish! Let you be made known that your trade caravan is at a great risk. Muhammad has decided to loot it, therefore, whosoever of you having a little bit of *Ghaira* (sense of honor and courage) should come forward to save the caravan." It was a tradition of the Arabs to make the people alert on such serious occasions by making announcement through a messenger with his torn clothes riding a camel with its cut and bleeding ears.

#### **G. The Makkahn Came Forward Boastfully**

The Makkahns were so inspired by the call that within a few

hours, there gathered nine hundred fifty fighters with seven hundred camels and one hundred horses. Also, the women waiting for their men joined to inspire them at the time of fighting in the battlefield. Abu-Jehl also sought help from their gods and inspired his people by his speech. He headed the men of fighting and left Makkah to save their caravan and to suppress the slaves of Allah. On their way they received a message from Abu-Sufyan that he along with the caravan have succeeded to escape safely, so they should return back to Makkah. But Abu-Jehl negated Abu-Sufyan's advice and said, "Nay, by Allah! We will not go back until we proceed to the wells of Badr, slaughter the camels, and drink wine and where the girls will sing for us songs" (Badr is a place near Medina, situated on the Makkah-Syria route). He further mentioned that by that aggressive action of theirs, the Arabs would talk of their power and braveness. But he knew not, and only Allah knew, that the wells of Badr were waiting for the disgraced dead body of Abu-Jehl along with his fellows of repute.

Verse 47 of chapter 8, Anfal, refers to his boastings and at the same time warns the believers who had hesitated to follow the Prophet of Allah. The verse says, "And be not like those who came out of their houses boastfully to show off the men and to hold back the men from the path of Allah. And Allah understands and is capable of encircling all they do."

## **H. The Prophet Proceeds to Intercept**

The Prophet of Allah, however, proceeded to Badr after the eighth day of Ramadan of the second Hijra in persuasion of Abu-Sufyan's caravan along with 313 devotees (173 Muhajir and 140 Ansar), on seventy camels and two horses only. The Prophet left behind Umm-e-Maktoom, a blind companion, at his place to look after the administrative affairs; later he sent back Abu-Lubaba to assist Umm-e-Maktoom. The infantry of the Prophet

was carrying ahead two black and one white flags; Musab-bin-Omar was holding the white, whereas Ali-bin-Abu-Talib and Saad-bin-Muadh were holding the black. The Prophet had sent ahead a surveillance party comprising of Basbas-bin-Amro and Addi-Bin-Abi-Zughba; they captured two persons who belonged to the Quraish's vigilance party. They furnished information that the caravan of Abu-Sufyan was diverted to some other route and that the Makkah invading forces under the command of Abu-Jehl were approaching in confrontation with the Muslims. Indeed that was a very important and alarming report that needed a serious consideration to act upon.

### **L The Prophet's Consultation with His Companions**

The Prophet of Allah invited suggestions about the emerging difficult situation because the companions had in mind to encounter a caravan duly guarded by forty men only, and now they had a challenge to fight nine hundred fifty furious fighters, almost three times more than them. Consequently some of them showed their reluctance and argued that if they had expected such a grave situation, they would have prepared for it accordingly. Allah, the all-knower, took notice of their hesitation and neglecting the will of Allah and His Prophet and thereby revealed verses 5, 6, and 7 of chapter 8, Anfal, which said, "As your Lord caused you (O, Muhammad) to go out from your home with the truth; and verily, a party among the believers disliked it . . . Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it) . . . And (remember) when Allah promised you (Muslims) one of the two parties (i.e., army or the caravan) that it should be yours; you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers, (i.e., in the battle of Badr)."

This commandment carried in it guidance, light, victory, and

triumph for those who remained steadfast for the cause and will of Allah. Muhammad-bin-Ishaq recorded with reference to Abd-Allah-bin-Abbas that the Messenger of Allah consulted his people for advice after conveying them the news of the Quraish; on that Abu-Bakr stood up and said something good in compliance, so did the Omer, whereas Miqdad-bin-Amr stood up and said, "O, Allah's Messenger! March to what Allah has commanded you, for we are with you. By Allah! We will not say to you, what the children of Israel said to Moses that 'O Musa! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here' (as depicted in verse 24 of chapter 5, Al-Maida). Rather we say, 'Go you and your Lord and fight, we will be fighting along you both. By Him, Who has sent you with truth! If you decide to take us to a far-flung area, may be like *Birk-al-Ghimad*, we will fight along with you.'" The Messenger of Allah was pleased with Miqdad and prayed for him. The Prophet of Allah again said, "Give me your opinion, O, people! I want to hear from you." That was most probably because of the Ansar's pledge of obedience given at Aqabah, where they had assured the Prophet of Allah of his protection in Medina in a manner that they protected their children and women. The Prophet thought that the Ansar might have promised of his protection in the city of Medina only. On hearing this from the Prophet of Allah, Saad-bin-Muadh said, "O, Prophet of Allah! Is this for us whom you meant?" The Prophet affirmed to it. Then Saad said, "We have faith and believe in you, we testify that whatever you have brought is truth and gave you our pledges and promises of loyalty and obedience. Therefore March, O, Allah's Messenger for what Allah has commanded to you. Verily, by He, Who has sent you with truth, if you decide to cross the sea (Red Sea), we will follow you in it and none among us would stay behind. We do dislike that we meet our enemy tomorrow. Verily we are patient and fierce in battle. May Allah make you witness, which make your eyes pleased with us; therefore, march with us with the

blessings of Allah.” The Messenger of Allah was pleased and encouraged with the reaffirmation of Saad’s pledge. He therefore proclaimed, “March with the Blessings of Allah and the good news; for Allah has promised me one of the two camps, i.e., confiscation of the caravan or defeating the big Army. By Allah! It is as if I am looking at the demise of the People of the Quraish.”

### **J. Position of the Quraish Army**

Most of the Quraish were of the opinion that they no more required to fight because of the safe escaping of their caravan; Abu-Sufyan had also communicated his message and advised them to retreat back. But Abu-Jehl opposed to it furiously and announced, “By Allah! We will not go back till we stay at Badr for three days, where we shall slaughter our fatty camels and shall have their meat and drink wine in front of the singing and the dancing girls.” In fact, he wanted to terrorize the Muslims by showing off his power; and on the contrary, the people of the desert would presume that they could not face the Muslims. But his companions were still reluctant with a view that their return would not be a symbol of cowardliness, since their mission was over. The Quraish’s chiefs however decided to stay at Badr and to fight the Muslim. In fact, this decision of theirs was the will of Allah, since Badr was waiting for a disgraceful and degrading defeat of the Quraish and miserable death of their boastful chiefs and their blustery fellows. Indeed they were the most unfortunate people who rejected the truth due to their ignorant and arrogant behavior.

### **K. War Tactics and Planning of the Muslim Army**

The Battle of Badr played a decisive role and settled the future of both participants forever. Apparently there was no match between the two. The Makkans were too superior in power and resources than the Muslims present over there; but it was due to

the faith in Allah, His Prophet, unity, and discipline of the Muslims that they stood fast against their enemies. Also, they had a "will to die" rather than a "will to live" to achieve the pleasure of Allah and His Prophet, which brought them a wonderful success. Their earnest obedience to Allah and His Prophet brought for them Allah's favor. Allah wanted them to overcome their enemies, since He planned by Himself the war tactics for His servants. In this regard, verse 42 of chapter 8, Anfal, describes, "(And remember) when you (Muslims) were on the nearer side of the valley (of Badr), and they (Quraish) on the farther side; and the caravan (of Abu-Sufyan) on the ground lower than you (closer to sea). Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment; but you met that Allah might accomplish a matter already ordained (in His knowledge). So that those who were to be destroyed (for rejecting the faith) might be destroyed after clear evidence; and those who were to live (believers) might live after clear evidence. And surely Allah is All Hearer, All Knower."

The valley of Badr consisted of mountainous and a sandy region in between the two hillocks. In the north was the hillock of Asfal having some water resources, where the Prophet shifted his troops as per advice of his companion Hababa-bin- Mandhir and thereby possessed the water resources and protected his men from the backside by the hillocks; thus, they were settled on the mountain's diagonal. By this tactic, the enemy had no approach to any water resource, and they had to be at the lower end of the mountain in case of confrontation.

After securing and settling his army the Prophet of Allah addressed to his people that "Traditionally the Arabs do fight one-on-one and show off their individual strength and courage before their nation and the opponent. But we the Muslims fight in the cause of Allah only, who knows our intentions. He will reward us in both ways, whether we die or remain alive. Since we are one-third of the enemy, we should attack them collectively."

Some of the historians have mentioned that the Prophet Muhammad taught the Muslims a war tactic that was introduced by Philip of Macedonia, the father of Alexander, about one thousand years earlier than the Prophet of Allah. This type of tactic was called *Felons* in Greek, wherein the soldiers used to stand shoulder to shoulder making a triangle, a square, rectangle or a circle to not allow the enemy to attack them from their back. We the Muslims, however, believe that this tactic was an insight and vision of the Prophet of Allah. Also while in prayer we stand in rows, shoulder to shoulder and ankle to ankle, the principle which has also been adopted by the modern armies, wherein the commander of the troops shouts to make the rows straight matching their shoulder to shoulder and ankle to ankle in a similar manner as a Muslim imam asks the persons behind him to make their lines straight before he starts the prayer.

However, the Prophet of Allah reminded his people that their defection from the battlefield would not be of any use because they could only go for Medina, where the Jews and the Mushrikeen (unbelievers) would hand them over to the Quraish, who will kill them in disgrace. Thereafter the Prophet of Allah recited verses 15 and 16 of chapter 8, Anfal, which say, "O, you who believe? When you meet those who disbelieve, in a battlefield, never turn your backs to them . . . And whosoever turns his back to them on such a day unless it is a stratagem of war or to retreat to his own troops; he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!" The Prophet of Allah arranged the Muslim army in a triangular order with a flagman on each side. This was indeed a unique pattern of troops ever arranged in a war by the Arabs; it may be called to be an *Arabian Felon*. As per suggestions of Saad-bin-Muadh, a shelter was prepared on a bit higher place for the commander in chief of the Muslim army in his respect and regard and to enable him to have in his view



the position of both armies in the battlefield in order to instruct his men accordingly.

### **L. The Prophet Supplicates for Allah's Help**

Imam Bokhari recorded a narration of Ibn-e-Abbas that while the Prophet of Allah was in a dome-shaped tent on the day of the Battle of Badr, he prayed, "O, Allah! I ask you for fulfillment of Your covenant. O, Allah If You wish to destroy the believers; You will never be worshipped on the earth after today." Abu-Bakr caught his hands and said, "This is sufficient O, Allah's Messenger! You have sufficiently supplicated before Allah." At that time, the Prophet was covered in his arms protection and kept on reciting verses 45-46 of chapter 54, Al-Qamar, which say, "Their multitude will be put to flight, and they will show their backs . . . Nay but the Hour is appointed time (for their full recompense), and the Hour will be more grievous and more bitter." These verses indeed refer to the Quraish's multitude in men and material and their disgraced defeat and flight from Badr, whereas verses 41-42 of chapter 54 refer to the Pharaoh's multitude in men and material against the prophet Moses and his nation, and Allah's wrath by destroying the Pharaoh and his nation as punishment for their evil deeds against the commandment of Allah and His Prophet. The Pharaoh and his people were warned by Moses to whom he denied, so Allah seized them with a severe punishment. Similarly Allah warned the people of the Quraish and others who disbelieved the Prophet Muhammad vide verse 43 of chapter 54, that they shall also be punished as was punished the Pharaoh and his nation.

### **M. Tranquility over the Muslims**

Allah blessed the Muslims an undisturbed sleep in the battlefield during the night before the start of battle so that they

may not remain awakened in fear and that they may have complete rest to keep them fit for fighting. Verse 11 of chapter 8, Anfal, reveals Allah's favor by causing slumber on them to give them rest and that they may avoid fearing the enemy's strength. Ibn-e-Katheer recorded a narration of Abu-yalah that "only Miqdad had a horse in Badr and I found that all of us fell asleep except the Prophet of Allah, who was praying under a tree and crying in his prayers till dawn." Abd-Allah-bin-Masood said, "A slumber during battle is security from Allah, but during prayer, it is from Satan." Qatadah said, "Slumber affects the head while sleep affects the heart." Slumber was therefore a blessing from Allah for the participants of Badr. Bokhari and Muslim recorded, mentioned by Ibn-e-Katheer, that on the day of Badr, the Prophet and Abu-Bakr were calling for Allah's help that suddenly slumber came to the Prophet, and he woke up smiling and proclaimed, "Good news, O, Abu-Bakr! This was Jibrail with dust on his shoulders." Thereafter he recited the divine words revealed vide verse 45 of chapter 54, Al-Qamar, which says, "Their multitude (nonbelievers) will be put to flight and they will show their backs."

#### **N. The Prophet Conceived the Enemy Too Small**

Mujahid and Ibn-e-Ishaq said, referring to verse 43 of chapter 8, Anfal that Allah showed to the Prophet the enemies as few in number; and the Prophet conveyed this news to his companions for their satisfaction. The said verse says, "When Allah showed them to you a few in your dream, if He had shown you as many as they were, you will surely been discouraged and have disputed in making decision. But Allah saved you certainly, He is the All-Knower, and knows whatever is in your chests."

#### **O. The Prophet Intuited the Quraish's Killing**

While the two captives (before war) were asked as to which

chiefs of the Quraish were coming to Badr, they named fifteen, including Abu-Jehl, upon which the Prophet of Allah had conceived through his intuition the massacre of the Quraish's leaders; hence, he remarked that "this is Makkah! She has brought you her most precious sons." Divine words mentioned in verse 42 of chapter 8, Anfal, in this regard also attested the vision of the Prophet, wherein it is said, "So that, those who were to be destroyed (for their rejection of Faith) might be destroyed after a clear evidence, (i.e., on the day of Badr). Bokhari recorded a narration of Abd-Allah-bin-Masood, who said "The Prophet of Allah, while facing Kaaba, invoked evil (prayed against them) on some people of Quraish, i.e., on Sheba-bin-Rabia, Utba-bin-Rabia, Waleed-bin-Utba, and Amr-bin-Hisham (Abu-Jehl). I bear witness, By Allah! That I saw them all dead and rotten by the sun heat, since that day was a very hot day (the day of Badr)."

#### **P. The Manners and Rules of War**

The faithful have been mandated to observe manners of fighting and to keep sturdiness, courage, and patience and not to transgress the moral and ethical limits while meeting the enemy in a battlefield. Rules in this regard have been promulgated by the Divine Authority in the following verses of the Quran:

- i Verses 45-46 of chapter 8, Anfal, which say, "O, you who believe! When you meet an enemy force, take a firm stand against them and remember Allah much, so that you may be successful. And obey Allah and His Messenger and do not dispute with one another so that you may not lose courage and strength, and be patient. Surely, Allah is with the patients."
- ii Allah also prohibits turning away from the enemies and being afraid of them; in this regard, He commands in

verses 15-16 of chapter 8, Anfal, “O, you who believe! When you meet those who disbelieve in a battlefield, never turn your backs from them. And whoever turns his back on such a day unless it be a stratagem of war or to retreat to a troop of his own; he indeed has drawn upon himself a wrath from Allah. And his abode is Hell, worst indeed is that destination.”

- iii Verse 190 of chapter 2, Al-Baqara, commands a very important rule of war in that it says, “Fight in the way of Allah with those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.” Meaning thereby that fight in the cause of Allah only and do not cross the limits by committing the prohibitions of war. Al-Hassan Basri stated that the transgressions indicated in the above verse include mutilating the dead bodies, theft from the enemy property, and killing of women, children, and old persons who do not participate in the warfare. It also includes killing of the priests and residents of the houses of worship, burning the trees and crops, and killing the animals without having a real benefit. This is also the opinion of Ibn-e-Abbas, Omer-bin-Abd-Al-Aziz, Muqatil-bin-Hayyan, and many others.
- iv Another most important rule of war is that if the enemy ceases fighting in repentance or regrets or comes to an agreement or to conclude a treaty for peace, the believers must cease fighting. The divine commandments are very clear in this regard; verse 192 of chapter 2, Al-Baqara, says that “But if they (the enemy) cease, then Allah is Oft-Forgiving, Most Merciful.”

### **Q. Allah’s Help with Rain**

Ibn-e-Katheer reported, with authority of Imam Muhammad-bin-Ishaq-bin-Yaser, that Yazeed-bin-Roman narrated that

Urwa-bin-Ubair said that (on the day of Badr), "Allah sent down rain on the sandy valley, which made the area firm to enable the movements easy for the Prophet and his companions; whereas the lower part of the valley where the Quraish were camped became muddy and caused difficulty in their movements."

Mujahid also recorded that "Allah sent down rain on the believers before slumber. The rain settled the dust, made the ground intact, and made them feel at ease and their feet firmer."

Verse 11 of chapter 8, Anfal, also confirms the above statements. So the rain was sent as blessings for the believers and a distress for the unbelievers.

## **R. The War Begins**

### **1. Both Armies Face to Face**

It was morning of the seventeenth day of the sacred month of Ramadan and the revered day of Friday of the second Hijra, March 13, AD 624, that the believing servants of Allah and His Prophet faced the nonbelievers in the battlefield at Badr. The believers were one-third, i.e., 313 vs. 950; one-tenth in camel cavalry, i.e., 70 vs. 700; and hundred times less in the horse cavalry, i.e., 2 vs. 200.

Imam Behqi reported that Ali-Ibn-e-Abi-Talib said that the Prophet of Allah remained most of the time in prostration reciting, "AL-HAI-YO-AL-QAYUM" (Allah the ever living and Allah the protector of all). The believers were chanting the slogans AL-AHAD, AL-AHAD (The Only One, the Only One) and AL-GHAUS, AL-GHAUS (O, the Helper, O, the Helper). These slogans mean to pronounce the oneness of Allah in His lordship and then to seek help only from Him who is the only one to help His creation, as and when he wills.

Ibn-e-Katheer recorded with reference to verse 49 of chapter 8, Anfal, that Ali-Ibn-e-Abu-Talib said that Ibn-e-Abbas

commented that when the two armies drew closer to each other at Badr, Allah made the Muslims few in the eyes of the idolaters and that they looked few in the eyes of the Muslims. The idolaters, therefore, said (verse 49 of chapter 8), "These people (Muslims) are deceived by their religion." They gave this statement because they viewed those few and, therefore, believed and were confident to defeat them without any exertion.

Allah said in response to their claim, "But whoever puts his trust in Allah, then surely Allah is All-Mighty, All-Wise" (verse 49 of chapter 8).

It is said with reference to Qatadah that Abu-Jehl also boasted on sighting the Prophet of Allah in that he said, "By Allah! After this day, they will never worship Allah." It is why Allah had proclaimed His wisdom and His favor for His believing servants; indeed He wanted them to remain worshipping Him.

## II The Satanic Deception and the Quraish's Pride

Satan deceived the Quraish and incited them to fight without fear since no one could defeat them. It is said that Satan by himself appeared before them in the shape of Suraqah-bin-Malik-bin-Jusham, the chief of Banu Mudhlij.

Ibn-e-Juraij said that Ibn-e-Abbas commented on this topic with reference to verse 48 of chapter 8, Anfal that on the day of Badr, Satan along with his flag holder and soldiers accompanied the Mushrikeen. He whispered in the hearts of the idolaters that "none can defeat you today! I am your neighbor." But when the Quraish met the Muslim army, Satan witnessed the angels coming for the Muslims' aid, and also he saw the angel Gabriel coming toward him that made him flee away from the battlefield along with his army.

When the two armies came in contact, the Prophet of Allah took a handful of dust and threw toward the enemies, which caused them to retreat. On sighting Satan fleeing from the

battlefield, the Mushrikeen asked him, "O, Suraqah! You claimed to be our neighbor and helper, now what happened to you?" He replied, "Verily I see, which you cannot, and I fear Allah, for Allah is severe in giving punishment."

This whole situation has been narrated in verse 48 of chapter 8, Anfal, which says, "And (remember) when Satan made their (evil) deeds seem fair to them and said, 'No one of mankind can overcome you, this day (of Badr) and verily! I am your neighbor (to help).' But when the two armies came in front of each other, he ran away and said, 'Verily, I have nothing to do with you. Verily, I see what you don't. Verily, I fear Allah, for Allah is severe in punishment.'"

### III The Two Armies in Confrontation

According to the Arabian tradition, both armies, after the rising of the sun, started reciting the exciting verses to arouse the martial spirit of their soldiers. Thereafter, three of the best ones of the Quraish came forward of their ranks. They were Utba (Abu-Sufyan's wife's father), Sheba (Abu-Sufyan's wife's uncle), and Waleed (Abu-Sufyan's wife's brother). They challenged the braves among the Muslims' army to come forward in their confrontation. Accordingly three among the Ansar of Medina responded their challenge with whom the Quraish negated to fight with a plea that they could only fight to their equals; since they are the nobles of Makkah, they would fight the Quraish of Medina only. On this Omer-bin-Khattab roared, saying that all the Muslims are equal and have the same status. But the Quraish still insisted to fight with the Quraish only; upon that the Prophet of Allah called Ali-Ibn-e-Abi-Talib to fight with Waleed and then called his beloved uncle Hamza and Obaidah-bin-Haritha to meet the other two.

The Arabs were experts in sword fighting like the Greek and the Romans; they used to use the edge of the sword whereas the

others would play the sword with its tip. Thus, after a reasonable duel between the three, all the three servants of Allah succeeded to kill their opponents. It was a good start, indeed, for the Muslims, whereas the opponents came to an excitement and started shouting slogans and throwing up their spears to catch it again as a token of start of the war at full and also by showing their power. In view of this, the Prophet of Allah came out of his place and stood closer to his followers to have their spirits high. At the same time, Allah commanded His Prophet to urge the believers to fight. In that verse 65 of chapter 8, Anfal, was revealed, saying that "O, Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome on two hundred. And if there be one hundred steadfast, they will overcome to one thousands of those who disbelieve; because they are the people who do not understand."

#### 19 Participation of Angels in Badr

On the day of Badr, Allah had promised to favor His Prophet and the believing servants. He, therefore, sent one thousand angels to fight the enemy. Verse 9 of chapter 8, Anfal, was revealed in this regard, which said, "Remember! When you sought help from your Lord and He assured you by saying, 'I will help you with one thousand angels in succession.'"

Ibn-e-Katheer recorded with regard to this verse that Ali-bin-Abi-Talha reported that Ibn-e-Abbas said, "Allah supported His Prophet and the believers with one thousand angels; five hundred under Gabriel on one side and five hundred with Michael on the other."

Verse 50 of chapter 8, Anfal, further says in this regard, "And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs (saying), 'Taste the punishment of the blazing fire.'"



• **Smiting Necks of the Disbelievers**

During the Battle of Badr, Allah commanded His angels to smite the necks of the disbelievers, as has been revealed in verse 12 of chapter 8, Anfal: “(Remember) when Your Lord revealed to the angels, ‘Verily! I am with you, so keep firm those who believed. I will cast terror in the hearts of those who have disbelieved. So strike them over the necks and smite over all their fingers and the toes.’”

Verse 13 of chapter 8 further says, “This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.”

Ibn-e-Katheer recorded that Rabi-bin-Anas narrated that “in the aftermath of Badr, the people used to recognize whomever the angels had killed of those, and who were killed by them, by recognizing their wounds over their necks, fingers and toes, because of a special mark over there, being observed as if they were branded by fire.”

There is another general commandment in this regard, revealed vide verse 4 of chapter 47, Muhammad, which says, “So whenever you happen to meet (in a fight in Allah’s cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then take them as captives. Thereafter either (for generosity) free them without ransom, or with ransom as deemed fit in accordance with the situation and until the enemy lay down their arms. But if it had been Allah’s Will, He Himself could certainly have punished them (without you); but (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost.”

The purpose of quoting the above verse is to clarify that the idea of fighting the disbelievers in war and their killings by smiting their necks was not initiated and wished only by the

believers or by the Prophet but Allah wished so and wanted to punish those unbelievers because of their constant mischief against His Messenger and his followers whom they wanted to vanish and had invaded them for this purpose. This is why the Messenger had prayed Allah by supplicating that if He will not save and strengthen them on that day of Badr, He (Allah) will find none to worship Him after that day. So Allah heard His Messenger and punished those unbelievers to teach a lesson to all those who negated the Prophet and could not bear his existence. Allah and His Prophet never wanted to cease them all. Otherwise, Allah, His one thousand angels, and the 313 believing servants would have killed all of the aggressors by smiting their necks; but only seventy out of nine hundred fifty were killed as a token of warning, which is only 7.3 % of their total. Allah likes every one of mankind, since they are the dearest one of His creation. He loves them intensely and wants for them a happy eternal life, for which He wants them to follow the right path as directed by Him through His prophets.

#### ❶ **Misquotation of the Quranic Verses**

Verse 12 of chapter 8, Anfal, and verse 4 of chapter 47, Muhamunad, with a specific mention of the words “smite their necks, fingers, and toes” are usually misquoted by the non-Muslim media and some of the scholars and have been used to label the Muslims to be cruel with the non-Muslims. It has been, therefore, felt necessary to explain the idea and meaning of these words so that an unbiased person of common understanding may understand the intentions of the biased critics.

- 1) The said Divine Order has its particular motive of executing the enemy during the war; it was for opponent warriors only and that the war must be with the aggressors in the cause of Allah only.

- 2) The purpose of this commandment is to have a deterring effect in order to maintain peace and to avoid war and to save the lives and property of the members of the society.
- 3) The command is not applicable during peacetime or for any self-interest.
- 4) As have been mentioned earlier, the companions of the Prophet only killed seventy out of nine hundred and fifty of the enemy in spite of having divine help and the help of the angels, whereas seventy were arrested, and the rest were not even followed while they escaped.

This clearly shows the motives of Allah, His Prophet, and the believers; on the contrary, the Quraish had been after the life of the Prophet, and then they followed him and invaded him and his followers with the intention of absolutely vanishing them. Even most of the earlier believers among the slaves were humiliated and tortured to death. They forced the believers to leave their homes, their property, and their homeland and thereby captured their property.

- 5) Another very important example, the only one in the history of the world is the conquest of Makkah, where in not a single person was killed, hurt, or arrested, nor any property was touched, seized, damaged, or destroyed while the invading Muslim forces entered Makkah.
- 6) None of the disbelievers was compelled to accept Islam after the conquest of Makkah.
- 7) The city-state of Makkah was not captured; instead the Prophet of Allah let the Abu-Sufyan remain the chief of the Quraish, although he was the greatest enemy of the Prophet. Also the previous chief of Makkah was allowed to retain his position as administrative head.
- 8) The properties of the Muslims migrated from Makkah duly grabbed by the Makkahns were not even claimed back from them, nor were they penalized for their grave misconduct.

The critics must be aware and must keep in consideration the killing of the current and the last century, wherein millions of non-Muslims were killed by the non-Muslims.

In this regard, the following data may be an eye-opening for the persons having a heart in their chest and a mind in their skull.

- World War I, death toll, 15 million (1914-18)
- Russian Civil War, death toll, 9 million (1917-22)
- Russian Stalin regime, death toll, 20 million (1924-53)
- World War II, death toll, 55 million (1937-45)
- Chinese Civil War, death toll, 2.5 million (1945-49)
- Chinese Communist regime, death toll, 40 million (1949-75)

It may be noted that the above figures have been mentioned as an example only; otherwise, total killings of mankind computed for the twentieth century comes to about 4.026 billion. So I leave it to the critics and the readers to decide as to who killed whom out of the above-quoted unfortunate human beings. It is, however, evident that most of the Christians killed the Christians, and some of the Muslims killed the Muslims. The people killed their own brothers in the name of liberty by way of communism with the promise to provide them freedom and a better livelihood, but instead they were dragged toward their misfortune, and millions of them were killed in the name of bread and butter. Most of the wars and killings were not caused on the basis of religious conflicts; instead those were the economic wars to grab and snatch resources from each other. That shocking situation is, however, an eye-opening fact for the so-called civilized nations to think and conclude for solutions as to why the children of Adam were killed and being killed by their own brothers and the caretakers.

## S. The Victory

The soldiers of the newly emerged Muslim state, under the command of their leader, Muhammad, the Prophet of Allah, fought in the best of their abilities, courage, and belief and with an inspiration to sacrifice their lives in the cause and name of Allah. They were filled with an extreme love for their leader and were the most supplicant to their Lord and had a will to die in the name of Allah. As a result, fourteen out of three hundred thirteen were martyred and succeeded to kill seventy of the nine hundred fifty enemies, whereas they captured seventy; and the rest of eight hundred ten invaders fled away from the battlefield.

It may be taken into consideration that only three hundred thirteen devotees were forced to fight the nine hundred fifty invading fighters to save their homeland, nation and their lives, and yet they have been blamed to smite the necks of their enemies.

However, the Quraish of Makkah, the Jews, and the unbelievers of Medina, also the pagans of Arabia, witnessed this wonderful victory of the Muslims, a tiny emerging force against the big power of Arabia. Also every one of the Arabians witnessed the blessings of Allah and His Messenger. The Prophet of Allah offered two units of prayer as a gesture of gratitude for his Master and to show his humbleness before his nation and the enemies to convey them a message that all powers lie with Allah only and they are only the slaves of their Master, Allah.

After fleeing of the Quraish from the battlefield, the Muslims spent the whole day in burying the coffins of their fourteen martyred brothers. They also buried the dead bodies of the seventy invaders in the field of Badr. By this victory, the city of Medina was politically recognized as a Muslim state under leadership of the Prophet Muhammad.

Allah reminds this victory to His servants vide verse 123 of chapter 3, Al-e-Imran, and says, "And Allah has already made you victorious at Badr, when you were a weak little force. So

have Taqwa of Allah (piety) that you may be grateful.”

The day of Badr has been declared as “Yowm-Al-Furqan” by the Divine Authority in verse 41 of chapter 8, Anfal, i.e., the day of clarification, meaning thereby the day on which the domination of Islam and its believers was established clearly. The powerful enemy, who had compelled the Prophet of Allah and his followers to migrate from their native land leaving behind their properties, were disgracefully defeated.

## **T. Prisoners of War**

Imam Ahmad recorded that Anas said that the Prophet of Allah asked the people about their opinion regarding the POW of Badr and said, “Allah has made you prevail above them.” On this Omer-bin-Khattab stood up and said, “O, Allah’s Messenger! Cut off their necks.” But the Prophet of Allah turned away his suggestion by keeping quiet. The Prophet of Allah again asked them of their opinion. Omer again stood up and said, “O, Allah’s Messenger! Cut off their necks.” The Prophet ignored him again and repeated the same question to which Omer repeated the same answer. Then Abu-Bakr stood up and said, “O, Allah’s Messenger! I think you should pardon them and set them free in consideration of ransom.” Thereupon grief from the face of Allah’s Messenger disappeared, so he did as per Abu-Baker’s advice. But Allah, however, did not like it and expressed His disliking and revealed in verses 67 and 68 of chapter 8, Anfal, saying, “It is not suitable for a Prophet that he should have the prisoner of war until he has fought (his enemies thoroughly) in the land. You desired the goods of the world (ransom) but Allah desires (for you) the Hereafter; and Allah is All-Mighty, All-Wise . . . Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took (ransom).”

Allah did not like any relief for the unbelievers duly provided by His Prophet because of their constant torturous behavior with the believers and because they still wanted to kill the Prophet and that they had rejected the Message of Allah. But on the contrary, the Prophet of Allah did not like to kill their prisoners because of his kind nature and because of his expectations of their acceptance of Islam.

After showing His anger, Allah, the glorified, the most honored, and the forgiver, still remained very kind and merciful on His Prophet and the believers and therefore excused them and declared receipt of the ransom as lawful. He ordained this verdict in verse 69 of chapter 8, Anfal, saying, "So enjoy what you have gotten on account of war prize to be lawful and good and have taqwa of Allah (piety). Certainly, Allah is Oft Forgiving, The Most Merciful."

#### **U. The Muslims' Reaction on Badr's Victory**

After the war was over, the Prophet of Allah stayed at Badr for three days and then returned back to Medina. In the meantime, he had sent his two companions, namely, Abd-Allah-bin-Rawaha and Zaid-bin-Haritha, to Medina to announce the victory. Both of them therefore entered Medina, Rawaha from the north and Zaid from the south; some people did not believe, since Zaid was riding the Prophet's camel. It may be mentioned that Othman-bin-Affan did not participate in the Battle of Badr because of ailment of his wife, Lady Ruqayya, the Prophet's daughter who had died because of her illness. The Prophet had exempted Othman and Osama-bin-Zaid from the battle for taking care of the ailing lady. On his return back to Medina, the Prophet of Allah visited along with his daughter Fatima the grave of his beloved daughter Lady Ruqayya. The Muslims of Medina were however happy to hear the surprising news of victory, especially when they came to know the killing of the noteworthy chiefs of

the Quraish including Abu-Jehl, because of their grave enmity with the Muslims. This victory caused a great satisfaction and confidence in the Muslim nation, whereas the opponents realized the new emerging power in the Arabian Peninsula. The city of Medina also achieved the status of an independent city-state and the Prophet being its head and a powerful leader of the Muslims.

### **V. The Christian King of Habsha Pleases**

Imam Ibn-e-Katheer recorded with reference to Hafiz Behqi Abd-Rahman Sunani that the Christian king of Habsha (Ethiopia), Nijashi, called Jafar-bin- Abi-Talib and his companions who were living there as immigrants. When they came, they saw Nijashi sitting on the ground wearing an old cast-off dress and feared to see him in that condition. Nijashi told them that he has good news for them and that Allah has helped His Prophet and has killed his enemies. He also mentioned the names of some chiefs of the Quraish who were killed and captured in the battle. Jafar asked why he was sitting on the dust with the torn dress. Nijashi replied, "Revelation on Jesus mentioned that on receipt of blessings from Allah, one should show his humbleness. He said that he was happy to know that Allah has blessed His Prophet, therefore he expressed his pleasure in his extreme humble submission before his Lord."

### **W. The Hypocrites' Surprise and Reaction**

The hypocrites were not expecting victory of the believers because of their minimal power in men and material and were therefore confident of the Muslims' defeat. One of them asked Osama-bin-Zaid that the Prophet and his followers did not exist anymore, since they saw Zaid riding the Prophet's camel. He also claimed that Zaid was announcing victory in his frustration and madness. Upon his stupid guess, Osama went to his father and asked him as if he was pronouncing the truth. Zaid replied,



“By Allah! I am speaking the truth.” Another hypocrite said to Abd-Allah-Bin-Rawaha that his fellows have been scattered or finished at Badr, and he will not find them back.

On their return, the Prophet and his companions were welcomed at *Roha*, from where they were escorted to Medina along with their captives of war. The believers were too happy; they congratulated the Prophet and his companions for being victorious against the aggressive Quraish.

## **X. The Makkahs' Distress and Grief on Their Defeat**

The firsthand news of defeat was conveyed to the Makkahs by Haisam-bin- Abd-Allah Khazai; when the people inquired further, he told them that Utba, Sheba, Abu-Jehl, Umayyah, Zama, Nabih, Mumbih, Abul-Bukhtari, and many others have been killed. On hearing this news, Safwan-bin-Umayyad said, “By Allah! Haisam is in distress at this moment; ask him about me.” When asked, he said that he was sitting there in Hateem (an open part of Kaaba). He further repeated, “By Allah! I have seen his father Umayyah and brother Ali as dead.”

Musa-bin-Aqabah stated that after the Makkahs' defeat was confirmed, their women snatched their hairs in grief and frustration. Abu-Lahab was also upset after knowing that disgraceful incident and could live for a week only.

The Makkahs therefore decided to fight a decisive war to take revenge of that disgracefulness. Abu-Sufyan then became the chief of the Quraish and was extremely determined to take revenge from the Prophet of Allah because he was much disturbed with the killing of his son Hanzla and his father-in-law Utba and the capturing of his another son Amr as prisoner in Badr. He therefore took an oath to discontinue his relation with his wife till he takes revenge from the Prophet of Allah and his companions. His wife, Hind, also took a similar oath and committed to demonstrate a brutal act of biting the liver of the person who killed

her dearest father, Utba; she also wanted to take revenge of the killing of her brother Waleed and uncle Sheba.

### **Y. Release of Abul-Aas**

The husband of the daughter of the Prophet, Lady Zainab, was also among the captives. Lady Zainab was still at Makkah; till that time the Muslim women were still living with their non-believing husbands. This was prohibited during the Treaty of Hudaibya in the sixth year of Hijra.

Lady Zainab sent her necklace and three thousand dirham as ransom money for the release of her husband. The Prophet of Allah, on sighting the necklace, grieved with tears in his eyes. The companions present over there also grieved with tears in their eyes; they grieved on the grief of the Prophet. Omer-bin-Khattab, however, asked the reason; the Prophet replied that the said necklace belonged to her beloved wife Lady Khadija, which she had given to her daughter, who had sent it for the release of her husband. Omer, therefore, proposed to the companions to release Abul-Aas without ransom. The Prophet of Allah denied this privilege and suggested that Abul-Aas may be released if he promised to divorce Lady Zainab and that he would send her to Medina.

Abul-Aas agreed to it and was released; accordingly he sent Lady Zainab to Medina along with his brother. Some of the Quraish having known this deal followed and interrupted the lady but could not succeed due to her resistance, but she fell down of the camel and was hurt physically to the extent that she gave birth to a premature baby boy, who died later. The lady also could not survive due to her severe injuries. However, Abul-Aas had joined her before her death in Medina.

## **Z. Virtues of Badr's Participants**

Bokhari recorded a narration of Ibn-Abbas that the believers who failed to join the Battle of Badr and those who participated were not equal in having their rewards in the hereafter.

Bokhari recorded another narration from Ali regarding his expedition to catch hold of a pagan woman to take out from her Hatib's letter and that when the letter was produced before the Prophet of Allah, Omer asked for permission to cut off Hatib's neck on the act of his treachery (this incident took place when the Prophet had decided to invade Makkah). In reply to Omer's request, the Prophet remarked, "Is he (Hatib) not one of the Badr's warriors? May be Allah looked at the Badr's warriors; and said (to Hatib), 'Do! Whatever you like, as I have granted Paradise to you, or said I have forgiven you.'" On hearing this, tears came out of Omer's eyes, and he said, "Allah and His Apostle know better."

Another narration recorded by Bokhari that narrated Rifaa, one of the Badr's warriors, that Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims," or said a similar statement. On that Gabriel said, "And so are the angels who participated in the Badr (battle)."

## **97. Ghazwa-e-Sulaim or Kudr or Saweeq**

This mission has been given three different names, which need some explanations:

**Sulaim:** Because the Prophet of Allah along with his companions had stayed at one of the water sources of *Banu Sulaim* during their mission.

**Kudr:** Because the said water resource was located at the place of *Kudr*.

*Saweeq*: Because of this mission, Abu-Sufyan off-loaded a lot of *Saweeq*

(roasted and grounded barley) to enable his caravan to flee fast.

Ibn-e-Ishaq recorded, with reference to Abd-Allah-bin-Kaab, that after Badr's defeat, Abu-Sufyan had taken an oath of not taking a bath until he confronted the Prophet of Allah. He therefore came out of Makkah along with a cavalry of two hundred with the intention to cause harm to the Muslims; hence, he reached at a Jewish ward of Bani Nudhair, twelve miles of Medina. There he approached an influential Jew, Hai-bin-Akhtab, but he refused to host him; then he approached Salaam-bin-Mishkam, a noble of Bani Nudhair, who hosted him. Abu-Sufyan asked him for help against the Muslims, to which Salaam hesitantly asked to gain some time for preparation. On this Abu-Sufyan was disappointed and decided to return back to Makkah. On his way back, he put few houses and an oasis of the Muslims on fire and also succeeded to kill two Muslims. Thereafter he dropped the bags of *Saweeq* and some other goods to flee fast back home.

On receipt of information of this incident, the Prophet of Allah followed him; but when he reached Kudr, he came to know the fleeing of Abu-Sufyan and decided to return back home. On their way back, his companions collected the thrown-away *Saweeq* and other goods.

At the same time, the Bani Sulaim of Ghatfan was mustering their troops in Al- Kudr against the Muslims. But they also fled away before the arrival of the Muslims' troop and left behind five hundred camels, which the Muslims captured.

## **98. The Prophet Conveyed the Divine Message to the Jews of Medina**

Muhammad-bin-Ishaq-bin-Yaser recorded with reference to Qatadah that on their return from the Battle of Badr, the Prophet

of Allah called the Jews of Medina at the marketplace of Bani Qainuqah and addressed them, "O, people of Yahuud! Accept Islam before any adversity may come to you from Allah as the Quraish has faced (at Badr)."

The people of Yahuud replied, "O, Muhammad! You may not remain in delusion that you have defeated and slew the people, inexperienced and unaware of the fighting tactics. By Allah! If you will fight with us, then you will come to know the worth and strength of our people."

Allah, the praiseworthy, replied to their boastings in verse 13 of chapter 3, Al-e-Imran that "there had already been a sign for you (O, Jews) in the two armies those met (at Badr). One was fighting in the cause of Allah and the other in disbelief. They saw them with their own eyes as twice their number. And Allah supports with His aid to which He Wills. Verily, in this is a lesson for those who understand."

Thereafter the Prophet of Allah visited the Jews' school of Torah, known as *madras*, and called those who were present there to accept Islam, where the Prophet was questioned, "O, Muhammad, what is your religion?" The Prophet of Allah replied that he was from the nation of Abraham and on the religion of Abraham. They replied that Abraham was a Jew. The Prophet of Allah asked them to bring and recite Torah (in support to their statement), to which they refused, hence could not prove their claim.

On their refusal, verse 23 of chapter 3, Al-e-Imran, was revealed, wherein Allah criticized the Jews and the Christians, being followers of the books of Allah, the Torah and the Bible, wherein Allah had commanded them to follow the Prophet to come, but they turned away. This is a censure from Allah because of their rejection of truth, which they knew out of their revealed books.

Verses 67-68 of chapter 3, Al-e-Imran, also say, "Abraham was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* and was not from the disbelievers (Muslim means the one

who believes and obeys the commands of Allah) . . . Verily! Among the mankind who has the best claim to Abraham are those who followed him (as a prophet) and this prophet (Muhammad), and those who have believed, Allah is Wali (Protector and the Helper) of the believer.

### **99. The Qainuqah Breaks the Covenant**

The victory of Badr became a source of sorrow and grief for the Jews of Medina and made them jealous and provoked an enmity with the Muslims. The most grieved in this context was the tribe of Qainuqah. They were by profession goldsmiths, blacksmiths, and makers of household instruments. Therefore, they were having the war weaponry at large plus seven hundred daring fighters. They very proudly initiated betrayal to the covenant of cooperation and nonaggression concluded by the Muslims and became impolite and mischievous toward them.

### **100. Jews' Mischief with a Muslim Lady**

Thereby a Jew goldsmith disgracefully offended a Muslim lady by unveiling her when she came to his shop. When she protested against his insult, the Jews present there enjoyed the incident and considered it as fun. Thereupon a Muslim passerby became furious and as a consequence retaliated and killed the goldsmith. Thus, the incident caused a major confrontation between the Jews and the Muslims.

### **101. Siege of the Fortified Jews and the Role Played by the Hypocrites**

The Prophet of Allah therefore took notice of the above-said incident and left Medina on the fifteenth of Shawwal of the

second Hijra and proceeded to the fort of Baru Qairuqah, leaving behind in his place Basheer-bin-Abd-Allah Mandhir. Accompanying the Prophet was a considerably strong troop of his followers; the Prophet's uncle Hamza was carrying the flag. They surrounded the fort; and as a result the Jews surrendered, after fifteen days of siege, to the Prophet's judgment on their lives, wealth, women, and children.

The chief of Khuzrij, Abd-Allah-bin-Ubai-bin-Sahul, played his hypocritical role in favor of the Jews. The Prophet of Allah did not like his attitude while he was requesting in favor of the Jews, but still he treated him as a Muslim, even after understanding his hypocrisy. Ubai was however granted his request to pardon the Jews in consideration of their property including their weaponry. So the Jews left their place and went to Syria.

Allah, the all-knowing, exposed the secret of the hypocrites that they were not sincere even with the Jews. Verse 11 of chapter 59, Al-Hasher, was revealed in this regard, which says, "Have you (O, Muhammad) not observed the hypocrites who say to their friends among the people of the scripture, who disbelieve: 'By Allah! If you are expelled, we (too) indeed will go out with you, and shall never obey any one against you; and if you are attacked, we shall indeed help you.' But Allah is witness that they verily, are liars."

Ibn-e-Abbas, Qatadah, and Ibn-e-Ishaq are of the opinion that verse 16 of chapter 59, Al-Hasher, was also revealed in the same context, which says, "(The hypocrites, being allied of the Jews, deceived them) like Satan when he says to the human 'disbelieve in Allah,' (when the person follows him he flies away) saying, 'I am free of you and I fear Allah, the Lord of all that exists'" (as he had flown from Badr).

Allah also censured the hypocrites vide verse 80 of chapter 5, Al-Maida, in that He says, "You see (O, Prophet) many of them (hypocrites) taking the disbelievers (among Jews) as their helper friends (by way of their assurance of loyalty and support

to the Jews instead of Muslims). This evil act caused them to have hypocrisy in their hearts and caused for them anger of Allah, which they shall have to face on the Day of Judgment (Qyamah) by way of torment.”

Verse 81 of chapter 5, Al-Maida, furthersays, “And had they sincerely believed in Allah, His Messenger and the Book, they would not have committed the evil act of supporting the disbelievers (Jews) in secret and being enemies of those who believe in Allah, His Prophet and what was revealed on to him. But many of them are disobedient to Allah and His Messenger and deviant of the Divine verses.”

## **102. Enmity of the Jews and the Idolaters with the Muslims**

Allah made His servants known that the Jews can never be sincere to them as they had not been so with the previous nations of the believers, i.e., the Christians, who were having a soft corner for them. This is why the Jews have been cursed; verse 78 of chapter 5, Al-Maida, says in this context, “Those among the children of Israel who disbelieved were cursed by the Prophet David and Jesus son of Miriam because of their disobedience to Allah and His Messengers. Also they were ever transgressing the Divine limits.”

Further to this, verses 82-86 of chapter 5, Al-Maida, made it known to the believers that the Jews have the strongest enmity for them and the same with the idolaters, whereas the nearest in love with the believers are the Christians. That is because of their humble and truthful priests and monks who have the true knowledge (and belief) of the book of Allah, the Bible. They also recognize the words of revelation; this is why their eyes fill with tears as a token of their obedience to the words of Allah,



when they hear them. They are the righteous people and wish from their Lord the gardens of paradise as a reward of their submission and supplication to Allah.

Saeed-bin-Jubair-As-Suddi and some others said that these verses were revealed with regard to the delegation sent by Nijashi, the Christian king of Habsha (Ethiopia), to hear the words and observe the qualities of the Prophet Muhammad. When they met the Prophet of Allah and listened to Quran from him, they cried, wept, and trembled (because they recognized those words to be the words of the God) and thus embraced Islam.

Ibn-e-Jareer said that these verses also refer to the people of the book, to whosoever fits these qualities of submission and supplication.

Allah also described the Jews to be the biggest enemies of the Muslims because of their constant intrigues, habit of mischief, rebellion, defiance, and opposition of the truth; they had killed many of their prophets including the prophet Jesus, whom Allah saved by taking up to the heavens alive and will be sent back on the earth to live a normal life and guide the human beings and shall die his natural death. They also tried to kill the Prophet Muhammad several times. Also, they incited the idolaters to follow them against him, and this is why they have been cursed.

### **103. Attempt on the Prophet's Life**

According to Muhammad-bin-Ishaq, verse 11 of chapter 5, Al-Maida, was revealed regarding the Barm Nudhair, a Jewish tribe, who had plotted to drop a stone on the Prophet's head when he came to them to seek blood money in accordance with a treaty for payment to Barm Kalb to compensate the death of their two persons that Amr-bin-Umayyah Ad-Damari had killed by mistake. The Jews nominated Amr-bin-Jehash-bin-Kaab to execute their

plot of throwing a stone on the Prophet while he was sitting under a wall. The Prophet of Allah soon left the place, since he received divine revelation in this regard. Allah also confirmed that He is best protector for such plots and shall protect His servants. He also commanded His Messenger to expel Bani Nudhair out of Medina in response to their evil conspiracy.

A similar plot was planned after the Battle of Badr by two idolaters in order to take revenge of their defeat; they were Omair bin-Wahab and Safwan bin-Umayyah. Omair expressed his desire to execute the Prophet of Allah, but at the same time he was worried about his debt and his large family to support. Safwan told him that he would take his responsibility; hence, they mutually agreed to it, and Omair proceeded to Medina. Omer bin-Khattab saw him outside the great mosque of Medina in a doubtful posture and informed the Prophet of his doubt. On sighting Omair, the Prophet of Allah questioned about his coming, to which he replied that he wanted to know about his son, captured in Badr. Then the Prophet asked him what was the purpose of carrying the sword with him, and then he cursed the sword, saying that it did nothing for them. The Prophet then disclosed his ill intention. Since no one else except Safwan knew his intention, he was deeply surprised and suddenly pronounced the words of witness for the prophethood of Muhammad. He then returned to Makkah as a believer and started calling people toward Islam to which he succeeded and converted many of the Makkahis.

## **104. The Jews Plot of Killing the Prophet Jesus**

The Jews not only plotted to kill the Prophet Muhammad, but they also attempted to kill the prophet Jesus. This conspiracy of theirs has been mentioned in verses 54 and 55 of chapter 3, Al-e-Imran, narrating about the Jews' complaint about Jesus to the king, who was a disbeliever. They blamed Jesus for

misguiding the people to cause divisions in the kingdom and not to obey the king. The king thus became furious and ordered to capture and crucify Jesus, but Allah saved him by taking him up to the heavens and put his image on one of the persons from the capturing party, who was thereafter captured and crucified.

The above verses say, "And they plotted (to kill Essa) and Allah planned too. And Allah is the best of those who plot . . . And remember when Allah said: O, Essa! I will take you and raise you to Myself and purify (save) you from those who disbelieve and I will make those who follow you, superior to those who disbelieve till the Day of Judgment. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

### **105. The Prophet Marries Lady Hafsa**

Lady Hafsa, daughter of Omer-bin-Khattab, was married to Khunais-bin-Hudhaifa, who was martyred in the Battle of Badr. They both were too young; Omer was concerned that his daughter was already a widow in her young age and was therefore more concerned for her remarriage. At the same time, Lady Ruqayya, daughter of the Prophet and wife of Othman-bin-Affan, died of an ailment. Omer therefore proposed to Othman to marry her daughter Hafsa, to which Othman did not respond. This attitude of Othman annoyed Omer; he complained to the Prophet of Allah and expressed his anger by saying that he would not talk to Othman because of his unwanted attitude.

The Prophet of Allah advised Omer to calm down and said, "Your anger with Othman is justified, but I cannot say anything to him in this regard." The Prophet further said, "As for your anger and grief, I can only pacify this by marrying Hafsa." This offer of the Prophet made Omer so happy that he held his hands and started kissing in gratitude.

This incident took place in the month of Dhuqadah of the third Hijra, i.e., April AD 625.

### **106. Marriage of the Prophet's Daughters**

During the month of Dhul-Hajja of the second Hijra, June AD 624, the Prophet of Allah married his youngest daughter, Lady Fatima, to Ali-Ibn-e-Abi- Talib, who was already living with the Prophet as his family member since his childhood.

During the same period in the year third Hijra, the Prophet gave the hand of his daughter Lady Umm-Kulthum to Othman-bin-Affan. Prior to this marriage, Othman was married to the Prophet's daughter Lady Ruqayya; he was therefore titled as *Dhun-noorain*, i.e., the holder of two lights.

### **107. The Prophet Strengthens His Relations with His Aides**

The foremost deputy of the Prophet of Allah, Abu-Bakr, the most near and dear to him, whom he had titled as *Siddique* (a person who testifies truth), became closer to him when he gave her daughter Lady Ayesha's hand to the Prophet of Allah. This also consoled the Prophet much while he was too grieved with the demise of her extremely beloved wife Lady Khadija, whom the Prophet loved much before Lady Ayesha.

Bokhari has recorded that once Omer-Ibn-Al-Aas asked the Prophet of Allah, "Whom do you love most in this world?"

He said, "Ayesha."

He said, "O, Allah's Messenger, the question is about men."

He said, "Ayesha's father."

The Prophet's relations were also strengthened more with his deputy Omer- bin-Khattab after he married his daughter Hafsa,

even though Omer was already dear to him and was titled as *Farooq*, a person who differentiated between right and wrong, i.e., Islam and Kufir (disbelief).

Abd-Allah-bin-Masood stated that the acceptance of Islam by Omer was in fact a victory of Islam, since Omer brought power for them and they prayed in open alongside Kaaba for the first time after his acceptance of Islam, and no one dared to touch them by his presence.

Bokhari recorded a narration of Abu-Huraira that the Prophet said that "among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any one like such persons among my followers, he is Omer."

Othman-bin-Affan was also too close and too dear to the Prophet of Allah that the Prophet gave the hands of his two daughters (one by one) to him. He always remained ahead to spend his wealth in the cause of Allah and was titled as *Ghani* (to spend generously in the name of Allah).

Bokhari recorded with reference to Anas-bin-Malik that the Prophet once climbed the mountain of Uhad along with Abu-Bakr, Omer, and Othman; the mountain shook with them, upon which the Prophet of Allah said to the mountain, "Be firm, O, Uhad! For on you there are no more than a Prophet, a Siddique, and two martyrs (who live and die in the cause of Allah)."

Ali-Ibn-e-Abi-Talib was also too dear to the Prophet of Allah that he had taken him as his family member since he was a boy of five years only. So he lived under his guardianship having an opportunity to learn to his best to be a virtuous one. The Prophet used to love him like his other children, though he was his cousin, and therefore married his daughter Lady Fatima to him, although he was too poor; that was because he had devoted his life for the cause of Allah and His Prophet only. The Prophet of Allah once asked him, "Are you not happy as you are to me as Haroon was for Musa, but there is no prophet after me?"

### **108. Ghazwa of Najd or Dhi-Amr**

During the month of Muharram of third Hijra, the Prophet of Allah was informed that Barm Thaulabah and Barm Maharib were mobilizing their troops to raid the suburbs of Medina. The Prophet therefore marched along with four hundred fifty companions toward Ghatfan (Najd) to suppress the invaders. The Prophet left behind in his place Othman-bin-Affan. On their way, they captured a suspicious person, who accepted Islam and joined the troop as their guide. The enemy took their way when they heard of the Muslims. The Prophet of Allah camped at a water source, Dhi-Amr, for the whole month of Safar to show off the Muslims' power to the Bedouin tribes of that area and returned back without any happening.

### **109. Ghazwa-Buhran**

During the month of Jamadi second of the third Hijra, the Prophet left Medina along with three hundred believers to patrol the area of Maru in Hijaz; he left behind Umm-e-Maktoom in his place. The troops returned back without any happening after ten days of enemy surveillance.

### **110. Sarya Zaid Bin Haritha**

The Quraish used to travel (those days) with their trade caravans on the Makkah-Syria route during the month of Jamadi second, being spring season and suitable for comfortable traveling in the desert. But during that season, they were much concerned about their safe journey due to the Muslims' blockade and their military pacts duly concluded with the adjoining tribes. The Quraish therefore decided to change their coastal route and

to adopt a safer route of Najd-Iraq, which was indeed a longer and difficult route being a deserted and mountainous area. Familiar to this route, a person, Furat-bin-Hayyan, was also available to guide the caravan. The Quraish therefore agreed and started preparations to undertake their trade journey on the new route. The news of their intention however leaked out through a person, Naeem-bin- Masood-Ashaji, who was under the influence of wine. The Prophet therefore dispatched immediately a horse cavalry of one hundred under the command of Zaid-bin-Haritha to intercept the caravan.

The troop intercepted the caravan at the place of Al-Qardah; it was headed by Safwan-bin-Umayyah who was carrying the trade goods worth one hundred thousand dirham. On sighting the troop, the people accompanying the caravan fled away; and the guide of the caravan, Furat-bin-Hayyan, was taken into custody along with two others and the trade goods.

That interception caused great panic, surprise, havoc, and terror in the Quraish of Makkah since they were left with no safe passage and their sociopolitical position was threatened with a question of their life and death. The Quraish therefore decided to do away with the Muslims up to their roots. The said situation ultimately led the Makkahs to come forward and fight to their best at the place of Uhad.

### **111. The Enemies of the Prophet Executed**

Although the Jews of Medina had entered into a sociopolitical accord with the Muslims, but they had not yet accepted the Prophet Muhammad as chief of the state of Medina. After victory of Badr, they had become more jealous and cunning with the Muslims; hence, they left no chance to plot against them and thereby activated their poets against the Prophet of Allah.

Prior to Badr, the Muslims were not in a position to take revenge of any mischief carried out against them by the non-Muslims, even if some one of them was killed. Now they were strong enough and had courage to take revenge on any intrigue or insult being carried against them. Therefore, they executed three prominent poets of Medina who used to insult the Prophet of Allah and his followers. They were:

#### **A. Abu-Ifk**

He belonged to the tribe of Baru-Amro-bin-Aowf and used to contempt the Prophet of Allah in his poetry. He also used to incite his nation to fight against the Muslims and continued his efforts even after Badr, when the Muslims had proved their power. Salem-bin—Omair Aowski therefore killed him during a night of summer when he was asleep in his house.

#### **B. Asma-Bint-Marwan**

This woman belonged to the tribe of Baru-Khatima and used to use unwanted words against Allah, Gabriel, Prophet Muhamamad, Quran, and the Muslims. One night a person, Omair-bin-Aowf, though having too-weak sight, entered her house and killed her. It is believed that Omair was related to her and knew the location of her house.

#### **C. Kaab-Bin-Ashraf**

Kaab, a noble from the Jews, was not happy with the killing of the Quraish chiefs in the Battle of Badr and was also in doubt whether the Makkahns have been defeated; so he went by himself to confirm the news. There he incited the Quraish against the Prophet of Allah by way of his poetry, and after he returned back he started insulting the Muslims and defaming



their women in his sonnets.

The situation became so awful and unbearable for the Muslims and the Prophet of Allah so much so that the Prophet called his companions and said "who will kill Ashraf?" Thereupon Muhammad-bin-Maslamah, Abad-bin-Basher, Harith-bin-Aows, Abu-Abs-bin-Hibr, and Salkan-bin-Salmah volunteered for the job.

Kaab was therefore executed accordingly. Consequently the Jews became scared of the Muslims and of the Prophet of Allah and as such started behaving accordingly. But their annoyance against the Muslims was aggravated, though their tongues ceased.

## 112. The Battle of Uhad

This battle was fought between the Muslims of Medina and the Quraish of Makkah at the base of the mount of Uhad in the suburbs of Medina on the fifteenth day of Shawwal of the third Hijra, i.e., March 30, AD 625. The war concluded many lessons for the believers. In fact, it was an evaluation of sincerity, loyalty, obedience, and faith with regard to Allah and His Prophet. This battle therefore requires an analytic consideration which is given below.

### A. Reasons for the Battle

#### 1. Defeat of the Quraish at Badr

The Quraish were maddened, infuriated, and distracted with the defeat of Badr, which they had never expected with their unmatched superiority in men and material. Therein they lost their nobles, their best warriors, their men of honor and wisdom, who left behind notable widows and orphans, and lost their superiority in the Arabian Peninsula. They also lost their wealth in fighting the battle and in paying ransom to get their prisoners

back and foresaw their future to be dark and hopeless. All this was enough to inflame their furiousness and incite to take revenge from the Muslims.

## II **Future of the Quraish in Gloom**

The Quraish were living in the city-state of Makkah as independent and influential individuals. They being custodians of Kaaba were enjoying a lot of privileges and earnings from the pilgrims of Kaaba. Apart from their common purchases being essential for their livelihood, the pilgrims were obliged to purchase Ihram (two sheets of linen in lieu of their dress) duly prescribed to perform tawaf (a ritual to go round the Kaaba and pray to Allah) from the custodians of the Kaaba only. The poor people who could not pay the price to purchase Ihram were not allowed to perform tawaf in their own clothes or to arrange sheets of linen of their own. So they were compelled either to purchase Ihram from them or to perform tawaf barely without putting up any dress.

But with the defeat of Badr, their arrogance and sociopolitical position was on stake; their independence and well-set influential existence seemed to have come in danger because of the newly emerging power of the Muslims.

## III **Incitation of the Quraish Women**

The Quraish women were in a state of mourning and for most of the time used to weep on the death of their nearer and their dearer. Their loud voices of lue and cry in grief and sorrow were a source of incitement and provocation for the arrogant Quraish. They were being motivated constantly to take revenge from the Muslims to the extent of vanishing them forever, and this was the will of the whole community.

## **B. Preparation for War**

### **i The Aristocratic Action**

The chiefs of the Quraish gathered to view the overall situation that arose after the Battle of Badr. Five of them, namely, Jubair-bin-Mutam, Sufyan-bin-Umayyah, Ikramah-bin-Abu-Jehl, Harith-bin-Hisham, and Hawaitab-bin-Abd-Al-Aziz, concluded out of their wisdom that the profit earned out of the caravan, which had been the cause of the Battle of Badr, should be spent out of their wealth to fight the Muslims. The suggestion was approved unanimously.

Verse 36 of chapter 8, Anfal, was revealed in this regard. Muhammad-bin-Ishaq narrated that the above-named chiefs had lost their sons, brothers, and fathers in Badr. They said to Abu-Sufyan and those who had invested in the caravan captured by the Muslims, "O people of Quraish! Muhammad has grieved you and killed nobles among you. Therefore help us with your wealth, so that we may be able to fight with him, in this way we may take revenge of our losses."

They agreed upon to their proposal. In this context, the verse quoted above is hereby referred, which says, "Verily! Those who disbelieve spend their wealth to hinder (people) from the path of Allah, and so will they continue to spend; but in the end it will become anguish for them. Then they will become helpless and those who disbelieve will be gathered to Hell."

### **ii The Quraish Starts Campaign**

After collection of considerable amount to meet war expenses, the Quraish of Makkah gathered their tribes to get them ready for war against the Prophet of Allah. In their first step, they hired the services of a renowned poet, Abu-Uzza, to instigate the tribes of Kinanah and Tehama who as a result also joined them.

They also hired a troop of black slaves to fight for them with

special mention of one named Wahshi, who was an extraordinary archer and a javelin thrower. He was provoked by Hind, the wife of Abu-Sufyan, to kill the Prophet's uncle Hamza in consideration of his freedom.

### iii **The Quraish Women Joined the Troops**

The eminent women of the Quraish insisted to join the troops, to which some went against while some liked the idea in view of their will to do or die, and that despite their slackness they would incite them. On the contrary, it was pleaded that the honor of the women would be humiliated in case of their defeat. Upon this, Hind, the wife of Abu-Sufyan, uttered her emotional words advising them not to repeat the mistake committed in Badr, where the girls were returned from their troops. However, the women joined the troop. The big names among them were Hind, wife of Abu Sufyan; Umm-e-Hakeem, wife of Abu-Jehl; Fatima, wife of Harith-bin-Hashim and sister of Khalid-bin-Waleed; Barza, wife of Safwan-bin-Umayyah; Umm-e-Abd-Allah, wife of Amro-bin-Aas; and many others.

### iv **Description of the Quraish Army**

The Quraish succeeded to arrange a big army of three thousand soldiers, which comprised of the following:

- 1) Swordsmen gathered from Makkah: 2,800.
- 2) Swordsmen from Banu Thakeef of Taif: 200.

The above army of three thousand was comprised of the following:

- 1) Camels: 3,000 (for use as cavalry and to be used as food).
- 2) A horse cavalry of 200 headed by Khalid-bin-Waleed.
- 3) Army consisted of 700 armored soldiers.
- 4) Sufficient quantity of bows, arrows, spears, shields, and

armors.

- 5) A company of women to incite the warriors (not being included in three thousand).

Three flagmen headed the troops, and the chief commander was Abu-Sufyan.

### **C. Quraish Army Arrives in Medina**

The Quraish army arrived in the north vicinity of Medina on Wednesday, the twelfth of Shawwal of third Hijra, i.e., March 27, AD 625. The Quraish selected to camp in the north because the south of Medina was not suitable to camp. Abu-Sufyan therefore reached and camped at the base of the mount of Uhad at the place called Aqiq, about five miles away from the city of Medina; the place suited them from the military point of view. After camping, they left their horses and camels for grazing in the crop fields of Medina.

When their troops were passing by the village of Abwa, where the beloved mother of the Prophet of Allah was buried, Hind incited to some of the youth to dig out the grave. The elders negated the idea in view that it would establish a practice of digging the graves in enmity; thus, no incident took place.

### **D. The Prophet of Allah Receives Information**

The Prophet's uncle Abbas, who was still in Makkah but had embraced Islam during the Battle of Badr, exposed the battle plans of the Quraish through a letter duly dispatched through a hired person of the Ghaffari tribe.

It was Shawwal thirteenth when the Prophet of Allah was in the mosque of Quba; he asked Kaab-bin-Malik to read out the letter and thereafter advised him to keep its secrecy. Thereafter he left for Medina, met with Saad-bin-Rabee, informed and discussed with him the said information. The Prophet

immediately sent a surveillance party and came to know about the grazing of the enemy's camels and horses in Medina's fields. He also received information through Salmah-bin-Salmah that he witnessed a troop of the Quraish near the city of Medina. By that time the people of Medina also came to know about the new developments and became scared of the huge fighting force, which had never gathered before in the Arabian history. Also the Muslims started taking precautionary measures in that a troop was nominated for vigilance and guard duty around the great mosque to take care of the Prophet of Allah. Another troop was arranged for patrol watch of the city during nights.

### **E. The Prophet's Consultations with His Companions**

The next morning of Shawwal fourteenth, the Prophet of Allah summoned a meeting of all factions; even the chief of the hypocrites, Abd-Allah-bin-Ubai, was also called as chief of the Khizrij tribe. After describing the situation, the Prophet proposed his point of view, which was in fact based on the conclusion of what he had dreamt previous night; that the enemy should be left outside Medina to let them exhaust and that they should remain vigilant and ready to fight if they attack the city of Medina. Also the women should prepare themselves to pelt the stones from their roofs if they come near to their houses.

Ubai immediately seconded the Prophet's proposal and said, "O, Prophet of Allah, the Medinites have always protected their city in the past, as you have proposed, and no enemy ever succeeded to overcome them." Some of the Muhajir and the Ansar also viewed the proposal positively, but a group of people arose and shouted their negation and pleaded their view with the following reasons:

- 1 They were in doubt of Ubai's sincerity; hence, they did not like his seconding to the Prophet's proposal.

- ii The youngsters having missed the chance to fight in Badr were much inspired and curious to fight, since they knew about the reward to fight and of the martyrdom in the cause of Allah.
- iii The youngsters who had taken part in Badr wanted again to fight along with the Prophet of Allah.
- iv They were also of the opinion that by remaining bound in the city, they will be treated as coward by the Quraish and the rest of the Arabs. Also the enemy will become more courageous to see the Muslims bounded within the city and may continue to loot their cattle and destroy their fields. They shall be in a position to harass as and when they would like to do so.
- v They may also have in mind the victory of Badr with their minimal number as against the large number of the Quraish.

#### **F. The Prophet's Decision**

When the Prophet of Allah noticed that the majority of the people wanted to fight outside Medina, and there was no specific divine instruction, he therefore decided in their favor. The Prophet had derived this idea out of his dream; indeed the Prophet's dreams do possess great meaning.

The Prophet, thereafter, led the Friday prayer wherein he stressed in his address the importance of jihad and patience and steadfastness and advised the people to get prepared for war. He, again, led the afternoon prayer and went inside of his house along with his eminent deputies, Abu-Bakr and Omer. He wore the battle dress with the help of his aides; in that he put on two armors and came out with a sword in his hands.

In the meantime, the people became a bit worried of their insistence to fight against the advice of the Prophet of Allah. Some of them were still advising the others to comply with the

intentions of the Prophet, since they had still time for it. Therefore, on sighting the Prophet, the people pleaded before him their obedience and said that they never meant to disobey him and were still willing to stay back in the city limits.

The Prophet of Allah replied that it was not befitting for a Prophet to stay back from a battlefield after mounting his armor, until Allah makes a decision between him and the enemy.

### **G. The Prophet Inspects His Army and Proceeds Ahead**

There gathered one thousand soldiers, of those only one hundred were armored and only fifty were having horses. The Prophet after inspection divided them in three battalions, i.e., the Muhajreen under the command of Musab-bin-Omar, the Aows among the Ansar under the command of Usaid-bin-Hudhair, and the Khizrij among the Ansar under the command of Hubbab-bin-Mandhir.

The Prophet, thereafter, marched toward the battlefield having prayed the afternoon prayer, on Friday, the fourteenth of Shawwal of the third Hijra, leaving behind Unun-e-Maktoom in his place to look after the administrative matters of Medina. On their way alongside the mount of Wada, the Prophet saw a small armed troop of the Jews, who were allies of Ubai and had come to join the Prophet's army; but the Prophet declined to accept their services.

The Prophet stayed at a place called Shaikhan, between Medina and Uhad, and inspected his troops, during which he pointed out and disqualified to fight some disabled and some too-young persons. The younger included the two famous personalities of the Muslims, Abd-Allah-bin-Omar and Osama-bin-Zaid.

Another two boys, namely, Rafi-bin-Khudaj and Samura-bin-Judab, succeeded to convince the Prophet that they have the fighting skills and the capability to fight; hence, they were



allowed to remain in the troops. The troops stayed there during the night and prayed their evening and night prayers; fifty men were detailed on watch duty. One Dhakwan-bin-Abd-Qais undertook guard duty for the Prophet of Allah.

#### **H. Abd-Allah-Bin-Ubai Shows off His Character**

With the dawn of the fifteenth of Shawwal, the Prophet moved ahead; and on their way, he led the Morning Prayer at the place called Ash-Shawt, too close to the battleground where both the armies could see each other. Here it was the time for Ubai to disclose his hypocrisy; as such he expressed his concern that he didn't want to let his people be killed. Also he spelled out his discontentment for the Prophet of Allah for not accepting his opinion; hence, he withdrew his three hundred men out of the troops. His rebellious act at that critical moment was nothing but to destabilize and discourage the Muslims in order to take revenge from the Prophet of Allah. Some of the believers were in fact affected by his hypocritical action; those were Barm Haritha of the Aows tribe and Barm Salmah of the Khuzrij and wanted to join them, but Allah saved them to become a part of the hypocrites, so they stayed back. In this regard, a divine verdict was revealed in verse 122 of chapter 3, Al-e-Imran, which said, "When two parties among you were about to lose their heart, but Allah was their Wali (Supporter and the Protector). And in Allah should the believers put their trust."

It seemed that they may have been affected by the advice of Abd-Allah-bin-Harm, who attempted to stop withdrawal of the hypocrites, but Ubai and his fellows did not listen to him, upon which he cursed them. His efforts and the incident of hypocrisy were revealed vide verse 167 of chapter 3, Al-e-Imran, which says, "And that He (Allah) might test the hypocrites, it was said to them, 'come! Fight in the way of Allah or (at least) defend yourselves.' They said, 'Had we known that fighting will take

place, we would certainly have followed you.' They were, that day, nearer to disbelief than to Faith, saying with their mouths, what was not in their hearts. And Allah has full knowledge of what they conceal."''

Moreover Ubai had deviated from the decision of the Prophet of Allah; hence, he deviated from Allah's commandment, since Allah has ordained compliance of His Prophet's orders in anyway. In this regard, verse 65 of chapter 4 says, "But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

### **I The Characteristics of the Hypocrites and the Believers**

Ibn-e-Katheer has mentioned with reference to Aowf-Al-Bikali, regarding (hypocrites) the people who used the religion to gain material benefit, "Their tongues are sweeter than the honey but their hearts are more bitter than the *Sabʿ* (a bitter plant like cactus), and they show the viciousness of the wolves."

The Quran speaks of the hypocrites in the following verses:

Verse 204 of chapter 2, Al-Baqara, says, "And of the mankind there is he whose speech may please you (O, Muhammad) in this life and he calls Allah to bear witness as to that which is in his heart, yet he is the most quarrelsome of the opponent."

The verse indicates that such persons pretended to be Muslims, but they defied Allah with the disbelief and hypocrisy that their hearts conceal. Similarly, mentioned in verse 108 of chapter 4, An-Nisa, "They may hide their crimes from their fellow being but they cannot hide them from Allah."

Also Ibn-e-Abbas reported regarding verse 204 of chapter 2 that when such people (hypocrites) announce their Eman(faith),

they swear by Allah that what is in their hearts, the same is what their tongues pronounce.

Verse 205 of chapter 2 says, "And when he turns away from you (O, Muhammad) his efforts in the land is to make mischief and to destroy the crops and the cattle, and Allah likes not the mischief."

Bokhari and Muslim have reported that the Prophet of Allah said that "signs of the hypocrite are three: (1) when he speaks, he tells a lie; (2) whenever he promises, he breaks it; and (3) in case of dispute, he is the most quarrelsome.

And the most hated person to Allah is the most quarrelsome."

In brief it is deduced that the hypocrites have deviant tongues, evil deeds, and wicked beliefs; they fabricate their words; and that their works are immoral; and they are quarrelsome.

Verse 206 of chapter 2 says that "when it is said to him (a hypocrite) to 'fear Allah' he is led by arrogance for more crime. So enough for him is Hell and worst indeed is that place to rest."

Verse 142 of chapter 4, An-Nisa, says that "verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for prayers, they stand with laziness and to be seen of persons, and they do not remember Allah but little."

Verse 145 of chapter 4, An-Nisa, says that "verily, the hypocrites will be in the lowest depth of the fire; no helper will you find for them."

Verse 68 of chapter 9 says that "Allah has promised to the hypocrites; men and women, and the disbelievers, the Fire of Hell; therein they shall abide, it will suffuse them. Allah has cursed them and for them is the lasting torment."

Verse 6 of chapter 48 says that "He may punish the hypocrites, men and women, and also the disbelievers, men and women, who think evil thought about Allah: for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them and prepared Hell for them; and worst

indeed is that destination.”

Meaning thereby that when a hypocrite is advised to remain strict on his verdicts and to refrain from his evil deeds in fear of Allah, he negates the advice in his anger and outrage, and a person who does not fear Allah deserves the hellfire.

On the contrary to the hypocrites, Allah has appreciated His slaves who sell their souls and the sources of their comfort and pleasure to gain the pleasure of Allah. In this regard, verse 207 of 2 says, “And of the mankind is he who sells himself by seeking the pleasure of Allah. And Allah is full of kindness for His servants.”

In fact, this verse was revealed with regard to the earnest supplication of Suhab-Ar-Romi upon the fortifying of his wealth and property in consideration of his migration from Makkah in the cause of Allah. But the verse applies to and includes each one who sacrifices in the cause of Allah. This attitude reflects the characteristics of a truly faithful person (Momin) who cares not for his wealth, for his property, or for his own self to achieve the pleasure of Allah, and His Prophet indeed, which is too in the cause of Allah.

Verse 69 of chapter 4 says that “whosoever obeys Allah and the Messenger (Muhammad) then they will be in the company of those on whom Allah has bestowed His Graces; of the prophets, the (*Siddiqun*) truthful and selected one, the martyrs, and the righteous; and how excellent these companions are!”

## **J. Positioning of the Muslim Troops at Uhad**

The Prophet of Allah arrived and camped at the base of the mount of Uhad just opposite to the camp of the Quraish, along with his seven hundred devotees. It was the morning of the fifteenth of Shawwal that the Prophet of Allah armored himself and addressed his men, briefed them about the war plans, and told them that the tactics shall remain the same as were at Badr and

that they will remain in the ranks shaping themselves in triangle or square or rectangle accordingly. Then he pointed out a mountain pass in the south and predicted that the enemy would most probably encounter them through that place. He therefore selected and nominated fifty experienced archers and put them under the command of Abd-Allah-bin-Jubair and posted them at the mountain pass. The Prophet of Allah imparted them specific instructions that they were required to remain steadfastly at their post and should not allow the enemy to dare cross the pass; also they should never leave their place of duty, no matter what happens to the rest of the army, until they receive orders from him.

Bokhari has recorded the exact wordings of the Prophet, pronounced that "if you see us snatched into pieces by the birds, do not leave the position of yours, till I ask for it. And you see that we have defeated the enemy and walk on them, do not desert your position till I ask you."

The Prophet then entrusted duties to the rest of the army by dividing them into two groups. One was posted on the right under the command of Mandhir-bin-Amr and the second on the left, headed by Zubair-bin-Awam. The soldiers were advised to keep their gaps filled as and when it might be required, whether on the fronts or on the mount pass. Lastly they were asked to wait for the orders for the start of the war.

### **K. The Sword of Honor**

After having positioned the troops and passing on necessary instructions, the Prophet of Allah took his sword up and called out who was willing to have his sword to perform its dues, as it deserved. Most of the companions showed their willingness to have the honor of having the sword; the prominent of those were Omer, Ali, and Zubair-bin-Awam. But the Prophet remained quiet; thereupon Abu-Dajana came forward and asked for the dues of the sword, to which the Prophet replied that the sword

should remain striking till it is bent. The lucky Abu-Dajana won the prize and had the honor of having the sword of honor from the Prophet of Allah by having promised to pay the dues as it deemed fit.

Then Abu-Dajana very proudly received the sword and picked a red band and tied it round his forehead as a mark to show his will and intention of having aggression to the best of his efforts against the enemy. Then with the sword of honor, he joined his ranks by walking with pomp, dignity, pride, and happiness on winning the award. The Prophet remarked that Allah does not like proudly walks except in such a position, i.e., for or in front of the enemy. This type of walking is therefore considered right and essential for the men of war only.

#### **L. Position of the Quraish Army**

The chief of the Quraish, Abu-Sufyan, after preparing his troops, entrusted the command to Khalid-Bin-Waleed on the right wing and to Ikramah-bin- Abu-Jehl on the left. Whereas Safwan-bin-Umayyah was given charge of the infantry, and the archers' wing was headed by Abd-Allah-bin-Abi-Rabia. The chief then spoke to his army in the inspiring and inciting words advising them to fight till their last.

During the last hours to begin the war, Abu-Sufyan attempted to create a depressive state in the Muslims by communicating his request to the troops of Ansar that if they like, they can leave them (Muhajreen) alone to fight their cousins (Quraish) and that they did not wish to fight with them. The Ansar due to their true belief disappointed him.

#### **M. Activity of the Quraish Women**

Hind, the wife of the Quraish chief, was heading the women's wing, wherein the women were beating drum disks and

singing the inciting songs, inflaming the emotions of the men with their exciting poetic dialogues. Other than Hind, there was another important woman, Umra-Alqamah—beautiful, tall, and attractive—who played a very important role at the time of the Quraish's defeat in the first instance when she took the grounded army flag in her hands and inspired her forces to come back and resume the fight.

#### **N. Both Armies in Action**

The war started with a challenge for a duel from Talha-bin-Abi-Talha, the bravest from the Quraish, which was accepted by Zubair-bin-Awam, who killed him immediately. The Prophet along with his companions chanted the slogan of Allah's greatness (Allah-ho-Akbar); the Prophet then praised him in a specific manner and said, "Every prophet had a *hawari* (disciple) and Zubair is mine."

It may be mentioned that Zubair was son of Safyah (Prophet's fathers' sister), and Awam (Lady Khadija's brother) and husband of Asma (Abu-Baker's daughter).

Then came forward Talha's brother Othman and challenged for a duel; he was also attacked and killed by Hamza. By this the flames of war flared up, and the Quraish came in aggression; also the calls from their women intensified and aggravated their emotions and inspired them to fight fiercely.

On the other hand, the companions of the Prophet and the slaves of Allah were also inspired and became more inclined to sacrifice their lives; hence, they took their steps forward. Ahead of them were the sword of Allah and the lion of Allah, Hamza-bin-Abd-Al-Muttalib and Ali-Ibn-e-Abu-Talib accompanied with the custodian of the sword of the Prophet, Abu-Dajana, distinguished with the red band around his forehead. They very brilliantly showed their skills in warfare and a meritorious fighting by killing whosoever came across them.

The other team of the outstanding and fierce fighters was comprised of the Prophet's deputies, Abu-Bakr and Omer, along with Musab-bin-Omar, Talha-bin-Ubaid-Allah, Abd-Allah-bin-Jehash, Saad-bin-Rabee, Anas-bin-Nadar, etc.

However, the Muslim's will to fight in the cause of Allah scattered the enemy and put them in frustration.

### **O. Assassination of Hamza**

It was too difficult to overcome the Prophet's uncle Hamza through a duel or in a close-quarter combat, and this fact was already known to the enemy, who were too keen to kill him. Hind already had a black slave, an expert in disk and spear throwing, and was specially hired to aim at Hamza and was promised of his freedom in consideration of his deadly spear thrown toward him, to which he succeeded. It was indeed the will of Allah to award martyrdom to one of His dearest servants after he demonstrated his excellent gallantry in the war. He departed with honor and a heroic end and is still remembered of his distinguished courage and sacrifice in the cause of Allah. Indeed he loved the Prophet most and was also being loved by the Prophet to his extreme dearness. The Muslims, however, overcame the setback that occurred due to his assassination.

Hind, Abu-Sufyan's wife, however, fulfilled the promise she committed with the black slave Wahshi on the spot by awarding him her ornaments and granting him freedom.

### **P. The Quraish's Defeat**

In spite of the martyrdom of Hamza, the Quraish were so upset and frustrated with the extraordinary bravery of the Muslims that they could not keep up their ranks intact, so much so that they could not even uphold their flag after having killed their ten flagmen. The eleventh one to hold the flag was a slave,



Swab, instead of a noble, since the flag holding was the pride of the notables only, but Swab was also killed soon. Now their flag was lying on the ground, and the Quraish were fleeing from the battlefield, leaving behind their women and their idols, which they had brought for their blessings.

Fortunately one of their women, Umra-bint-Alqamah-Haritha, showed her extraordinary courage to pick up the flag and incited the fleeing men to stay back and fight, but the persons on flight did not respond to her call.

On the other hand, a group of Muslim soldiers posted at the mount pass brought misfortune for the entire Muslim army by leaving the mount pass contrary to the instruction of their local commander and the chief commander, the Prophet of Allah. They caused that adversity due to their indiscipline, impatience, and greed for collecting the war leftover. They did not wait or sought the Prophet's instructions; rather they ignored the Prophet's commandments in this regard and did not even realize that the enemy could still return back and fight again. They were however instigated by the field soldiers who had started collecting the enemy leftover.

#### **Q. The Archers' Neglect of the Prophet's Instructions**

One of the Quraish commanders, Khalid-bin-Waleed had attempted thrice to infiltrate the Muslims through the mount pass, but the vigilant archers kept restricting his way, and that was due to the foresight of the Prophet and thus a good contribution for the archers, who were posted at the extremely strategic point. But at the same time they brought disaster for the Muslims by neglecting the instructions of the Prophet of Allah in their love and greed to loot the enemy spoils while they observed that their colleagues at the front ranks were collecting. They also neglected the orders of their commander, Abd-Allah-bin-Jubair, who reminded them the instructions of the Prophet; forty of the

fifty paid no heed to his command and left the place of their duty and helped to hit hard on the backbone of the Muslims. The rest of the ten devotees and the faithful remained on their place of duty but could not resist the archers' cavalry of Khalid.

### **R. Muslims' Victory Turned into Defeat**

Khalid-bin-Waleed, a notable Muslim commander of the future, very shrewdly and rapidly demonstrated his skills after having observed the overall position. He analyzed the overall position and attacked the Muslims from their behind and in their slackness by crossing the mount pass. The enemy fleeing force also reverted back when they realized the turned-over war situation. The Muslims however surprisingly activated themselves, but it was too late to reorganize their ranks. As a result, the Muslim victory turned into defeat.

At the same time, Uma-bint-Alqamah took advantage of the situation, picked up the grounded flag, and shouted to their fleeing soldiers. The rest of the Quraish women also backed her up. At last she succeeded in calling their men back to the field. Witnessing the winning position of Khalid's cavalry also encouraged them; hence, the enemy encircled the Muslims, who by forgetting the collection of the war spills surprisingly activated themselves, but it was too late. They now fought in their frustration without any commander and any planning. They, therefore, invited misfortune for themselves by neglecting the local commands and instructions of their chief commander, the Prophet of Allah. They were indeed influenced by their greed, impatience, slackness, and casual attitude toward the war etiquettes, leaving behind a lesson for the men of war for times to come.

### **S. Rumor of the Prophet's Demise**

The Prophet of Allah was surrounded by a small group of

devotees; of them one Musab-bin-Omais came under attack of an archer and gave his life. The enemy suspiciously or intentionally announced that they have killed the Prophet of Allah, which was indeed extremely encouraging and pleasing news for the rest of the enemies while having the contrary effects on the Muslims; hence, they gave up their hopes and became much confused, so much so that they killed their own Huseel-bin-Jabir, father of Hudhaifa, in their frustration.

The Quraish, on the other hand, rushed and surrounded the place where they knew the Prophet was camped and were anxious to witness the Prophet's fate. The Prophet was in care of the twelve devotees; of those four were too close to him for his protection. Those were Omer, Ali, Abu-Dajana, and Anas-bin-Nadar; they remained in state of fighting but did not move away from the Prophet of Allah. Of the other eight were Abu-Bakr, Talha-bin-Ubaid-Allah, Zubair-bin-Awam, and Harith-bin-Samuna; they were engaged with the enemy by remaining around the Prophet of Allah. All these slaves of Allah were unarmored and fighting more than one hundred enemies with extraordinary brilliance and each one of them was facing not less than ten swords at a time.

At this moment, Kaab-bin-Malik viewed and recognized the face of the Prophet of Allah and thus shouted of his presence, which indeed inspired the Muslims and put in them a new life. When the Muslims knew that the Prophet was wounded only, there aroused in them an extraordinary courage and devotion to fight the enemies of Allah and His Prophet, who was wounded from the stones thrown by Utba-bin-Abi-Waqas, Abd-Allah-bin-Shihab, and Ibn-e-Qaimia (may Allah's curse be on them).

Allah did not like the Muslims when they gave up their hopes and will to fight on hearing the Prophet's demise because Allah wanted them to fight in His cause and in His Name only, and the Prophet had also taught them so. Allah, the forgiver, noticed their unwanted action and admonished the believers;

hence verses 144-148 of chapter 3, Al-e-Imran, were revealed in this regard, which said that “Muhammad is no more than a Messenger and indeed Messengers have been passed away before him. If he dies or is killed, will you then turn back on your heel? And he, who turns back on his heel, not the least harm will he do to Allah, and Allah will reward the grateful . . . And no person can ever die except Allah’s leave and at an appointed term. And whoever desires a reward in (this) world, We (Allah) shall give him of it, and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful . . . And many a prophet fought, and along with him (fought) many of the religious learned men (*Ribbiyyun*), but they never lost heart for that which did befall them in Allah’s way, nor did they weaken nor degrade themselves. And Allah loves the patient (*Sabriun*) . . . And they said nothing but ‘O, our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk . . .’ So Allah gave them reward of this world and the excellent reward of the Hereafter. And Allah loves the good doers.”

#### **T. Unbelievable and Unforgettable Sacrifice of Abu-Dajana**

There exists rarely an example of sacrifice in the history of devotion as Abu-Dajana had displayed his faithfulness for the Prophet of Allah on the day of Uhud. He very successfully honored his commitment and paid the dues for the sword of the Prophet. Also he paid a good price for his eternity by achieving the love of Allah and His Prophet with his unique and honored sacrifice. He was one among the four devotees who had surrounded the Prophet of Allah for his protection and fought the enemy by not leaving their places. When Abu-Dajana became too weak to keep him in standing position due to his wounds, he then laid his body on the Prophet in a way to protect him from the arrows of the enemy archers and became a shield for him. He breathed his last in his

same position of being a human shield for the Prophet without moving aside and by receiving the entire arrows on his body, which were coming toward the Prophet. The other three also remained fighting with their swords by not leaving their places. That was indeed an extraordinarily distinguished way of Abu-Dajana's love for the Prophet of Allah and in the cause of Allah and in proving worthy to be the true custodian of the sword of the Prophet of Allah. He paid the price befitting him to be the true slave of Allah (Abd-Allah). Our best compliments to him with all the praises for Allah, the glorified one, and peace be and salutation to Allah's Prophet Muhammad, and may Allah be pleased with all other faithful with specific mention of Abu-Dajana. (Amen)

#### **U. Exemplary Courage of Lady Umm-e-Amara**

This honorable lady belonged to the Ansar, her name was Nusaybah-bint-Kaab, and she had undertaken the duty of supplying water to the soldiers in the battlefield; she was performing her normal duty since morning of the war day. In the noon when she observed that the Muslims' victory was changing into defeat, she threw away her leather water bag and picked up her sword. She started fighting the enemies and made efforts to be closer to the Prophet of Allah in order to ensure his security. She remained fighting in her courage and bravery till she fell down due to her grave wounds. But by Allah's will, she remained alive up till her martyrdom in the Ghazwa Mussalma Kazzab. May Allah be pleased with her and grant her His favors as many as He likes; for sure we are proud of her gallantry in such a time of grave distress. Indeed she deserves our salutations. Also she had the honor to uphold the dignity of the Muslim women in the love and cause of Allah and His Prophet.

#### **V. Another Attempt on the Prophet's Life**

The Quraish were contented that they have disposed of the Muslims' leadership, but when they knew otherwise, they tried

another attempt on the Prophet's life. In view of that, a Quraish, Ubai-bin-Khalf, succeeded to appear with his spear in front of the Prophet of Allah and uttered some stupid words for him. The Prophet of Allah suddenly picked up the spear from the hand of Harith-bin-Samnah and threw it toward Ubai, which blew him and made him silent on his horseback. The horse took his body, the way he came from. Indeed hell was his abode.

### **W. Brutality of Hind**

Hind along with her companions mutilated the bodies of the martyrs; especially she fulfilled her oath to mutilate the body of Hamza. They also celebrated their triumph by dancing in the battlefield of Uhad. Hind then recited some words in praise of her brother and her father, who were killed in Badr; she also praised Wahshi. Abu-Sufyan spoke some indecent words about Hamza by pointing out his body with his spear. May Allah be pleased with Hamza?

### **X. Participation of the Muslim Women in War**

Other than Umm-e-Amara, there were many other women who participated in the war, but they were not on the job of inciting or pleasing the soldiers; they too participated in the cause of Allah to earn His pleasure. So they participated in supplying water and taking care of the wounded only. The mother of the Muslims and wife of the Prophet of Allah, Lady Ayesha, was also present along with Umm-e-Sulaim, Umm-e-Saleed, and Umm-e-Eman. The daughters of the Prophet also joined; they were Umm-e-Kulthum, the wife of Othman, and Fatima, the wife of Ali. They approached their father when they heard of the attack on him and took care of his wounds. The Prophet of Allah advised Fatima to take care of Ali instead, since he was seriously injured.

Outstanding among all was, however, Umm-e-Amara, since she fought by displaying her skills with her sword. May Allah be pleased with all of them?

### **Y. Abu-Sufyan's Pride**

With the end of the war, Abu-Sufyan came closer to the bodies of the martyred and shouted to know whether the Prophet of Allah was alive or not, to which Omer from the other side shouted in affirmation. Abu-Sufyan said, "O, Muhammad! During the battle of Badr your men killed our seventy, now we have killed your seventy and this equals the ratio. If you desire to still fight, we are ready to meet you during the festival of Badr, next year." By this statement, he left the battlefield along with his men.

### **Z. Burial of the Martyrs**

The Prophet of Allah along with his companions remained busy till late night in the burial of the martyrs. The bodies were buried as they were found, without bathing them and without changing their dresses. The Prophet of Allah prayed on them *Salat-al-Janaza* (funeral prayer) separately. In the first instance, the body of Hamza, the chief of the martyrs, was brought; and the Prophet of Allah prayed for him. Thereafter prayer was offered one by one on each body including the body of Hamza every time. Hence, the funeral prayer for Hamza was offered seventy times by the Prophet of Allah. Thereafter the bodies were buried at the base of the mount of Uhad, and more than one body was buried together.

After their burial, the Prophet of Allah spoke high of them; he said, "I witness that anyone that is wounded in the way of Allah, Allah will restore his life on the day of Qyamah with his wounds bleeding which will smell like musk." The Prophet was

never seen as grieved as on the day of Uhad.

### **AA. The Prophet's Supplication**

Imam Ahmad reported that when the idolaters went back on the day of Uhad, the Prophet of Allah said, "Form rows for prayer (*Istawoo*), so that I offer thanks and praise for my Lord, the Greatest and the All-Mighty." So they stood behind him. Thereafter, while standing in prayer (*Qanūt*), the Prophet said, "O Allah! No one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions, You have withheld and no one can withhold what You grant. No one can bring near what You ordain to be distant or detach what You decree to be close. O, Allah! Spread on all of us Your mercy, Your grace and provisions. O, Allah! I supplicate You to grant me blessings that neither changes nor vanishes. O, Allah! You alone of whom we seek help in hardship. You alone we restore to security on a day of terror. O, Allah! To You alone we ask to protect us from the evils, which may led us of Your deprivation. O, Allah! Make us loving of Eman (faith) and make it pleasant, beauty and grace of our hearts. And make the disobedient contrary to it. Let us be among those who are rightly guided. O, Allah! Make us live as Muslims and cause us to die as Muslims, and make us join with the righteous and not with the disgraced and misled ones. O, Allah! May Your enmity befall on the disbelievers, who belied Your Messenger and diverted from Your righteous way. O, Allah! Let Your wrath, Your chastisement, Your enmity befall on the disbelievers, and those on whom You sent down the Book (and they negated it). Let them be in pain and distress with war decreed by You. O, Allah! (You are) the author (Commander) of the truth (for the human being)."



### **AB. The Prophet's Love for Hamza and Other Martyrs**

The Prophet of Allah had a great love for his companions; in fact, he was not grieved on their martyrdom but was unhappy on the act of their neglect of his instructions and being impatient. Also he was distressed on mutilations of the bodies of the martyred with special mention of Hamza. Therefore, he prayed funeral prayer for them individually and seventy times for Hamza, although he could have prayed for once only for all the seventy martyrs. Since they were buried at the base of the mount of Uhad, the Prophet therefore had a special liking for this mount.

Bokhari recorded a narration of Anas-bin-Malik that when the mount of Uhad appeared before Allah's Prophet, he said, "This is a mountain that loves us and is loved by us. O, Allah! Abraham made the Makkah a sanctuary; and I have made Medina and between its two mountains a sanctuary as well."

The Prophet of Allah never wanted to see the face of Wahshi because it would remind him the sorrowful mutilation of his uncle Hamza. The Prophet expressed his extreme love for the Uhad martyrs when he paid them his departing homage in the eighth year after the Battle of Uhad. Recorded by Bokhari, Aqabah-bin-Amir narrated that Allah's Prophet offered funeral prayer for the martyrs of Uhad in the eighth year of their death, as if it was a farewell bid to the living and the departed souls, then he ascended on the pulpit and said, "I am your predecessor before you and I am witness on you and your promised place to meet me will be Al-Hawd (a water reservoir) on the Day of resurrection and I am now looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." "This was the last look, which I cast on the Prophet of Allah," he said.

### **AC. Allah Consoles His Servants of Their Losses**

The Prophet of Allah and his companions were extremely grieved on the day of Uhud. Allah had been very kind to console them at that moment of grief by the revelation of verses 137-143 of chapter 3, Al-e-Imran, which said, "Many similar mishaps of life were faced before you by the previous nations (but it is not the ultimate end, indeed the final defeat is for the disbelievers). So travel through the earth and see as to what was the end of those who denied (the truth) . . . This (Quran) is a plain statement for the mankind, guidance and instructions for those who are the pious one (and fear Allah) . . . So do not become weak (against your enemy) because you suffered. Nor be sad and you will be triumphant if you are indeed believers . . . If a wound has touched you, be sure a similar wound has touched the others. And so are the days that We (Allah) give to the people by turns, and that He (Allah) may test those who believe, and that He may take martyrs from amongst you; and Allah likes not the wrongdoers . . . And that Allah may test the believers (and reward them by forgiving their sins); and destroy the disbelievers (due to their aggression) . . . Do you think that you will enter paradise before Allah tests those who fought (in His cause) and (also) test those who are the patient? . . . You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes."

Similarly, verses 2 and 3 of chapter 29, Ankaboot, say in this regard, "Do the people think that they will be left alone because they say: *we believe* and will not be tested? . . . And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars."

Bokhari and Muslim recorded that the Messenger of Allah said, "Do not wish to encounter the enemy, and ask Allah for your well-being. However if you do encounter them, then

observe patience and know that paradise is under the shade of the swords.”

#### **AD. Reasons of Defeat at Uhad**

After consoling the grief of the Muslims, Allah questioned their state of mind and said *vide verse 165, chapter 3, Al-e-Imran*, “What is the matter with you? When a single disaster smites you, although you smote (your enemies) to double then yours and you say: ‘From where does this come to us?’ Say! (O, Muhammad) ‘It is from yourselves (because of your evil deeds).’ And Allah has power over all things.”

Meaning thereby that the Muslims had suffered seventy fatalities in Uhad and fourteen in Badr, whereas they had killed seventy and also captured seventy of the Quraish in Badr; in addition they killed their twenty-two in Uhad. So the Muslims being three hundred thirteen versus nine hundred fifty in Badr and seven hundred versus three thousand in Uhad fought better and caused more harm to the enemies. Then why were they still not thankful to Allah of His favors? They also committed a crime by not following the instructions of the Prophet of Allah; even then Allah excused their negligence. In fact, it was not their single negation of the war discipline but was a negation of the multiple commands. In Uhad, the Muslim soldiers ignored the command of the Prophet; it was also ignorance of the command of Allah and the command of their chief commander at the same time, and in addition the men posted at the mount pass also deviated from their local command. The soldiers also showed their extreme greed and rushed to collect the war leftover caring less for instructions of the Prophet of Allah. As a matter of fact, sincerity and obedience to all the bona fide commands do play a very important role in the warfare. They had already rejected the Prophet’s proposal of keeping themselves in defensive position by remaining in the city of Medina. Still Allah had been very kind to excuse them; it may be due to the fresh admittance of their faith in Allah and His

Prophet and the practice of taqwa in their lives.

Further, the next verse 166 of chapter 3, Al-e-Imran, says, "This suffering of yours occurred by Allah's leave in order to test the believers (as to who were patient, firm and unshakable)."

Verse 167 of chapter 3 refers to the character of the hypocrites against the faithful and says, "And that He (Allah) might test the hypocrites, when it was said to them that, 'come and fight in the cause of Allah or defend yourself' they said, 'Had we known that fighting will take place we would certainly have followed you.' They were that day nearer to disbelief than to faith by saying with their mouths what were not in their hearts. And Allah has full knowledge of what they conceal."

Verse 168 of chapter 3 further negates the claim of the hypocrites and says, "(They are) the one who said about their killed brothers, while they themselves were (at home), 'If they had listened to us, they would not have been killed.' Say: Avert death from your own selves if you speak the truth."

To conclude, the only reason of defeat of the Muslims at Uhad seems to be the negation of the command, specifically the command of Allah and His Prophet. But Allah had been still kind, generous, forgiving, and loving that He consoled those who remained alive and bestowed high ranks in the hereafter to those who gave their lives in the battlefield.

### **AE. Virtues of the Martyrs at Uhad**

Allah says that even though the martyrs are killed and their bodies have been mutilated, but be aware that their souls are alive and in receipt of provisions in the heavens. Also their bodies are preserved underneath the ground, and the earth has been restricted by Allah to cause damage to them, and their souls will join them on the day of Qyamah. They shall come before their Lord with their wounds bleeding but smelling like musk and shall receive their rewards.

Verse 169 of chapter 3 says in this regard, "Think not of those as dead, who are killed in the way of Allah. Nay! They are alive with their Lord and have provisions."

Muslim recorded with reference to Masrooq with regard to the above verse that the Prophet of Allah said, "Their souls are inside green birds being lived in the lamps hanging below the throne (Arsh) of Allah and they wander about in the paradise wherever they wish. Then they return to their lamps, Allah looks at them and ask do they wish for anything? They say, 'What more we could wish while we go wherever we wish in paradise?' Allah asked them this question thrice, when they realized that Allah will keep asking them this question till they give an answer, then they said, 'O Lord! We wish that our soul be returned to our bodies so that we are killed in Your cause again.' Allah knows that they don't have any other wish, so they are left."

Imam Ahmad recorded with reference to Ibn-e-Abbas that the Messenger of Allah said, "When your brothers were killed in Uhad, Allah placed their souls inside green birds who tend to the rivers of paradise and eat from it fruits. They then return to the golden lamps hanging in the shade of the throne (Arsh). When they tested the delights of their food, drink and the dwellings, they said, 'We wish that our brothers knew as to what Allah gave us, so that they may not abandon Jihad or warfare in the cause of Allah.' Allah said, 'I will convey them news for you.'" Then Allah revealed verses 169-171 of chapter 3, Ale-e-Imran.

Abu-Bakr-Ibn-e-Mardawya recorded that Jabir-bin-Abd-Allah said that one day the Messenger of Allah looked at him and said, "O, Jabir! Why do I see you sad?" He said, "O, Messenger of Allah! My father was martyred and left behind debts and children." "I have spoken the word that they (the martyred) shall not be returned back," he said. The Prophet said, "Should I tell you that Allah never spoke to anyone except from behind a veil? But He spoke to your father directly and said to him, 'Ask Me and I will give you.' He said, 'I ask that I may be

returned to life so that I am killed in Your cause again.' The Lord, exalted He be, said, 'I have spoken the word that they shall not be returned back to it.' He said, 'O, Lord! Then convey the news to those whom I left behind.'" Allah then revealed the verse 169 of chapter 3.

Further, verses 170-171 of chapter 3 say in continuation, "They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who has not yet joined them, but are left behind, that on them no fear shall come nor shall they grieve . . . They rejoice in a grace and a bounty from Allah and that Allah will not waste the reward of the believers."

### **AF. Why Abu-Sufyan Fled Away without Celebrating His Victory**

The battle of Uhad at the first instance caused defeat to the Quraish of Makkah, which later on turned to their victory, and they succeeded in causing harm to the Muslims and the Prophet of Allah. The entire Muslims had suffered much because of their injuries; there remained 630 of the 700 whereas the Quraish remained 2,978 of the 3,000 but still had no courage to stay back in the battlefield and fled away before sunset. So there is a question that how fleeing away from a battlefield was a victory for the Quraish, or it was leading to a success for the Muslims. Thus, the following reasons have been considered appropriate for Abu-Sufyan's not staying back to fight a decisive war.

1. He had tested the worth of the Prophet's army, their fighting skill, and their will to fight with a will to die.
2. He had realized that his army had already fled and had no more courage to stay and face the believers.
3. He knew that his army was forced to fight because of their women's incitation.
4. He knew that by the next morning the Muslims would

again take their turn with a renewed spirit and would not repeat their previous mistakes.

5. He never wanted his total defeat and more casualties.
6. He might have considered that killing seventy Muslims was a revenge of Badr which might have satisfied him to wind up the war and save their skin.

In fact, the war of Uhad was not a victory for the Quraish; instead it was a lesson for the Muslims and a test of their faith (Eman).

### 113. Battle of Hamra-Al-Asad

This is not an independent event, nor there occurred any confrontation; rather it was an incident in continuation to the battle of Uhad. The chiefs of the Quraish on their way back to Makkah wanted to conclude their achievement out of the war. Ibn-e-Abi-Hatim recorded that Ikramah-bin-Abu-Jehl said to his companions in this regard, "You neither killed Muhammad nor collected the war prize, woe to you for what you did, let us go back." When the Prophet of Allah came to know about this conclusion of the enemy, he mobilized his forces and reached at Hamra-Al-Asad, a place eight miles from Medina.

There exists no evidence as to who communicated this information to the Prophet of Allah; indeed it would be his own prophecy to foresee the idolaters' intention because the Prophet returned to Medina by late night of the Shawwal fifteenth after the burial of the martyrs and the next morning he called out the participants of Uhad and proceeded to encounter the Quraish. This action of the Prophet was also seemed to have been initiated by the order of the Divine Authority revealed unto him vide verse 104 of chapter 4, An-Nisa, in that Allah said, "And don't be weak in pursuit of the enemy, if you are suffering (hardships)

then surely, they (too) are suffering hardships as you are suffering. But you have a hope from Allah (for reward) that for which they hope not. And Allah is ever All Knowing, All Wise.”

The Prophet of Allah did not allow other Muslims joining him other than the participants of Uhad except one, Jabir-bin-Abd-Allah-bin-Amro, after considering his explanation valid for not participating in Uhad. On the other hand, Ali-bin-Abi-Abu-Talib was not allowed to join because of his grave wounds; though all others including the Prophet were also wounded adequately, each of them came forward on the Prophet’s call. Indeed this response to the Prophet’s call was appreciated by Allah vide verse 172 of chapter 3, Al-e-Imran, which says, “Those who answered (to the call of) Allah and His Messenger after being wounded; for those of them who did good deeds and feared by Allah, there is a great reward.”

The Prophet thus marched, along with his devotees, and camped at Al- Hamra-Al-Asad; there a person, Mabad-bin-Abi-Mabad of Bani Khuza-Aa, came to the Prophet and after expressing his sorrow for the tragedy of Uhad showed his willingness to do something in his favor. The Prophet of Allah suggested to him if he could discourage Abu-Sufyan from his evil motives.

On the other hand, the Quraish army after incitation by some of their chiefs camped at a place, Rawaha, thirty-six miles of Medina, to decide their line of action out of their different views. One of their chiefs, Safwan-bin-Umayyah, suggested taking their way back home in a winning position by expressing his fear that the Prophet may have gathered the rest of the Muslims and fight aggressively to take revenge. Meanwhile Mabad approached them and informed them in exaggeration that the Prophet was following them in rage and also advised them to take their safe passage back home. But on the contrary, Abu-Sufyan also did same by sending a similar message to the Muslims; on receipt of



which the Prophet of Allah very calmly and contentedly ignored their threat by saying that Allah alone was sufficient to them.

This statement of the Prophet was affirmed by the Divine Authority vide verse 173 of chapter 3, Al-e-Imran, which says, "Those (believers) to whom the people (hypocrites) said, 'Verily! The people (pagans) have gathered against you, therefore fear them.' But it (only) increased their faith and they said that 'Allah is sufficient for us, and He is the Best Disposer of affairs.'"

The Prophet of Allah waited for the enemy for three days and then returned back to Medina, whereas the Quraish had already taken their way back to Makkah. Allah appreciated His Prophet's return and remarked it as graceful and also appreciated his stay of three days. In this context, verse 174 of chapter 3, Al-e-Imran, says, "So they returned with grace and bounty from Allah. No harm touched them and they followed the good pleasure of Allah, and Allah is the Owner of great Bounty."

In addition to that, verse 36 of chapter 39, Az-Zumar, is also relevant, which says, "Is not Allah sufficient for His slave! Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide."

The participants of Uhad who had realized the mistakes they committed during the war achieved back their spiritual strength, will to fight, zeal, and enthusiasm and proved their worth thereafter. This was the reason that they said yes to the Prophet's call on the next morning of Uhad in spite of their exertion and sufferings from the acute wounds. And for that Allah not only appreciated their obedience but announced their future victory. The glad tidings in this regard were pronounced in verse 21 of chapter 58, Al-Mujadila, which says, "Allah has decreed: Verily! It is I and My Messenger who shall be the victorious. Verily! Allah is Powerful in all and the All-Mighty."

Verse 51 of chapter 40, Al-Ghafir, says, "Verily! We will make victorious Our Messengers and those who believe in this

world's life and on the Day when the witnesses will stand forth (on Qyamah)."

Meaning thereby that the mission of all the prophets including the Prophet Muhammad was the same to which Allah has decreed the ultimate victory of the believers. This includes the victory of the Prophet Muhammad, his true followers, and all other previous prophets and their followers with true faith and had struggled in the cause of Allah.

### **114. The Sarya Abu-Salmah**

The battle of Uhad had its impact contrary to the Battle of Badr in that the Jews and the hypocrites of Medina and the Bedouin tribes around dared to criticize the Muslims openly, of which the Prophet was quite conscientious. It was one of the reasons that he persuaded Abu-Sufyan after the battle of Uhad; thereafter he arranged surveillance against the enemy. As a result, he gathered information about Bani Asad-bin-Khuzaimah, where Talha and Salmah, sons of Khawailad, were planning to raid the house of the Prophet of Allah and to loot cattle in Medina. The Prophet of Allah, therefore, nominated Abu-Salmah- bin-Abd-Al-Asad along with one hundred devotees to deal with the intriguers. They were instructed

1. Not to travel during day but to hide and travel by nights,
2. Not to travel through common routes, and
3. Their attack should be a surprise for the enemy.

Accordingly, on the first day of Muharram of the fourth Hijra, June AD 625, Abu Salmah attacked them in their surprise, and they could not withstand the attacking force and fled away. Abu-Salmah was wounded in Uhad, which inflamed his wounds much and caused his death. This persuasion of the Muslims proved their aspiration of their honorable existence.

### **115. Sarya Abd-Allah-bin-Unais**

On Muharram fifth of the fourth Hijra, June AD 625, the Prophet of Allah received information that one Khalid-bin-Sufyan Al-Hudhaili was gathering his supporters in Nakhla (a place between Makkah and Taif) in order to raid Medina. The Prophet immediately nominated Abd-Allah-bin-Unais to gather intelligence regarding the mission, who in persuasion approached and found Khalid along with his wives. He posed himself to be an enemy of the Muslims and expressed his willingness to join him against their enemies. In that meeting he found an opportunity to kill Khalid and thereby succeeded over and above his mission and returned back to Medina. The Prophet of Allah was pleased with his success and rewarded him a stick with the remarks, "This will function as a sign of recognition for you and me on the Day of Resurrection." On his death the said stick was buried with him according to his will.

### **116. Sarya Al-Rajee**

The tribe of Khalid-bin-Sufyan started planning to take revenge on his murder; accordingly one Baru Lehyan of his tribe planned and sent a delegation to the Prophet of Allah in the month of Safar of the fourth Hijra, i.e., July AD 625. The delegates requested the Prophet to send with them some fellows to teach them Islam. The Prophet of Allah in due course nominated six of his companions for that mission; they were (1) Murthad-bin-Abi, (2) Khalid-bin-Laithi, (3) Asim-bin-Thabit, (4) Khubab-bin-Addi, (5) Zaid-bin-Dathna, and (6) Abd-Allah-bin-Tariq.

When they reached at a place of Rajee in Hijaz, between Rabegh and Jeddah, there appeared one hundred archers duly arranged by Lehyan. The companions of the Prophet did not surrender to them and started fighting; as a result three were

martyred and three were captured. Of these, Abd-Allah escaped but was martyred by the enemy. The remaining two, Zaid and Khubaib, were taken to Makkah and sold to the Quraish. Zaid was purchased by Safwan-bin-Umayyah, who killed him in revenge of his father who was killed by Zaid in Badr, whereas Khubaib was crucified. Before crucifying, he requested permission to offer two rakat prayers. After the prayer, he addressed to the Quraish, "Had I not been afraid that you would think that I was afraid of death, I would have prayed longer." He then prayed, "O, Lord! Count them one by one and eradicate them to the last one." Thereafter he recited some poetic words to express and testify his faith in Allah. He was then killed by Aqabah-bin-Haritha. (May Allah be pleased with Khubaib and Allah's curse on the killers?)

This was indeed a great loss to the Prophet of Allah and for the Muslim nation and a point of consideration to deal with such unexpected tactics of the enemies.

### **117. The Incident of Mauna Well**

This was another incident of deception and treachery that caused great loss and demise to the Muslim community. During the month of Safar, the fourth Hijra, i.e., July AD 625, the chief of Bani Kalb, Abu-Barra-Amir-bin-Malik, came to the Prophet of Allah from Najd. He claimed to be a friend of the Muslims and made a similar request to that of Lehyan that a group of learned people be sent with him to teach them Islam. The Prophet of Allah very reluctantly approved his request because Amir was quite honored in his tribe and was known to be a true person; also he had ensured protection for the religious teachers of which the Prophet of Allah was convinced. The Prophet therefore sent with him a group of forty among the best who had knowledge of the Quran; the group was headed by Mandhir-bin-Amra. When they

reached the Manna well, they stayed there to deliver the Prophet's letter to Amir-bin-Tufail; the letter was being carried by Haram-bin-Milhan. When he delivered the letter to Amir, he (the cursed one) cared not for the letter; instead he ordered Haram's killing in enmity of the Prophet of Allah. So when Haram (may Allah be pleased with him) was speared to death, he shouted, "Allah-ho-Akbar (Allah is the greatest), I have succeeded!"

Thereafter Amir-bin-Tufail called upon the people of Abu-Barra to eliminate the rest of the scholars to which he refused. Tufail then called upon his own people and his allies to fight and finish the Muslim scholars. The companions of the Prophet resisted and fought the enemy to their last, and the only survivor who remained was Kaab-bin-Zaid-bin-Najjar. He was later on found wounded among the bodies of the martyrs by their two companions, Amr-bin-Umayyah and Mandhir-bin-Aqabah, who were away from the incident to take care of their animals. When they sighted the birds flying over the place of their camp, they rushed back; when they saw the dead bodies of their companions, they started fighting with the deceiving people. In that Mandhir was martyred and Amr was captured as slave but was freed by Tufail to fulfill a pledge of his mother of freeing a slave. Amr on his way back to Medina killed two persons of Baru Amir's tribes considering them to be enemies. But the Prophet of Allah acknowledged payment of compensation of these killings, since he was an ally to Baru Amir along with Baru Nudhair of the Jews.

Thus, a number of the best companions of the Prophet of Allah were lost in that incident of deception and malice of the enemy. This loss was not less than the loss occurred in Uhad; the Prophet of Allah remained too grieved on this happening and therefore constantly invoked Allah's wrath against the enemies for forty days in *qanūt* during Morning Prayer (*qanūt* is special prayer in Salat while standing before prostration). May Allah's curse be on them forever?

## 118. Aftermath of the Mauna Incident

The Mauna incident brought grief for the Muslims on one hand and on the other it was an occasion of happiness for the Jews and the hypocrites. The Jews instead of being in treaty to ensure their peaceful and friendly behavior with the Muslims always behaved otherwise; hence, they were pleased with the grief of the Muslims. The opposition of the Jews was basically due to their ideological clash with the Muslims, the basic factors of which may be analyzed as under:

1. They never expected and never liked the prophet hood out of their clan and religion; hence, they became jealous of the Prophet Muhammad.
2. They did not like the change of Qibla since the previous Qibla of the Muslims belonged to them.
3. They did not like the killing of their leader Kaab-bin-Ashraf.
4. They did not like the change of their social laws with the advent of Islam, although their laws were even against their own book, e.g.
  - A. Lending money on interest was prohibited in their religion, but they made it legal; they even used to demand and keep women and children as security for their landed money.
  - B. They had legalized adultery for the influential and disallowed for the commons, who were being punished for this sin. The laws imposed under the Muslim jurisprudence were also in accordance with their book but were against their interests.
5. They were not happy with the Muslims' social and economic setup in Medina because that superseded their financial system and influence over the society. Their

socioeconomic system was based on lending and borrowing money on interest and to save their influential from the prescribed punishments, which was not permissible in the Muslim social and economic order.

6. They were not happy with the limitations imposed on their powers by way of conclusion of a treaty with them.

Due to the above facts, they used to try to make cracks in the Muslim ranks, as they incited to divide the Aows and Khizrij tribes of the Muslims of Medina, to which they also succeeded by flaring up their old enmity. But the Prophet of Allah was cautioned through divine revelation; hence, he intervened and saved them from a great mischief (Fitna). Verses 100-103 of chapter 3, Al-e-Imran, were revealed in this regard which say, "O, you who believe! If you obey a group of those who were given scripture, they would (indeed) render you disbelievers after you have believed . . . And how you would disbelieve, while on to you are recited the verses of Allah and among you is His Messenger? And whoever depends upon Allah then he is indeed guided to the right path . . . O, you who believe! Have Taqwa (obedience to Allah), as is His (Allah's) due, and die not except as a true Muslim (Momin) . . . And hold fast all of you together, to the rope of Allah (His Book and the Prophet) and be not divided among yourselves, and remember Allah's favors on you, for you were enemies to one another, but He (Allah) joined your hearts together so that by His grace you became brothers and you were on the brink of a pit of a fire and He saved you from it. Thus Allah makes His Ayat (signs and His words) clear to you, that you may be guided."

Along with the Jews, the hypocrites were also manipulating against the Prophet of Allah. Their chief, Abd-Allah-bin-Ubain-bin-Sahl, was deeply grieved of his deprivation from the crown for which his tribe had selected him. Indeed his hopes could not

be fulfilled after the advent of the prophet hood of Muhammad and because of his staunch followers. He also participated in conspiracy of Banu Qairuqah, which caused their expulsion from Medina. Now Banu Nudhair, a Jew tribe, had activated their deceitfulness against the Prophet of Allah and his followers.

### 119. Ghazwa Banu Nudhair

Having learned of the killing, the Prophet of Allah said to Amr-bin-Umayyah, "You have killed two persons; I shall have to pay blood money for them." Amr, the only survivor of Mauna incident, knew not about the safe-passage agreement between the Prophet of Allah and the tribe of the persons whom he had killed.

The Prophet along with Banu Nudhair was ally to Banu Amir; therefore the Prophet of Allah and Banu Nudhair had to share the blood money for the above killings. He therefore proceeded to Banu Nudhair to collect their share; accompanying him were his ten companions. Among those were Abu-Bakr, Omer, and Ali.

Muhammad-bin-Ishaq-bin-Yaser recorded that when the Prophet of Allah met with Banu Nudhair and asked them to share blood money, they replied stupidly and said, "Yes, O, Muhammad! We will help you since you asked us for help." Yet when they met one another in secret, they said, "You will not find a better chance with this man." While the Messenger of Allah was sitting next to the wall of one of their houses, they said, "Who will climb over this wall and drop a stone on this man and get us rid of his troubles?" Upon which Amir-bin-Jehash-Bin-Kaab volunteered and ascended the wall of the house to drop a stone on the Prophet of Allah. The Divine Authority informed the Prophet of their plot; hence, he stood up and went back to Medina calmly without intimating even to his companions of this plot. When the companions found the



Prophet absent for a long time, they anxiously went on finding his where about and came to know that he was seen entering Medina, so they also went and joined him there, where the Prophet of Allah informed them of the Jews' vicious betrayal.

The Prophet of Allah thereupon ordered his companions to prepare for war and to march forth toward Baru Nudhair. Hence, the Muslims under the command of their Prophet left Medina during the month of Rabi-I of the fourth Hijra—i.e., AD 625—leaving behind Umm-e-Maktoom to look after the administrative matters of Medina. It is however not found in record as to how many of the infantry, cavalry, or archery took part in that Ghazwa. Before departure, the Prophet conveyed them a message through Muhammad-bin-Maslamah to evacuate Medina within ten days in consequence of the plot against the life of the Prophet of Allah and of the breach of the covenant having concluded with him.

On receipt of this warning, the people of Baru Nudhair took refuge in their forts; on the other hand, the Messenger of Allah ordered his men to cut and burn their date palms, to which the Jews proclaimed loudly, "O, Muhammad! You used to forbid mischief on the earth and blame those who did it. Why is it that you had cut and burned the date trees?" Meanwhile Abd-Allah-bin-Ubai-bin-Sahul, Wadiah, Malik-bin-Abi-Qauqal, Suwaid, Dais, and several others who belonged to the tribe of Khuzrij and Baru Aowf sent a message to Baru Nudhair to remain firm and strong and that they shall never abandon them. They also communicated, "If you will fight, we will fight along with you and if you are forced to leave Medina, we will accompany you." The Jews of Baru Nudhair waited for their support, but the hypocrites did not fulfill their assurance.

Allah then cast terror in their hearts, and they requested the Prophet of Allah to grant them safe passage to leave Medina and that they be allowed to take with them what their camels could carry except the weapons. Their request was granted by the

Prophet, and they left Medina for Khaiber and some of them for Syria. However, two of them saved their properties by accepting Islam; they were Yamen-bin-Omar and Abu-Saad-bin-Wahb.

The Jews evacuated with a camel's load but destroyed the rest of their properties. On this Allah, the exalted, revealed verse 2 of chapter 59, Al-Hasher, "He (Allah), Who drove out the disbelievers among the people of the Book (Jews of Bani Nudhair) from their homes at the first gathering. You did not think that they would get out, and they thought that their fortresses would defend them from Allah. But Allah's wrath reached them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see)."

Allah, the exalted, reminded the unbelievers that the ultimate cause of their enmity with the Prophet was their wealth and property for which they exerted throughout their lives, but to their misfortune, they had to destroy their property with their own hands. Indeed it was outcome of their disbelief and mischief against Allah and His Prophet.

Allah further commanded in verse 3 of 59, "And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world and in the hereafter there shall be torment of the fire."

Allah, the praiseworthy, also clarified the action of cutting the date trees by His Prophet vide verse 5 of 59, which says, "What you (O Muhammad) cut down the *Lamah* (a best kind of date tree) or you left them standing on their stems, it was by the leave of Allah and in order that He might disgrace the rebellions and disobedient to Allah."

## 120. Ghazwa Badr II

A year had passed since Abu-Sufyan had challenged at the end of the battle of Uhad that he would fiercely attack them next year, of which the hypocrites of Medina reminded him. But he was not prepared for invasion; instead he hired a person, Naeem, in consideration of ten camels and sent him to Medina to create chaos by terrorizing them with the exaggerated war preparations by Abu-Sufyan. The Prophet of Allah having observed some of the Muslims being terrorized expressed his anger and pledged on oath that he would not hesitate to march forth towards Badr only by himself to fight the enemy. That pledge of the Prophet instigated the Muslims to get prepared for the expected war.

The scholars have referred verse 175 of chapter 3, Al-e-Imran, with regard to the satanic propaganda of Naeem, which said, "It is only Satan that suggests you the fear of his friends; so fear them not but fear Me (Allah) if you are indeed believers."

The Prophet of Allah thus marched forward Badr, along with fifteen hundred infantry along with ten mounted cavaliers only, during the month of Shaban of the fourth Hijra, i.e., January AD 626. He left behind Abd-Allah-bin-Rawaha in his place and nominated Ali to be his flagman. They camped at the battleground of Badr and kept waiting for the enemy forces.

On the other hand, Abu-Sufyan arranged an army of two thousand with fifty cavaliers and marched forward to face the Muslim army, but after only two days of journey, they stayed at a water source of Mijanah, where they started realizing the Muslims' striking power. They also might have recalled the Muslims' victory by three hundred thirteen devotees as against the nine hundred fifty fighters in Badr and also in Uhad in the first instance with seven hundred devotees as against the three thousand of the Quraish. Although Abu-Sufyan's army consisted of two thousand fifty at that time, still how could they dare to fight with one thousand-five hundred Muslim devotees? To the best of his luck, Abu-Sufyan concluded and decided not to move ahead. He therefore addressed his men, "O, my fellow Quraish!

It would be unwise to fight during the year of drought; I therefore intend to return back home and it is my advice for you too." His men without any hesitation accepted his advice and retreated back home.

On the contrary, the Prophet of Allah waited for them for eight days and had converted the battlefield in the usual annual festival and earned profits. When they knew about return of the enemy, the Prophet of Allah also decided to go back home with dignity and honor. This courageous position of the Muslims and the cowardice of the Quraish reinstated the authoritative position of the Muslims in the Arabian tribes.

### **121. Ghazwa Dhumtul Jundel**

During Rabi-I of the fifth Hijra, August AD 626, the Prophet of Allah learned about the concentration of a group of robbers and plunders at Dhumtul Jundel near the Syrian border with an intention to raid Medina. The Prophet immediately gathered one thousand devotees and marched for their suppression. It was a hot season, so they used to travel during the nights. The robbers however came to know about their arrival; hence left for an unknown place leaving behind their cattle. The suppressers stayed there for some days in their search but could not find them; thus, returned back having captured their cattle herd. On their way back, the Prophet along with his companions stayed with the tribe of Unaina-bin-Hazn and concluded with them a treaty of peace.

### **122. Prophet's Marriage with Lady Zainab-Bint- Khuzaimah**

Lady Zainab was married to Obaidah-bin-Haritha who was

martyred in the Battle of Badr. The Prophet of Allah proposed and took her hand during the month of Ramadan of third Hijra—i.e., AD 625—but the lady left for the eternity after eight months; she was the Prophet's second wife who died during his lifetime. The lady was very generous and too kind to the poor hence was known as *Umm-Al-Masakeen*, i.e., the mother of the needy and poor. She had earned this title even before the advent of Islam (may Allah be pleased with her).

### **123. Prophet's Marriage with Lady Umm-E-Salmah**

The lady's name was Hind, daughter of Abi-Umayyah-Bin-Mughira. Prior to her marriage with the Prophet, she was married to her cousin, Abd-Allah- bin-Abd-Asad, commonly known as Abu-Salmah. After their marriage, they migrated to Ethiopia along with a group of Muslims to save their life and faith from the Makkahns. They had two daughters and two sons. During the battle of Uhad, Abd-Allah was wounded severely and could not survive because his wounds were flared up during his mission of Hamra-Al-Asad. The Prophet of Allah who loved him much had tears in his eyes at the time when Abu-Salmah departed to his eternity.

After his demise, the Prophet of Allah proposed to his widow, to which she hesitantly declined saying that she was quite old and a mother of four. The Prophet of Allah accepted her old age and the four children of whom he cared much.

### **124. Ghazwa Banu Mustaleeq or Musairi**

The chief of Banu Mustaleeq, Harith-bin-Dhirar, had gathered his troops against Medina during the month of Shaban of the fifth Hijra—i.e., Dec/Jan AD 626/627, of which the Prophet of Allah took notice. After reconfirmation of the fact,

the Prophet approached Bani Mustaleeq along with his devotees and stayed at Musairi. Harith dared not to face the Prophet of Allah and fled away with his men, but the people of Musairi decided to fight the Muslims. They fought a fierce fight but surrendered in a short while. During the fight, one Muslim, Hisham-bin-Saba, laid his life by mistake by his own fellow; and ten of the enemies came to their end whereas six hundreds of them were rounded up as prisoners along with two thousand camels and five thousand goats.

Though the incident mattered not a great deal, there occurred few important incidents during their way back to Medina, leading to some very important divine commandments regarding Islamic jurisprudence.

### **125. Ubai Remarkd Mischievously against the Prophet**

Muhammad-bin-Ishaq said that Muhammad-bin-Yahiya-bin-Hibban, Abd-Allah-bin-Abi-Bakr, and Asim-bin-Omer-bin-Qatadah narrated the story of Bani Mustaleeq and said that when the Prophet of Allah was at the place of the Ghazwa, two persons—Jahzah-bin-Saeed Ghaffari (a hired person of Omer-bin-Khattab) and Sinan-bin-Wabr—fought at the water source, where the Sinan called out the Ansar and the other called the Muhajir. At that time, a group of Ansar was sitting with Abd-Allah-bin-Ubai-bin-Sahul; when they heard the call, Abd-Allah commented, “They are bothering us in our land. By Allah! The fable of these foolish Quraish men and us is like a saying that ‘feed your dog until it becomes strong and eat you.’ By Allah! When we go back Medina the mighty will expel the weaker from it.” He then addressed his people with whom he was sitting as to what they had done for them. He said, “You have let them settled in your land and shared your wealth with them. By Allah! If you

abandon them they will have to move to some other place.”

Zaid-bin-Urqam intimated the Prophet of Allah of these words. Omer-bin-Khattab who was sitting next to the Prophet of Allah asked for permission of the Prophet to smite the neck of Ubai. The Prophet replied, “What if the people started saying that Muhammad kills his companions? O, Omer! No.”

When Ubai knew that the Prophet had known his statement, which would have incited his sentiments, he went to him with another statement of his denial by swearing to Allah and pleaded, “May be the young boy (Zaid-bin-Urqam) would have guessed at his own by not hearing my statement correctly.”

When the Prophet of Allah started his journey back home unexpectedly at that time a person, Usaid-bin-Hudhair, came and greeted the Prophet and acknowledged his prophet hood and remarked, “By Allah! You are about to begin your journey at an unusual time.”

The Prophet replied, “Have you not heard the statement of your friend Ubai? He had claimed that on return to Medina the mighty one would expel the weaker out of it.”

Usaid remarked, “Indeed you are the mighty one, O, Allah’s Messenger! And he is the disgraced one.” He further remarked, “Take it easy with him, O, Allah’s Messenger! By Allah! When we brought you to us we were about to gather pearls to appoint him king over us. He thinks that you have rid him of his kingship.”

Meanwhile the Prophet traveled with his people till night, and the next morning he asked to camp. The people were so tired that they slept immediately, and then the chapter Al-Munafiqoon of the Quran revealed. The Prophet of Allah kept his men engaged in voyage so that they may not be stressed with the remarks of Ubai. The Divine Message was revealed in this regard vide verses 7-8 of chapter 63, Munafiqoon, which say that “they are the ones who say: ‘spend not on those who are with Allah’s Messenger, until they desert him.’ And to Allah belongs

the treasures of the heavens and the earth, but the hypocrites comprehend not . . . They (hypocrites) say: 'If we return to Medina, indeed the honorable will expel there from the mearer.' But *Izzah* (Exaltation) belongs to Allah and to His Messenger and to the believers, but the hypocrites know not."

Ikramah and Ibn-e-Zaid and others have narrated that when the Prophet and his companions reached Medina, Abd-Allah, the son of Ubai, was seen at the entrance of the city holding his sword. People were passing by him, and when his father approached him, he asked him to stay back and to not enter the city. When asked by his father as to what had happened, he replied, "By Allah! You will enter through here until the Prophet of Allah allows you to enter, for he is the honorable one and you are the disgraced."

On arrival of the Prophet of Allah, Ubai complained to him of his son. The son explained and said, "By Allah! O, Allah's Messenger! He will not enter until you permit him." He then allowed his father when he was granted permission by the Prophet of Allah.

It has also been reported that the son of Ubai asked the Prophet of Allah, "O, Allah's Messenger! I was told that you have decided to have my father executed. By He! Who has sent you with truth; I never looked straight at his face out of respect for him. But if you wish I will bring his head, because I hate to see the killer of my father." The Prophet of Allah, the kindest person on the earth and the most patient one, replied, "He would instead like kindness for him and shall try to improve his father's behavior."

## **126. The Prophet Marries Lady Juwairya**

Ibn-e-Ishaq reported on authority of Lady Ayesha that when the Prophet of Allah distributed the captives of Banu Mustaleeq,



Lady Juwairya, whose actual name was Barra bint Harith-Bin-Abi-Dhurar, the chief of Baru Mustaleeq, fell to the lot of Thabit-bin-Qais-Bin-Shams. She, being the daughter of a chief and bestowed with a gracefulness by Allah and had inherited an imperious attitude in her, decided not to be a slave girl and therefore asked Thabit to enter to a Mukatbat (payment in lieu of her liberty) with her, i.e., to come to a term of receiving a consideration for her freedom. She therefore approached the Prophet of Allah to seek help in this regard. Since the Prophet was staying at the place of Lady Ayesha at that time, she therefore narrated, "As soon as I saw her at my door, I had a dislike for her, for I knew that the Prophet would see her as I saw her. (She meant that the Prophet of Allah shall also be impressed with her distinctive and graceful personality.) So she came in, and after introducing herself, she asked for help. To which the Prophet of Allah replied, 'Would you like something better than this? I shall discharge your debt and marry you.' She promptly accepted the proposal." Indeed that was a great honor for her to marry the Prophet of Allah and the chief of a nation in power, as this tradition was also a matter of great honor and grace in the societies of the Arabian Peninsula.

In the meantime, her father also approached the Prophet of Allah and requested of her release as per Mukatbat. The Prophet of Allah replied to him to leave the matter for her decision. The lady then gave her verdict to remain with the Messenger of Allah. Later the chief of Baru Mustaleeq, the father of the lady, also embraced Islam. When came to know the news about the Prophet's marriage with Lady Juwairya, all the believers released their prisoner slaves in honor of the newly developed relationship. They remarked that they would not like to make slaves the relatives of the Prophet's family; hence, all the six hundred captives were released without any compensation, as a result of which they all accepted Islam. Upon this, Lady Ayesha had remarked that "I know no woman who has been a greater

blessing to her nation than Juwairya.” (May Allah be pleased with both of them?)

### **127. *IFK* (False Rumor) against Lady Ayesha Siddiqah (Truthful)**

The best reference to narrate this slander is the divine revelation viz. verses 11-21 of chapter 24, An-Noor, which were revealed in favor of Lady Ayesha, mother of the believers and the best woman of her time, as described by the Prophet of Allah. When the people of slander and falsehood of the hypocrites spread their lies and accused the mother of the believers, Allah became jealous on her behalf and on behalf of His Prophet and revealed her innocence and protected her and His Prophet's honor. Verse 11 of chapter 24 says, “Verily! Those who brought forth the slander (against Lady Ayesha) are a group among you. Consider it not a bad thing for you neither it is a good for you. Unto every person among them will be paid that which he had earned of the sin and as for him among them who had the greater share therein, to him will be a great torment.”

The said verse refers to the people who spread the false rumor. Foremost of them was Ubai, the leader of the hypocrites, who had fabricated the lie and whispered it to others, until some of the Muslims started believing it and some considered that it might be possible and talked about it. This situation of confusion remained for a month till the divine verdict contradicted and clarified the position.

Imam Ahmad recorded that Zukri said that Saeed-bin-Musayib, Urwa-bin-Zubair, Alqamah-bin-Waqas, and Ubaid-Allah-bin-Abd-Allah-bin-Utba-bin-Masood told him about the story of Ayesha, the wife of the Prophet and the mother of the believers, that when the people of slander said what they said

about her and then Allah declared her innocence, each of them told something about the story, but some of them knew more details than the others or had remembered more than the others. He learned the story from each of those who heard it from Lady Ayesha herself, and they mentioned that Lady Ayesha said, "When the Messenger of Allah wanted to go on journey, he would cast lots among his wives, and one whose lot was drawn would accompany him. He drew lots amongst us with regard to a campaign he was going for, and my name was drawn, so I went with the Messenger of Allah. This was after the commandment of Hijab (veil for the women) had revealed. So I traveled in my *howdah* (veiled or covered seat like a cabin used by ladies to sit on the camel's back) and stayed in it when we camped. We traveled until the Messenger of Allah completed his campaign and then returned. As we were approaching Medina, we paused for quite some time, and then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the troops to answer the call of nature then I came back to my howdah, then I noticed that my necklace made of onyx and cornelian had broken and fell. So I went back to look for it, hence delayed. In the meantime the people who used to lift my howdah on to my camel came along and put it on the camel thinking that I was inside it. Those days I was too slender, so the people did not feel the howdah lighter when they lifted it up, till I found the necklace they had moved; accordingly when I came back at my place I found none to my call even. So I sat there hoping that people will come back when they will know that I was missing. While sitting I fell asleep.

"Safwan-bin-Mattel-Sulaimi-Dhakwani had rested during the night and was behind the troops; when he awaked and set out just before daybreak and reached the place where I was in the morning, he saw an outline of a person sleeping. When he came nearer and sighted me, he pronounced, 'Truly to Allah we belong and truly to Him we shall return.' On hearing his words I woke

up and covered my face with my *jilbab* (an outer garment, a sheet of cloth). By Allah! He did not speak a word to me and I did not hear him saying anything except 'Truly to Allah we belong and truly to Him we shall return' until he brought his camel and made it kneel, so that I could ride upon, then he set out leading the camel until we caught up with the troops at noontime. There were people who doomed because of what happened to me and the one who had the greater share was Abd-Allah-bin-Ubai-bin-Sahul. When I came back to Medina, I remained ill for a month and the people were talking about what the people of the slander were saying and I knew nothing about it. What upset me was that when I was ill I did not see the kindness I used to see on the part of the Messenger of Allah. When I was ill he would just come in and say, 'How is that?' That was what upset me; I did not feel that there was anything wrong until I went out after I felt better and Umm-e-Mistah went out with me walking toward Al-Manasi, the place where we used to go to relieve ourselves and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the desert to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm-e-Mistah who was the daughter of Abu-Rohm. When we came back to my house Umm-e-Mistah stumbled over her apron and said, 'May Mistah be ruined!' I said to her, 'What a bad thing you have said. Are you cursing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of slander were saying, which made me even sicker. When I returned home, the Messenger of Allah came in to me and greeted and said, 'How is that?' I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing it from them. The

Messenger of Allah gave me permission so I went to my parents and asked my mother, 'O, my mother what are the people talking about?' My mother said, 'Calm down, for by Allah, there is no beautiful woman who is loved by her husband and her co-wives but those who would find faults with her.' I said, '*Subhan* Allah (All the praises and glories for Allah)! Are the people really talking about that?' I wept throughout the night, my tears never ceased and I did not sleep at all and the morning came while I was still weeping. Since the revelation had paused, the Messenger of Allah called Ali and Osama and consulted with them about divorce to his wife. As for Osama, he told the Messenger of Allah, 'She is your wife and we do not know anything about her but the good.' But Ali said, 'O, Messenger of Allah, Allah has not imposed restriction on you and there are plenty of women besides her. If you ask her girl servant, she will tell you the truth.' So the Messenger of Allah called Barirah and said, 'O, Barirah have you ever seen anything that might make you suspicious about Ayesha?' She said, 'By the one who sent you with the truth I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

"So the Prophet of Allah got up and addressed the people asking them as to who could sort out Abd-Allah-bin-Ubai-bin-Sahl for him. While on the pulpit the Messenger of Allah said, 'O, Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah! I know nothing about my family but well and the people are blaming a man of whom I know nothing except good and he has never entered upon my family except with me.'

"Upon this Saad-bin-Muadh-Ansari stood up and said, 'O, Messenger of Allah, By Allah! I will deal with him for you. If he is from the tribe of Aows I will cut off his head and if he is from

our brother Khizrij, tell us what to do and we will do it.' Then Saad-bin-Obadiah stood up; he was the leader of Khizrij and a righteous man but was overwhelmed with the tribal chauvinism. He said to Saad-bin-Muadh, 'By Allah! You will not kill him and you will never be able to kill him.' Then Usaid-bin-Hudhair, a cousin of Saad-bin-Muadh, stood up and said to Saad-bin-Obaidah, 'You are lying! By Allah, we will kill him and you are a hypocrite arguing on behalf of the hypocrites.' Then the two groups, Aows and Khizrij, started getting angry and were about to blow, but the Messenger of Allah tried to calm them down till they became quite and the Messenger also kept silent.

"On that day I (Ayesha) kept on weeping so much that my tears never ceased and I did not sleep at all. My parents thought that my liver would burst out of that weeping. While they were sitting with me and I was weeping, a woman of Ansar asked for permission to see me. I let her come in and she sat and also wept with me; while in this position the Prophet of Allah entered and greeted us and sat down. He had never sat with me since the rumor began and a month had passed that he received no revelation in this regard. The Prophet of Allah recited *Tashhud* (confession in oneness of Allah) when he sat then he said, 'O, Ayesha, I have been said such and such a thing about you and if you are innocent then Allah will reveal about your innocence, but if you have committed sin then seek Allah's forgiveness and turn in repentance to Him, for when a servant confesses his sin and repents to Allah, He accepts his repentance.' When he finished my tears stopped completely and I no longer felt even a drop. Then I said to my father to answer the Messenger on my behalf. He said, 'I do not know as to what I should say to the Prophet of Allah.' So I said to my father what to say and he replied. So even though I was a young girl who had not memorized much of the Quran, I said, 'By Allah! I know that you have heard so much of this story that it has been planted in

your mind and you believed it. So now if I tell you that I am innocent and Allah knows that I am innocent, you will not believe me, but if I admit something to you and Allah knows that I am innocent you will believe me. By Allah! I cannot find any example to give you except for that which the prophet Youssef's father said (referred to in verse 18 of 12), "So for me patience is most befitting. And it is Allah, Whose help can be sought against that (lie) which you described."

"Then I turned my face away and down on my bed. By Allah! At that point I was convinced of my innocence and that Allah would prove it because I was innocent, but by Allah! I did not think that Allah would reveal Quran that would be forever recited concerning my situation, as I thought myself as too insignificant for Allah to reveal anything concerning me (all the praises for Allah). But I hoped that the Prophet of Allah would see a dream in which Allah would prove my innocence. By Allah! The Messenger of Allah did not move from where he was sitting and no one had left the house before Allah sent down revelation on to His Prophet and he was overtaken by the state that always overtook him when the revelation came upon him, until drops of sweat like pearls would run down even on a winter's day. This was because of the heaviness of the words that were being revealed to him. When the Prophet was relieved of that state, he smiled and the first thing he said was 'Be glad O, Ayesha! Allah has declared your innocence.' My mother said to me, 'Get up and go to him.' I said, 'By Allah! I will not go to him and I will not give praise to anyone except Allah, may He be glorified, for He is the one who has proven my innocence.' So Allah revealed verse 11 of chapter 24, An-Noor, until the ten verses in its continuation concerning my innocence.

"Abu-Bakr-Siddique, who used to spend on Mistah-bin-Uthatha because of his poverty and being a close relative, said, 'By Allah! I will never spend anything on him against what he has said about Ayesha.' Upon this Allah revealed verse 22 of

chapter 24, An-Noor, which said, ‘And let not those among you who are blessed with graces and wealth swear not to give up help to their kinsmen, Al-Masakeen (poor) and those who left their homes for Allah’s cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.’

“So Abu-Bakr said, ‘By Allah! I certainly love that Allah should forgive me.’ So he resumed spending on Mistah as he has been spending before and said, ‘By Allah! I shall never stop spending on him.’

“The Messenger of Allah also asked Zainab-bint-Jehash about my (Ayesha) situation and said, ‘O, Zainab! What do you know and what have you seen?’ She replied, ‘O, Messenger of Allah! May Allah protect my hearing and my sight? By Allah! I know nothing but good.’ She is the one who used to compete with me among the wives of the Prophet, but Allah protected her from telling lies because of her piety. “But her sister Hamnah-bint-Jehash kept on fighting on her behalf so she was doomed along with those who were doomed. Then the Prophet of Allah pronounced punishment of eighty lashes each to (1) Mistah-bin-Uthatha, (2) Hassan-bin-Thabit, and (3) Hamnah-bint-Jehash for pronouncing a false rumor (i.e., *IFK* with regard to Lady Ayesha) in compliance with the commandment ordained in verse 4 of chapter 24, An-Noor.”

## **128. Enactment of Laws in the Islamic Jurisprudence**

After the mother of the believers, the truthful one, was admired of her innocence through divine proclamations, Allah also implemented and added some very important laws in the Islamic jurisprudence and subjected for the entire Ummah. Titles



of the enactments with their reference are mentioned below:

1. Punishment for *Zinah*, i.e., illicit sexual involvements (24:2).
2. Punishment for slandering a chaste woman (24:4).
3. Rules for *Iyan*, i.e., oath of condemnation (24:6-9).
4. Rules and etiquettes in entering houses (24:27-28).
5. Command to lower gaze for men and women (24:30).
6. Ruling for *hijab*, "veil" (24:31).
7. Etiquettes for women walking in the streets (24:31).
8. Command to marry (24:32).
9. Command to keep oneself chaste (24:33).
10. Command to grant the slaves the contract of emancipation, i.e., a slave's freedom against mutually agreed consideration (24:33).
11. Prohibition to engage the slave girls in prostitution as was in practice prior to Islam (24:33).
12. Command to pray Allah (Salat), pay Zakat (prescribed charity), and obey the messenger of Allah (24:56).
13. Exemption for elderly women from hijab (24:60).
14. Permission to eat in the relatives' houses (24:61).
15. Etiquettes of addressing the Prophet of Allah (24:63).
16. Prohibition to go against the Messenger's command (24:63).
17. Command to obey Allah and His Messenger only (24:51-52).
18. Allah's promise to grant succession and authority to the righteous believers (24:55).

## **129. The Battle of Ehzab (Allied Tribes) or the Battle of Al-Khandaq (Trench)**

### **A. Coalition against the State of Medina**

The incident of the Battle of Ehzab occurred during the

months of Shawwal/Dhiqadah, fifth Hijra, February/March AD 627, while the entire unbelievers of the Arabian Peninsula were against the existence of the Muslim state of Medina and had been trying to wipe it off because of the Muslims' contradiction to the civilization and beliefs of their forefathers and specifically the negation of their gods. The others to join them were the people of the book (Jews), who were already against the Prophet of Allah because they did not like the prophet hood of a person who was not among them. Moreover it flared up their enmity when the Jew tribe of Bara Nudhair was expelled from Medina, majority of which settled in Khaiber. Thus, a group of their leaders, which included Salaam-bin-Abu-Huqaiqa, Salaam-bin-Mishkam, Hayee-bin-Akhtab, and Kinanah-bin-Rabi, went to Makkah to incite the Quraish leaders against the Prophet of Allah and also to ensure their help in case they would come forward to fight the Muslims, to which the Quraish agreed. Then the Jews' leaders approached the tribe of Ghatfan and incited them for the same cause and offered them in consideration half of their Khaiber's yield. The Ghatfan also convinced their ally Bara Asad to join them for the same cause and to share the consideration. The Quraish also convinced many other tribes to join them for the same cause. Thus, the Jews formed a coalition between them and the idolaters throughout Arabia.

## **B. Preparation of the Allied Forces**

The Jews and the Quraish raised huge funds for war preparations. Being richest, the Jews contributed more; hence, an army of ten thousand was prepared, the breakdown of which is given below:

- 1) The Quraish army under the command of Abu-Sufyan was comprised of
  - 1) Infantry—4,000

- 2) Armored horse cavalry—3,000
  - 3) Camel cavalry—1,000
  - 4) Provisions: load of 1,500 camels
- 
- ii Troops from Bamu, Faraza, Ghatfan, under the command of Unaina-bin- Hazn, comprising of seven hundred soldiers and one thousand camels.
  - iii Ashja tribe with four hundred soldiers under the command of Masad-bin Rukhaila.
  - iv Bamu Marra tribe with four hundred soldiers under the command of Harith-bin-Aowf.
  - v Bamu Sulaim tribe with seven hundred soldiers under the command of Sufyan-bin-Abd-Shams.

The overall command of the army was assumed by Abu-Sufyan. While they moved to Medina, on their way Bamu Saad and Bamu Asad also joined them. Hence, their count was increased to ten thousand, the biggest ever army gathered in the Arabian Peninsula. Their preparations and marching to Medina were kept a secret to take the Muslims with a dreadful surprise.

### C. The Prophet's Response

The news of this confederation however reached Medina, and most of the Muslims were scared of it. The Divine Authority responded vide verse 11 of chapter 33, Al-Ehzab, having noticed the scary condition of the believers and said that "there, the believers were tested by way of shaking with a mighty shock."

At the same time, Allah also disclosed the evil thinking and bad remarks given by the hypocrites and the persons with weak faith vide verse 12 of chapter 33, which said, "And when the hypocrites and those whose hearts were having disease (of doubt) said that "Allah and His Prophet promised us nothing but delusion!"

The Prophet of Allah consulted his companions in this regard, and of the different proposals, he appreciated the opinion of Salman Farsi to dig a trench around the city of Medina. Salman knew this tradition of protecting the cities being prevailed in the East, since he belonged to Persia. Still there exists a preserved ancient city of the emperors known as the Forbidden City, which is more than two thousand years old located in the capital city of China, Beijing, being surrounded with a deep and wide canal, which was meant for its protection from the enemy. Also most of the forts built by the Mughal emperors in the Indian Subcontinent were built by the riversides to protect themselves from the invading forces. The Arabs were absolutely unaware of such tactics being adopted for the security of a city and of its inhabitants.

The city of Medina was surrounded by the rows of houses from one side and by the orchards from the two sides. Only one side, i.e., from the place called Shaikhan- up to the village of Uqba, was opened to the enemy; and that area was about six kilometers long. The Prophet of Allah therefore decided to dig a trench to protect that area; the Prophet himself demarcated the site and deputed three thousand devotees to complete the project. Every ten persons were required to dig an area of twenty meters long with a depth and width of fifteen meters each. The Prophet of Allah also engaged himself as a laborer to complete the project as soon as possible. The believers along with the Prophet of Allah did not care for their food and remained engaged in constant labor even without it.

However, it took twenty days for its completion, and before the enemy approached. The Muslim army of three thousand comprised of the same laborers who dug the trench was ready to face the enemy; they took their positions alongside the trench, whereas the women and the children and those who were not capable to fight were in safe custody within the city.

#### **D. Treachery of Banu Quraida**

A Jew tribe settled in a fortress in southeast of Medina had protection of the Muslims, since they were in agreement with the Prophet of Allah. They had a capability of about eight hundred fighters; therefore, Hayee-bin-Akhtab, a leader from Banu Nudhair, went to Kaab-bin-Asad, the chief of Quraida, and convinced him to join their confederation against the Muslims and offered him a considerable reward, which Kaab accepted reluctantly.

When he knew this, the Prophet of Allah sent Saad-bin-Muadh and Saad- bin-Obaidah to remind Kaab of their treaty with the Muslims. Kaab along with the others replied, "We don't know who Muhammad is and what the treaty is." This treachery of Banu Quraida encouraged the allied forces and the hypocrites of Medina. The hypocrites therefore started leaving the Prophet of Allah with some lame excuses. Allah condemned their attitude in verse 13 of chapter 33 and said that "when a party of them said: 'O, people of Yathrib! There is no (possible) stand for you (against the enemy attack)! Therefore go back.' And a group of them asked for permission of the Prophet saying, 'Truly our homes lie open (to the enemy).' And they lay not open. They but wished to flee." Further to this, verse 19 of 33 says that "being miserly toward you (to help and aid in Allah's cause), when fear comes you will see them looking to you, their eyes revolving like one over whom hovers death, but when fear departs they will smite you with their sharp tongues, miserly toward (spending anything in any) good. Such have not believed (in Allah and His Prophet), therefore Allah makes their deeds fruitless and that is ever easy for Allah."

#### **E. The Siege of Medina Begun**

The allied forces reached Medina in a confident mood of

victory since they dreamt of an unhappy end of the Muslims because of their largest troop that ever appeared against an enemy with a very minimal strength. They were beating drums, praising their idols, reciting poetry, and their women shouting slogans of definite victory. In fact, by reaching Medina in such a pompous might and glory, they had presumed to be the victorious one. Accordingly Abu-Sufyan considering his past experience arrived at the war field of Uhad, but to his extreme surprise, they did not find there any army; hence, he ordered to attack the city of Medina. When they reached close to the city, they experienced another astonishing factor by finding an unusual thing that they never ever expected, and that was the trench; thus, they had no option except to lay siege to the city.

Both the armies could see and hear each other across the trench; the Quraish therefore started taunting the Muslims of their cowardliness by drawing trench in between them and avoiding fighting, which was the symbol of courage and bravery. The Muslims, however, responded not to their incitation. The only way left for the fighting was through the archers only, who started throwing arrows on each other; and as a result, persons from both sides were wounded. The armies were settled in their tents, since the Quraish were camped in the open space, so they were facing a more difficult situation because of the cold winds.

#### **F. Crossing the Trench and the Duel**

During the siege, the soldiers of the allied forces had been trying to find out a narrow passage to cross the trench to which few of them succeeded; and the best among them, Amro-bin-Abdood, challenged for a duel to which Ali-Ibn-e- Abi-Talib accepted by addressing him, "O, Amro! You have pledged that if anyone- from Quraish will request you for any two things you will respond to one." To which he posed positively. Then Ali said, "Then I call you in the cause of Allah and His Messenger

and request you to accept Islam.”

To which Amro responded negatively. Ali then challenged for the duel to which Amro replied, “By Allah! I don’t want to kill you.”

Ali replied, “But I do.” And the duel started, and Amro was killed, and his other fellows retreated hastily.

The Quraish offered ten thousand silver coins in consideration of his dead body to which the Prophet of Allah replied, “We do not receive price for the dead bodies, take it.”

### **G. The Prophet’s Curse on the Unbelievers and Glad Tidings for the Believers**

Ibn-e-Katheer recorded a statement of Musa-bin-Uqba that the idolaters had surrounded the Muslims, and twenty days had passed; the Quraish then deputed a huge contingent of soldiers toward the residence of the Prophet of Allah. The said movement intensified the situation and the Prophet and his companions remained engaged in defense of the city, as a result, they could not offer their prayers in congregation till late night. The Prophet of Allah then cursed the enemy by saying, “These people have kept us away from our prayers, and may Allah fill their bellies, hearts and graves with fire.” When most of the people expressed their words of depression, the Prophet of Allah pronounced his success and victory by saying, “By Allah! This hardship will be vanished away and I hope that we will make tawaf (to go around Kaaba by praising Allah) in peace and Allah will bestow me the key of Kaaba. Allah will kill the Kaiser and Kisra (the kings of Rome and Persia), and you will spend their treasures in the cause of Allah.”

### **H. Allah’s Wrath over the Enemies**

Ibn-e-Katheer has referred a narration of Abu-Saeed Khizri with reference to Imam Ahmad that on the day of Uhud, the

believers requested to the Prophet of Allah and said that “O prophet of Allah! Tell us some words of supplications that we relinquish our dread of war.” The Prophet of Allah said yes and then advised to pray. “O, Allah! Kindly expose us not with our deficiencies and the shortcomings, rather excuse us.” So Allah, the most gracious, the most merciful, accepted their prayers and blew a dust storm over the enemies. The Divine Authority has witnessed that incident in verses 9-10 of chapter 33, which said, “O, You who believe! Remember Allah’s favor to you when there came against you hosts and We sent against them a wind and forces (of angels) that you saw not. And Allah is Ever All Seer of what you do . . . When they came upon you, from above you and from below you and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.”

### **I. Lady Safia’s Bravery**

The Prophet of Allah had deputed two hundred devotees under the command of Salaam-bin-Aslam to defend Medina from the Bani Quraida. There was a fort by the side of Quraida where the Muslim women had taken refuge to remain out of the reach of the allied forces in case they succeed to attack the city. The Jews found that to be an opportunity to attack them, so accordingly they sent their persons to spy and gather intelligence. When one of them approached and succeeded to enter in the fort, Lady Safia, sister of Hamza and aunt of the Prophet of Allah, detected him. She very bravely picked up a pole of a tent and struck his head repeatedly until he died. The lady very courageously cut off his head and threw it out of the fort where his fellow conspirators were waiting for him. They therefore dreaded much and dared not to continue their evil plan; hence, the Jews also dropped the idea of attacking the fort.



### **J. The Plan of Nuaim-Bin-Masood**

One of the chiefs among the Ghatfan, Nuaim-bin-Masood-Thaqfi, who had accepted Islam but had not declared yet among the unbelievers, wanted to help the Muslims in that moment of difficulty in a way that befitted them. He, therefore, with the consent of the Prophet of Allah, started negotiating between the Jews and the Quraish separately in such a way that they started doubting each other up to the extent that they mistrusted and disowned reciprocally.

At this critical juncture, Allah favored and helped the Muslims by upsetting the enemy with a powerful storm and rain, which blew their tents and scattered their supplies and utensils. Finally the situation became unbearable for the enemy and was enough to shatter their strength and compelled them to think of their safety. This favor of Allah has been described in verse 9 of chapter 33, mentioned above.

### **K. Fleeing of the Enemy**

The people of Bani Quraida were the first one to leave the Quraish by closing themselves within the four walls of their forts. Then the Ghatfan fled away. Then the Quraish also lost their hopes and could not resist and had to retreat having lost their costly thirty days and wasted their energy and wealth. Allah has described this situation in verse 25 of chapter 33, Ehzab, which says, "And Allah drove back those who disbelieved, in their rage and they gained no advantage. Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind blow and the Angels). And Allah is ever Strong and All-Mighty."

Allah told His servants how He drove the confederates away from them by sending a blow of wind and a troop of angels for them. If Allah had not made His Messenger a mercy for mankind

that wind would have been more severe than the barren wind, which He had sent against the nation of Aad. Instead Allah says vide verse 33 of chapter 8, Anfal, that “Allah would not punish them while you (Prophet Muhammad) are amongst them. Nor will He punish them while they seek (Allah’s) forgiveness.”

### **L. The Prophet’s Words of Thanks for His Master**

The Prophet of Allah praised Allah’s glory for His kindness and blessings in the following words:

“None has the right to be worshiped but Allah Alone. He was true to His promise and He helped His servants and gave might to His soldiers and defeated the confederates, He is Alone and there is nothing after Him.”

## **130. Treachery of the Banu Quraida**

The Jews of Banu Quraida had broken their covenant of alliance with the Muslims on incitation of their Jew fellows during the confederation against the Muslims. The main culprit was Hayee-bin-Akhtab who had convinced the Quraida’s leader, Kaab-bin-Asad, in this regard. Kaab had agreed to their proposals with a condition that Hayee would join them in their stronghold and would share their fate, whatsoever it may be.

### **A. The Divine Command Regarding Treachery**

When Allah helped the Muslims by suppressing their enemies and drove them back in their utmost disappointment, the Prophet of Allah returned back to the city along with his devotees. While the Prophet was washing off the dust of the battle in the house of Lady Umm-e-Salmah, Gabriel, the truthful custodian, appeared before him wearing a brocade turban riding

on a mule and said to the Prophet of Allah, "Have you put down your weapons, O, Prophet of Allah?" To which the Prophet replied in affirmation.

Then Gabriel said, "But the angels have not put down their weapons. I have just come back from pursuing the people."

Then he said, "Allah, may He be blessed and exalted, commands you to get up and go to Bamu Quraida."

## **B. Ghazwa Banu Quraida**

So the Prophet of Allah got up immediately and commanded his people to march off toward Bamu Quraida. That was the time after Salat-al-Duhar, and the Prophet said, "No one among you shall pray Salat-al-Asar except at Bamu Quraida." The Prophet of Allah in fact wanted them to march quickly, since it was the divine command. He left Medina leaving behind Umm-e-Maktoom to look after the state affairs. The flag of the troops was entrusted to Ali.

When the Prophet of Allah reached at Quraida's place, the Jews started abusing him, as reported by Ali. Thereupon the Prophet went by himself to talk to them, but they behaved in the similar manner. So he returned back and asked his companions to lay siege to their fortress, which lasted for about twenty-five days during which the Prophet of Allah tried to approach them but was not responded. On the contrary, when their leader, Kaab-bin-Asad, judged the severity of the situation, he addressed to his tribesmen and suggested them three solutions to face the problem, advising them to choose one of their likings. The solutions presented were the following:

1. They should follow the man (Muhammad) and accept him as true, for by God it has become clear that he is a prophet as per their script. This will save their lives, their property, and their women and children. They replied to

it that “we will never give up the laws of Torah and never change it for another’s.”

2. They should kill their wives and children and send the men with their swords to them, until God decides between Muhamamad and them to which they also disapproved.
3. The same night, which was the night of Sabbath, the Muslims would not expect; hence, they could be attacked by surprise. They also rejected this since they did not agree to fight on Sabbath (Saturday, the day of their worship).

They, however, agreed to ask the Prophet for mediations through Abu-Lubaba.

### C. Abu-Lubaba’s Erroneous Act

The Prophet of Allah agreed to their proposal and sent Abu-Lubaba to them. The Jews asked him of the Prophet’s intention about them. On that he pointed out his finger to his throat, which signified their killing. But suddenly he realized his mistake to conclude, and thereby he disclosed the intention of the Prophet of Allah. So he immediately left the place and went to the mosque of the Prophet, tied himself with one of its pillars, and vowed that he would not leave the place until Allah forgives him. (This pillar is still known as the pillar of Abu-Lubaba.) The Prophet of Allah, when he knew about him, said, “If he had come to me, I would have asked for his forgiveness.” He, thus, remained tied with the pillar for seven days; his wife would come to untie him during the Salat only. The Prophet of Allah, however, received divine pardon for him vide verse 27 of chapter 8, Anfal, which says, “O, you who believe! Betray not Allah and His Messenger, nor betray knowingly your *Amanah* (things entrusted in safe custody) and all the duties which Allah has ordained for you.”

#### **D. Arbitration of Saad-Bin-Muadh**

The Jews finally agreed upon to accept the decision that may be given by Saad-bin-Muadh, the leader of the Aows Tribe, formally an ally to the Jews. Saad accepted the offer of mediation with the condition that both the parties must take his decision as binding upon them.

When accepted, Saad proclaimed his decision in accordance with the Jewish book Torah's (the Old Testament) verses 10-15 of chapter 20, which said, "When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you then all the people who are found in it shall do forced labor for you and shall serve you, i.e., they will be enslaved. But if it makes no peace with you, but makes war against you then you shall besiege it, and when the Lord your God gives it into your hands you shall put all its male to the sword, but the women and the minors, the cattle and everything else in the city and all its spoils, you shall enjoy, which the Lord your God has given you."

#### **E. Action Taken on Saad's Proclamation**

According to Saad's proclamation, his decision was implemented by awarding the capital punishment as was ordained in the book of Torah. Had they chosen the Prophet of Allah to be their arbitrator, they would have received a lenient decision regarding the award of punishment. They indeed chose their ill fate because of their arrogance and act of treachery by dishonoring the treaty by joining the enemies against their ally, the Muslims. Also they plotted against the life of the Prophet of which he escaped. They also disregarded and dishonored the Prophet of Allah when he wanted to talk to them in this regard and abused him instead of having dialogues.

According to a general opinion, the number executed was six to seven hundred. But Ibn-e-Katheer, the eminent scholar of the

Quran and Hadith and an expert on the life of the Prophet and a great scholar in Islamic jurisprudence and history, had opined with reference to Abu-Zubair ( Jabir) that they were four hundred. Another scholar and an eminent historian, Syed Ameer Ali, had mentioned their count to be two hundred to two hundred fifty. He explained that the counting mistake might have occurred by confounding the whole body of the prisoners, which included those who were exempted from the punishment of execution.

The chief of the hypocrites, Hayee-bin-Akhtab, had also joined them to share their fate; hence, he was also executed accordingly.

#### **F. The Incident Described in the Divine Narrations**

The incident of Bara Quraida has been narrated in verses 26 and 27 of chapter 33, Ehzab, which say, “And those of the people of the scripture who backed them (the confederates), Allah brought them down from their forts and cast terror into their hearts. So a group of them whom you killed and a group of them you made captives . . . And He caused you to inherit their lands and their houses and their riches and a land which you had not stepped in before, and Allah is Able to do all things.”

#### **G. Rehana Becomes a Slave Woman of the Prophet of Allah**

Among the captives of Bara Quraida was a woman named Rehana-bint- Amro-bint-Khannafa; she came to the lot of the Prophet of Allah, who offered her Islam to attain freedom, which she refused. The Prophet again offered her Islam and in addition to it offered to marry her, to let her live like a free and honored person, but she again refused and preferred to remain as a slave girl with him. That was due to her enmity with the Muslims and the Prophet. However, she died in the tenth Hijra when the Prophet had returned from Hajj.

### **131. The Prophet's Marriage with Lady Zainab-Bint-Jehash**

This was the only blessed marriage that was concluded through a divine proclamation, most probably after the marriage of Adam and Eve. The Prophet of Allah had taken some measures in view to customize and patronize the practice to reinstate and bring to an equal footing the respect and status of a slave after having freedom. For that he freed his own slave, Zaid-bin-Haritha, and as a token to grant him honor and respect in the society declared him to be his son. Thereupon as per customs prevailing in Arabia, the Makkahs started calling him as Zaid-bin-Muhammad. In order to further upgrade his position, the Prophet arranged his marriage with his own cousin (daughter of one of his father's sister), Zainab-bint-Jehash. But they could only live together for about a year due to their different attitudes. It may be most probably because of their status. It is said that the lady used to be rude and never liked Zaid most likely because of his being an ex-slave, but she married him only due to the Prophet's desire.

Because of her disliking, Zaid therefore wanted to divorce her and expressed his thought to the Prophet of Allah, but he advised him to abstain and have Taqwa (patience). But when it became unbearable for both of them to remain together as husband and wife, they set apart as per Islamic law. But the lady was labeled to be an ex-wife of a freed slave, which may have affected her status and would have been an obstacle to find her a husband of a good repute and status.

In view of the above facts, there appears a reason to believe that the Prophet of Allah must have a very soft corner for her, and the only way to console the lady and to restore her status was that the Prophet would marry her. But that was a difficult solution since the Prophet had declared Zaid to be his son, so the

people would have blamed him of marrying his ex-daughter-in-law. Therefore, the Prophet of Allah may have not dared to disclose his idea, and as such it became a very critical and unbearable situation for him. Hence, it was solved through a divine proclamation, which was revealed vide verse 37 of chapter 33, Ehزاب, which said, "And (remember) when you said to him (Zaid) on whom Allah has bestowed grace and you have done a favor (by manumitting him): 'keep your wife to yourself and have Taqwa of Allah (fear of Allah).' But you did hide in yourself (what Allah has already made known that He will give her to you in marriage) that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his aim with her, (i.e., divorced her), We (Allah) gave her to you (Muhammad) in marriage, so that (in future) there may be no difficulty for the believers with regard to (the marriage of) the wives of their adopted sons, when the latter have no desire to keep them, (i.e., have divorced them). And Allah's command must be fulfilled."

So in this marriage Allah became *Wali* (the guardian) of Lady Zainab, and He (Allah) pronounced her marriage with His Prophet. Indeed this happened to be the unique and extremely honored marriage.

Imam Bokhari recorded with reference to Anas-bin-Malik that Lady Zainab-bint-Jehash used to boast before the other wives of the Prophet of Allah saying, "Your families arranged your marriage, but Allah arranged my marriage from above the seven heavens."

In addition to the above divine proclamation, Allah further confirmed the legacy of this marriage in verse 38 of chapter 33, Ehزاب, which says, "There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of the old (prophets). And the command of Allah is a decree determined."



### **132. The Messenger Is Not a Father of Any Man**

Allah, the source of all goodness, further clarified and declared that to adopt a child is not a decree to become a father of a child. So no one should ever dare to say that Muhammad has married the ex-wife of his son. This commandment was revealed in verse 40 of chapter 33, *Ehzab*, which says, "Muhammad is not the father of any of your men, but he is the Messenger of Allah and a seal on to the prophets, i.e., the last of the Prophets and the Messengers of Allah. And, indeed Allah is ever All-Aware of everything."

Thus, the said pronouncement ceased the claim that Muhammad was the father of Zaid, so the people stopped saying Zaid to be *Zaid-bin-Muhammad*; instead they started calling him again as *Zaid-bin-Haritha*.

### **133. To Be the Seal unto the Prophets**

Verse 40 of chapter 33, which declared that Muhammad was not a father of any one of the men, also declared that his prophet hood has attained the finality and has reached at an end of the revelation that was being bestowed by Allah for guidance of mankind since the creation of Adam through his prophets. Henceforth no more civilization or a group of people or any nation would require the divine guidance through a prophet. It proves that the human civilizations have been educated and trained enough to determine their fate by themselves and that they are now responsible for their further training and to guide their future generations. Indeed they will have with them the book of Allah (Quran) to which Allah Himself will protect its contents and the exemplary life of the worthy Muhammad, the Prophet of Allah, and his sayings.

Generally, the above verdicts are being pronounced as *the last message, the last book, the last prophet, and the last messenger*. Instead it should be pronounced as *the final message, the final book, the final prophet, and the final messenger* and that thereafter there will be no more any message, any book, any prophet, and any messenger from God. The humanity indeed has had its final lesson from its Creator.

There are several sayings of the Prophet of Allah in this regard; one of those is mentioned here, in that Imam Ahmad and Imam Muslim have recorded with reference to Abu-Saeed-Khudhri that the Messenger of Allah said, "The parable of myself and the prophets came before me is that of a man who built a house and completed it apart from the space of one brick, I have come to complete that brick."

### **134. Command to Say Salat and Salaam upon the Prophet**

Indeed Allah was extremely pleased with His most obedient slave and Messenger (*Abd and Rasool*) with regard to the compliance of His orders and performance of his duties to the best of his abilities and efforts. So Allah wanted that His obedient servants should pray Allah to shower His bounties, favors, kindnesses, mercy, and peace on to the Prophet Muhammad in consideration of his extraordinary efforts undertaken arduously to communicate Allah's Message.

The divine verdict in this regard was revealed in verse 56 of chapter 33, Ehzab, which says, "Allah sends His Salat on his Prophet and also His angels do so. (So) O, You who believe! Send your Salat on him and greet him with *Tasleem* (Salaam)."

This is the most read verse on the pulpit all over the world, specifically in the Friday sermons especially in South Asia, but

rarely explained to the listeners in such places where the people are unaware of the Arabic language. The author witnesses no such occasion in his lifetime that the explanation of this verse would have come out of any pulpit in the country of more than one hundred fifty million. Even sometimes, this verse is being misunderstood and misquoted; it seems, therefore, necessary to convey the basic idea of this command in its true meaning.

Imam Bokhari said with reference to Abu-Aliya that "Allah's Salat is His praising him (Muhammad) before the angels and the Salat of the angels is their prayers (for the Prophet), i.e., asking Allah to shower His benevolences unto the Prophet Muhammad."

Ibn-e-Abbas said, "They (angels) send Blessings (on to the Prophet)." Abu-Essa-Tirmidhi said and narrated from Sufyan Thawori and others who said, "The Salat of the Lord is mercy and the Salat of the angels is their seeking forgiveness (for the Prophet)."

Imam Ahmad recorded that Ibn-Abi-Layal said that Kaab-bin-Ujra met him and said, "Shall I not give you a gift? And said that the Messenger of Allah came out to us and we said, O, Messenger of Allah! We know as to how to send Salaam upon you, but how can we send Salat (upon you)?" He said, "Say: O, Allah! Send your Salat upon Muhammad and upon the *Aal* of Muhammad (i.e., the nation of Muhammad) as you sent your Salat upon Ibraheem and the *Aal* (nation) of Ibraheem. Verily, You (Allah) are the most praise worthy, Most Gracious."

It needs to be clarified as to what the Arabic word "Aal" used in this verse really means. Generally it is being understood as *family*; on the contrary, another view considers its meaning to be the family of the Prophet and thereafter the generations from Ali and Fatima (daughter of the Prophet). But dictionary meanings of the said word have been described as "the kin, the friends and the followers." On the other hand, if we deduce its

meaning from the book of Allah, the word "Aal" means nation, i.e., the followers of the prophets; indeed it also includes the family and the kin of the prophets, such as Aal-e-Firon (the nation of Pharaoh), Aal-e-Ibraheem (the nation of Ibraheem), Aal-e-Imran (the nation of Imran, the Jews, and the Christians since Imran was the father of Miriam, and the name of the father of Musa was also Imran), Aal-e-Loot (the nation of Loot), etc. Therefore, "Aal-e-Muhamamad" means the nation of the Prophet Muhammad, i.e., the Muslim Ummah, i.e., the followers of the Prophet Muhammad, which indeed include his kinfolds, the nearer and dearer of the Prophet.

It has also been recommended that a servant of Allah should conclude his supplications with Salat upon the Prophet of Allah, i.e., prayer for Allah's blessings on to the Prophet. Tirmidhi recorded that Omer-bin-Khattab said, "A supplication remains suspended between heavens and the earth and does not ascend any further until you send Salat upon Prophet of Allah."

It may be mentioned that in addition to His Prophet, Allah, the exalted and the most loving, also sends Salat (His blessings) on to the *Momenseen* (His obedient believing servants). In this regard, verse 43, chapter 33, Al-Ehzab, is relevant and needs to be mentioned here. The verse says, "He (Allah), Who sends Salat (His blessings) on you, and His angels too (who pray Allah to bless and forgive you), that He may bring you out from darkness (of ignorance) into light (of true knowledge and belief). And He (Allah) is Ever Most Merciful to the believers."

This is why that before concluding a prayer (five times Salat), we ought to say *Salaam* and *Salat* (blessings of Allah) onto the Prophet of Allah (*Nabio*), on our own selves (*Elena*), and onto the most obedient slaves of Allah (*Ibad-e-Saleheen*); and thereafter we again send Salat unto the Prophet of Allah. And finally we ask for Allah's forgiveness for our own selves, our parents, and for all the obedient servants of Allah.

### 135. The Divine Commandment to Perform Umra

A year after Ghazwa Baru Quraida when the Muslim state was reasonably settled and stabled in its affairs, the Prophet of Allah received a commandment by way of a dream to perform Umra, i.e., to pay homage to the Divine Authority by supplicating before Him while around Kaaba and thereafter to sacrifice animals in His name and in memory of the prophets Abraham and Ishmael.

The Prophet of Allah therefore informed of his intention to comply with the divine directions to his companions and the neighboring Muslim tribes so that they may also join him. The Prophet of Allah proceeded for Makkah along with his companions during the month of Dhuqadah of the sixth Hijra, i.e., March AD 628. They were dressed in *Itram* (unstitched sheets of white cloth for upper and lower body to cover) with their sheathed sword.

Imam Bokhari and Muslim recorded that total pilgrims were counted to one thousand four hundred and were carrying seventy *haddes* duly garlanded to exhibit them to be the animals for sacrifice.

The Prophet of Allah had left behind Umm-e-Maktoom as his deputy to look after the state affairs.

### 136. The Truce of Hudaibya

There appears a detailed narration regarding this event recorded by Imam Bokhari with reference to Al-Miswar-bin-Makhrama and Marwan, whose narrations attest to each other. The description of the narration is mentioned below:

The Prophet of Allah set out at the time of Hudaibya (treaty), and when they proceeded for a distance, he (Prophet) said that

Khalid-bin-Waleed was leading a cavalry and was at the place Al-Ghameem, so they had to take the way to the right (to avoid the enemy). By Allah! Khalid did not perceive the arrival of the Muslims till they reached nearer him, and then he turned back hurriedly to inform the Quraish. The Prophet of Allah continued till he reached Thaniyya (a mountainous route) through which one could go to them (Quraish). Qiswa, the she-camel of the Prophet, sat down; the people tried to cause her to get up but in vain. So the people said that Qiswa has been stubborn to which the Prophet replied, "It is not her habit to become stubborn but she was stopped by Him (Allah), Who had stopped the elephant (who was leading the cavalry of Abraha that was coming to destroy Kaaba)." Then the Prophet said, "By Allah! If the Makkahns ask me anything that will respect the commandments of Allah, I will grant it." The Prophet then gestured his camel to get up, and she got up. The Prophet of Allah changed his course till he dismounted at a small well of the farthest end of Hudaibya (name of the place). The people consumed its water soon, so the Prophet gave them one of his arrows to fix it in the well, and the water started sprouting out, so the people quenched off their thirst.

Meanwhile a person, Budail-bin-Waraqah of the Kluza-Aa tribe and from the people of Tehama, came along with his men; he was trustworthy to the Prophet of Allah. He intimated that Kaab-bin-Luai and Amir-bin-Luai residing at a water source of Hudaibya, having milk-giving camels with them, will wage war against them and will prevent them from visiting Kaaba. The Prophet of Allah replied that "we have not come to fight anyone but have come to perform Umra. No doubt war has weakened the Quraish and they suffered great losses, so if they wish, I would conclude a truce with them by which they refrain from interfering between me and the people, i.e., other than the Quraish, and if I have victory over them, the Quraish will have the option to embrace Islam as the other people do; if they wish

they will at least get strong enough to fight. But if they do not accept this offer, by Allah in whose hand is my soul, I will fight them defending my cause till I get killed, but I am sure Allah will definitely make His cause victorious." Budail said, "I will inform them of what you have said."

So Budail left for Quraish and said to them that "we have come from that person (Muhammad) whom we heard saying something which we will disclose if you should like." Some of the fools among them shouted that they were not in need of that information, but the wiser of them said, "Tell us what you heard from him." Budail narrated the whole story. Then Urwa-bin-Masood from the Quraish got up and said, "O, people! Are you not the sons and I am not the father?" They said yes to it. (Urwa meant to be the eldest one and sincere to them.) He again said, "Do you mistrust me?" They said no. Then he said, "Don't you know that I invited the people of Ukaz for your help and when they refused I brought my relatives and children and those who obeyed me to help you?" Then they again said yes to it. He said, "Well this man (Prophet) has offered you a reasonable proposal, you should better accept it and allow me to meet him."

Thus, Urwa went to the Prophet of Allah, and the Prophet presented him the same proposal. Then he said, "O, Muhammad! Won't you feel any reluctance in destroying your relations? Have you heard any one amongst the Arabs Destroying his relatives before you? On the other hand if the reverse should happen (no one will aid you), By Allah! I do not see with you any dignified people but people from various tribes who would run away leaving you alone."

Hearing that, Abu-Bakr cursed him and said, "Do you say we would run and leave the Prophet alone?"

Urwa asked, "Who is this person? To which they replied, Abu-Bakr.

Urwa then said to him, "By him in whose hand is my life! Were it not for the favor which you did to me and which I did

not compensate, I would say in reply to you." Urwa then kept on talking to the Prophet of Allah and occasionally touched his beard (as a gesture of respect).

Al-Mughira-bin-Shuba was standing near the head of the Prophet holding the sword and wearing helmet. Whenever Urwa stretched his hand toward the beard of the Prophet, Mughira would hit his hand with the sword's handle and say to Urwa to remove his hand from the beard of the Prophet of Allah. Urwa raised his head and asked, "Who is that? The people said, "He is Mughira-bin-Shuba."

Urwa said, "O, treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islam, Mughira was in the company of some people; he had killed them and took their property and came to Medina to embrace Islam. "I accept it, but as for the property I do not take anything of it (as it was taken through treason)," replied Mughira.

Urwa then returned to his people and said, "O, people! By Allah, I have been to the kings and to the Caesar, Khosran, and Nijashi (the kings of Rome, Persia, and Ethiopia), yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah! If he spitted, the spittle would fall into the hands of one of his companions, who would rub it on his face and skin; if he orders them, they would carry out his orders immediately. If he performed ablu-tion, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt he has presented to you a good and reasonable offer, so please accept it."

A person from the tribe of Baru Kinanah said, "Allow me to go to him." And they allowed him. When he reached the Prophet of Allah and his companions, the Prophet said that he belonged to the tribe that respected the animals of sacrifice, so he told



them to bring the animals in front of him. So the animals of sacrifice were brought before him, and the people received him while reciting *talbiha* (the words of supplication which are recited by the pilgrims of Kaaba). When he saw all this, he said, "Glorified be Allah! It is not fair to prevent these people from visiting Kaaba."

When he returned to his people, he said, "I saw the animals of sacrifice duly garlanded and marked. I do not think it is advisable to prevent them from visiting Kaaba."

Another person, Mikraz-bin-Hafs, got up and asked for permission to see Muhammad, and he was allowed. When he reached the Muslims, the Prophet said, "Here is Mikraz and he is a vicious man." Mikraz then started talking to the Prophet of Allah; during that time, a person named Suhail-bin-Amr came. When he reached the Muslims, the Prophet said, "Now the matter has become easy."

Suhail said to the Prophet of Allah to conclude a peace treaty with them.

So the Prophet of Allah called the writer and said to him, "Write by the name of Allah, the most beneficent, and the most merciful."

Suhail said, "As for beneficent (*Rahman*), by Allah! I do not know what it means. So write 'By Your name O, Allah' as you used to write previously."

The Muslims said, "By Allah! We will not write except 'By the name of Allah, the most beneficent, and the most merciful.'"

The Prophet said, "Write 'By Your name O, Allah!'" Then he dictated, "This is the peace treaty that Muhammad, Allah's Prophet, has concluded."

Suhail said, "By Allah! If we knew that you are Allah's Prophet we would not prevent you from visiting Kaaba and would not fight you. So write 'Muhammad- bin-Abd-Allah.'"

The Prophet said, "By Allah! I am the Prophet of Allah even if you people do not believe me; write 'Muhammad-bin-Abd-

Allah.” Then the Prophet said to Suhail, “On the condition that you allow us to visit the House (Kaaba) so that we may perform tawaf around it.”

Suhail said, “By Allah! We will not allow you this year, so as not to give chance to the Arabs to say that we have surrendered to you, but we will allow you next year.” So the Prophet got that written. Then Suhail said, “We also demand that you should return to us whoever comes to you from us even if he embraces your religion.”

The Muslims said, “Glorified be Allah! How will such a person be returned to the unbelievers after he has become a Muslim?”

While they were in this state of conversation, one Abu-Jindal-bin-Suhail- bin-Amr came from the valley of Makkah with chains in his feet and fell down among the Muslims. Suhail said, “O, Muhammad! This is the very first term, with which we make peace with you, i.e., you shall return Abu-Jindal to me.”

The people said, “The peace treaty has not been written yet.” Suhail said, “I will never allow you to keep him.”

The Prophet said, “Yes do.”

Abu-Jindal said, “O, Muslims! Will I be returned to the unbelievers though I have come as a Muslim? Don’t you see how much I have suffered?”

Omer-bin-Khattab said I went to the Prophet and said, “Are you not truly the Prophet of Allah?”

“The Prophet said, ‘Yes, indeed.’”

“I said, ‘Is not our cause just and the cause of the enemy unjust?’” “He said, ‘Yes.’”

“I said, ‘then why should we be humble in our religion?’”

“He said, ‘I am Allah’s Prophet, and I do not disobey Him, and He will make me victorious.’ I said, ‘Did not you tell us that we would go to Kaaba and perform tawaf around it?’”

“He said, ‘Yes, but did I tell you that we would visit Kaaba

this year?" "I said, 'No.'"

"He said, 'So you will visit it and perform tawaf around it.'"

"Omer further said I went to Abu-Bakr and said, 'O, Abu-Bakr! Is not he Allah's Prophet?'"

"He replied, 'Yes.'"

"I said, 'Then why should we be humble in our religion (i.e., apologetic)?'" "He said, 'Indeed he is Allah's Prophet, and he does not disobey his Lord, who will make him victorious. So remain loyal to him, by Allah, he is on the right.'"

"I said, 'was he not telling us that we would go to Kaaba and perform tawaf around it?'" "He said, 'Yes, but did he tell you that you would go to Kaaba this

year?'"

"I said, 'No.'"

"He said, 'You will go around Kaaba and perform tawaf around it.'"

When the writing of the peace treaty was concluded, the Prophet of Allah said to his companions, "Get up and slaughter your *haddees* (the animals of sacrifice) and get your head shaved (shaving head after tawaf is a ritual)." By Allah none of them got up, and the Prophet repeated his order thrice. The Prophet of Allah then went to his wife Lady Umm-e-Salmah and told her the people's attitude toward him. The lady said, "O, Prophet of Allah! Do you want your orders to be carried out? Go out and don't say a word to any one till you have slaughtered your sacrifice and called your barber to shave your head." So the Prophet went out and did accordingly. Seeing that the companions of the Prophet got up and started slaughtering their sacrifices and got their heads shaved, there was so much rush that there was a danger of killing each other.

The truce was concluded on the following terms:

- A. The Muslims and the Quraish shall maintain peace for ten years.

- B. The Muslims shall return back without performing Umra.
- C. The Muslims may perform Umra by next year but will not be allowed to stay for more than three days.
- D. They will enter Makkah unarmed, but with the sheathed swords.
- E. The Muslims shall not take back with them the Muslims of Makkah; on the Contrary, they shall not stop any one of them to stay back in Makkah.
- F. The Muslims shall return any one of the Makkahns if they go over to them in Medina; on the contrary, the Makkahns shall not return anyone if he comes to them from Medina.
- G. The Arab tribes shall be free to join any party they like.

### **137. Baiyat-E-Ridwan**

#### **(A Pledge under a Tree or a Covenant of Loyalty)**

During his stay at Hudaibya, the Prophet of Allah remained determined on not waging war; instead he wanted to conclude the peace treaty in order to perform Umra. In view of this, he also tried to convince the Quraish of his intention. He, therefore, in between the negotiations, desired Omer- bin-Khattab to go and talk to the nobles of the Quraish in this regard; but Omer suggested the name of Othman-bin-Affan for this purpose. The reason behind this suggestion was that Omer had grave enmity with the Quraish and had no relative in Makkah, whereas Othman was a polite person and was having a powerful relationship in Makkah; thus, he suited much for successful negotiations.

The Prophet of Allah therefore deputed Othman for this purpose, so he went to Abu-Sufyan and the other chiefs of the Quraish and assured them of their peaceful visit, meant to perform Umra only. The Quraish heard him and offered him to perform Umra to which Othman refused, and the negotiation

prolonged. On the other end, the Muslims were anxiously waiting for Othman, and his delay caused a suspect regarding his safety and made the Muslims worried about his life.

The Prophet of Allah therefore took a solemn pledge at his hands that his companions would sacrifice their lives to avenge the death of their fellow Othman and would stand by their leader, the Prophet of Allah, under all circumstances. In the meantime, Othman returned back safely, and thereby the treaty was concluded.

### **138. Revelation of Surah Al-Fattah (Chapter 48 of the Quran)**

When the Prophet of Allah was on his way back home after conclusion of the truce of Hudaibya and sacrificing the haddees, Allah revealed unto him *Surah Al-Fattah*, i.e., chapter 48 of the Holy Quran, wherein Allah, the sovereign Lord, decreed the Hudaibya peace treaty to be a great victory for the Muslims. Although the companions of the Prophet including Omer were unhappy with the terms and the situations under which the treaty was concluded, Allah did favors to His servants and turned the treaty into their victory. Since the Muslims were discouraged with the situation, their Lord made them pleased with His intention that He had decreed for them a victory through the truce to which they felt of less significance. Hence, Allah made this treaty to be the cause of the conquest of Makkah; and that too without waging a war, without any bloodshed, and without any negotiation with the great enemy of Islam, the Muslims, and the Prophet of Allah. Wherein Allah, the Lord of majesty, cast terror in the Quraish of Makkah and caused them to surrender before the Prophet of Allah. Hence, the Muslims achieved a great victory and took possession of Makkah and of Kaaba from the pagans.

The verses of chapter 48, Al-Fatah, relevant to the truce of Hudaibya are mentioned below.

- A. Verse 1 says, "Verily! We (Allah) have given you (Muhammad) a manifest victory."
- B. Verse 4 says, "He (Allah), Who sent down tranquility (*sakhsinat*) in to the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the armies of the heavens and the earth, and Allah is Ever All-Knower, All-Wise."

The companions were very much disappointed for having not performed Umra and at the same time for agreeing on the terms of the truce, which they never liked. Also they responded not to the Prophet's call to slaughter their sacrifices and to have their heads shaved as were done after completing the ritual of Umra, but they realized their mistake immediately after they saw the Prophet of Allah sacrificing his animal and shaving his head. Allah says that they realized their mistake and followed the Prophet because of the tranquility that released them of their disheartenment. Allah had been more kind to them on their realizing the mistake and increased their faith and assured them of their victory in the days to come, and Allah only knows the future and that He is capable to do anything He likes to do.

- C. Verse 11 says that "those Bedouins who lagged behind will say to you, 'Our possessions and our families occupied us, so ask forgiveness for us.' They say with their tongues what is not in their hearts. Say: 'Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt and intends you benefit? Nay! But Allah is Ever All-Aware of what you do.'"

In this verse, Allah has exposed the fabricated

excuse of those who lagged behind to accompany the Prophet of Allah when he pronounced his intention to go for Umra. Allah therefore exposed their hypocrisy.

- D. Verse 18 says that “indeed Allah was pleased with the believers when they gave their pledge to you under the tree. He knew what was in their hearts and He sent down sakeenat (peace) upon them and He rewarded them with a nearer victory.”

Allah’s reward with reference to this victory was also the conquest of Khaiber and thereafter of Makkah and the surrounding areas. This caused the Muslims to earn tremendous glory and honorable status in the Arabian Peninsula; indeed it was only due to and by the grace of Allah.

- E. Verse 24 says, “And He (Allah), Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victorious over them. And Allah is the Ever the All-Seer of what you do.”

In this verse, Allah, the exalted, reminds His faithful of His favors when He restrained the hands of the idolaters and thereby no harm touched the Muslims. Allah also restrained the hands of the Muslims, and they did not fight the idolaters near Kaaba. Instead they entered into a peace treaty, which produced good results for the believers.

- F. Verse 27 says, “Indeed Allah shall fulfill the true vision which he showed to His Messenger in very truth. Certainly you shall enter Masjid-Al- Haram, if Allah wills. Secure (some of you) having your head shaved and (some) having your hair cut short and have no fear. He knows what you knew not and He granted besides that a near victory.”

### **139. Prohibition for the Believing Men and Women to Marry the Disbelieving Men and Women**

After conclusion of the truce at Hudaibya, when the Prophet of Allah sacrificed the animals and got his head shaved, there came to him some believing women to take refuge. That posed a critical situation for the Prophet of Allah because of the terms of the truce. Allah, the exalted, immediately revealed His commandments in this regard through verse 10 of chapter 60, Al-Mumtehna, which said, "O, you who believe! When believing women come to you as immigrant, examine them; Allah knows best as to their faith, then if you are certain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers (to be their wives) nor are the disbelievers lawful for them (to be their husbands). But give them (disbelievers) that which they have spent (on their dowry). And there will be no sin on you to marry them if you have paid their due (dowry or Mehr) to them. Likewise do not keep the disbelieving women as wives, and ask for that which you have spent (on their dowry) and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah, He judges between you. And Allah is the All-Knowing, All-Wise."

It was therefore very much clear that Allah, the exalted, abolished that part of the treaty, which belonged to the return of the believing women to the unbelievers.

Having heard this commandment, Omer-bin-Khattab immediately divorced his two unbelieving wives; later on one of them was married to Muawiya-bin- Abu-Sufyan and the other to Safwan-bin-Umayyah.

Verse 10 of chapter 60, quoted above, needs to be read with two other verses, i.e., verse 5 of chapter 5, Al-Maida, and verse 221 of chapter 2, Al-Baqara to have more vision and



understanding regarding the divine verdict with regard to marrying believers with the nonbelievers or vice versa.

### **Verse 5 of 5, Al-Maida**

“Made lawful to you this day is *Tayyibat* (pure and permissible by Allah). The food of the people of the script (the Jews and the Christians) is permissible to you and yours is permissible to them; and (lawful to you in marriage are) the chaste women from the believers and chaste women from those who were given the script before your time (the Jews and the Christians) when you have given their due (dowry or Mehr), desiring chastity and not the illegal companionship or relations (in whatsoever manner it may be). And whosoever rejects the Faith then fruitless is his work; and in the Hereafter he will be among the losers.”

### **Verse 221 of Chapter 2, Al-Baqara**

“And do not marry *Al-Mushrikat* (who make partner with Allah) till they believe (in and worship Allah alone). And indeed a slave woman who believes is better than a (free) *Mushrikah*, even though she pleases you. And give not (your women) in marriage to the *Mushrikan* till they believe (in Allah alone). And verily! A believing servant is better than a free *Mushrik*, even though he pleases you. Those (*Mushrikun*) invite you to the fire but Allah invites (you) to paradise and forgiveness by His leave, and makes His Ayat (verses, lessons, proofs, evidences, signs, revelations, etc.) clear to the mankind that they may remember.”

In addition to the above three verses, the following two sayings of the Prophet of Allah may also be considered with regard to the same subject.

1. Bokhari and Muslim recorded a narration of Abu-

Huraira, wherein the Prophet of Allah said that “a woman is chosen for marriage for four reasons, i.e., her wealth, social status, beauty and religion. So marry the religious women, may your hands be filled with sand.” (This is a statement of encouragement.)

2. Imam Muslim recorded that Ibn-e-Amr said that the Prophet of Allah said, “The life of this world is but a delight, and the best of delights of this life is the righteous wife.”

#### **140. Legality in Marrying the Women of the Book and Eating Food of the People of the Book**

Verse 221 of chapter 2, verse 5 of chapter 5, and verse 10 of chapter 60, quoted in the previous topic, lead us to conclude a logical deduction that:

- A. Verse 5 of chapter 5 allows a Muslim man to marry a woman from the people of the scripture, who ought to be a *Muhsinah* (i.e., the chaste one).
- B. Verse 5 of chapter 5 also made lawful the food of the people of the scripture for each other (indeed the permissible one only).
- C. But the other two verses, i.e., verse 10 of chapter 60 and verse 221 of chapter 2, do not allow to marry a Muslim (men and women) with the disbelieving or *Mushrik* (men and women).
- D. The word “Mushrik” means contrary to the concept of *Tawheed*; that is the idolaters, the disbelievers, or the ones who make partner with Allah in His creation, names, attributes, lordship, authority, and worships in whatsoever manner it may be.

- E. Verse 10 of chapter 60 and verse 221 of chapter 2 referred in the preceding paragraph clearly indicate that a Muslim, man or woman, cannot marry a *Mushrik*.
- F. The Prophet of Allah has also pleaded to marry a person who is obedient to Allah in compliance of His orders.

In view of the above facts, there lays an alarming question that needs to be considered seriously that in presence of the divine verdicts ordained in verse 10 of chapter 60 and verse 221 of chapter 2, where stands the permission given in verse 5 of chapter 5, i.e., to marry a woman of the scripture by a Muslim? The answer lies with the persons who fear Allah and obey Allah and believe that they have to be accounted for in the hereafter. The fact lies that the verse 5 of chapter 5 needs to be read with the contents of verse 10 of chapter 60 and verse 221 of chapter 2. Indeed, in view of these two verses, verse 5 of chapter 5 is only applicable when it meets the conditions ordained in the other two verses, i.e., marriage with the women of the previous scripture is only permissible when they are not *Mushrik*.

It may be added that there still exist men and women among the people of the previous scriptures who do not make partners with Allah, i.e., they are not *Mushrik*; and they too existed at the time of the Prophet Muhammad. If a woman of the scripture is not a *Mushrikah* and is chaste, only then can she be married by a Muslim in the light of the above verses. The above deduction may be further clarified from the example that the same verse 5 of chapter 5 also allows a Muslim to have the food of the people of the script. Verily, is it not true that only permissible food is allowed and not the all types of food? Is it not evident that the people of the scripture do eat swine or pork and other types of meat which are mostly not slaughtered according to the prescribed procedure of the Muslim laws? According to the basic principles of the Muslims laws, and even according to their own scriptures they are not allowed pork or non-*zabihah* of the

permitted animals, so a Muslim can only have food from a person of the scripture (or even from an idolaters) that is pure and is permissible as per the Muslim laws. Similarly a Muslim is allowed to marry a woman of the scripture only if she is chaste and is not a *Mushrikah*, i.e., does not make partner with Allah in any way. (May Allah guide us to obey His verdicts and commands in its true spirit?)

This is why Abd-Allah-bin-Omer used to advice against marrying Christian women saying, “I do not know of a worse case of Shirk than her saying that Essa is her Lord, while Allah said: do not marry *Mushrikat* till they believe.”

I would like to add here a bitter sentence that even if a person who claims to be Muslim but is known for his “Shirk” and clearly deviates from the commands of Allah and His prophet is not eligible to marry a Muslim; he is as good as the other non-believing persons of the scripture. We ought to obey the commandments of Allah and His Prophet Muhammad in its true spirit. May Allah strengthen our Eman (faith) and protect us from deviance of the commandments of our Lord, Allah; and may Allah, the most gracious, the most merciful, increase our wisdom to understand and obey and follow His ordainments in its true spirit (amen).

## 141. Consequences of the Truce of Hudaibya

In continuation to the narration of Al-Miswar-bin-Makhuama and Marwan referred to in the previous topic 135, with regard to their statement concerning the Hudaibya occurrence, the said truce has other consequences, which are depicted below:

When the Prophet of Allah returned to Medina, Abu-Baseer, a new Muslim convert from Quraish, escaped from them and succeeded to reach the Prophet of Allah. At the same time, two infidels also reached him in his pursuit to take him back to

Makkah. Abu-Baseer was therefore handed over to their custody as per agreement. While on their way back to Makkah, they dismounted at a place called Dhul-Hulaifa, there Abu-Baseer succeeded to murder one of them while the other one stretched out to Medina and met the Prophet of Allah and narrated to him the incident. In the meantime, Abu-Baseer also came and said, "O, Prophet of Allah! Allah has made you to fulfill your obligation by returning me to them, but He saved me from them." The Prophet said, "Woe to his mother! What excellent war kindler he would be, should he only have supporters."

On hearing this, Abu-Baseer understood that he would be returned back again, so he set off till he reached the seashore. Abu-Jindal-bin-Suhail also succeeded to escape from Makkah, who joined him. Thereafter every person after escaping from Makkah used to join them. Hence, Abu-Baseer formed a strong group against the Quraish and started killing and looting their caravans. The Quraish after having a hard time by way of blockade of their trade route requested to the Prophet of Allah to accept and retain those persons with them. So the Prophet of Allah called them for their settlement in Medina.

This incident lowered the pride and haughtiness of the Quraish, since they requested to the Prophet of Allah contrary to their own term to call and retain the fugitives who had accepted Islam. In this way, the Quraish surrendered their own term that had depressed the Muslims and also accepted the Prophet of Allah to be the leader of the Muslim nation, which had emerged in power parallel to them.

## **142. The Message of Islam Comes Out of the Kinfolks of the Prophet**

The Prophet of Allah by having a bit of peace and contentment after the conclusion of the truce of Hudaibya

diverted his attention out of his kinfolks and called out to the neighboring head of the states to acknowledge the Divine Message and his prophet hood. The first step he took in this regard was to have a seal of his name to put on the letters; he intended to write to the head of the states. The seal was required as a matter of tradition to prove the authenticity of his letters. Thus, a seal was prepared duly engraved on a silver ring containing the words "Muhammad the Prophet of Allah" (starting the word "Muhammad" at the bottom, "Rasool" in between, and "Allah" on the top).

Few very important letters sent to the neighboring dignitaries, the heads of the states, are transcribed here to have an awareness of the basic principles of Dawa and to know as to how the Divine Message was presented by the Prophet of Allah to the people who lived outside the boundaries of the Arabian Peninsula. Indeed that was desired by Allah to let His creation know the right path to live in this life to have their eternal prosperity and success, since He loves His supreme creation more than seventy times than their mothers.

1. Letter to Caesar (Heracles AD 610-641), also called Kaiser, of the Eastern Roman Empire, the king of Byzantines

Dhuhaib Kalbi was nominated to carry the Prophet's letter for delivery to the king of Basra for onward transmission to Heracles, the king of Byzantines. The contents of the letter are given hereunder:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE SLAVE OF ALLAH AND HIS  
MESSENGER  
TO: HERCULES, THE KING OF BYZANTINES

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allah will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.

The king desired to have some information about the Prophet of Allah regarding his character and mission from a person of the same nativity as Muhammad. Incidentally Abu-Sufyan (one of his greatest enemies) was there with regard to his trade, so he was brought to the king's court. In reply to the king's inquiry regarding Muhammad and his religion, though having refused his message, Abu-Sufyan could not speak a lie and rendered a true statement about his enemy. The king wondered on hearing about the excellence of the Prophet's character and the influence of Islam on the existing surroundings. The king, however, did not embrace Islam due to his own religious constraints, but the envoy returned with the pleasure of the king.

2. Letter to Chosroes (Khusro) also called Al-Kisra, the king of Persia

Abd-Allah-bin-Hudhaifa carried the letter of the Prophet of Allah for delivery to the king of Persia. The contents of the letter are given below:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE SLAVE OF ALLAH AND HIS  
MESSENGER  
TO: THE CHOSROES, THE KING OF PERSIA  
Peace be upon him who follows the true guidance, believes in  
Allah and His Messenger, and testifies that there is no God but  
Allah Alone, having no associate and Muhammad is His slave  
and his Messenger. I invite you to accept the religion of Allah. I  
am the Messenger of Allah, sent to all people in order that I may

infuse fear of Allah in every living person and that the charge may be proved against those who reject this truth. So accept Islam as your religion so that you may live in security; on the contrary, you will be responsible for all the sins of your subjects.

The monarch never expected such style and the contents of the letter addressed to him; thus, he became furious and tore the letter. He also directed his viceroy, the ruler of Yemen, to arrest the Prophet of Allah and bring before him (Allah-ho- Akbar; indeed Allah is the greatest, and the king was an ignorant person).

Accordingly the men of the governor reached Medina where the Prophet of Allah prophesied that his son has murdered the Persian king Khusro-Pervez. The news stunned them, and they went back with the Prophet's advice to convey to their new king that Islam would prevail everywhere in his territory.

3. Letter to Muqawqas, the governor of Egypt and Alexandria, being the viceroy of the Byzantine emperor

Hatib-bin-Ali-Baltha was the diplomat who carried the letter of the Prophet of Allah to Muqawqas. The contents of the letter are as follows:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE SLAVE OF ALLAH AND HIS  
MESSENGER  
TO: MUQAWQAS, THE GOVERNOR OF EGYPT

Peace be upon him who follows true guidance. Thereafter I invite you to accept Islam. Therefore, if you want security, accept Islam. Allah the Exalted shall reward you double. But if you refuse to do so, you will bear the burden of the sins of your nation.

Muqawqas, with his courtiers, heard some words of advice from Hatib on his request and thereby meditated over the



contents of the letter deeply and said, "I have come to the conviction that this Prophet does not invite on unpleasant saying. He is neither a straying magician nor a lying soother. He bears the true manifest seeds of prophet hood, and so I will consider the affairs deeply."

He ordered to keep the letter in an ivory casket. Thereafter he dictated the following reply to the letter in Arabic:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUQAWQAS TO MUHAMMAD-BIN-ABD-ALLAH

Peace upon you. I have read your letter and understood its contents, and what you are calling for, I already know that coming of a prophet is still due, but I used to believe that he would be born in Syria. I am sending you as present two maids who come from noble Egyptian families, clothing, and a horse for riding on. Peace upon you.

It is noteworthy that Muqawqas unfortunately did not embrace Islam. His presents were, however, accepted. Of that the Prophet kept the fortunate Maria to himself, who gave birth to his son Ibraheem; and the other, Sirin, was given to Hassan-bin-Thabit Ansari.

4. Letter to Negus (Nijashi), the king of Ethiopia (Abyssinia)

Amr-bin-Umayyah carried the letter, the contents of which are said to be as follows:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE MESSENGER OF ALLAH TO:  
NEGUS, THE KING OF ABYSSINIA

Peace be upon him who follows true guidance. Salutations, I entertain Allah's praise, there is no God but He, the sovereign,

the holy, the source of peace, the giver of peace, the guardian of faith, the preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and His breathing as He created Adam by His hand. I call you to Allah alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of Allah, and invite you and your men to Allah, the glorious and the almighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance.

Negus acknowledged the Prophet's message in the following words:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: NEGUS, ASHAMER TO MUHAMMAD, THE  
MESSENGER OF ALLAH

Peace be upon you, O, Messenger of Allah! And mercy and blessings from Allah, besides whom there is no God. I have received your letter in which you have mentioned about Jesus and by the Lord of the heavens and earth; Jesus is not more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin (Jafar) and his companions. I bear witness that you are the Messenger of Allah, true and confirming those who have gone before you (the prophets); I pledge to you through your cousin and surrender myself through him to the Lord of the worlds.

Negus died in the month of Rajab of the ninth Hijra. May Allah be pleased with him and shower His blessings onto him. The Prophet of Allah offered a prayer for him, a "funeral

prayer," which is offered for every Muslim on his death for his pardon and Allah's blessings. The Prophet had offered only once the funeral prayer in absentia, and that was for Negus, which has become Sunnah of the Prophet to offer funeral prayer of the believers in absentia.

It felt astonishing after going through the acknowledgment of Negus in his letter to the Prophet of Allah, and by the Prophet's offering of funeral prayer for him, which is evidence of his faith in Allah and His Prophet (Muhammad and Jesus), that most of the scholars of South Asia do not show their regard for him as is shown for the other companions of the Prophet or other religiously honored people. On the contrary, they are too particular to use so many titles of honor against their own name or the names of their contemporaries and to those whom they like or follow. It is now up to the readers as to how they grade Negus (may Allah be pleased with him).

#### 5. Letter to the governor of Yemen

The letter was carried by Sulait-bin-Amr, contents of which are given here:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL

FROM: MUHAMMAD, THE MESSENGER OF ALLAH.

TO: HAODHA-BIN-ALI, THE GOVERNOR OF YEMEN

Peace be upon him who follows true guidance. Be informed that my religion shall prevail everywhere. You should accept Islam and whatever is under your command shall remain yours.

The governor responded to the Prophet's letter as follows:

The faith to which you invited is very good; I am a famous orator and a poet. The Arabs highly respect me, and I am of account among them. If you include me in your government, I am prepared to follow you.

The Prophet of Allah did not like his demand, as he would say that all such matters were in the hands of Allah, who gave His land to whom he desired. Then the Prophet of Allah was made known through revelation that Haodha had died; on that the Prophet commented, "Yemen is bound to give rise to a liar, who will arrogate prophet hood to himself but will subsequently be killed."

6. Letter to the governor of Syria, carried by Shuja-bin-Wahab  
Following are the contents of the letter:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE MESSENGER OF ALLAH  
TO: HARITH-BIN-SHAMIR, GOVERNOR OF SYRIA

Peace be upon him who follows true guidance, believes in it,  
and regards it as true. I invite you to believe in Allah alone  
with no associate; thereafter your kingdom will remain yours.

The governor furiously and arrogantly rejected the Prophet's call.

7. Letter to the rulers of Oman

There were two rulers in the territory of Oman to whom the Prophet's letter was sent through Amr-bin-Al-Aas. The contents of the letter are given below:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD-BIN-ABD-ALLAH  
TO: JAFER AND ABD-AL-JALANDI

Peace be upon him who follows true guidance; thereafter I

invite both of you to the call of Islam. So embrace Islam. Allah has sent me as a prophet to all his people in order that I may instill fear of Allah in the hearts of His obedient creation so that there may be left no excuse for those who deny Allah. If you both accept Islam, you will remain in command of your country, but if you refuse my call, you have got to remember that all your possessions are perishable. My horsemen will appropriate your land, and my prophet hood will assume power over your kingship.

The rulers had a very long discussion with Amr and accepted Islam.

8. Letter to the governor of Bahrain, Mandhir-bin-Sawa, carried by Ala-bin-Hadrami

In his letter the Prophet presented him Islam to which the governor replied as follows:

Allah's Messenger, I received your injunctions, prior to which I read your letter which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them, and they entered the fold of Islam while the others did not find it appealing. In my country there live *Majians* (Zoroastrians), the follower of a Persian religion and the Jews. Therefore you may inform me of the treatment to be extended to them.

The Prophet of Allah replied him as follows:

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE  
MOST MERCIFUL  
FROM: MUHAMMAD, THE MESSENGER OF ALLAH  
TO: MANDHAR-BIN-SAWA

Peace be upon you. I praise Allah with no association, and I bear witness that Muhammad is His slave and Messenger. Thereafter I remind you of Allah, the mighty, the glorious, whoever accepts admonition does it for his own good, whoever follows my (Prophet's) messengers and acts in accordance with their guidance, he in fact accepts my advice. My messengers have highly praised your behavior; you shall continue in your present office. Give the new Muslims full chance to preach their religion. I recommend your recommendations regarding the people of Bahrain, and I pardon the offence of the offenders; therefore, you may also forgive them. Of the people of Bahrain, whoever wants to go in their Jewish or Magians faith should be made to pay Jizya. (Jizya is a tax on the non-Muslims living in a Muslim state in lieu of Zakat, the tax levied on Muslims, and their exemption from fighting for the state, instead receiving the state's protection. Scale of Jizya taxation was one dinar per capita per annum as compared with the rate of Zakat, i.e., 2.5 percent per annum of their wealth with a liability to fight for their state).

### **143. Commandments Prohibiting Liquor (Intoxicants)**

Imam Ahmad has recorded a narration of Abu-Huraira that *khumr* (intoxicants) were prohibited in three stages. The people of Medina used to drink wine and gamble even after the arrival of the Prophet of Allah, but they asked about its legality. So Allah revealed verse 219, chapter 2, Al-Baqara that "they ask you (O, Prophet) about *khumr* (intoxicant) and the gambling. Say: 'In them is a great sin and (some) benefit for humans; but the sin is the greater than the benefit.'" Having received this divine verdict, the people of Medina continued its use by taking

the benefit of the doubt till one of the companions of the Prophet, while leading the evening prayer, mixed up Quranic verses during recitation. Then Allah, the most high and the Preventer, ordained in verse 43, chapter 4, An-Nisa, that "O, you who believe! Approach not the Salat (prayer) when you are in a drunken state until you are able to know what you utter."

Then the people would drink not before the time of prayer; and then the third and final commandment in this regard was revealed in verses 90 and 91, chapter 5, Al-Maida, which said that "O you who believe! Khumr, Gambling and sacrifices for the idols and the Arrows used for lotteries and for making decisions are the satanic deceptions. So refrain from it, so that you may be successful . . . Satan wants only to excite enmity and hatred between you with intoxicants, gambling and hinder you from remembrance of Allah and from the prayers. So will you not then abstain?"

The believers on hearing this commandment affirmed their compliance to it and said, "We have abstained O, our Lord."

Imam Ahmad has recorded that Omer bin Khattab said, "O Allah! Explain us clearly about use of khumr." Thereupon verse 219 of chapter 2 was revealed, but Omer was still curious to have a clear verdict. Then Allah revealed verse 43, chapter 4, An-Nisa, which commanded that those who were in the state of drunkenness should not approach the prayer. Omer again supplicated to have the verdict of Allah more specified. And thereupon verses 90-91 of chapter 5 were revealed, and Omer on hearing the divine verdict pronounced, "We abstained, we abstained." (Abu Dawood, Tirmidhi, and Nisai said that ten matters related to khumr were cursed, in that khumr itself was cursed, whoever takes it, serves it, sells it, buys it, brewers it, asks to brew it, carries it, consumes it, etc. [Abu Dawood and Ibn-Maja])

It is worth mentioning that the Prophet of Allah has said that

every intoxicant is *khumr* and every *khumr* is forbidden (Haram), according to Imam Muslim.

#### 144. **Tayammum (Substitute for Wadu)**

Bokhari and Muslim recorded that the mother of the believers Ayesha said, “We set out on one of the journeys until we reached Al-Bayda or Dhat-al-Jeish, where a necklace of mine was broken and lost. Allah’s Messenger stayed there to search it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu-Bakr and said, ‘Don’t you see what Ayesha has done! She has made Allah’s Messenger and the people stay where there is no water source and they have no water with them.’ Abu-Bakr came while Allah’s Messenger was sleeping with his head on my thigh. He said to me, ‘You have detained Allah’s Messenger and the people where there is no water source and there is no water with them.’ So he admonished me and said what Allah wished him to say and hit on my back with his hand. Nothing prevented me to move (because of pain) but the position of Allah’s Messenger on my thigh. Then Allah’s Messenger got up when dawn broke and there was no water. So Allah revealed verse 43, chapter 4, An-Nisa, regarding *tayammum* wherein it was ordained that ‘(when) you find no water, perform *tayammum* with clean dust and rub therewith your faces and hands. Truly, Allah is ever Oft-Pardoning, Oft-Forgiving.’ (On receipt of that commandment) Usaid bin Hudhair said, ‘O, the family of Abu Bakr! This is not the first blessings of yours.’ Then the camel on which I was riding was moved from its place, and the necklace was found beneath it.”

*Tayammum* is substitute for *wadu* or *ghusl* i.e., cleaning the specific parts of the body or the whole body with water was substituted with rubbing of the hands and the face with dust in



case of non-availability of water, and also in case of illness when it is believed that the illness shall be aggravated by use of water or that use of water is not possible. Although wiping of face and hands with dust does not clean the body parts, this is kindness, mercy, and generousness of Allah that He granted us this concession and made the performance of prayers easier for us; and at the same time, it keeps alive the spirit and importance of cleanliness and the sanctity of performance of the Salat.

#### **145. Prohibition of Muta Marriage and Eating the Meat of Mules**

*Muta* was a marriage for a specific period in the specific circumstances. This type of marriage was permitted in the early days of Islam, while it was considered necessary. But later the Prophet of Allah commanded its prohibition forever.

Bokhari and Muslim recorded a narration of Ali-Ibn-Abu-Talib that the Messenger of Allah forbade *Muta* and eating the meat of the domestic mules at the time of Khaiber (during the war of Khaiber).

#### **146. Magic Attempt on the Prophet of Allah**

After the Hudaibya treaty, the Jews of Khaiber planned to bewitch Allah's Messenger by a powerful magic spell. Thus, they approached a famous magician, Labid-bin-Asim of the Bani Zuraiq of Medina. Those days a Jewish boy was an attendant to the Prophet of Allah through whom the magician obtained a piece of the Prophet's comb along with some hairs stuck to it. Thereby the magician worked on the Prophet's hairs after putting it into a cluster of a male palm flower and hid it under a stone at the bottom of a well. The Prophet of Allah

remained under the effect of that magic for about a year, of which the last forty days became too hard for him. By the power of that magic, the Prophet of Allah would forget whether he had performed what he had to do. But no one else could notice that effect on him.

When disturbed much, the Prophet prayed for restoration of his health, and Allah made him known the whole situation. Thus, the Prophet got out his hairs and comb from the well along with a cord with eleven knots and a wax image with needles pricked into it. At that moment, Gabriel came and told the Prophet to recite the verses of chapter 113 and 114, thereby at the end of recitation of each verse a knot was opened and a pin was pulled out; hence, the total eleven verses opened the total eleven knots and the eleven pins were pulled out and the Prophet was relieved of the magic's effect by Allah's leave (mentioned by Bokhari, Muslim, Nisai, and Ahmad).

### **147. Attempt to Poison the Prophet of Allah**

The Prophet's expedition of Khaiber ultimately resulted in a peace settlement of the Jews with the Muslims on the condition that the Jews would pay half of the produce of their lands in consideration of peace and liberty granted to them. But the Jews, who still had enmity and grudge with the Prophet of Allah, plotted to kill him. For this purpose they hired a woman, Zainab-bint-Haritha, wife of a Jew chief Sallan-bin-Mishkam. So she invited the Prophet of Allah on a dinner and presented before him a poisoned roasted sheep. As soon as the Prophet lifted a portion of the food and put it into his mouth, immediately he had divine information about the poison, and he spat it out. However, the poison was so strong that it left its effects on the Prophet's body until his death. But one of his companions, Bashir-bin-Barra, had already swallowed a portion of the food that caused

his death after a couple of days.

When summoned by the Prophet, the woman pleaded her guilt and was executed after the death of the companion.

### **148. Prophet's Help for the Makkahns**

After the conclusion of the Hudaibya pact, the Prophet of Allah had been trying to keep good relations with the Makkahns. In the meantime, they faced crises due to a major drought and were refused to have supplies from the Yamama tribe who had accepted Islam. The Prophet of Allah therefore sent five hundred gold coins to help the poor people of Makkah besides instructing the Yamama tribe to continue food supplies to the Makkah. On this Abu Sufyan commented that Muhammad wanted to attract the youngster of the Makkahns. But the Prophet of Allah still helped them and sent Abu Sufyan lots of dates and conveyed to him that he may send animal skins in lieu, which he accepted reluctantly. The people of Makkah were however pleased much with the Prophet's generosity.

### **149. Prophet Marries the Widow Daughter of Abu-Sufyan**

Lady Umm-e-Habiba, whose name was Ramla-bint-Abu-Sufyan, was married to Ubaid-Allah-bin-Jehash, a Christian; both of them embraced Islam and migrated to Abyssinia, where Ubaid again turned to Christianity, but soon he died. The Prophet of Allah decided to avail of an opportunity to bring his enemy nearer to him and closer to Islam by marrying the widow daughter of Abu-Sufyan. He therefore conveyed his message to the king of Abyssinia, Negus, to conclude marriage between him and Lady Umm-e-Habiba, if she agrees to it. In the meantime,

the lady dreamt that someone had addressed her as *mother of the faithful* to which she interpreted to become the wife of the Prophet, and the next day she received message from Negus in this regard to which she consented. So the Christian king solemnized the Prophet's marriage in absentia and paid to the lady four hundred dinar (gold coins) as her dowry including some gifts and held a wedding dinner in his palace during the month of Safar of AH 7, June AD 628. He also arranged her departure to Medina along with Jafar-bin-Abu-Talib (cousin brother of the Prophet).

This incident had occurred after the Hudayya treaty, and the Quraish did not reflect their opposition since the Arabs would not stop a wife to meet her husband. Also this occurrence decreased the tensions between the Makkahns and the Medinites who were already on the slow pace of liking the Prophet after he had helped them in the time of their distress.

On that occasion, the Christian king Negus addressed the marriage participants with a historical speech that is worth mentioning. In it he said, "All the praises and thanks are to Allah, the sovereign Lord, and the holy, the source of peace, the mighty, and the compeller. And I witness that there is no deity except Allah, and Muhammad is his slave, and the prophet Essa, son of Miriam, is also the slave of Allah." After that, he said, "The Prophet of Allah has conveyed to me to solemnize nikah of Umm-e-Habiba, daughter of Abu Sufyan, with him. I accepted the message of the Prophet of Allah and hereby pay her four hundred dinar as dowry."

Thereafter the proposal was accepted by Khalid-bin-Saeed, a cousin brother of Lady Umm-e-Habiba, whom she had authorized to accept the proposal as per tradition. Thereafter the people present to witness the ceremony arose, to whom Negus said to stay back to have meals, being tradition of all the prophets to offer meals after their marriages.

### **150. The Jews' Activities at Khaiber**

Khaiber was a Jewish colony spread over about fifty miles in the north of Medina near the Syrian border based on about ten fortified establishments. The administration of Khaiber would provide twenty thousand soldiers and was in possession of rich water sources for their agriculture. It was a famous business center for the precious stones and other trade goods. Most of the exiled and migrated Jews from Medina had found it to be their safe haven and a way to manipulate the Muslims of Medina. So they availed of the privilege and opportunity to block the Muslims' trade caravan coming from or going to Syria. Therefore, the Prophet of Allah wanted to enforce some preventive measures and to conclude a treaty with them, as what he did with the Makkahns, to which the Jews paid no heed. The Muslims had no other route except the one with melted volcano throw-ups, which was too tough to be used. The Prophet of Allah was therefore compelled to adopt some extreme way to sort out the problem.

### **151. Prophet's Action against the Jews**

The Prophet of Allah therefore decided to settle the matter permanently by ending their superiority in that region and to get away with their threats, their intrigues, and their influence over the northern tribes of Arabia. On the other hand the Jews feared the Muslims' invasion when they knew about the Hudaibya pact, as a result of which their pact with the Quraish of Makkah against the Muslims had nullified. So they started planning defensive measures for their safety.

The Prophet of Allah was confident due to the recent revelation received vide chapter 48, Al-Fatah, promising a near victory with rich spoils. The revelation was also linked with the

victory of Makkah and the spoils of Hunain, which occurred after the incident of Khaiber. The said revelation also ordained that those who had not participated in the Umra mission shall not be allowed to participate in the Khaiber expedition because the Bedouins, who wanted not to spend money and spare time for Umra, should not have the opportunity to earn any expected gain.

Accordingly a small force was prepared, and the mission was kept secret till its departure, but still the Makkahns and the Khaiberites came to know. The Makkahns were delighted expecting the Muslims' defeat because of the powerful fighting force of the Jews. Similarly the Jews estimated not the daring steps and the fighting spirit of the Muslims and prepared not accordingly. When they confirmed that the Muslims were approaching them, only then did they approach their allies, the tribe of Ghatfan, for their help in consideration of half of the date harvest of that year, to which they agreed to provide one thousand fighters. Thus, the Jews lined up their twenty thousand fighters with the hope of adding four thousand of the allied forces to meet a tiny force of fourteen hundred only.

In transit when the Prophet of Allah passed through the area of Baru Ghatfan and Baru Faraza, the Jewish allies, they met with the Prophet and assured of their isolation from the conflict. Because they must have noticed their superiority since the Quraish had to come to terms with the Muslims, they too wanted not the Muslims' enmity. So the Prophet of Allah continued his march toward Khaiber; while approaching its vicinity, he stopped his men and prayed Allah, the most strong, and said, "O, Allah, the Lord of the seven heavens and whatever there exist, Lord of the devils and whomsoever they have led astray; we beseech You to grant us good of this village (Khaiber), the good of its inhabitants and the good that lies in it. We seek refuge with You from the evil of this village, the evil of its inhabitants, and the evil that lies in it." Then he ordered, "Now march in the

name of Allah.”

He gave a surprise to the Jews when he entered in their territory in the morning of Muharram sixth of AH 7, i.e., June AD 625. They immediately called their war council and decided to keep them intact in their strongholds, so they divided themselves into each of their fortified area, which were about ten in number. Accompanying the Muslim troops were the mother of the believers, Umm-e-Salmah, the Prophet’s aunt Safia, Umm-e-Aiman, and few other women to look after the wounded soldiers and to keep up the supply of water.

## 152. The Khaiber under Siege by the Muslims

The area of Khaiber was divided into three blocks: the fortresses of *Naeem*, *Nazzat*, *Suah Ibn Muadh*, and *Zubair* were in the first block; *Hasan Shiq*, *Al-Barr*, and *Abbie* were in the second; and *Qamoos*, *Wateeh*, and *Salaam* were in the third block. The families and the precious properties were secured in the forts of *Wateeh* and *Salaam* and their soldiers and war supplies in the forts of *Naeem* and *Qamoos*, the strongest war hold under the command of an experienced fighter, *Marhab*. The Jews had a technique of slinging the stone balls out of the fort walls, so they used that force along with the arrows’ power on to the Muslim army, who expected not the said strategy; hence, they came to the defensive position. But the Jews failed to use their force effectively, since they had the war technique unknown to the Muslims, and with the fighting strength of twenty thousand soldiers, they dared not to face the tiny force of fourteen hundred only. Instead they weakened and rounded up themselves by dividing and entrapping into the fort holds; hence, they invited a great misfortune.

The Prophet of Allah therefore decided to besiege them up to

their frustration and then to attack with full force. To save the army from the arrows and the stones, the Prophet of Allah directed his army to be close to the walls of the fort where it was difficult to target them. They were also asked to try to climb up the wall of the fort one by one. At the same time, they gathered logs to break up the walls and the door by way of hitting the logs with the force of fifty to sixty persons at a time. Also they captured all of their water sources and seized all exits of the forts. However, both armies came in contact face to face, and a fierce battle begun and they fought to their best. But the chief of the Jews, Salaam-bin—Miskan, and their best fighter, Marhab, were killed in duels, which caused frustration and compelled them to start leaving their fortification one by one. In this way the Jews faced defeat and decided to completely surrender before losing their last two forts, Wateeh and Salaam, in consideration of their lives and half of their yield on permanent basis. Thus, the property of Khaiber taken in consequence of war was divided between the war participants, and the property taken after surrender was given back to the Jews to enable them to cultivate the lands and earn the yield. The whole campaign took about a month. There were three more Jew settlement near Khaiber; those were Fidak, Wadi Al-Qurra, and Wadi Al-Taimah, of which the Wadi Al-Qurra is said to be the native land of the tribes of Aad and Thamud, the inhabitants of which aimed their arrows on the Prophet's caravan on their way back to Medina. When the Muslims responded, they immediately surrendered on the terms that the Khaiberites had offered, whereas the people of the remaining two tribes surrendered in anticipation of similar terms.

During the mission, sixteen or eighteen Muslims gave their life whereas ninety-three Jews were killed.

### **153. Setting Out the Mischievous Bedouins**



After bringing the Quraish of Makkah and the Jews of Khaiber on the terms of peace, there remained a third troublesome group comprised of those Bedouins living in the wilderness in a deserted and a nomad life and earning their livelihood by way of looting and plundering. Since they were scattered in small groups, it was a difficult task to bring them in a socio-ethical order. But it was essential to maintain peace and stability for the people and the Muslim state and for the passing trade caravans. The Prophet of Allah therefore undertook this difficult task as his next mission; hence, he planned and managed some small expeditions for this purpose. The mission achieved success and thereby established peace and security in the area accordingly.

### 154. Performance of the Missed Umra

In the month of Dhiqadah AH 7—i.e., March AD 629—a year had passed since the conclusion of the Hudaibya treaty, after which the Muslim could perform Umra. Thus, the Prophet of Allah proceeded to Makkah to perform the missed Umra along with two thousand fellows and sixty camels for sacrifice. They also carried with them their weapons as precautionary measure but left them eight miles prior to Makkah at the place of Yajaj under the vigilant custody of two hundred devotees. The Prophet along with his companions entered Makkah with sheathed swords, while an eminent poet of Medina, Abd-Allah-bin-Rawaha, was holding the reins of the she-camel of the Prophet of Allah and was reciting his verses in that he was addressing the Makkahns,

O, you the sons of the unbelievers!  
Keep away the Prophet's way.  
His presence has brought all the blessings.

O, Allah! I believe in and obey all of his commandments. And because of that I know the dues of Allah.

Thereafter he began to recite his epic poetry upon which the Prophet of Allah directed him to say, "Instead, there is none to be worshiped, but Allah, Who has bestowed success to His servant (Muhammad) and honored his soldiers and in the war of trench returned the enemy with shameful disappointment."

Meanwhile the pagan leaders left Makkah in rage and anger and wanted not to see the glorious arrival of the Prophet and his companions in the city from where they were compelled to escape. They hide themselves over the mount of Al-Qabees, neighboring Kaaba from where they could watch the Prophet and his companions, whereas the rest of the Makkahns sat on the pathways and on the roofs to watch the Prophet and his companions, who were reciting *talbiha*, i.e., recitation of Allah's greatness, His oneness, His authority, and the pledge that they were presenting themselves before their Lord in His house. They also witnessed Bilal making calls for prayers from the roof of Kaaba and that he was a free man on that day, a loved one of his leader, the Prophet of Allah, and an obedient servant of his Master, Allah, the Lord of the majesty.

The idolaters had spread a rumor that the Prophet of Allah and his companions were weakened by the fever of Yathrib (Medina), which was made known to the Prophet through revelation. So before going round the Kaaba, the Prophet of Allah instructed his companions to make the first three rounds out of the seven briskly and likewise a wrestler to nullify the idolaters' rumor and to make them know that they did possess enough strength. Since then the said practice has been made obligatory to the believers performing their tawaf during Hajj and Umra.

The Prophet and his companions remained in Makkah for three days and then were asked by the Makkahns to leave the

city as per the Hudaibya treaty, so they left. Indeed Allah made it possible after a long and painful struggle that the Prophet of Allah and his companions succeeded to come back to visit the house of Allah.

### **155. The Vision of the Prophet Came True**

A year prior to the performance of Umra, the Prophet of Allah had dreamt himself round the Kaaba, which indeed was a directive for him to visit Makkah and perform Umra, to which he was restrained by the Makkahns, and thereby the Hudaibya treaty was concluded. At that time the companions wondered why the Prophet's dream was not fulfilled. Omer was too curious at that moment and had asked the Prophet of Allah, "Had you not told us that we will go to perform tawaf of Kaaba?"

The Prophet had then replied in positive tone, but he said, "Had I told you that you will go this year?"

Omer said, "No."

Then the Prophet had said, "Then you will go to it and perform tawaf around it." Allah, the praiseworthy, also consented to the Prophet's reply in verse 27, chapter 48, Al-Fatah: "Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth; certainly you shall enter Al-Masjid Al-Haram, if Allah wills." So He fulfilled His promise and proved the vision and saying of His Prophet to be true.

### **156. Impact of Umra Visit on the Quraish of Makkah**

Seven years back the Makkahns wanted and attempted to kill the Prophet of Allah, so in view of that he had to leave his homeland and migrated to Medina where he faced their invasion thrice. And then after a long struggle he entered his home back

wherein his enemies witnessed the slaves and the masters in the equal position holding the same rank and status in discipline and authority pronouncing the greatness of their Lord and supplicating before him. The person whom they liked not, they also witnessed his exemplary leadership and his people with remarkable love and devotion for him, which indeed astonished them. So the enemies of the Prophet were impressed much by the attitude of the Muslims during that visit. Also there occurred the following two important events:

#### **A. Prophet's Marriage with Lady Mamoona**

The Prophet of Allah always tried his best to win the hearts of the Makkans, as mentioned earlier; he married the daughter of his enemy Abu-Sufyan and helped the Makkans during their dire calamity. Now he found another opportunity that would enable him to further demonstrate his love for them. The Prophet's uncle Abbas offered the hand of his sister-in-law, a widow and a woman of repute, Lady Mamoona. She was a sister of eight brothers who were married to the noble families of Makkah. The lady was also the aunt of Khalid-bin-Waleed, an eminent warrior of Makkah, whom the lady had treated like her son from his childhood. However, the Prophet accepted the proposal, and the marriage was solemnized by his uncle Abbas at the dowry of four hundred dirham. As usual the Prophet of Allah wanted to hold a wedding feast and to invite the nobles of the Quraish, but the Prophet and his companions were not allowed to stay anymore according to the treaty. Although the Quraish did not allow extension in the Prophet's stay, still it caused, to some extent, a releasing factor of their anger.

#### **B. Khalid-Bin-Waleed Embraces Islam**

Khalid was bestowed with Allah's mercy to pronounce in a

group of Quraish that it had become clear to him that Muhammad was neither a poet nor a magician and that his words were the words of Allah and thus his obedience was mandatory for everyone. Present in that group was Ikramah, the son of Abu Jehl, who asked him in frustration why he was adopting the religion of the star worshippers. He replied that there was nothing wrong with becoming a Muslim, to which Ikramah reminded him that Muhammad was responsible for the murder of his father, Waleed, and of his uncle and of his son too. Khalid rejected his plea saying that it was based on ignorance; also he claimed that he was bestowed with true vision and wisdom, so he accepted Islam. He therefore conveyed about his new faith to the Prophet of Allah and sent for him few horses as gift.

When Abu-Sufyan knew about this incident, he assaulted him furiously to which Ikramah, the son of Abu-Jehl, intercepted saying that he was also foreseeing the same danger of which Abu-Sufyan was scared of; otherwise, he would have also accepted that religion like Khalid.

Thereafter Amro-bin-Al-Aas and Othman-bin-Talha, the key holder of Kaaba, also embraced Islam. Khalid then went to Medina and joined the company of the Prophet of Allah; though he could have been called back by the Makkahns according to the Hudaibya treaty, they dared not to ask for that. Perhaps they could have estimated the growing force of the Muslims. And also they may have in mind their experience of calling back Abu-Baseer who had formed an aggressive group against them.

### **157. Christians Recognized the Prophet hood of Muhammad**

The Christians, who were true followers of the divine verdicts preached by the prophet Jesus, were much inclined toward the Prophet of Allah, since they were expecting his arrival. It was therefore the Divine Authority had revealed some

soft and attractive words in appreciation of their behavior and attitude; but such Christians were too less in number. The following three Christians were the prominent and worthy to mention who recognized Muhammad-bin-Abd-Allah as the Prophet of Allah in accordance with their revealed book:

#### **A. The Christian Priest Buhira**

There was a priest by the name of Buhira in the city of Basra, then part of Syria, the then territory of the Roman Byzantine Empire. When the Prophet of Allah was only twelve years old, he had been to that place along with his uncle Abu-Talib. Since he had knowledge of the New and the Old Testaments, he recognized in him the signs of prophet hood and hosted a feast in his honor along with all members of his caravan. So Buhira was the first person who recognized him to become the Prophet and expressed his gesture of greeting and respect.

#### **B. Waraqa-Bin-Nofal**

He was a cousin brother of Lady Khadija, wife of the Prophet, and was converted to Christianity and had become a religious scholar. When the Prophet of Allah experienced the process of receiving the divine revelation through the angel Gabriel, he came to a fearful state of mind. Thereupon Lady Khadija took him to her cousin Nofal and told him to look after his nephew (Muhammad). Nofal by his knowledge of the Christian religion expressed his delight and told that Muhammad was going to be the Prophet, since he observed in him the prophetic signs, and that angel Gabriel had come to him. Waraqa was an old person, so he did not survive till the Prophet of Allah pronounced his proclamation of his being the Prophet.

#### **C. Negus Ashamar, King of Abyssinia**

He was also a man of knowledge, a true Christian; when he knew about the attributes of the Prophet and heard the Quranic verses about Miriam and Jesus from Jafar-bin-Abu-Talib, his eyes overflowed with tears in submission and supplication before his Lord. He then believed in the prophet hood of Muhammad and sent his greetings to him. In his letter sent in reply to the Prophet's letter, and his address on the occasion of the marriage pronouncement of the Prophet with Lady Umm-e-Habiba, he expressed his declaration of being a true Christian and a true Muslim. In return of his acceptance and his declaration of being a slave of Allah, the Prophet had prayed for him on his death, saying to his companions, "Your brother Nijashi has died, so let us pray for his forgiveness." And so they prayed.

These were the examples to show that the true Christians did believe in the prophet hood of Muhammad. Hence, Prophet of Allah had shown his love and affection for the Christians. Allah, the appreciator, also appreciated the virtues of the true Christians; in this regard verse 82, chapter 5, Al-Maida is relevant, which says, "Verily, you will find the strongest among the humans in enmity to the believers (Muslims) the Jews and those who are the Idolaters and you will find nearest in love to the believers those who say, 'We are Christians.' That is because amongst them are Priests and monks, and they are not proud."

Furthermore, the Quran has also recognized with appreciation and admiration the submission and supplication of the Christian king Negus of Abyssinia and of his delegates in verses 83-84, chapter 5, Al-Maida, which say, "And when they (Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: Our Lord! We believe; so write us down among those who witness the truth . . . And why we should not believe in Allah and that which has come to us of the truth? And we wish that our Lord will admit us (in Paradise) along with the righteous people." (May Allah

shower His blessings onto Negus and his courtiers?)

There is another very important verse, i.e., verse 199 of chapter 3, Al-e-Imran, which says, “And there are certainly among the people of the script those ( Jews and Christians) who believe in Allah and in that which have been revealed to you (Muhammad), and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a little price, for them is a reward with their Lord. Surely Allah is swift in account.”

#### **D. Christian Delegation from Abyssinia**

When the Christian delegation from Abyssinia came to visit the Prophet of Allah at Median and heard Quran from him, being learned and true Christians, they humbled and cried in their submissiveness and gratitude before their Lord, Allah. On the contrary, the Jews disbelieved in Christ and Muhammad and attempted to kill them both and disbelieved their truthfulness in their arrogance. Although they knew through the divine knowledge, revealed unto Moses, that both the prophets, i.e., Jesus and Muhammad, had brought the Message in continuity of the Messages conveyed by the prophet Abraham and the prophet Moses.

### **158. Unexpected Clash between Muslims and Christians**

Since the Christians were more tolerant and soft, the Prophet of Allah therefore had an affinity for them and had more expectations from them of their inclinations toward the Divine Message. But on the contrary, an unexpected and a brutal incident took place in gross contravention of the international ethical order. A Christian prince of Barm Ghassan, Shorahbeel-bin-Amar, a viceroy of the Roman Byzantine Empire at Basra,



killed Harith-bin-Omais, a peace envoy of the Prophet of Allah. This haughty and arrogant action was not acceptable to the Prophet and his companions; hence, they reacted to that unethical and insulting attitude of the viceroy. Although the Muslims were a tiny force against the giant Romans, one of the superpowers of the time, still they wanted to express their annoyance and retaliation to them.

## 159. The Mauta Expedition

Since killing of an envoy was a heinous crime in contravention of the international law and was equivalent to waging a war against the country of the envoy, the Prophet of Allah therefore took it seriously. Hence, he gathered three thousand devotees under the command of Zaid-bin-Haritha, one of his dearest companions, with the instructions that after him Jafar-bin-Abu-Talib would take the command and after him Abd-Allah-bin-Rawaha shall succeed and after him any one of the troops may assume the command.

Then the Prophet addressed them few words of advice and said, "Fight the disbelievers in the name of Allah, nor breach a covenant or entertain treachery. And under no circumstances the children, the women, the disabled, the aging, and the priests and the monks should be killed." Thereafter the Prophet prayed for the divine help since in his advice he had predicted a fierce battle and martyrdom of the three nominated commanders. The Prophet along with the rest of the Muslims accompanied the troops up till the suburbs of the city to bid them farewell. Abd-Allah-bin-Rawaha wept at that moment; when asked why he wept, he swore and replied that he did not weep due to any worldly attraction. Instead he wept because he recalled the divine words that he heard from the Prophet of Allah. The divine words he referred to were the words of verse 71, chapter 19, Miriam,

which says, "There is none of you but will pass over it (Hell): this is with your Lord; a decree which must be accomplished." This verse is very alarming indeed, and the author even shivered and trembled in the fear of Allah, the Lord of the majesty and bounty, and was stunned for a while, thinking if we could find ways to be away from the hellfire. Indeed Allah, the most kind and the most merciful to His slaves obedient to Him, has further revealed a consolatory statement in the preceding verse 72 of chapter 19 and said, "Then We (Allah) shall save those who used to fear Allah and were dutiful to Him. And We (Allah) shall leave the wrongdoers there in (the hellfire) to their knees."

Ibn-e-Katheer has recorded a narration from Tabri with reference to verse 71 of 19 that "the bridge over hell is like a sharp edge of a sword. The first group to cross it will pass like a flash of lightning, the second like the wind, and the third will pass like a fastest horse, the fourth one like a fastest cow. Then the rest will pass while angels will be saying, *O Allah, save them, save them*. When they will pass over and those who disbelieved and the disobedient people who are destined to befall into it because of their disobedience, Allah will save the believers and the righteous people from it because of their deeds that they did in their worldly life. Then the believers who performed major sins will be allowed to pray for one another. The angels, the prophets, and the believers will all pray for them. So a large number of the sinners will be taken out of hell. The fire will eat like a horse much of their bodies, except the places of prostrations on their faces. Their removal from the hellfire will be due to the faith in their hearts. The first to come out will be who has a faith equal to a dinar in his heart. Then whosoever has the next least faith in him and so forth till the one who will have in possession faith as little as the weight of an atom. Then Allah will take out the one who has said, 'There is no deity but Allah' even once in his entire life and had performed no good

deeds. After that no one will remain in the hellfire except those upon whom it is obligatory to remain in it forever." May Allah save us from His anger and hell forever? Amen.

Though it was not the subject matter of the expedition, but the mention of incident will cause to think of the Day of Judgment.

## 160. Confrontation of Muslim and Roman Forces at Mauta

The place of Mauta was located at the Syrian border; now it is about twelve kilometers from the city of Kirk of Jordan and about one thousand two hundred kilometers from Medina. The expedition of Mauta took place during August/September AD 629—i.e., Jamadi-I of AH 8—at the same place where Harith-bin-Omar was killed by the Roman Byzantine governor. The governor, after receiving information, had already concentrated an army of one hundred thousand to meet with the Muslim force. It was indeed a matchless combination. The Muslims also knew about the crucial situation while they had stayed at the place of Moan, few miles prior to their destination. They stayed there for two nights and considered their modus operandi to tackle their matchless enemy. Some were indeed reluctant to fight and opined to consult the Prophet of Allah and ask for his opinion and ask him for supportive manpower. But the third appointed commander, Abd-Allah-bin-Rawaha, knew intuitively that he had to breathe his last there and was not going back; so he came forward and addressed the rest of his colleagues in his eloquent and zealous speech, "O my brothers! By Allah! The moment of which you seem to be reluctant is the same for which you came out of your places. We the Muslims do not rely on numbers, power and strength to fight the enemy, instead we fight for our faith which we have been bestowed by Allah. So let us move ahead, for one of the two bounties is waiting for us and that is

the victory or the martyrdom.”

His speech inspired those who were showing reluctance, and thus, they moved ahead for Mauta, where a fierce battle between the two started. The Muslims fought with such an enthusiasm that the Romans requested for more help to their supreme command. The commander of the Muslim force, Zaid-bin-Haritha, presented his life before his Lord. Similarly the other two nominated commanders sacrificed their lives in the name of Allah. The rest of the soldiers then chose the best warrior among them and worthy to command, Khalid-bin-Waleed, who also displayed his skill of fighting and broke nine swords. He kept the enemy engaged for the whole day until the fight was postponed till the next morning. Khalid had realized the grave situation being faced by the Muslim devotees; also he must have understood the purpose of their fighting with such a huge force, and that was to let the Romans realize their arrogant behavior, which was not acceptable to the Muslims, and that they had a courage to fight and a will to die instead of a will to live in order to save their honor. Since they had achieved their purpose at the cost of their precious lives, Khalid-bin-Waleed decided to retrieve back in a respectable manner and save the lives of the rest of the Muslims. So he planned a strategy in that he divided the rest of the force in three platoons, the two of which attacked the enemy from their right and left, and the third one attacked them from the front after a while in a violent manner duly reciting and chanting the slogans of victory. That situation created an impact on the enemy force that a fresh Muslim force had stepped into the battleground, of which they were scared and dared not to come forward to fight them. Instead they remained stationed at their place in their surprise. The Muslims therefore retreated back gracefully and took their way back home, indeed after having caused a reasonable damage to the huge enemy force.

Regarding the number of martyrdom of the Muslims at Mauta, it has been surprisingly noticed that Ibn-e-Hisham has

mentioned only thirteen, Ibn-e-Katheer twelve, Dr. Muhammad Ali Sallabi has mentioned ten, Martin Lings eight, many others are silent, but one Johnston Versial Gorgeo, a very devoted Romanian writer on Seerah, has claimed that two of the three thousand were martyred in total, whereas fifteen hundred had already given their lives when Khalid took over command and fought for the whole day, and on the next day Khalid saved the rest of one thousand Muslims in a tactful way. The author believes his statement to be the logical one; also the retrieval by Khalid was appreciated by the Prophet of Allah. Moreover in case of only twelve or thirteen casualties, the retrieval of the forces was not at all justified. Instead they must have continued, and even they could have repelled the enemy or could have caused crucial damage to the enemy. Also such type of great loss had already been anticipated by the Prophet of Allah, and that is why he had already predicted the martyrdom of the three great fighter commanders. Thus keeping in view the above situation martyrdom of only thirteen or less was not possible.

However, when the rest of the Muslims reached back home, the Medinites remarked them as runaways of the battlefield, whereas the Prophet of Allah welcomed their return and pleaded them not to be the runaways and predicted that they will go back and fight the enemy again, if Allah wanted so. But the Prophet was indeed grieved much on the martyrdom of his beloved companions. The expedition brought no specific result for the either party, but the Muslims proved their unbelievable courage to face any count of enemies in any circumstances. This indeed had a remarkable impact on the rebellious and ruthless Bedouins, and thus, they recognized the dynamic leadership of the Prophet and came forward to accept it. Therefore, the Bedouin tribes of Banu Salem, Ashja, Ghatfan, Dhubyar, Faraza, and many others came under the blessed command of the Prophet of Allah.

## 161. Ghazwa Dhat-As-Salasal

About a month after the Mauta expedition, the Prophet of Allah gathered three hundred devotees headed by Amr-bin-Al-Aas, a new convert, and directed him to disperse a gathering of Banu Qudhaha. They were in favor of the Romans as against the Muslims and could be threatening for the Muslims. While in transit, Amr decided and conveyed his request to the Prophet of Allah for reinforcement. Therefore, the Prophet sent for him an additional force under the command of a very senior companion, Obaidah-bin-Jarrah, along with his two eminent deputies, Abu-Bakr and Omer.

Amr succeeded in his mission, but at the time of the arrival of the deployment, a disagreement occurred on the matter of command and some other related matters. The disagreement and the settlement thereof are worth mentioning to learn a lesson from the incident. Amr insisted for the overall command to which many of the participants were not willing due to the presence of the most senior companions of the Prophet of Allah. However, Obaidah-bin-Jarrah demonstrated his wisdom and patience and tackled the matter in a peaceful manner, asking Amr that he will comply with the advice of the Prophet and will not create any dispute or disagreement and that if Amr will not obey him, he will obey to Amr. Hence, all the senior companions of the Prophet honored his command duly entrusted to him by the Prophet of Allah. This incident, however, leaves a lesson for the whole Muslim Ummah to obey and pay due respect to their bona fide command to the best of their abilities and that the overall command must be the authoritative and the unitary one. Also the nation must be saved from quarrel and division even at the cost of one's dignity and respect if possible. On the other hand the Ummah must keep in consideration knowledge, piety and leadership qualities of the persons while selecting or electing them for the leadership.

## 162. Violation of Hudaibya Treaty

The Hudaibya treaty was concluded between the Prophet of Allah and the Quraish of Makkah after eighteen years' enmity of the Quraish with the Prophet of Allah. The said treaty had enabled the Prophet and his companions to visit their homeland and to perform Umra. It remained concluded for two years only and could not be renewed because of the Quraish's contravention of the treaty. According to the Hudaibya pact, anyone else could join the either party, so the tribe of Baru Bakr joined the Quraish and the Baru Khuza-Aa joined the Muslims. Later both tribes collided with each other, in that the Quraish supported their ally as against the ally of the Muslims. Hence, the Quraish contravened the treaty, but keeping in view the strengthened position of the Muslims, they desired to even pay compensation for their contravention to have the treaty renewed.

## 163. Abu-Sufyan's Visit to Medina

Abu-Sufyan, the chief of the Quraish, was basically a pragmatic person being a businessman; therefore, his political thoughts were based on the economical analyses of the region affecting their financial benefits or otherwise. It had therefore been concluded that he must have considered the following points to have continued the Treaty of Hudaibya in spite of their contravention:

- A. The conquest of Khaiber had diverted a considerable flow of the Jewish trade (wealth) toward the Muslims and their hold on the Makkah-Syria trade route.
- B. The Muslims had also attained considerable strength over the Arabian region by taking over power from the Jews.
- C. Facing the big Roman Byzantine power in the battlefield

with an extraordinary courage mattered a lot and became an alarming factor for the Quraish of Makkah.

The above factors were enough for the Quraish to have the Hudaibya treaty extended for the future, since they were expecting its discontinuation because of its contravention due to their ally's (Barnu Bakr) attack on the Muslim's ally (Barnu Khuza-Aa). The Quraish had realized the gravity of the incident; therefore, Abu-Sufyan immediately proceeded for Medina to clarify his position before the Prophet of Allah. He arrived in Medina in the house of his daughter Lady Umm-e-Habiba. When she saw her father, the mother of the believers took away the sheet spread over the bed. When asked by her father surprisingly why she did it so, the lady replied that since the sheet was being used by the Prophet of Allah, she thought it not appropriate that an idolater may sit on that. Abu-Sufyan liked not her daughter's behavior and to stay further, but requested her if she could arrange his meeting with the Prophet. The lady suggested that he could see him in the mosque. He therefore met the Prophet of Allah in his mosque and clarified the position of the Quraish; he pleaded that they had not supported to Barnu Bakr, but if the Prophet thought so, they were willing to pay the damages. The Prophet of Allah did not continue their conversation; instead he said that if the Quraish were not the party against them, then they will not be asked for any compensation. Hence, Abu-Sufyan left without any further achievement except that he declared before the people in the great mosque of Medina that the Quraish have renewed the Hudaibya treaty.

## **164. The Prophet's Decision to Invade Makkah**

To the best of his wisdom and the divine will, the Prophet of Allah concluded and decided to invade Makkah, brief of which is given below:



### **A. Reasons for Invasion**

- I The Quraish violated the Hudaibya treaty.
- II The Quraish on the first hand underestimated the Muslims' strength.
- III The Muslims had evaluated their strength after the conquest of Khaiber.
- IV The Muslims had a better financial position than the Quraish.
- V The number of the Muslims had been increased considerably.
- VI The Prophet of Allah had to accomplish his mission by seeking control of Kaaba in order to clean it from the idols and to establish the divine laws in Makkah, the center of the Arabian civilization, in order to cease idol worship.

### **B. Keeping Secrecy of the Mission**

The Prophet of Allah wanted to keep the mission secret for the following reasons:

- I Being a war strategy to take up the enemy by surprise.
- II To restrain the enemy to arrange their defense or offence.
- III To put the enemy in frustration and panic.
- IV As a matter of fact, the Prophet of Allah wanted all the above achievements because he never wanted to take any revenge from them and wanted not to fight with their natives. He really wanted to have them closer to him so that they may realize the reality and truth of his message. He, in fact, wanted them to be honored with the faith he brought.
- V The mission was kept secret by spreading disinformation about the destination of the expedition.

- ¶I The Prophet had also sent few surveillance teams on the different routes to gather information.
- ¶II Entrances to Medina were also protected for vigilance of any outsider to maintain secrecy.
- ¶III The Prophet of Allah after taking all security measures prayed to his Lord, “O Allah, take away their hearing and sight so that they do not see us until we come upon them by surprise.”

### **C. Hatib Contravened the Prophet’s Instructions**

Hatib-bin-Abi-Baltha was an early immigrant and a participant of Badr. His children and property were still in Makkah, and he was not among the Quraish but was an ally of Othman-bin-Affan. When the Prophet of Allah mobilized his forces and prayed, “O, Allah! Keep our news concealed from them,” Hatib guessed that the mobilization would be toward Makkah. So fearing loss of his family members and his property, he attempted to inform the Quraish about that expedition through a hired woman. Allah, the all-knowing, informed that act of spying to His Prophet; he therefore sent Ali, Zubair, and Miqdad to follow the woman and collect the espionage material, which they recovered and brought before the Prophet of Allah.

Hatib was interrogated accordingly, and he accepted his guilt but pleaded his innocence as well that his intention was not to harm the Muslims but he was only worried about his family since he had no tribal links in Makkah.

Omer-bin-Khattab became furious on that treacherous act of Hatib and asked for permission of the Prophet of Allah to have his neck off.

The Prophet of Allah responded in his kindness and said, “He attended Badr, and what I can tell you, perhaps Allah looked at those who attended Badr and said, ‘O, the people of Badr! Do what you like, for I have forgiven you.’”

Thereafter, Allah, the patient one, revealed verse 1 of chapter 60, Mumtehna, “O, you who believe! Take not My enemies and your enemies as friends, showing affections toward them, while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My Good Pleasure (then take not these disbelievers as your friends). You show your friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whatsoever of you does that, and then indeed he has gone (far) astray from the straight path.”

Thus, it was a reprimand for Hatib (and all those who may have liked or likely to do so) from Allah, the forgiver, and a warning in general to the believers that they should not extend their sympathies contrary to the divine and the prophetic orders and instructions.

## **165. Expedition to Makkah Begins**

### **A. The Prophet’s Convoy Proceeds**

The Prophet of Allah left for the expedition during the month of Ramadan of the eighth AH, leaving behind Abu-Rohm Kulthum Al-Ghaffari to look after the administrative affairs of Medina. Accompanying the Prophet were all physically fit persons from the Ansar and the Muhajir, and during their transit, all the Muslim tribes joined them, making a total of ten thousand devotees. In transit at Johfa, the Prophet’s uncle Abbas, who had already embraced Islam, also joined him while he was coming to Medina along with his entire family.

### **B. Prophet’s encamping prior to Makkah**

Twenty-two kilometers ahead of Makkah, the Prophet

encamped along with his army at the place of Marr-u-Zahran, where he posted his deputy Omer as guard commander to take care of the camp. There the Prophet of Allah ordered to each one of his companions to illuminate a light in view to show their strength to the enemy. Consequently the deserted wilderness of that night could have demonstrated a terrifying and magnificent effect of those ten thousand lights on the Makkahns. It was indeed beyond their imagination that Muhammad would come back in such a mighty and glorious position that none among his enemies would dare to stand before him and look into his eyes.

### **C. The Prophet's Uncle Worries about the Makkahns**

The Prophet's uncle Abbas had also visualized the situation and had predicted the fate of the Makkahns that in case of their resentment they shall face grave destruction. He was much concerned about this situation and wanted that some of the leaders of the Quraish may beg for their safety from the Prophet of Allah. For this purpose, he mounted the mule of the Prophet and went out to find out any such person to convey his suggestion to the Quraish. Hence, he found Abu-Sufyan-bin-Harb, Hakeem-bin-Hazm, and Budail-bin-Waraqah, who were already witnessing the mighty power of the Muslims and were concerned about their fate. However, Abbas warned them of the expected consequences and advised Abu-Sufyan, in order to secure his neck, to accompany him and surrender himself before the Prophet of Allah. So he did, and the other two returned back. When the mule of the Prophet got nearer to the camp guards, they recognized the mule of the Prophet and his uncle but bothered not as to who was sitting behind Abbas. Instead the guard commander, Omer-Bin-Khattab, recognized the other fellow as Abu-Sufyan; hence, he wanted to kill him being the enemy of the Prophet of Allah. Since Abu-Sufyan was brought by the Prophet's uncle, it was decided to let the matter about his

fate be put up before the Prophet himself. Then Omer asked for the Prophet's permission to cutoff the neck of the Prophet's enemy. The Prophet of Allah asked his uncle to bring Abu-Sufyan in the next morning to sort out the matter.

#### **D. Abu-Sufyan Enters the Folds of Islam**

When brought before the Prophet of Allah in the next morning, the Prophet said to him, "Woe upon you, O Abu-Sufyan! Is it not time for you to know that none has the right to be worshiped but Allah?" He replied, "By Allah, if there had been another god beside Allah, he would have helped me up till now." Then the Prophet said, "Woe upon you, O Abu-Sufyan! Has not the time arrived for you to know that I am indeed the Messenger of Allah?" He replied, "By Allah, I still have some doubts in me about it at this very moment." Then Abbas said to Abu-Sufyan, "Woe upon you! Embrace Islam, before your neck is stuck." Abu-Sufyan then bore witness and entered in the fold of Islam; indeed he grew spiritually with the passage of time.

Al-Abbas being friend of Abu-Sufyan recommended to the Prophet of Allah and said, "O, Prophet of Allah! Abu-Sufyan is a person who likes self-magnification, so encourage him and bestow him something in his regard." The Prophet of Allah liked this wise suggestion of his uncle and announced, "Whosoever enters the house of Abu-Sufyan is safe, whosoever closes the doors of his house is safe, and whosoever enters the Masjid is safe." So Abu-Sufyan was honored in this way. That also meant that the honorable position of Abu-Sufyan among the Quraish was not seized or suspended.

#### **E. The Prophet's Instructions before Entering Makkah**

While entering Makkah, the Prophet of Allah instructed his followers not to fight anyone except those who came in front of

them to fight. But at the same time, the Prophet mentioned names of few persons who were not included in the general amnesty granted to the people of Makkah due to their heinous crimes. The Prophet specifically instructed their execution even if they were found close to the Kaaba. Following were those unfortunates:

1. Abd-Allah-bin-Saad
2. Ikramah-bin-Abu-Jehl
3. A freed slave woman named Sara
4. Qareeba, a slave singer woman of Abd-Allah-bin-Khattal
5. Abd-Allah-bin-Khattal
6. Hawairas-bin-Naqeedh
7. Muqais-bin-Subabah

Of these the first four were excused while requested for their pardon, and the remaining were executed.

#### **F. Abu-Sufyan Witnesses the Grand Entrance of the Prophet**

The Prophet of Allah divided his troops in four divisions under the command of (1) Zubair-bin-Awam, (2) Abu-Obaidah-bin-Jarrah, (3) Saad-bin-Obaidah, and (4) Khalid-bin-Waleed. Each division was ordered to enter Makkah from its north, south, east and west, so that each one of the Makkahns may witness the strength of the Prophet of Allah being the leader of a great nation with ten thousand devotees, each of whom was eager to sacrifice his life to fulfill the command of the Prophet of Allah who was compelled unjustly to leave his home and the homeland.

The Prophet also advised his uncle to take Abu-Sufyan at a narrow pass of entrance at the north of Makkah so that the chief of the Quraish may also witness the magnificent strength of the

Muslims and be convinced of that and warn his nation to save their souls and their belongings by keeping away from any confrontation.

This is what the Prophet of Allah could demonstrate an excellent example of patience and tolerance by shedding not even a drop of blood of his great enemies and by declaring a general amnesty in anticipation. When he witnessed the magnificent strength and subordination and devotion of the Prophet's followers, Abu-Sufyan remarked and said to his friend Abbas, "O Abul-Fadl! By Allah, no one can face this army since no one has courage for it." He further added, "The kingship and state of your nephew will achieve an excellence in the near future." Abbas replied, "This is not a kingship, instead a prophet hood." Abu-Sufyan said, "Then it is much better."

Abbas then advised him to hasten to approach his nation and advise them to save their souls by not interacting with the invading forces. So he moved tentatively and spoke to his nation in a loud voice, "O the nation of Quraish! Here is Muhammad over your heads as a mighty force, which you cannot face. So whosoever will enter in my house will remain safe." On hearing his statement, his wife, Hind, the daughter of Utba, became furious and caught hold of his mustache and asked the people to kill that fatty person who had destroyed his nation. The people then cursed their chief asking as to how many people will take refuge in his house. He replied that those who will take refuge in the great mosque and those who will have their doors closed. So the people did the same and saved their lives.

### **G. The Prophet Enters Makkah in the Humblest Fashion**

The Prophet of Allah entered Makkah on Ramadan thirteenth of AH 8—i.e., January 4, AD 629—and stayed for nineteen days and prayed there by shortening his prayers. It has been narrated that the Prophet entered on his she-camel along with Osama-bin-

Zaid and recited chapter 48, Al-Fatah, of the Quran. His head was bowed to its maximum extent in submission, supplication, and gratitude before his Lord, Allah, the Lord of majesty and bounty, who likes much humility and dislikes arrogance and haughtiness out of His slaves. He reached Kaaba in the same state of extreme submissiveness and thankfulness and performed tawaf around Kaaba. There were in and outside Kaaba three hundred and sixty idols. According to his prophetic mission, he was obliged to replace paganism with the unity of the only creator and the owner of sovereignty, Allah. He therefore started striking with his bow each one of those idols while reciting on each strike verse 81 of chapter 17, Al-Isra, which says, "And say (O, Prophet): 'Truth has come and the falsehood has vanished. Surely! Falsehood is ever bound to vanish.'" So with each strike, an idol started falling down on its face; thereafter the Prophet got into the Kaaba where he also found the idols and the images of the angels and the prophets Abraham and Ishmael drawn on the walls, which he also removed. While removing the idols, the Prophet remained pronouncing the grandeur of his Lord, and thereafter he prayed in the Kaaba. When the Prophet looked at the images of his grandparents, the prophets Abraham and Ishmael, with arrows in their hand for drawing lots, he said, "May Allah fight them, they (idolaters) indeed knew that neither of them ever drew lots." Also the Prophet recited verse 67 of chapter 3, Al-e-Imran, which says, "Abraham was neither a Jew nor a Christian, but was a true Muslim (who bows down his head before Allah), Hanifa, and was not among those who made partners with Allah."

## **H. Custodianship of Kaaba**

When the Prophet of Allah approached Kaaba, he asked for the keys from Othman-bin-Talha, the custodian of Kaaba; his clan had the custodianship of Kaaba for many generations. Many among the Hashemite including Ali wanted to have the



custodianship of Kaaba, being a matter of honor and dignity. When the Prophet of Allah came out of Kaaba, he said to Othman that he was in a position to hand over the key of Kaaba to whom he liked. Othman said desperately that indeed they have been destroyed and humiliated by the Quraish. The Prophet said that instead the Quraish had become prosperous and strong. Then the Prophet presented him the key of Kaaba and said, "Take your key, O, Othman for today is the day of piety, faithfulness and loyalty. Take it permanently as a time honored thing no one takes it from you (or your clan or your descendants) except for an unjust wrongdoer." At the same time, the Prophet approved the continuity of the duty of supplying water to the pilgrims to Abbas and thereafter to his descendants.

### **I Bilal's Prayer Call from the Blessed House**

Centuries back after the faithful nation of Abraham's religion and after twenty years' struggle of the Prophet of Allah, there pronounced a voice calling the servants of Allah to come and pray Allah in Kaaba. When the Prophet of Allah called Bilal for this purpose, he climbed up on the roof of Kaaba and called the slaves of Allah to come for prayer, that is, to submit themselves before their Lord. That call of Bilal stunned the Makkahns and fascinated their hearts while some of them were terrorized. They could not understand how Bilal was calling everyone so loudly while eight years back he was not allowed to even talk in a high pitch. All of the Makkahns heard a black slave with the capacity of a free man; on that day he was pronouncing and testifying the grandeur of Allah and also witnessing the prophet hood of Muhammad and was calling to the path of righteousness. He was also pronouncing the name of the only Lord having no partner, the only one having the right to be worshipped. And that was the message that the Quraish liked not, and because of this, they wanted to kill the Prophet

Muhammad. But on the contrary, Allah raised high the *dhikr* (remembrance) of His prophet, in that the name and prophet hood of Muhammad is being pronounced after the name of Allah throughout the world, five times a day, and shall remain so till the end of the world. In this regard, verse 4, chapter 94, As-Sherhe, is relevant, which says, “And have We (Allah) not raised high your *dhikr* (prophet’s fame)?”

### **J. Prophet’s Address to the Nation**

When the Prophet of Allah came out of Kaaba, he stood over the steps of its exit and after having a glance over the crowd addressed them as under:

“There is no god but Allah Alone, He has no associates. He made good his promise that He had with His slave and helped him, and defeated all those who were abating against him. Bear in mind that every claim of privilege whether that of blood or property is now under my feet except that of custody of Kaaba and supplying of water to the pilgrims. Bear in mind that for anyone who is slain even though semi deliberately, with club or a lash of a whip; for him the blood money is very severe, i.e., a hundred camels, forty out of them be pregnant.

“O people of Quraish! Surely Allah has abolished from you all pride of the pre-Islamic era and all egoistic titles prevailed in your ancestry, (because) all people are descendants from Adam, and Adam was made out of mud.”

The Prophet then recited verse 13 of chapter 49, Al-Hujarat, which says, “O, mankind! We have created from a male and a female and made you into

Nations and tribes, that you may know one another. Verily, the most honorable of you near Allah is that who has piety. Verily, Allah is All-Knowing, All-Aware.”

He further said, “O you people of Quraish! What do you think of the treatment that I am about to accord to you?”

They replied, "O noble brother and a son of a noble brother! We expect nothing but goodness from you."

The Prophet replied, "I speak to you in the same words as Yousef (Prophet Joseph) spoke to his brothers," and said, "No blame or disgrace upon you this day, go your way for you are the freed one" (he spoke from verse 92, chapter 12, Yousef).

### **K. Prophet's Second Address to the Makkahns**

Bokhari recorded a narration of Anr-bin-Salmah that "the Arabs (other than the Quraish) had delayed their conversion to Islam till the conquest (of Makkah). They used to say, 'Leave him (the Prophet) and his people (the Quraish) alone; If he is victorious over them then he is a (true) Prophet.' So when Makkah was taken over by the Prophet then every tribe rushed to embrace Islam and my father hurried to embrace before my tribe."

Thus, men and women, the old and the young, all pledged Islam before the Prophet of Allah, who sat down to take their pledge on the mount of Saffa (just in front of Kaaba) and had their pledges over obeying Allah and His Messenger to the best of their abilities. After the conquest, the people were set free to choose their fate by means of their faith and were not compelled to become Muslims. Instead they were at their own to choose the religion of Islam for them. However, the tribes came in multitude to enter the folds of Islam. And this was what Allah declared in verses 1 and 2, chapter 110, An-Nasr, which said, "When there come the help of Allah and the conquest; and you see that the people enter Allah's religion in crowds."

Imam Ahmad recorded that a neighbor of Jabir-bin-Abd-Allah narrated, "I returned from a journey and Jabir came and greeted me, so I began to talk with him about the divisions among the peoples and about what they had started doing. Thereupon Jabir began to cry and said, 'I heard the Messenger of Allah saying, "Verily, the people have entered into the religion

of Allah in crowds and they will also leave it in crowds.”

This saying of the Prophet may be considered out of place to mention, but I thought it appropriate to remind myself and my brothers to realize the fact that the prophecy of the Prophet indeed came true and the people in Islam left their religion in multitude. The most prominent examples are Spain, when it was reconverted from a Muslim state to a Christian state, and thereafter about five Eastern European Muslim states were converted to atheist states by the communist regime, and the seven central Asian Muslim countries were converted to atheist states and merged into the Russian confederation of the communist regime of Russia. This tragic happening took place only because the said Muslim nations deviated from the commandments of Allah and of His Prophet. Similarly, now the rest of the present Islamic world is mostly deviating from the commandments of Allah and of His Prophet; hence, they have been divided into so many religious and sociopolitical groups duly quarreling and fighting and killing each other. And each one of them is claiming to be the righteous one, although it is not so until we hold and follow the religion that was ordained by Allah and His Prophet and accordingly followed by the Prophet of Allah and by his close companions.

#### **L. No Hijra and No Equality in Degree in Piousness after the Conquest**

Bokhari recorded a narration of Mujashi-bin-Masood wherein he said that he took Abu-Mabad to the Prophet of Allah after the conquest (of Makkah) and said, “O, Allah’s Messenger! I have come to you with my brother so that you may take from him a pledge of loyalty for migration.” The Prophet said, “The people of migration enjoyed the privilege of migration (before the conquest of Makkah).” He said to the Prophet, “For what will you take his pledge of loyalty?” He said, “I will take his pledge

of loyalty for Islam, belief (faith) and jihad.”

Hence, it was clear that after the conquest of Makkah, there remained no reason to leave Makkah, since Islam prevailed there. Hijra is only required when Islam cannot be prevailed at that place. And in Hijra people have to sacrifice their home, household, and homeland in the cause of Islam and to save their faith (Eman) from a place where they cannot practice their religion. And for those Allah has granted an excellent degree of reward in the hereafter. Verse 10, chapter 57, Al-Hadeed, says in this regard, “And what is the matter with you that you spend not in the cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equals among you are those who spent and fought before the conquest (of Makkah). Such are higher in degree than those who spent and fought thereafter. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do.”

This is clear that Allah has liked much and has appreciated the efforts of those who had the courage to follow the Prophet of Allah at their earlier state of extreme difficulties; hence, they were bestowed with the degree of foremost of the foremost (*Ws-Sabiqoon-as-Sabiqoon*, as mentioned in verse 10, chapter 56, *Al-Waqia*). Allah approved none equal in the degree of excellence like them thereafter. This is because of the intention, love, effort, sacrifice, and hardship that they bore for the sake of Allah and His Prophet. In this regard, verse 95, chapter 4, *An-Nisa*, is relevant, which says, “Not equals are those of the believers who sit (at home) except those who are disabled and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). For each one Allah has promised ‘Good’ but Allah has preferred those who strove hard and fought, above those who sit (at home) by a huge reward.”

Indeed Allah knows everything, and He is the best judge.

In this context, Imam Muslim has also recorded a saying of the Prophet of Allah that “the stronger believer is better and more beloved to Allah than the weak believer, but both have goodness in them.”

Thus, Allah rewards His slaves according to the slave’s intention, sincerity, love, devotion, and sacrifice rendered in Allah’s cause. In this context, Nisai has *recorded* a saying of the Prophet of Allah, “Spending one dirham is preceded over a hundred thousand dirham (due to the above-said qualities with regard to spending in the cause of Allah).” May Allah, the most loving, be pleased with all those who had strove hard in His way?

### **M. The Prophet Disapproves Khalid’s Action**

Khalid-bin-Waleed was sent by the Prophet of Allah duly headed by three hundred fifty soldiers toward the tribe of Banu Jadheema to invite them to Islam. When the people of the said tribe saw Khalid with his soldiers, they being terrorized took up their weapons. Khalid told them to put off their arms since the Quraish and many others have embraced Islam. One of the tribesmen, Jahdar, warned his people that Khalid will strike their necks in case they leave their arms; but finally the tribe took off their weapons. Khalid then got their hands tied and invited them to Islam; when he heard of no specific response, he started killing them. This act of Khalid was not approved by many of the faithful of repute like Abd-Rahman-bin-Aowf and Abd-Allah-bin-Omer, whereas others obeyed him. When the Prophet of Allah knew about that incident, he became angry and disapproved the action of Khalid.

The above incident has been recorded by Bokhari in detail, wherein it is said that when Khalid and his companions reached back to the Prophet, they mentioned to him the whole story. On hearing that, the Prophet raised both his hands and said twice, “O, Allah, I am free from what Khalid did.”

At that occasion, some harsh words were exchanged between Khalid and Abd-Rahman-bin-Aowf, who feared that Khalid acted that way to take revenge for his uncle who was killed by the Jadheema people during the period of ignorance. Imam Muslim has also recorded this incident and has mentioned that Khalid cursed Abd-Rahman when he blamed him of taking revenge for his uncle's death. On which the Messenger of Allah said that "do not curse anyone from my companions; for indeed, if any one of you even spends like of the (mount) of Uhad in charity, it would not be equal to a mud (two handfuls) of what one of them gives, nor half of that amount."

Thereupon the Prophet sent Ali toward Barni Jadheema to pay the blood money for their killed ones. Some of the writers had tried to justify the act of Khalid and pleaded that his act was Ijtihad (based on his rightful judgment); while it is clear that the Prophet of Allah not only condemned his action but also asked for pardon for himself from Allah, the most merciful, supplicating that he was not in favor what Khalid did.

Another point for consideration arises with regard to the status of the companions of the Prophet of Allah that their status varies from person to person as per their deed, love, devotion, dedication, and sacrifice in the cause of Allah and His Prophet. In this regard, Quran says in verse 10, chapter 57, Al-Hadeed, "Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterward."

The word "conquering" has been generally explained as *the conquest of Makkah*, but some of the scholars say that it was *the Treaty of Hudaibya* after which chapter 48, Al-Fattah, was revealed, wherein the first verse of the chapter says, "Verily, We (Allah) have given you (O, Muhammad) a manifest victory."

So although the conquest of Makkah was a victory, Allah, the all-knowing, had declared the Hudaibya treaty as a manifest victory over the enemies of the Prophet, which later on caused

the victory of Makkah. And this was the reason that the Prophet of Allah gave his verdict and told Khalid not to curse any one of his companions. Thus, the persons who became companions of the Prophet before and participated in the Hudaibya treaty had the honor to be the foremost of the foremost. Hence, the persons who became the companions of the Prophet thereafter had no equality with the earlier persons in their status of piety and nearness to the Prophet of Allah. Indeed it was a great honor granted to them for their sacrifices and love for the Prophet of Allah. It may also be mentioned that Khalid embraced Islam after the Treaty of Hudaibya.

In this context, a saying of the Prophet of Allah with regard to the participants of Badr is also relevant, in that Bokhari recorded a narration of Rifaa, a participant of Badr, that Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet replied, "As the best of the Muslims." On that Gabriel said, "And so are the angels who participated in Badr."

## **N. The Prophet Destroys the Idols**

The basic ideology of Islam is to negate worship of anyone other than Allah. The idol worship is an old tradition parallel to the prophetic religions since the prophet Nuh; after him, every prophet had been educating and fighting against idolism. The idols have been the images of the angels, the prophets, and the pious persons of the nations. The people treated their graves as their places of worships, where the people started bowing their heads and asking them to fulfill their needs. They also believed in Allah or in one supreme deity but at the same time believed that they (whom they worship other than God) are the most dear to Allah and He grants their prayer through His dearer ones. The worst kind of that was that they claimed that the angels were the daughters of Allah, to which Allah rejected showing His utmost



displeasure and anger. In the following verses of the Quran, Allah, the one and the unique, has condemned and refuted such claims.

- i Verses 149 to 154, chapter 37, *As-Saffat*, say, “Now ask them (O, Muhammad), Are there (only) daughters for your Lord and sons for them? . . . Or did We (Allah) create the angels female while they were witnesses? . . . Verily, it is of their falsehood that they say . . . Allah has begotten (the angels as daughters) And, Verily, they are liars! . . . Has He (then) chosen daughters rather than sons? . . . What is the matter with you? How do you decide?”
- ii Verse 27, chapter 53, *An-Najam*, says that “verily, those who believe not in the Hereafter, name the angels with female names.”
- iii Verse 19, chapter 43, *Zukhruf*, says, “And they make the angels, being themselves to be the slaves of the Most Gracious (Allah), as female. Did they witness their creation?” Their testimony will be recorded, and they will be questioned!
- iv Verse 56, chapter 17, *Al-Isra*, says, “Say (O, Muhammad): Call upon those besides Him (Allah), whom you pretend (to be the gods, i.e., the angels, Essa (Jesus), Uzair (Ezra) and others). They have neither the power to remove an adversity from you nor even to shift it from you to another person.”
- v Verse 48, chapter 4, *An-Nisa*, says, “Verily, Allah forgives not that partners should be set up with Him, but He forgives except that (anything else) to whom He Wills; and whoever sets up partners with Allah, he has indeed invented a tremendous sin.”
- vi Verse 116, chapter 4, *An-Nisa*, says, “Verily, Allah forgives not (the sin of) setting up partners with Him,

but He forgives whom He wills, the sins other than that, and whoever sets up partners with Allah, has indeed strayed far away.”

### **O. A Brief about the Idols in Arabia**

In Arabia, including Makkah, there were several scattered idol houses, of which Lat in Taif, Manaat in Qudaid (between Medina and the Red Sea), and Uzza in Nakhla (between Makkah and Taif) were too famous. The Prophet of Allah before praying in Kaaba destroyed all the idols in and around the house and thereafter destroyed all idols in and the surroundings of Makkah. For outside Makkah, he sent special missions for this purpose. In Arabia there had been the religion of Abraham since centuries, but four centuries before the Prophet Muhammad, the idolatry was introduced, in that the idol of Hubble was the first one, which was fixed on the top of Kaaba. Thereafter two more, Isaf and Naila, were fixed at the well of Zamzam; and the people were asked to worship them. Thereafter each tribe had their own idol to worship; also they started presenting before them sacrifices and asking them for their help.

The idols were made or carved in different shapes like men, women, animals, and birds, in that Wadd was shaped as a man, Sawa and Naila were shaped as women, Yaghuth was made as a lion, Yauq as a horse, and Nasr was shaped as a vulture and/or eagle.

The Quraish and Banu Kinanah used to worship Uzza whereas Manaat was worshipped by Aows and Khizrij of Medina, and it was placed between Makkah and Medina alongside the Red Sea.

### **P. Choice between Idolism and Islam**

So all the idol houses throughout Arabia were destroyed, but

the Prophet of Allah, however, had allowed keeping idols in their houses to those who had not accepted Islam, but no idol was allowed to be exhibited at any public place. It is obligatory to mention that Allah and His Prophet never imposed Islam on anyone who did not accept it; each person was at his liberty to choose Islam as his religion or not.

Chapter 109 of the Quran says in this regard, “Say: (O, Muhamamad) O, you the disbelievers . . . I worship not that which you worship . . . Nor will you worship that which I worship . . . And I shall not worship that which you are worshipping . . . Nor will you worship which I worship . . . To you be your religion and to me my religion (Islam).”

This freedom of choice for right or wrong have been decreed by the Divine Authority to each individual as a test of his obedience to his Lord and consequently to receive reward or punishment in accordance with his deeds in the hereafter.

### **Q. The Prophet’s Committal to live and Die with Ansar**

After conquest, the Prophet of Allah stayed at Makkah for nineteen days to settle the new establishment and to cleanse the surroundings from the idols. He also spent time to let the nation know about the ideology of the new faith to which they had been reluctant to accept for the last two decades. By viewing such intensive involvement in the affairs of Makkah, the Ansar presumed that the Prophet may have been attracted by the love of his natives and his homeland. Hence, they had been concerned much with losing the companionship of the Prophet of Allah; hence, they would lose their pride, dignity, honor, and blessings in that way.

The Prophet of Allah then received a revelation in the presence of Abu- Huraira, who could recognize the state of revelation. When that position was over, the Prophet said, “O, people of Ansar, You said to one another, ‘As for this man

(Prophet), he was overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen?" They said, "We did say that, O Messenger of Allah."

"What is my name then (as to who am I)?" The Prophet said, "Indeed I am the slave of Allah and His Messenger. I migrated to Allah and to you. I will live among you and die among you." They all went to him crying and saying, "By Allah, we said what we said only because we were miserly regarding Allah and His Prophet." The Messenger of Allah said, "Then indeed, Allah and His Messenger know you to be truthful and forgive you." Certainly it was, and it is, and shall remain, always a great honor for the most fortunate peoples of the city of the Prophet—Al-Medina.

### **R. Chieftainship of Makkah**

Prior to the conquest, Utaab-bin-Usaid, a young man of twenty, was the chief of Makkah. When Bilal had pronounced the call for prayer from the roof of the Kaaba, Utaab abused him, to which the Prophet of Allah left unchecked. But few days later he by himself submitted before the Prophet and accepted Islam. The Prophet of Allah did not change his position of his being chief of Makkah, so he continued.

## **166. The Battle of Hunain**

After the conquest, while the Prophet was still in Makkah, he received information that the chief of Hawazin was concentrating his forces in the valley of Hunain. He had also gathered the fighters from the tribes of Banu Thaqif, Banu Jusham, Banu Saad, Banu Bakr, Banu Aowza, Banu Hilal, Banu Amr, and Banu Aowf. The motive of that big concentration against the Muslims was to save their idolism, specifically the house of Lat in the city of Taif, since they knew that the Prophet

of Allah had demolished all the idols in and the surroundings of Makkah. Also they must have had in their memory when they had not only rejected his message but they had also disappointed him disgracefully with their shameful act of abusing and pelting him while he had come to them at Taif after a great disappointment from the Makkahns. And subsequently they had ousted him out of Taif in their utmost arrogance and pride about twenty years back.

The people of Hawazin were scattered over a vast area starting from the south of Makkah up to the Yemen boarder, and they were also in enmity with the Makkahns since the past generations. The word "Hawazin" is the plural of "Hawzan," meaning thereby a tribe; thus, Hawazin meant a group of various tribes.

Hence, an army of twenty thousand was arranged under the command of Malik-bin-Aowf, the chief of Hawazin. The participants of war were subjected to bring with them their women, children, cattle, and wealth along with the essential war supplies.

When the Makkahns came to know about that development, they also found an opportunity to fight the Hawazin along with the rest of the Muslims to take revenge of their old enmity. The Makkahn also had the opportunity to come closer to the Muslims, since they were obliged much with the Prophet's kindness of not only sparing their lives and their property but also restoring their self-respect, dignity, and honor after the conquest, although they had been absolutely contrary to it with him and his companions.

Therefore, the Prophet of Allah along with his ten thousand devotees plus the two thousand Makkahns marched forward to meet the Hawazin army and came to their contact near the valley of Hunain, between Makkah and Taif, by the evening of June 30, AD 631. They stayed there for the night and waited for the morning to cross the mount pass to reach the valley of Hunain.

The Muslim army, however, did not bother for surveillance of the enemy position and their strategic position. It is evident that the Prophet also remained quiet on the subject of the strategically essential measures, which seemed to be in accordance with the leave of Allah, most probably to examine and test the faith of the Muslim army. On the contrary, the Hawazin chief was a clever warrior and a good war planner. So he had picketed his archers duly hidden by the sides of the mount pass from where the Muslim army had to pass through. The enemy succeeded in their plan and accordingly ambushed their arrows on the Muslims in their surprise when they passed through there. That unexpected blow of the arrows compelled them to retreat back in their utmost frustration and haste; the said situation reflected on the rest of the army in the same manner, who knew not the factual position. Hence, havoc was created.

In this crucial position, there remained in front of the enemies the Prophet of Allah and some of his staunch followers. The Prophet was on his mule, the reins of which were held from both sides by the Prophet's uncle Abbas and his cousin brother Abu-Sufyan-bin-Haritha, and the Prophet was calling the people who retreated, "O, the servants of Allah! Come back to me! I am the Messenger of Allah." He again repeated "I am the Prophet, not lying! I am the son of Abd-Al-Muttalib." It may be noted with concern that out of the twelve thousand, there remained with the Prophet only one hundred and eighty devotees. Indeed they were the extremely devoted and the loved ones of the Prophet, like Abu-Bakr, Omer, Abbas, Ali, Fadl-bin-Abbas, Abu-Sufyan-bin-Haritha, Aiman (son of Umm-e-Aiman), Osama-bin-Zaid, etc. Indeed the other hundred and seventy-two were also among the most devotees as well. Then the Prophet asked his uncle, who was loud in his voice, to call the retreaters in the top of his voice, who then reminded them their pledge of the tree and asked them to stay back with the Prophet and fight the enemy. They then realized their act of negligence and lack in the

performance of their duty by showing their carelessness to comply with the commandments of Allah and His Prophet. However, on hearing call of the Prophet and his uncle, they responded to it in their extreme frustration saying thereby, "Here we are! Here we are!" And they returned back and joined the Prophet of Allah with a fresh determination and stood fast against the enemies. Then the Prophet of Allah took a handful of dust and threw toward the enemies after supplicating and asking his Lord, "O Allah, fulfill Your promise to me!" Thereafter the enemy suddenly started retreating. The Muslim army then continued following them while they left behind their women, children, cattle, and wealth, which they had brought with them to compel their fighters to remain steadfast in the battlefield to save their kith and kin and the life savings they had. But Allah by failing their plan and putting forth before them a greater plan to which they could not resist, hence left behind (1) 6,000 prisoners, (2) 24,000 camels, (3) 40,000 sheep/goats, and (4) 4,000 *ogya* silver (1 *ogya* = approximately 4 ounces = 113 grams, i.e., 1000 lb. or 453.59 kilograms).

Allah, the protector and the pardoner, revealed regarding the Muslims' retrieval at Hunain and had mentioned His favor by sending angels in their help and commencing tranquility on them and also by accepting their repentance. Verses 25-27, chapter 9, Tauba, are relevant in this regard, which say, "Truly, Allah has given you victory in many battlefields and on the day of Hunain, when you rejoiced at your great number, but it availed you nothing and the earth vast as it is, became difficult for you, then you turned back in flight . . . Then Allah did send down His *sakeenat* (tranquility) on His Messenger and on the believers, and sent down forces (of angels) which you saw not, and punished the disbelievers. Such is the compensation for the disbeliever . . . Then Allah will accept repentance of whom He wills, and Allah is Oft-Forgiving, Most Merciful."

So for the believers, excessive numbers do not matter in war, instead what matter are the faith and the trust in Allah, the will to live and die in the cause of Allah, the submissiveness, the obedience to the commands of Allah and His Prophet.

### 167. The Siege of Taif

After the defeat in Hunain, the enemy fled sharply out of range of the Muslim army and took shelter at three different places—some flew to Aowtas, some to Nakhla, and most of them hid themselves in the fortress of Taif, including the chief of Hawazin. The Prophet of Allah camped at a place of Jiranah about twelve miles from Makkah on the Hunain and Taif route and sent few troops to follow the enemy at the first two places in the first instance, where they succeeded to defeat the enemy.

Since majority of the enemy strength was accumulated at Taif, the Prophet of Allah decided to siege their fortress under his own command. In order to make the siege a success, the Prophet consulted his companions and adopted the following new techniques:

- A. Launching heavy stones into the fortress by the string devices.
- B. Using huge wooden shields for protection from arrows.
- C. Blocking the surrounding area of the fortress by planting cross-like wooden pieces to create hurdles rather impossible for the riders.

When the siege prolonged, the Prophet ordered the burning of their gardens; and as such, the enemy was compelled to beg in the name of Allah to stop the burning. At the same time, the Prophet made an announcement for their slaves to join the Muslims and attain their freedom; as a result, twenty-three slaves joined the



Muslims as free men. But the enemy still not surrendered, on which the Prophet again consulted his companions, and one of them said, "They are a fox hiding, if you stood fast you will catch them, on the contrary, they cannot harm you." So the Prophet liked it and returned back to Jiranah after about twenty days. On their return, the Prophet said to his people, "Say! Here we are returning, repenting, worshipping; and to our Lord we offer praise." Then the Prophet was asked to pray Allah against the people of Taif, upon which he said, "O, Allah! Guide Tha'if (the people of Taif, who, twenty years back, had also rejected, pelted, and mocked at him) and bring them to us as Muslims."

### 168. The Return of the Captives of Hawazin

Bokhari has recorded a narration of Marwan and Al-Miswar bin-Makhrama that when the delegates of Hawazin came to Allah's Messenger declaring their conversion to Islam and asked him to return their captives and their properties, Allah's Messenger got up and said to them, "There are involved in this matter, the people whom you see with me, and the most beloved talk to me is the true one. So choose one of the two; either the captives or the properties. I have been waiting for you (i.e., have not yet distributed it)." The Prophet had delayed the distribution of the war spoils over ten nights after his return from Taif. So when they came to know that Allah's Messenger was going to return to them only one of the two, they said, "We prefer to have our captives." So Allah's prophet got up among the Muslims and praised Allah as He deserves and said, "To proceed! Your brothers have come to you with repentance and I see it (worth) to return their captives. So whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first spoil which Allah will give us, then he can do so." The people said, "We do that"—i.e., the return of the

captives willingly as a favor—O, Allah’s Prophet.

Allah’s Prophet said, “We don’t know which of you have agreed to it and which have not, so go back and let your chiefs forward us your decision.” So they went back, and their chief spoke to them and then returned to Allah’s Prophet and informed him that all of them had agreed (to give up their captives) with pleasure and had given their permission to do so.

## **169. The New Muslims Behaved Nonsensically**

The expedition of Hunain included two thousand Muslims among the Makkahns. In transit, they demonstrated their ignorance while they were passing by a famous tree, Dhaat-Anwaat; their hidden evil awakened, and they said to the Prophet of Allah, “O Messenger of Allah, assign for us a Dhaat-Anwaat.” That huge tree was taken as a revered one by some tribes, and they used to make pilgrimage to it every year and sacrifice animals beside it.

The Messenger of Allah replied, “Allah is the Greatest! By the One, Who has the soul of Muhammad in His hands, you have spoken just as the people of Musa spoke to him.” The Prophet therefore read over for them a part of verse 138, chapter 7, Al-Aaraf, which says, “O, Moosa (Moses)! Make for us a god as they have gods.” He said, “Verily, you are an ignorant people.”

Likewise the Makkahns had sought the shelter of Islam yet still needed to understand the wisdom of the Islamic beliefs. The Prophet, the kindest person, did not admonish them; instead he guided them in a decent manner and made them understand that only Allah is the sole and absolute deity of everyone and that having deities other than Allah is an act of ignorance.

## **170. The Prophet’s Respect for His Foster Sister**

Among the captives of Hunain was a woman, who claimed

to be the sister of the Prophet of Allah. The captivators did not believe her and wanted to confirm her statement. So they brought her before the Prophet of Allah, who did not recognize her. She said, "O Messenger of Allah, I am indeed your sister through breast feeding."

Then the Prophet asked for a sign; she said, "You once bit me on my back while I was carrying you." The Prophet then recalled the incident and immediately stood up and placed his robe on the ground to let her sit. He demonstrated respect, love, and affection for her, since she was playmate of his childhood and a foster sister. Her name was Sheema, and she was the daughter of Halima Saadia who had nursed the Prophet for five years along with Sheema. As per the Arabian traditions and the Islamic laws, any child who is fed by a woman other than the mother also achieves the legal status of a mother and her children and the child fed become brothers and sisters to each other.

Then the Prophet of Allah offered her to either stay with him as his sister or go back to her people. She opted for the second offer and also accepted Islam. The Prophet of Allah arranged her departure and gave her three slaves boys and one slave girl and a number of cattle.

## **171. Distribution of War Spoils**

The Prophet of Allah demonstrated to his natives that he was neither keen for the spoils nor wanted to take back the properties and damages caused to him and his companions by the Makkahns. Therefore, he had been so generous that he distributed almost all spoils to them and kept nothing for his companions, especially for the Medinites. Thus, the Prophet distributed a big share of the spoils to the leaders of Quraish, Ghatfan, and Tameem. Each one of them got a share of one hundred camels and forty oqya, i.e., 10 lb. or 4.53 kilograms of

silver. When Abu-Sufyan-bin-Herb was given the war prize, he said, "What about my son Yazeed." So he was given the same amount. Again he asked for his second son Muawiya, so the Prophet gave him another similar share. Among the other famous chiefs to receive war prize were Safwan-bin-Umayyah, who received three hundred camels; Hakeem-bin- Hazm, who received two hundred camels; Suhail-bin-Amr, Qais-bin-Adie, Haritha-bin-Haritha-bin-Kilda, and so many others received one hundred camels each. Generally, a footman was given four camels and forty sheep, whereas a horseman was given twelve camels and hundred twenty sheep. Thus, all the spoils were distributed, and nothing was left for the Medinites, specifically for the Ansar who were the real helpers of the Prophet of Allah and those who migrated to them.

Imam Bokhari has reported the following narration of Abd-Allah-bin-Zaid- bin-Asim:

When Allah gave to his Prophet the war spoils on the day of Hunain, he distributed that almost those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they seemed to feel angry and sad as they did not get anything like the other people. The Prophet then delivered a sermon before them, saying, "O, people of Ansar! Did not I find you astray, and Allah guided you on the right path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me."

Whatever the Prophet said, they replied to it "Yes! Allah and His Prophet have more favors (on us)."

The Prophet then said, "What stops you from answering the Prophet of Allah?"

But whatever he said to them they replied, "Yes! Allah and His Prophet have more favors (on us)."

The Prophet then said, "If you wish you could say, 'you came

to us in such and such state (at Medina),<sup>7</sup> would not you be willing to see the people go away with the sheep and camels while you go with the Prophet to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through the valley or a mountain pass, I would select the valley or the mount pass of the Ansar. The Ansar are the *Shi'ar* (i.e., the clothes directly touching the body), and the people are *Dit'ar* (the clothes worn over the *Shi'ar*). No doubt, you will see other people favored over you, so you should be patient till you meet me at the *Hawd* (at the water reserve of Ka'bah on the day of resurrection)."

So the Prophet of Allah distributed wealth to the Makkahns and the other tribes but kept his own self, his love, and his affections for the Ansar; indeed they were the dearest to him than anyone else. May Allah be pleased with them all?

## 172. The Chief of Hawazin Embraces Islam

The Prophet of Allah was informed about Malik-bin-Aowf, the chief of Hawazin that he was hiding with the people of Thaqif in Taif. So the Prophet conveyed to him that if he embraces Islam and submits himself before him, he shall receive back his captives and one hundred camels in addition.

On receipt of this message, Malik suddenly turned up to the Prophet of Allah at his camp in Jiranah and received back his family members and in addition one hundred camels and accepted Islam. Thereafter he uttered good words for the Prophet of Allah in his poetic stanzas. The Prophet of Allah also honored him by making him chief of some tribes in addition to his own.

### **173. Similarities between Hunain, Uhad, and Badr**

- A. The enemy casualties in Hunain and Badr and the Muslims martyred in Uhad were seventy each.
- B. In Uhad the Muslims were first victorious and then defeated, whereas in Hunain it happened contrarily.
- C. In Hunain the Muslims' defeat was caused by their overconfidence and by ignoring the enemy tactic and power. Whereas the obedient servants of Allah ought to remain conscious to counter and visualize the enemy power and their strategy and then rely on the blessed help from their Lord, they need not to be proud of their own selves. In Uhad the Muslims were defeated due to the same cause, and in addition they had neglected the instructions of their commander. Instead they demonstrated their greed to collect the war spoils.
- D. In Hunain and Badr, Allah helped His servants by sending the angels who fought against their enemy.
- E. Allah helped and granted victory to His servants only because He wanted to uphold His prophet and his religion and the general welfare of humanity.
- F. Both in Badr and Hunain, the Prophet of Allah demonstrated his spiritual marvels in that he threw one or two handfuls of dust and pebbles toward the enemy in the name of Allah, which caused frustration and led them to flee from the battlefield.

### **174. The Prophet of Allah Returns Home**

Allah enabled His Prophet to make his mission a success in accordance with His promise pronounced in verses 1, 3, and 27 of chapter 48, Al-Fatah, which said,

“Verily, We have given you (O, Muhammad) a manifest

victory” (1 of 48). “And Allah may help you with strong help” (3 of 48).

“Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills” (27 of 48).

Allah further says in the same verse 27 of chapter 48 that “He knew what you knew not, and He granted besides that a near victory, (i.e., the victory of Khaiber, Makkah and Hunain).”

The Prophet of Allah after the conquest of Makkah had proceeded for Hunain and Taif mission; and thereafter he camped at Jiranah, near Makkah on the route of Taif. From where, after distributing the war spoils and returning back the war captives to the people of Hawazin, he performed Umra and appointed one of his companions, Muadh-bin-Jubal, as teacher in religious affairs and studies for the Makkahns. Thereafter he left back home for Medina along with his companions and reached there on the twenty-fourth of Dhiqadah of AH 8, i.e., March 15, AD 630.

### **175. Prohibition of the Disbelievers from Entering Makkah**

On AH 9, a divine prohibition was promulgated for the disbelievers to enter the premises of the city-state of Makkah because they used to make tawaf of Kaaba in an unethical manner, in that they used to worship idols and used to go around Kaaba nonsensically, i.e., by whistling and clapping and sometimes even in the nude. Since Kaaba being the house of Allah was a place for His worship only, the people behaving therein contrarily were prohibited to enter. Henceforth only the faithful were allowed to come and worship Allah, the only deity. Allah commanded in this regard in verse 28, chapter 9, Tauba, which says, “O, you who believe! Verily, the Mushrikeen (who

make partners with Allah) are impure. So let them not come near Masjid Al-Haram (Kaaba) after this year, and if you fear poverty, Allah will make you rich, if He wills, out of His bounties, surely Allah is All-Knowing, All-Wise.”

Allah’s statement for the believers that *if you fear poverty, He will make you rich* was because of the fact that the pilgrims of Kaaba were the main source of income for the Makkahns, so Allah wanted them not to be afraid because of the stoppage of the unbelievers’ tourism activities, since He only is the authority to increase or decrease their income and bring them richness or poverty.

Thus, on receipt of the command, the Prophet of Allah sent Ali-Ibn-Abi- Talib in the company of Abu-Bakr As-Siddique to publicize to the idolaters that henceforth no Mushrik (nonbeliever) will be allowed to perform Hajj nor shall a naked person be allowed to perform tawaf around Kaaba.

It may be mentioned that the area around Kaaba, which include almost the entire city of Makkah, was decreed to be the place of sanctity and to be the campus of Kaaba. This is why at each entrance of Makkah there appears a notice that no one can enter it until he possessed a visa of faith—i.e., he believes in the oneness of Allah, in His prophets right from Adam, Noah, Abraham, Moses, Jesus, etc. up to the last prophet, Muhammad, and in between whosoever were sent by Allah, and in the day of the Resurrection. Allah imposed this restriction on the nonbelievers because of their negations to the divine commandments and to His Prophet, Muhammad, and that they made partnership in Allah’s worship and His lordship. They were also the enemies of the Prophet of Allah and wanted to kill him and had compelled him and his followers to leave their properties, homes, and homelands. They also made dirty the house of Allah by filling it with the idols. In this regard, verses 34-35 of chapter 8, Anfal, is relevant, which say, “And why should not Allah punish them while they hinder (the servants of Allah) from the



Masjid-Al-Haram, while they are not its guardians? And none can be its guardian except those who have piety and fear of Allah, but most of them know not . . . Their prayer at the House (of Allah) was nothing but whistling and clapping. Therefore taste the punishment because of your disbelief.”

Verses 17-18, chapter 9, Tauba, (and a part of) verse 217, chapter 2, Al-Baqara, further say in this regard that “it is not for those who make partners with Allah, to maintain the Mosques of Allah, while they witness disbelief against their own selves. The works of such are in vain and in fire shall they abide . . . The Mosques of Allah shall be maintained only by those who believe in Allah and the last Day; perform Salat, i.e., pray to Allah only, pay obligatory charity and fear none but Allah. It is they who are on the true guidance . . . But a greater disobedience of Allah is to prevent mankind from following the way of Allah, to disbelieve Him, to prevent access to Masjid Al-Haram (Kaaba) and to drive out its inhabitants.”

It may be noted that the pagans of the Arabian Peninsula were originally the believers of the religion of Abraham, who was the originator of the existing three great religions, i.e., Judaism, Christianity, and Islam. But later on the nations started making partners with God, the one and the unique and also started idol worship; hence, they deviated from the religion of Abraham, although Abraham was the first to speak against and disbelieve the idol worship and pleaded for the worship of the only God. Similarly the Arabian paganism also deviated from Abraham’s religion and introduced idol worship. The Prophet Muhammad brought nothing new in his religion except reviving the religions of Jesus, Moses, and Abraham and finalized the religious process that Allah finally wanted for the mankind.

## **176. The Words “Halal” and “Haram” Explained**

Since the words “Halal” and “Haram” are frequently used in

the Islamic jurisprudence, in the Quran, in the Hadith, and in the daily life business, it needs to be known what they mean exactly. As a matter of fact, the philosophy of the words “Halal” and “Haram” is generally not understood, especially in South Asia, except that “Halal” means the good thing and the permissible and “Haram” means the bad and the non-permissible. This lack of understanding matters, since limits imposed by the Divine Authority are based on the understanding of these words. Because “Haram” refers to a good and a bad thing as well but in a different meaning, e.g., Kaaba, the most revered place is called Haram, and a dirty and a bad thing is also called Haram. So to make it understandable, we may refer to the sayings of the Prophet and the verses of the Quran that explain how these words have been used.

- A. “Suckling prohibits (*yaharramo*), what blood relation prohibits (*yahromo*)” (Muslim).
- B. “The permitted (*Al-Halalo*) is what Allah has allowed (*Aa-Halla*) in His Book and the prohibited (*wal-Haramo*) is what Allah has disallowed (*Harrama*) in His Book” (Al-Maja).
- C. “He (Allah) has forbidden (*Harrama*) you only the dead animals and blood and the flesh of swine and which is slaughtered as sacrifice for other than Allah” (verse 173 of chapter 2).
- D. “O, Mankind! Eat of that what is permitted (*Halalan*) and good, pure and clean (*Tayyaba*) on the earth” (verse 168 of chapter 2).
- E. “And (they) obstruct you from Al-Masjid Al-Haram” (part of verse 27 of chapter 48).

So it is concluded out of the above quotations from the sayings of the Prophet and the verses of the Quran that:

- i Haram (illegal) is to marry from *Nasb* and *Ridda*, i.e., what has been prohibited from the blood relations and the suckling.
- ii Haram (respectable) is the Kaaba, i.e., Al-Masjid Al-Haram.
- iii Haram is (prohibited to eat) the dead animal, the blood, and the swine.
- iv Haram (prohibited or illegal) is what Allah made haram (prohibited) in Kitab (Quran).
- v Halal (permitted or legal) is what Allah made halal (permitted) in Kitab (Quran).
- vi Halal (permissible) is which is pure, good, clean, and permitted by Allah.

Apparently it appears that at the same time, the Kaaba, the most revered place, is haram; the revered month Muharram is haram; and the dead animal, the blood, and the swine are also haram. This is a linguistic dilemma that is not commonly understood; hence, the real meaning of these words are not understood because of having the same words for the good and the bad thing at the same time, without having its logical understanding.

Thus, to make it clear, it may be understood that the word "haram" comes from the word "hurmat," meaning thereby "respectful or liable for respect." And the word "halal" means to be legal or permissible. So how can things like the swine, the dead animals, and the blood be said to be liable for respect? Thus, the words "halal" and "haram" do not contain the dictionary meaning while used in the Islamic religious language; instead the word "Hurmat" as is used in Quran and Hadith has been related to the subjective or the objective Hurmat, i.e., respect for the human being or the respect for the objects like the places of Allah's worship and that which has been declared to be respectful by Allah.

Hurmat is therefore sometimes subjective and sometimes objective and sometimes has both directions, e.g., killing of an innocent person is haram, i.e., prohibited because it affects the hurmat of the person killed, i.e., his respect and his right to live bestowed to him by his Lord is denied. Similarly Kaaba or places of Allah's worship have been bestowed respect by Allah, and therefore it has to be respected by the human being. Similarly paradise has been made haram for those who make partners with Allah, since making Allah's partner is against the hurmat (grandeur) of Allah. Secondly the individual making partner with Allah is not caring for his own hurmat because he is doing something that is below his own dignity while he is misusing his wisdom by making deities other than Allah. Thirdly entrance of such a sinner is again contrary to the hurmat of paradise, since it is meant for the people obedient to Allah only. The same rule applies for Kaaba and other places of worship.

On the contrary, the dead animals, the blood, and the flesh of swine are haram, i.e., prohibited, not because of their own sanctity or hurmat but because the prohibition is mandated to save the sanctity or hurmat of the individuals making use of them, and the people doing so are degrading their own hurmat or sanctity.

So to conclude, all bad deeds are haram, i.e., prohibited because their committal harms the hurmat of the individual because he is disgraced, dishonored, and condemned. On the contrary, all good deeds are halal, i.e., permissible because their committal preserves the hurmat or respect of the individual because he is honored by grace and goodness.

### **177. Implementation of Zakat and Jizya**

On return back home from Makkah and Hunain expedition, the Prophet of Allah imposed the divine commandment revealed unto him vide verses 103-104 of chapter 9, At-Tauba, to take on

behalf of the state and for the state treasury a specified amount of *sadaqah* at the rate of 2.5 percent of their wealth per annum. This tax was levied for the general benefit of the community and to share their wealth with the needy people of the society, to which Allah says that the legislation was ordained in order to purify their wealth and hearts from the lust of their possessions and to grant them repentance and forgiveness of their sins or mistakes. The verses say to the Prophet that “take sadaqah (Zakat) from their wealth in order to purify them and sanctify them with it, and pray Allah for them. Verily, your supplications are a source of security for them; and Allah is All-Hearer, All-knower . . . Know they not that Allah accepts repentance from His slaves and takes sadaqat and that Allah Alone is the One, Who forgives and accepts repentance, the Most Merciful.”

So in compliance with the above commandment, the Prophet of Allah sent his representatives toward the various tribes of Arabia to promulgate the Divine Orders. The collectors of Zakat were promised for their remunerations in considerations of their services rendered to the state. They were also instructed not to receive any type of gift from the persons from whom they had to collect Zakat.

After demise of the Prophet of Allah the Bedouins, however, thought that the authority of that ordinance was meant for the Prophet only and that ceases after him. Accordingly they refused to comply with it in the reign of the first deputy of the Prophet and the head of the state of Medina. Their opinion was rejected strongly by the caliph Abu-Bakr, who drew his sword against the violators and ensured its collection for the state treasury, to which he succeeded.

It may be mentioned that the collection of Zakat by the state is a great responsibility since it is used to look after the poor and the needy people of the state so that no person of the state should face hunger. Failure to look after its people properly would mean

that the state government is unjust to its people and is not justified in collecting Zakat. Also in an Islamic state, the responsibility of protecting the state lies on its Muslim population only. On the contrary the non-Muslims population was exempted from fighting for the state, and was not liable to pay Zakat. Instead they were liable to pay only one dinar per adult per annum in lieu, which is called Jizya. This levy was not applicable for the children, the females, the poor, the monks, the priests, the disabled, and the old.

It may be mentioned here, and that will not be out of the subject, that Omer-bin-Khattab, during his caliph hood had commented that if a dog had passed his night in hunger, may it be in a far-flung area like by the side of the river Nile, then Omer will be responsible for his hunger.

It is a point for consideration for the so-called civilized, liberal, and democratic heads of the states and of the governments that millions of people in their states spend their days and nights in hunger; although some of the states still collect Zakat, some of them spend billions for the preparations of war and leave aside the hungry people. Still hungry people are witnessed in the most developed and the richest state of the world.

## **178. Expedition of Tabuk or Al-Usrah (Disaster)**

### **A. Reasons for the Expedition**

The Prophet of Allah came to know about the Roman Byzantines' mobilization of the troops along with the Syrian-Arabian borders. The Prophet of Allah became more conscious because of the Romans' arrogance since they had not only rejected his message but had killed his diplomat. Therefore, during the year AD 629, to let the Romans realize the courage and retaliation of the Muslims, the battle at Mauta was fought;

although the Muslims were too weak to fight, still they gave to the Romans a very tough time by sacrificing hundreds of their lives. Hence, the Prophet of Allah decided not to allow them to enter the Arabian territory; instead he decided to face them in their own land.

### **B. Inadequacy for the Expedition**

It was the most difficult time for the Muslims to leave Medina for such a long and sturdy journey having insufficient war supplies and traveling facilities for the army contingent. Moreover the people of Medina were facing famine and severe hot weather conditions; also the people were required to stay at home to harvest their date fruits. Over and above to all these conditions, the hypocrites had propagated against that mission and had discouraged the people from its participation.

In spite of all these facts, the Prophet of Allah announced to prepare for the departure and also to contribute for its preparations; indeed considerable number of devotees and war supplies were needed.

Since Tabuk was far away from Medina, as is now calculated to be seven hundred seventy-eight miles, and the Muslims were facing a distressed period, the expedition was therefore named as *the battle of distresses*.

### **C. Zealousness of the Faithful in the Cause of Allah**

The devotees showed their excellent zealousness in contribution for the war preparations on the call of the Prophet of Allah. Each person contributed according to his devotion, but some were the foremost of the foremost in this regard. Among those outstanding was Othman-bin-Affan to set an example on the call of the Prophet of Allah, who stood up and said, "O, Messenger of Allah! I will provide one hundred camels in the

way of Allah, duly equipped with saddles and cloth coverings.” Again the Prophet asked for the contribution, and Othman again stood up and said, “O, Messenger of Allah! I will provide in the way of Allah two hundred camels duly equipped with saddles and cloth coverings.” The Prophet of Allah repeated his call for the third time while Othman again stood and committed, “O, Messenger of Allah! I will provide in the way of Allah three hundred camels duly equipped with saddles and cloth coverings.” The Prophet then said, “Whatever Othman will do after this (moment), will not be held against him.” He repeated these words twice. (Recorded in Tirmidhi and Ahmad)

Othman later on presented the Prophet of Allah one thousand dinar (gold coins), on which the Prophet of Allah again pronounced the same glad tidings for him.

May Allah’s blessings be on the Prophet Muhammad, his beloved Othman, and all those who did their best in the cause of Allah and demonstrated their obedience and faithfulness to Allah’s prophet?

Omer, the other beloved one of the Prophet, was also looking forward to have an opportunity to gain favors of Allah and his Prophet by way of outdoing Abu-Bakr in his devotion and sacrifice and declared to donate half of his wealth in Allah’s cause. When asked by the Prophet of Allah as to what he had left for his family, he replied that a similar quantity. Then came the most beloved companion of the Prophet of Allah, Abu-Bakr, and donated whatever he had in the cause of Allah. He was also questioned by the Prophet as to what he has left for his family, to which he replied that enough was Allah and His Prophet for his family. Sheikh Iqbal has given beautiful poetic words to these wordings of Abu-Bakr, which may be translated as under:

Enough is for the moth, a candle to love,  
And to the nightingale, a flower to love,  
But enough is for Siddique the Prophet to love.



Omer then said to himself that he would never be able to outdo Abu-Bakr in any way. Abd-Rahman-bin-Aowf was another generous donor with four thousand dirham (silver coins), which were half of his total wealth. The other foremost in donation were Abbas-bin-Abd-al-Muttalib, Talha-bin-Obadiah, Muhammad-bin-Maslamah, Asim-bin-Addi, and so many others.

It is noteworthy that even the poor Muslims contributed and did not remain behind. In that a person, Abu-Uqail, contributed four handful of dates to which the hypocrites remarked mockingly that Allah is not in need of such charity. They also remarked that Abd-Rahman donated only to show off. Their mocking was disliked and condemned by the Divine Authority vide verse 79 of chapter 9, Tauba, which said that “those who defame such believers, who give charity (in Allah’s cause) voluntarily, and such who could not find to give charity (in Allah’s cause), except what is available to them. So they mock at them (the believers). Allah will throw back their mockery on them, and they shall have a painful torment.”

#### **D. Divine Commandments for Those Who Came forward in the Cause of Allah**

Allah commended those who came forward to join the Prophet of Allah in whatever difficult conditions they were in and for those who spent in the way of Allah whatever they could spare. The divine appreciations were recorded vide verse 111 of chapter 9, At-Tauba, which says, “Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah’s cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him (Allah) in the Torah (the Old Testament) and the Injeel (the New Testament) and the Quran. And that who is truer to his covenant than Allah? Then rejoice in the bargain which

you have concluded, and that is the supreme success.”

Allah has further described the qualities of those believers from whom He has purchased their lives and properties in consideration of paradise. Allah has mentioned those beautiful and exemplary qualities in verse 112 of chapter 9, Tauba, which says that “(the believers whose lives Allah has purchased are) those who repent (from Allah), who worship (Allah), who praise (Allah), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil and who observe the limits set by Allah, and give glad tidings to the believers.”

### **E. Role of the Hypocrites**

When the Prophet of Allah announced preparations for the Tabuk expedition, every one of Medina was moving around to prepare himself accordingly. But some people were sitting idle, and on the contrary, they were discouraging those who were preparing themselves for expedition. They were the hypocrites and wanted not to leave the comforts of their houses. While asked by the Prophet of Allah to contribute, they spent nothing; instead they passed on bad remarks and mocked on those who contributed enough or a little as per their limits. These were the people whose immoral and unwanted action was condemned vide verse 79 of chapter 9, quoted above. In addition to their condemnation, they were admonished too on their happiness for lagging behind from the expedition of Tabuk, vide verses 81 and 82 of chapter 9, Tauba, which say, “Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and lives in the cause of Allah, and they said, ‘March not forth in the heat.’ Say: ‘The fire of Hell is more intense in heat.’ If only they could understand . . . So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).”

The Messenger of Allah met with one of the hypocrites, Judd-bin-Qais, and asked him whether he was prepared for the expedition. He replied, "O Messenger of Allah do you permit me to stay behind to let me off from a trail? For by Allah, my people know that there is no man who is more fascinated by women than I am. And I fear that if I see the women of Bara Asfar (of Romans), I will not be able to control myself."

The Messenger of Allah turned away from him saying, "You have my permission."

Allah, the avenger, then revealed verse 49 of chapter 9, Tauba, "And among them is he who says, 'Grant me leave (from expedition) and put me not into trail.' Surely they have fallen in trial. And Verily, Hell is surrounding the disbelievers."

Some of the hypocrites went to the Prophet with fabricated excuses to have permission for staying behind, and they had the permission. Upon that Allah revealed verse 43 of chapter 9, At-Tauba, saying, "May Allah forgive you (O, Muhammad) Why did you grant them leave (from expedition), until those who told the truth were seen by you in a clear light and you had known the liars?"

Allah further explained that He knew who was faithful and who was liar, so the Prophet should have examined them of their sincerity before he granted leave from participation in Tabuk.

Thus, verses 44 and 45, chapter 9, Tauba, state, "Those who believe in Allah and the last Day would not ask your leave to be exempted from fighting with their properties and with their lives, and Allah is the All-Knower of the pious one . . . It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (from Jihad). So in their doubts, they change their thoughts and opinions."

Thus, Allah has made it clear that the people who have true faith would never ask for any exemption from jihad except if there would be a valid reason. As few of the companions requested the Prophet of Allah for a riding animal for the

journey, when they could not find, they returned back home with tears in their eyes for missing the pleasure of Allah and His Prophet due to the unavailability in resources.

### **F. No Jihad No Funeral Prayer for the Hypocrites**

The Prophet of Allah received a divine command that if He (Allah) brings him back from Tabuk, he should never let any hypocrites to join any battle. The divine verdict vide verse 83, chapter 9, At-Tauba, says in this regard, "If Allah brings you back to a party of them (hypocrites) and they ask your permission to go out (to fight), Say: 'Never shall you go out with me, nor fight an enemy with me; you were pleased to sit (inactive) in the first instant, then you sit (now) with those who lag behind.'"

Allah also commanded His Prophet not to pray for them the funeral prayer. Verse 84, chapter 9, At-Tauba, is relevant in this regard, which says, "And never (O, Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, either not stand at his grave. Certainly they disbelieved in Allah and His Messenger and died while they were disobedient to Allah and His Messenger."

But prior to this, verse 80 of chapter 9 commanded that "whether you (O, Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) you ask seventy times for their forgiveness; Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those who are disobedient to Allah."

It is worth mentioning that when the chief of the hypocrites, Abd-Allah-bin- Ubai, died, his son requested the Prophet of Allah to give his shirt to put on his father's dead body and to offer funeral prayer for him. The Prophet of Allah did that for him. Since it was apparently contrary to the Divine Orders, Omer-bin- Khattab took hold of the Prophet's robe and said, "O, Allah's Messenger! Are you offering his funeral prayer even

though your Lord has forbidden you to do so?”

Allah's Messenger said, "I have been given the choice, for Allah says . . .," and he referred verse 80 of chapter 9, At-Tauba (wherein it was said that "whether you ask forgiveness for them or ask not, and even if you ask seventy times for their forgiveness; Allah will not forgive them.")

So the Prophet prayed funeral prayer for him. Thereafter the above verse 84 of chapter 9 was revealed commanding the Prophet to never pray funeral prayer for a hypocrite or to stand at his grave.

### **G. Prophet's Order to Burn the Place of Wicked Activities**

In spite of the fact that the divine verdicts had exposed the wicked activities of the hypocrites and due to which they were cursed by Allah, the majestic, still the Prophet of Allah refused their killing with a plea that he liked not that the people should say that Muhammad killed his own companions. But the strongest act he took against them was when he witnessed their gathering in the house of Suwailem, a Jew, where he used to gather people to incite them against the Prophet of Allah. Also he used to convince them against the participation in the Tabuk expedition. The Prophet of Allah put surveillance on them to confirm their wicked activities. When confirmed that they could seriously harm the Muslim community, the Prophet of Allah sent some of his companions to burn Suwailem's house; by this he also signaled that all the mischievous persons among the Jews and the hypocrites were going to face serious consequences.

Allah also disclosed their intention of lagging behind the expedition in verse 42 of chapter 9: "Had it been a near gain (out of war) and an easy journey, they would have followed you, but the distance (of Tabuk) was long for them and they would swear by Allah, 'If we only could, we would certainly have come forth with you.' They destroyed their own selves and Allah knows that they are liars."



## **H. Lagging Behind due to Weak Faith**

Some of the believers, not being the hypocrites, also lagged behind of the Tabuk expedition due to their weak faith. Since the date fruits were fully ripe, they wanted not to leave their houses and the orchards for a long time and to undergo a long journey in a terrible hot season. So Allah reprimanded them of their mistake and also warned them of His torment of this world and the hereafter. Verses 38 and 39 of chapter 9, Tauba, are relevant in this regard, which say, "O, you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of this life as compared to the Hereafter . . . If you march not forth, He (Allah) will punish you with a painful torment and will replace you by another people; and you cannot harm Him (Allah) at all, and Allah is able to do all things."

Furthermore verses 90 and 93 of chapter 9, Tauba, have pointed out to those who asked the Prophet's permission to stay behind having no valid excuse. They were warned of their ignorance by losing their rewards in the hereafter and by receiving the torment for disbelieving in Allah and His prophet.

The above-said verses 90 and 93 of chapter 9 say that "those who made excuses from the Bedouins came (to you) asking your permission to exempt them (from Tabuk) and those who had lied to Allah and His Messenger and those who sat at home (without permission); a painful torment will seize those of them who disbelieve" . . . The means (of complaint) is only against those who are rich and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts so that they know not (as to what they are losing)."

## **I. Those Who Stayed behind with Legitimate Excuses**

There were some faithful who had either been stopped or

they stopped due to some legitimate excuses. Ali was left behind in compliance with the Prophet's orders to look after the Prophet's family.

Imam Bokhari has recorded a narration of Saad: "Allah's prophet set out for Tabuk and left Ali behind at his place. Ali said, 'Do you want to leave me with children and women?'

"The Prophet said, 'Will you not be pleased that you will be to me like Aaron to Moses (Haroon to Musa)? But there will be no Prophet after me.'"

Some persons, being ill or disabled to fight, and few who could not arrange for a ride and for the war preparations for them but they were among the faithful and really wanted to join the Prophet of Allah and were sad for not going with him, indeed Allah knew their intentions and therefore revealed for them His verdict vide verses 91 and 92 of chapter 9, which say, "No blame on those who are weak or ill or who find no resources to spend, if they are sincere and true to Allah and His Messenger. No ground (of complaint) can there be against the good doers. And Allah is oft-Forgiving, most Merciful. . . Nor (is there blame) on those who came to you to be provided with mounts, when you said, 'I can find no mount for you.' They turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for the expedition of Tabuk)."

## **J. Those Who Remained behind due to Their Laziness**

### **1. Abu-Lubaba and Others**

Imam Ibn-e-Katheer has mentioned in his book of Seerah that there were seven persons including Abu-Lubaba who left behind from Tabuk due to their laziness. But they were not hypocrites; instead they were the true faithful. They also realized their mistakes by themselves and sought forgiveness from Allah and His Prophet. They however took accountability of their



action and tied themselves with the pillars of the Prophet's mosque and pronounced that they only be untied by the Prophet.

On his return, when the Prophet knew about them, he refused to untie them until they were excused by Allah, the Forgiving, since they had neglected His orders. When the sinners heard about it, they asked too that they will only untie themselves until Allah ordains in their favor after accepting their repentance.

It may be mentioned that the pillar to which Abu-Lubaba had tied himself is still remembered by his name and is located in Ryad-Al-Jannah, a part of the Prophet's mosque between his residence and his pulpit. The only difference is that at that time the pillar consisted of a date palm trunk, which was later replaced by a concrete and marble.

Then Allah, the most Kind and the most Merciful, accepted their repentance and forgave them through His commandment in verse 102 of chapter 9, Tauba, which said that "(there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is oft-Forgiving, most Merciful."

The Prophet of Allah then untied and pardoned them. Abu-Lubaba and others then brought their wealth to the Prophet of Allah to give it as charity and requested him to pray for their forgiveness. The Prophet replied that Allah has not ordained to accept charity from them. Thereupon Allah, the Acceptor and the Pardoner, ordained vide verse 103 of chapter 9, Tauba, to the Prophet to accept their charity and pray for them. The said verse said that "take sadaqah from their wealth in order to purify them and sanctify them with it, and pray for them. Verily, your prayers have consoling factors for them; and Allah is all-Hearer, all-Knower."

**11 Kaab-Bin-Malik, Marrarah-Bin-Rabee, and Hilal-Bin-Umayyah**

They lagged behind from Tabuk due to their laziness and preferring their fruit gardens and the comforts of their houses. But they were not hypocrites, nor were they disobedient to Allah and His Prophet; they wanted to obey them, but their slackness and a bit of love for their ripe date fruit stopped them. Kaab-bin-Malik narrated that when the Prophet of Allah came back; almost more than eighty people approached him with their fake excuses to justify their non-participation from the Tabuk expedition, whereas Kaab and the other two narrated the truth and admitted their slackness before the Prophet of Allah. Thereupon the Prophet of Allah asked them to be away from him till Allah decides in their matter.

Allah's Messenger also told all the Muslims to keep themselves away from them in all affairs of daily business till receipt of Divine Order in their regard. So when Kaab used to come to the mosque or in the marketplace, none of the Muslims talked to him, whereas the other two kept themselves closed to their houses and used to weep on their misfortune. Allah's Messenger even did not return Kaab's greetings. Meanwhile Kaab received a letter from the king of Ghassan, a subordinate to the Caesar, saying, "Proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow Allah does not make you live in a place where you feel inferior and your right is lost. So join us and we will console you." On receipt of this letter, Allah favored him to understand that it was another test for him, so he burnt the letter.

However, on the fortieth night of that incident, these three fellows received the Prophet's message to keep themselves away from their wives. Kaab narrated in this regard that they complied with the instructions for another ten nights; and after that in the next morning after Fajr prayer, i.e., on the fiftieth morning, he heard a voice saying, "O, Kaab-bin-Malik! Be happy." He then

fell down in prostration before his Lord, realizing that relief had come for them with Allah's forgiveness. Then they went to the Prophet of Allah and people started receiving them in batches and congratulated them on Allah's acceptance of their repentance. They then met with the Messenger of Allah; he greeted them and said,

"Be happy with the best day you have ever seen since your mothers gave you birth."

Kaab further narrated that when he sat before the Prophet, he said, "O, Allah's Messenger! Because of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger."

Allah's Messenger said, "Keep some of your wealth as it will be better for you." I said, "So I will keep my share from Khaiber with me."

In this incident of these three companions who spoke the truth and asked for repentance from Allah, the Merciful, the Forgiving, and His Messenger, the divine commandments were revealed *vide* verse 106, chapter 9, Tauba, which said, "And others are made to wait for Allah's decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise."

When verse 106 of 9 was revealed, the Prophet and the believers abstained from the above three fellows, who had asked for repentance. Allah made them all wait for His decree to see what He ordained for them. Thereafter Allah's pardon was ordained *vide* verses 117, 118, and 119 of chapter 9, saying that "Allah has forgiven the Prophet, the Muhajreen and the Ansar who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He (Allah) accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful . . .

"And the three who stayed behind until for them the earth, vast as it is, was straightened and their souls were straightened to

them and they perceived that there is no fleeing from Allah and no refuge but with Him. Then, He forgave them that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, the most Merciful . . . O, you who believe! Have Taqwa of Allah and be with those who are truthful.”

### **K. Mobilization of the Troops toward Tabuk**

When the people got ready in whatever conditions they were, specifically with the lack of provisions and the mountings for the journey, there gathered thirty thousand devotees from all over Arabia, the greatest number ever gathered before. The Prophet of Allah left behind Muhammad-bin-Maslamah Ansari to look after the administrative matters of Medina. The troops marched forth during the month of Rajab, AH 9, i.e., November AD 631. This expedition was mandated by the Divine Authority in verse 41 of chapter 9, commanding, “March forth, whether you are light or heavy (in a good position or bad), and strive hard with your wealth and your lives in the cause of Allah. This is better for you, but if you know it.”

The obedient servants of Allah are required to realize and understand the value and outcome of striving hard and spending in the cause of Allah. On the contrary, the ignorant people value much their lives and their wealth, ease, and comfort than the cause and obedience of Allah and of His Prophet. Indeed the believers demonstrated their love, obedience, and faithfulness and contributed in an exemplary manner in the cause of Allah; but the contribution was still not sufficient due to a long journey and considerable number of the participants. Still they had insufficient provisions and riding animals, in that about eighteen persons used to mount one camel in turn and two persons had to sustain on one date. The troops while passing through the desert had to slaughter their camels to take water out of their stomachs.

During the journey, the troops passed through a place called Al-Hijr, presently called the valley of Al-Qurra, a tormented place of the people of Thamud as a result of their rejection of the prophet Saleh.

Imam Bokhari has recorded a narration from Ibn-e-Omer that when the Prophet passed by Al-Hijr, he said, "Do not enter the habitations of those who were unjust to themselves, unless you enter in a weeping state (fearing Allah) lest the same calamity as of theirs should befall you."

Then he covered his head and crossed the valley in speed. Indeed the valley was apparently valuable for the troops, since they could have water from that place, to which the Prophet had prohibited. The people having immense shortage of water put forth the matter before the Prophet of Allah, who had the only option to invoke Allah, and so he invoked his Lord. Allah heard the call of His servant and sent a cloud that continued to rain till everyone quenched sufficiently and stored enough quantity for the rest of the travel. Hence, they reached Tabuk after a tedious journey of about fifteen days.

#### **L. Arrival of the Muslim Army in Tabuk**

On reaching Tabuk, the Prophet of Allah camped at a water source, but to their astonishment, they did not find a single soldier of the Roman army. After settling the troops, the Prophet of Allah delivered an eloquent address to his people and urged for the betterment of this world and the world to come. He warned them and invited their attention to realize the importance and purpose of their existence in this world and the hereafter and to achieve its end by following the commands of Allah and His Prophet, for which the Prophet gave them good tidings. Allah has been kind enough to guide His supreme creation by His revelations through the prophets at their critical moments where mental capabilities of mankind end up and find no way ahead.

The Prophet's words of advice must have consoled the companions of the sufferings they had in the journey that they had undertaken; instead they were caused to think of the great reward that they were promised to receive in the hereafter, which in fact was not comparable to the sufferings they had. The Prophet's address must have relaxed them to concentrate their abilities to face their enemy mindfully.

On the other hand, none of the Byzantine Romans or any of their allies turned up to face the Muslim army. Either they were terrified or they cared not for the Muslim army. But the situation was favorable for the Muslims and boosted their moral. Maybe the Romans kept themselves away keeping in mind the situation of Mauta where three thousand Muslims had faced their one hundred thousand having broken their swords over swords. Whereas in that position there were thirty thousand devotees, and those were too under the physical command of the Prophet of Allah.

This situation, however, impressed the surrounding tribes located on the Arabian-Syrian border under the umbrella of the Roman imperialism. That was in fact a reward from their Lord for their excellent behavior and devotion by way of sacrificing their wealth and presenting their own souls for the sake of Allah and for undertaking that extremely tedious journey leaving behind their comforts and ripe fruit crop. Allah, the Appreciator, rewarded His servants by saving them from further hardship of fighting the enemies. Instead Allah terrorized the Romans, and they dared not to come forward and fight them.

### **M. Achievements without War**

The Muslim army was encamped in the buffer zone of the Roman Byzantine Empire and the Arabian territory, wherein the inhabitant tribes were living under the authority of the Roman power. They having observed the Muslims' power and courage

preferred to choose their umbrella under the leadership of Prophet Muhammad instead of the Roman imperialism. It was politically wise too for them to become ally to those who would be able to respond them promptly in the time of their need and crises. Thus, the Christian king of Eelya, Yuhannah, submitted himself before the Prophet of Allah on the terms of paying Jizya. Following his footsteps, the people of Jarba and Azroh submitted too before the Prophet of Allah on the same terms. The Prophet of Allah, in recognition of their submission, gave each of them a letter of peace. The content of one of the letters given to Yuhannah is given below:

In the Name of Allah, the Most Beneficent, the Most Merciful.

This is a guarantee of protection from Allah and Muhammad, the Prophet and Messenger of Allah,

To Yuhannah-bin-Rawbah and the people of Eelya;

Their ships, their caravans on land and on the sea shall have the custody of Allah and the Prophet Muhammad; he (Yuhannah) and whosoever are with him of the Syrian people and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him, and it shall be the fair prize of him that takes it. Now it should not be lawful to hinder persons from any of the springs which they have been in the habit of frequenting, not from any journey they desire to make, whether by sea or by land.

The chief who had not submitted himself was Ukaider Dumat, the chief of Dumat-Al-Jindal; for him, the Prophet of Allah deputed Khalid-bin-Waleed, commanding four hundred and fifty devotees, and said to Khalid, "You will see him hunting a white antelope." So when Khalid saw Ukaider in the said position, he captured him and took his precious silken apron and sent it in advance to the Prophet of Allah. When the apron reached to the Prophet, the companions touched it amazingly. On that the Prophet remarked, "Why are you so much impressed with its

elegance; By Allah! In the Hereafter the handkerchief of Saad-bin-Muadh will be more soft, precious and elegant” (Ibn-e-Ishaq).

When Ukaidir was brought before the Prophet of Allah, he also surrendered before him in the same terms as of the others. Since the Prophet of Allah had spared his life, he presented to him two thousand camels, eight hundred cattle, four hundred armors, and four hundred spears. The Prophet of Allah then appointed him the tax collector of Jizya from the states of Dumat, Tabuk, Eelya, and Taimah on behalf of and for the Muslim state of Medina.

## **N. The Muslim Army Returns to Medina**

The Prophet of Allah, having stayed for twenty nights at Tabuk, departed back for Medina. His Lord enabled him to achieve whatever he wanted to let him achieve without waging war. But there occurred two important incidents during the transit back home.

### **1 Hypocrites Plot against the Prophet of Allah**

The role of the hypocrites has already been described earlier, which Allah had exposed. Most of them had lagged behind, but still few of them accompanied the expedition and were still planning viciously to kill the Prophet of Allah. In spite of so many warnings from the Divine Authority, they still chose hell to be their abode and thereby rejected the bounties and enrichments of Eman (faith). They used to curse the Prophet of Allah and his companions while together and thereby plotted to complete their plan of killing the Prophet. Allah, the Lord of the Prophet and of all that exist, again exposed their mischievous planning vide, verse 74, chapter 9, At-Tauba, which said, “They swear by Allah that they said nothing (ill), but really they uttered the words of disbelief, and they disbelieved after accepting Islam



and they resolved that (plot to murder the Prophet Muhammad) which they were unable to carry out and could not find any cause to do so except that Allah and His Messenger had enriched them of His (Allah) Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.”

Al-Behqi recorded that Hudhaifa-bin-Yamane said, “I was holding the rein of the Messenger’s camel, while Amar was leading it, or vice versa. When we reached Al-Aqabah, twelve riders intercepted the Prophet; when I alerted the Messenger he shouted at them and they ran away. The Messenger of Allah asked us, ‘Do you know who they were?’

“We said, ‘No, O, Allah’s Messenger! They had masks. However we know their horses.’ “He said, ‘They are the hypocrites until the Day of resurrection. Do you know what they intended?’

“We said, ‘No.’

“He said, ‘They wanted to mingle with the Messenger of Allah and throw him from the *Aqabah*,’ (a narrow mountainous passage).

“We said, ‘O Allah’s Messenger! Should you ask their tribes to send the head of each one of them to you?’

“He said, ‘No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded their killing.’ “He then said, ‘O, Allah! Throw the *dubailah* (fire blow) at them.’”

## II Demolition of Masjid-Al-Dhirar

On their way back to Medina, the Prophet of Allah stayed at the place of Dhi-Awan, just prior to Medina. There the Prophet of Allah called Malik-bin-Dukhtam and Maan-bin-Adie and ordered them to destroy by burning the Masjid-Al-Dhirar. To

make the whole story complete, it may be mentioned that prior to Islam, there lived a person by the name of Abu-Amir of the Khuzij tribe of Medina and had converted to Christianity. When the Prophet of Allah migrated to Medina, Abu-Amir remained in his religion whereas the others accepted Islam. When the Muslims gained power, Abu-Amir joined the Quraish of Makkah. After the battle of Uhad, he went to Heracles, the king of the Byzantine Empire, and asked for help against the Prophet of Allah, to which he was promised by the king. He then wrote to his people in Medina that soon he would get help in order to prevail over the Prophet and his companions, so they should activate themselves and arrange a place for their meeting to get themselves organized for their activities. Thus, a mosque just behind the mosque of Quba was constructed, and the Prophet was asked to come and pray with them so that it may be legitimated. They pleaded that the mosque was built to facilitate the old and the sick persons by shortening their walk. At that time the Prophet was engaged in preparations for Tabuk, so he asked them to wait till the completion of the Tabuk expedition. But on his way back from Tabuk, the Prophet of Allah received a divine commandment vide verses 107 and 108 of the chapter 9, which said, "And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who confronted against Allah and His Messenger, even before this time. They will indeed swear that their intention is nothing but good. Allah bears witnesses that they are certainly liars . . . Never stand you there in. Verily, the Mosque whose foundation was laid from the first day on piety (Mosque of Quba) is more worthy that you stand there in (to pray); in it are men who love to clean and purify themselves, and Allah loves those who make themselves clean and pure."

Furthermore, Allah pronounced His verdict in verse 110 of chapter 9 that "the building which they built will never cease to

be a cause of hypocrisy and doubt in their hearts unless their hearts are cut into pieces (they die) And Allah is All-Knowing, All-Wise.”

### III **Back Home in Medina**

On completion of the mission and the journey, the participants of the expedition approached Medina. The Prophet of Allah was delighted to see the mount of Uhad and remarked, “We like it and it likes us.” When the people of Medina knew about their arrival after a period of fifty days, the women, the youth, the youngster, and the children came out of the city with their melodious and loving chants to welcome the Prophet of Allah and his companions. The Prophet concluded his expedition at his mosque and prayed two rakat as usual and thereafter heard the people accordingly.

## 179. The Year of the Delegations

In the ninth year after Hijra—i.e., April AD 630-631—almost whole of Arabia had acknowledged the leadership of the Prophet Muhammad by submitting themselves before him. This happened when the Quraish of Makkah had surrendered before him, and thereafter the Prophet knocked the doors of the Roman Byzantine Empire. Only a few tribes remained away from the folds of Islam; however, they were left at their will to choose Islam and become a part of the Muslim power or remain at their own destiny under the thumb of the Muslim state by paying Jizya. They, however, took the message seriously and started responding the Prophet of Allah by sending their delegations. The exact number of the delegation is not on record, but it is said that at least sixty delegates came to see the Prophet of Allah. There appear only few but very important narrations about such delegations, such as the delegation of Barm Tameem, Barm Abd-

al-Qais, Bani Hanifa, the delegation from Najran, Yemen, and Daus, etc. The members of such delegations were hosted and looked after properly by the volunteer Muslim families, and a proper place was set for them in the Prophet's mosque to let them witness the traditions and manners of the Muslims while in the mosque for prayer and for other social and educational matters. The Prophet of Allah used to have meetings with them in order to purify and enlighten their faith by implanting the Message of the Divine Authority in their hearts.

Most of the delegates were fortunate enough to learn the truth from the Prophet; also they were impressed much by the character and behavior of the Prophet and his companions. However, few of them, like the people of Najran, remained behind on their faith and accepted the command of the Prophet by paying Jizya.

The Messenger of Allah also sent his delegations to far-flung areas to let the people receive the Divine Message ordained for the whole humanity for their welfare and betterment.

## **180. Establishment of a Government Setup for Medina**

For a state, there needs to be a government to govern the laws meant for the subjects of the state, whereas the subjects need to collect and pool the resources to manage the affairs of the state. They need a specific group of peoples to guard the state. They need to establish a treasury to have in custody the resources in order to generate and meet the requirements to execute the state laws. Indeed they require an administrator to execute the laws and run the affairs of the state to implement justice and welfare in the society. Indeed the Prophet of Allah led the people in accordance with the divine laws regarding

equity, justice, and brotherhood to take care of each other. Jihad was obligated to protect the society and its territorial boundaries and sacrifice their wealth for the general welfare of the society and to protect the society from their own greed and selfishness. To support this cause, Zakat (compulsory charity of 2.5 percent) was imposed on the Muslims and Jizya on the non-Muslims.

For unity, discipline, and social contact among the society members, five-time prayers were obligated. To develop self-control for protection from the evil deeds, fasting was obligated for a month during a year.

So in order to execute good governance, to keep the social order between the communities intact, and to ensure the authority of the government for maintaining peace, welfare, and protection of the society and its territorial limits, the Prophet of Allah took the following measures:

- A. He appointed administrators in each tribal area, among their own, the influential and able persons to administer their affairs. Persons of their own were appointed so that the people of the community may not feel that they were being governed by someone else.
- B. He appointed teachers to ensure their religious education to make them know the social and ethical values and laws to ensure a social and peaceful society.
- C. He appointed judges (*Qazis*) to settle the social differences and disputes and check any contravention of the state or social and personal laws.
- D. He appointed Zakat and Jizya collectors and formulated the state treasury.

The Prophet of Allah also fixed remunerations for the state employees, e.g., he fixed one dirham (silver coin) per day for Utaab-bin-Usaid, the governor of Makkah. But generally the Prophet had allowed the state servants to meet their expenses in

a very reasonable manner with no lavish living, in that they were allowed to have a house to live, if they had not of their own; to have a riding animal for them, if they had not of their own; to arrange a wife for them, if they had not before (this means payment of dowry, which is compulsory to be paid to the bride on the day of marriage).

The provision of such amenities was made to restrict and make the employees liable to own honest responsibilities and be true custodians of the state properties and to remain honest and just to their duties.

### **181. The Prophet's Seclusion from His Wives**

Imam Bokhari has recorded a narration from Mother Ayesha that the Prophet of Allah came to her when Allah commanded him to give his wives the choice of this world and the hereafter. She said, "The messenger of Allah started with me and said, 'I am going to tell you about something, and you do not have to hasten to respond until you consult your parents.'" Then he recited verses 28 and 29 of chapter 33, Al-Ehzab, in that Allah said, "O, Prophet! Say to your wives, 'If you desire the life of this world and its glitter then come! I will make a provision for you and set you free in a handsome manner . . . But if you desire Allah and His Messenger and the Home of the Hereafter, then Verily Allah has prepared for the doers of good among you, an enormous reward.'"

Then the lady said to the Prophet, "Concerning what do I need to consult my parents? I choose Allah and His Prophet and the house of the hereafter." She also said, "Then all the wives of the Prophet did the same as I."

The incident of asking for the choice occurred when the wives of the Prophet had shown their desire for a little better living after the conquest of Khaiber, Makkah, and Hunain, when

the economic condition of the Muslim society was considerably improved, and the Prophet was living in the same poor condition, and so were his wives. Each of them was living in a hut like apartment, consisting of too-short walls of stones, mud, and clay with a low roof of palm tree branches. They had no lamp in their huts or a carpet or a cushion; instead a little part of the ground was covered with straw mats. The Prophet had only in one apartment a single leather cushion stuffed with date palm fiber. There is no evidence that the Prophet had ever taken a soft loaf of bread during his life.

Bokhari and Muslim have recorded that Lady Ayesha said that she witnessed three consecutive moons, i.e., three months, and no oven was ignited in any of the Prophet's apartment. Urwa-bin-Zubair then questioned her on what she lived on. She said, "On the two black things, i.e., date and water." The general conditions of the Muslims were similar. But when Allah blessed them after the conquests, He permitted them to enjoy out of His bounties, making no wastages out of that. In this context, verses 31 and 32 of chapter 7, Al-Aaraf, are relevant, which say, "O children of Adam! Take your good clothes while praying and going round the Kaaba; eat and drink but waste not by unnecessary expenditure. Certainly He (Allah) likes not, those who waste by spending unnecessary . . . Say (O, Muhammad): who has forbidden these good things to wear, given by Allah, which he has produced for His slaves and the pure and good things (Halal) to eat? Say: 'They are in the life of this world for those who believe, (and) exclusively for them (believers) on the Day of Resurrection. Thus We (Allah) explain Our ordainment in detail for those who understand.'"

Although the economic conditions of the Muslims had improved enough, the Prophet was still living in the same condition as he used to live before. He also did not want himself and his family members to be fond of the worldly comforts, since he always preferred the nearness of Allah and the eternal

pleasure of the hereafter. This is why he disliked his wives demanding a better living for them; hence, the Prophet kept himself secluded from his wives for a month, till the divine verdict was received by him vide verses 28 and 29 of chapter 33, mentioned above.

## **182. Allah Elevated the Status of the Prophet's Wives**

When given the choice between the worldly comforts and the hereafter, the mothers of the believers chose Allah and His Prophet. Thereupon Allah, the beneficent, mandated special laws for them and exalted their status above every one of their contemporaries and the believers for all the times to come. Allah revealed in verses 30-34 of chapter 33, Al-Ehzab:

- A. "O, wives of the Prophet! Whoever of you will display an indecency or an unwanted attitude (Fahisha) in her character, the torment for her will be doubled and that is ever easy for Allah" (30 of 33).

Imam Ibn-e-Katheer has mentioned that the word "Fahisha" here in this verse means, according to Ibn-e-Abbas, as *Mushuz* i.e., bad attitude, whereas generally it means "bad character."

- B. "And whosoever of you is obedient to Allah and His Messenger and does righteous and good deeds, We shall give her reward as twice and We have prepared for her a noble provision" (31 of 33).
- C. "O, wives of the Prophet! You are not like any other women. If you want to keep having taqwa of Allah, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner" (32 of 33).



- D. "And stay in your houses, and do not let display yourselves like that of the women used to do in the time of ignorance, and establish Salat (five time prayers) and pay Zakat (obligatory charity), and obey Allah and His Messenger. Allah wishes only to remove impurities from you O, members of the Prophet's family; and to purify you with a thorough purification," i.e., a marvelous excellence in their acts and deeds (33 of 33).
- E. "And remember that which is recited in your houses, the revealed verses of Allah and the wisdom (which Allah has bestowed to His Prophet). Verily Allah is Ever Most Courteous, Well-Acquainted with all things" (34 of 33).

Finally Allah declared the wives of the Prophet to be the mothers of all the believers; hence, they were restricted to marry with anyone else, after being married to the Prophet. Indeed this divine rule was ordained to let the people realize, recognize, and acknowledge the honor, respect, and dignity of the wives of the Prophet of Allah. The said command was revealed vide verse 6 of chapter 33, which said that "the Prophet is closer to the believers than their own selves, and his wives are their mothers."

### **183. Allah Blessed and Honored His Prophet**

Allah, the Appreciator, after upgrading the status and honor of the wives of the Prophet, added more to His Prophet's honor as well, in that Allah linked the faith of the believers up to his extreme love with the Prophet of Allah. That is indeed after his recognition, acknowledgment, and thereby demonstration of Allah's obedience at the first instance. This factor of having extreme love with the Prophet is also used to achieve the nearness of Allah by some Sufi schools of thought. The author is of the opinion that this ordainment to have extreme love for the

Prophet of Allah became an important aspect of Sufism by the name of *Fanah-fî-Rasool*, i.e., to get lost in the love of the Prophet of Allah in parallel to the Sufi school of *Fanah-fî-Allah*, i.e., to get lost in the love of Allah. That means to concentrate on the love of the Prophet or on the love of Allah and to make your thinking to be the pivot of love either by the dhikr (remembrance) of Allah or by way of asking Allah to send His blessings on to his Prophet. Both these practices are exercised throughout the life in order to finally attain the love of Allah. However, we cannot achieve the love of Allah until we keep lost ourselves in love of the Prophet as ordained by Allah Himself, and that is only possible when we shall follow his commands apart from asking Allah's blessings for him.

In this regard, verse 6 of chapter 33 is relevant, which says, "The Prophet is closer to the believers than their own selves," and then Allah says that "and his wives are their mothers."

With reference to the above verse, Imam Bokhari has recorded a narration of Abd-Allah-bin-Hisham, who said that "we were with the Prophet and he was holding the hand of Omer-bin-Khattab; Omer said to him, 'O, Allah's Messenger! You are dearer to me than everything except my own self.'

"The prophet said, 'No by Him in Whose Hand my soul is (you will not have complete faith) till I am dearer to you than your own self.'

"Then Omer said to him, 'Now, by Allah, you are dearer to me than my own self.'

"The Prophet said, 'Now, O, Omer (your faith has been perfected).'"

The other very important verse in this regard and related to verse 6 of chapter 33 is verse 56 of chapter 33, which mandated on each believer another obligation with regard to the Prophet of Allah that he should ask Allah to send His blessings on to the Prophet and on those who follow him, i.e., his nation. The said

verse says that “Allah sends His Salat (Blessings, Graces, Honor and Mercy) on to the Prophet (Muhammad) and also His angels (ask Allah for His Blessings for the Prophet). So, O, you who believe! Send your Salat (ask Allah for His Blessings) on him (Muhammad) and say salaam (Allah’s Mercy) to him.”

Further to these two verses, there is another verse, i.e., verse 65 of chapter 4, An-Nisa, which says, “But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.”

It is sad to mention that we, almost all, are lost in the love of the worldly affairs but at the same time claim to be in love with Allah and His Prophet. The word “claim” means that we just pronounce and say, “I am a Muslim and I love the Prophet.” Is it sufficient to claim the love of Allah and His Prophet? “Muslim” means the *one who bows down his neck in compliance with the orders of Allah and His Prophet*.

Sheikh Iqbal has very beautifully said in one of his Persian poetic orders, which may be mentioned as under:

“As to how I should pronounce that I am a Muslim, because whenever I have said so, I find myself in a shivering and trembling state, because of my understanding of the obligations by just uttering the word *Muslim* for myself. Since I know how difficult it is to fulfill the obligations after uttering the word *Muslim*; and thereby pronouncing the testimony that ‘there is no God, but Allah.’”

Then what a mockery is it that we claim to be *Muslims* and don’t even know the meaning of the word “Muslim” and also the obligations of being a Muslim. I would say that loving Allah and His prophet does not lie in saying Salat (onto the Prophet) only; rather it is obeying Allah and His Prophet in all affairs of one’s life. Indeed it is too difficult to understand the meaning of love and its practice with regard to Allah and His Prophet.

Satan has also achieved his ultimate end by switching over

the perspective of the Prophet's love by instigating the individuals toward shirk, i.e., making partners with Allah in the name of love by misinterpreting the Quranic verses. In this context, you may find by tracing the history of the Mushrikeen (those who make partner with Allah) that they loved much their prophets and their saints; and in their extreme love, they started making their idols and started worshipping them. Some had not made their idols to be their gods but had made them Allah's partners by asking them for their help with belief and intention that they are dearer and nearer to Allah, so they are capable to recommend their prayers before Him.

We have a good example of Omer-bin-Khattab when he replied to the Prophet that he loved him more than anything else than his own self, but when the Prophet said that his faith was not complete, he suddenly changed his statement and said that now he loved him more than his own self. The Prophet did not ask him why he suddenly changed his statement and fell in love with the Prophet more than to his own self; instead he confirmed his faith to be perfect. In fact, Omer did not change his statement, nor did he suddenly fell in love with the Prophet; instead his both statements were correct. The first one was based on the instinctive nature of the human being, and the second one was based on the real facts, that in spite of the real truth that every being takes care of his own self, the companions of the Prophet and with specific reference to Omer, one of his most trusted deputies, have been always keen to sacrifice their comforts, their wealth, and their life for the cause of Allah and His prophet. So as a matter of fact, Omer cared not for his own life; instead he cared much for the will and orders of the Prophet of Allah because he was one of the foremost of the foremost in obeying the Prophet of Allah at the cost of his life even.

So love for the Prophet means the absolute obedience and compliance of his orders at the cost of one's wealth, efforts, and

life; and as a whole, love for the Prophet means the love for Allah, since the Prophet promulgated nothing but the commands of Allah, and loving the Prophet is also the compliance of the order of Allah.

#### **184. Brief Analysis of Sufism or Mysticism**

“Love of Allah” and “love of Prophet” have been the basic subjects of Sufism, whereas mysticism is not exactly a subject of Sufism but has been a parallel field of thought, and it deals with the subject of “in search of God.” Since the Quranic verses in the preceding paragraphs refer to the basic thought of Sufism, it has therefore been felt that brief analyses be conducted with regard to this school of thought because it has created a number of misunderstandings and misconceptions contrary to the verdicts of Allah and His Prophet. We must therefore find out its roots in Quran and the Sunnah of the Prophet to enable ourselves to evaluate the existing schools of Sufism as to what extent these are within the Islamic purview.

The mystic way of life and its philosophy has its old history. It generally means to achieve love of the Supreme Being by means of quitting all worldly affairs, involvements, and connections. Similar concepts and practices were followed by the Muslim Sufis. It would therefore be appropriate to examine the concept and practice of Sufism according to Quran and the Sunnah of the Prophet, since the ultimate end of a Muslim is always to achieve the love of Allah by way of adopting Taqwa or piety. Accordingly it may be said that the first person to be a Sufi in Islam was the Prophet Muhammad himself who loved Allah much, more than anybody else. His closest deputies followed and thereafter the believers who loved Allah and His Prophet much and wanted to achieve their nearness by following the way of the Prophet and his companions.

But after the deputies and the closest companions of the Prophet, there appeared three distinct groups in Sufism. In that one group followed strictly the way of the Prophet of Allah by remaining involved in the necessary worldly affairs, and at the same time they abided by the rules of the Quran and the Sunnah and exerted to achieve at their best the love of Allah and of His Prophet. Indeed they had to leave the luxuries of life. The second group, who also wanted to achieve the love of Allah and His Prophet, secluded themselves from the worldly affairs; this was indeed contrary to the Sunnah of the Prophet. The third group, however, had chosen a wrong way to achieve the love of Allah and His Prophet, though their intention was also good. This group was most probably influenced by the Greek and the Iranian school of thoughts duly adopted by the Muslim thinkers and the Sufis. So let us have a view of such Sufi ideological thoughts that prevailed in most of the Muslim societies.

### **A. The Theory of Duality**

They created and spread the concept of duality as against the basic concept of Divinity. In that the ideology of Ibn-al-Arbi (b. AH 560 or AD 1165) is that God created everything out of Himself, since there existed nothing but God. This theory caused chaos in the religious thoughts since if all the existents were part of Allah, then what about the Pharaoh and Nimrod, who claimed to be the gods, and against whom Allah sent His Messengers and put them in trail and punished them accordingly? This theory was practically demonstrated by a Sufi Abu-al-Mughis Hussain Mansoor-al-Hallaj (AD 858-922), a Persian mystic settled in Baghdad, who proclaimed, "I am He whom I love, he exclaimed, He whom I love is I, we are two souls co-inhabiting one body. If you see me you see Him and if you see Him you see me."

On this proclamation, he was executed by the state. The statement of Hallaj was, indeed, in contradiction to the following divine statements:

- i “There is nothing alike Him (Allah) and He is the All-Hearer the All-Seer” (verse 11 of chapter 42, *As-Shura*).
- ii “Say: He is Allah, the One and Only, Allah, the Eternal, the Absolute” (verses 1 and 2 of chapter 112, *Akhlas*).

These two verses of the Quran negate any idea contrary to the concept of Divinity, which formulate the basis of faith for a Muslim. But it is mentioned with great concern that in addition to the idea of duality, there also exists an idea of Trinity as well in the Sufi school of thought, as is evident from the poetry of one of the Sufi poet Bulleh Shah (AD 1680-1758) of Punjab (Indian subcontinent); who said in one of his poetic stanzas that “Ali was *Ahad* in the first instance and then became *Ahmad*.” (May Allah excuse us?)

Similarly Lal Shahbaz Qalandar (AD 1177-1274) of Sindh has said in one of his poetic works that “Allah is *Ahmad* without the letter ‘M’ (Meem), in that Ahmad is also the name of Prophet Muhammad, and *Ahmad* without the letter ‘M’ becomes *Ahad*.” i.e., a name of Allah, so in this way he depicted his philosophy of dualism.

We must, therefore, remain most thoughtful and conscientious to accept or draw any philosophical, poetic, cultural, and theological or religious idea, myth, or phrase until it is approved by the verdicts of the Quran and the Sunnah of the Prophet; and all contrary ideas must be thrown away and must not be accepted by any slave of Allah.

## **B. Seclusion**

The Sufis start their seclusion from their routine worldly affairs starting from at least forty days to an unlimited period. This practice seems to have been derived from the Jew rabbis, Christian and Buddhist monks, or from the Vedic thoughts of the Vedanta Hindus.

As far as the Jews' concept is concerned, it seems to have been taken from the incident when Allah called the prophet Moses to remain in seclusion for forty nights on the mount of Toor. In this context, verse 51 of chapter 2, Al-Baqara, and verse 142 of chapter 7, Al-Aaraf, are relevant, which say, "And (remember) when We (Allah) appointed for Moses forty nights, and (in his absence) you took the calf for worship.

"And We (Allah) appointed for Moses thirty nights and added ten and he completed the term, appointed by his Lord, for forty nights."

Contrary to but parallel to the tradition of the prophet Moses, which was indeed in compliance with the Divine Orders, the Prophet Muhammad mandated *stkaqf* for his followers, i.e., to seclude oneself for ten days only during the month of Ramadan, every year, which he himself practiced during the whole period of his life since fasting was promulgated during the month of Ramadan in the second year of Hijra. Only during the last Ramadan of his life the Prophet secluded himself for twenty days in *stkaqf*, i.e., staying in the mosque, leaving behind all worldly affairs in remembrance of Allah.

### C. Pledge (*Baiy*)

The Sufi sheikh takes covenant from the disciple (*mureed*) and takes its validity from the only verse, i.e., verse 10 of chapter 48, that the disciple will obey him in all religious and worldly affairs, and by this the *mureed* forfeits his own authority to exercise his will unto his own self. This is also contrary to the verdicts of the Quran and the Sunnah of the Prophet due to the following reasons:

1. The only verse by which the Sufi Sheikh pleads *baiy* to be the Sunnah of Prophet is the above-said verse 10 of



chapter 48, Al-Fatah, which is not truly interpreted, since the said verse was revealed at the occasion of the pledge of *Ridwan*, when Othman-bin-Affan was sent to the leaders of the Quraish to have their permission to perform pilgrim of Kaaba. When his return was delayed considerably and a rumor came to the Muslim camp that Othman was martyred, at that occasion the Prophet of Allah took a pledge from his fifteen hundred companions that they will remain with the Prophet in any way to take revenge of Othman. So the pledge was commended by the Divine Authority in the Quranic verse quoted above: "Verily, those who pledge to you (O, Muhammad) they are giving pledge to Allah." Thus, it is absolutely clear that the pledge of *Ridwan* was taken and given only for a specific purpose and occasion, and it has no general bindings or meanings. Also no such pledge for security of one's faith and for following anyone else other than the Prophet is evident from the close deputies of the Prophet of Allah. The pledge for the deputies of the Prophet was taken only for their recognition to be the head of the Muslim state and of its community.

- 11 The most important factor being ignored is that each and every believer is already under pledge with Allah, the most high, to follow His and His Prophet's commands and in no way is obliged to follow the command of anyone else. It may be and it had happened that in the Indian Subcontinent a Sufi sheikh by the name of Ghulam Ahmad Qadyani (a liar) claimed himself to be the recipient of revelation from Allah and claimed to be a prophet. Then what happened to the pledges given by his followers to him? They all were misled and became nonbelievers by believing him. A Muslim is, therefore, not supposed to follow anyone else other than the Prophet of Allah, who in fact is his leader, his *murshad*,

his *peer*, his guide. Indeed we do need to have religious teachers who may guide us in understanding the Quran and Sunnah of the Prophet. A person who pronounces to be a Muslim is supposed to have faith on Allah, His prophet, and the Day of Judgment publicly and from the core of his heart; and this is his pledge.

It may also be pointed out that every Muslim is mandated to pledge with regard to his faith or Eman in accordance with verse 285 of chapter 2, Al-Baqara, which says that “the Messenger (Muhammad) believes in what has sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His angels, His Books, and His Messengers,” and they say, “We hear, and we obey. (We seek) Your Forgiveness Our Lord, and to You is the return (of all).”

So when a Muslim pledges before Allah, then no one else is entitled to bring him under his command, and one should not submit himself before anyone else other than Allah in the matter of his faith. Only at the time of the Prophet, the persons entering the folds of Islam were obliged to acknowledge before him the unity of Allah and his prophet hood. Also they were obliged to pledge to obey his commands in order to obey the commands of Allah.

- iii Sufis also believe in the theory of Abu-Nasr-Farabi (AD 886-950) as he said, “After achieving the highest level of wisdom, a person enables himself to perceive the revealed knowledge.” This concept is also contrary to the divine verdict revealed vide verses 26-27 of chapter 72, Al-jinn, which say, “The All-Knower of the *Ghaib* (unseen), and He reveals to none, His *Ghaib* (revelation) . . . except to a Messenger whom He has chosen.”

The knowledge about which Farabi has spoken cannot be the revealed knowledge; instead he may be

talking of intuition because intuition is knowledge higher than the instinct. The only difference between the two is that instinct is bestowed even to the lower animals and is the outcome of the built-in knowledge, whereas intuition is the outcome of the thinking with a pure mind and is based on imagination but has no match with the revealed knowledge, which was only bestowed unto the prophets by the Divine Authority.

#### **D. Sufi Traditions**

Sufi school proclaims their specific traditions to attain wisdom in order to approach the nearness of Allah. In that they accept the help (Wathilah) of some saint or sheikh (murshad) and practice certain exercises that are not permissible under the verdicts of the Quran and the Sunnah, as is evident vide verse 153 of chapter 6 and verse 31 of chapter 3, which say in this regard, "And verily, this is My (Allah's) path straight. So follow it and do not follow (others) ways, lest they lead you away from My path . . . Say (O, Muhammad)! If you love Allah, then follow me; Allah will love you and forgive your sins. And Allah is oft Forgiving, Most merciful."

Contrary to these verses, the followers of a particular Sufi school of thought keep their relations with Allah through their appointed sheikh or peer and a person known as a saint (may be alive or not). The saints set their spiritual links with Ali, whom they consider to be the chief of the saints, through whom they would approach Allah.

The Prophet of Allah has also given his verdict in this regard; a popular and mostly recited saying on the pulpit proclaims, "Verily, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad and evil of all religious matter is their innovations (*bidah*), and every innovation (*bidah*) is a misguidance, and every misguidance is in the Hellfire."

## **E. Asking for Help**

Some of the followers of Sufi thoughts ask for help to someone other than Allah. They have formulated an opinion that all worldly affairs are being administered by the Sufis or saints appointed by Allah and that their prayers are granted by Allah through them. This is the most unwanted belief before Allah being contrary to His orders. The topic is too vast to be explained here, but it can be made clear for the common understanding through the verdicts of Allah, the most powerful and the owner of sovereignty, the following verses of the Quran are referred in this regard:

- i Verses 21-22 of chapter 72, Al-jinn, says that “say: (O, Prophet)! I have no power to cause to you harm or to bring you to the right path . . . Say: ‘surely none can protect (even) me against Allah, nor can I find refuge beside Him.’”

Allah says that even if you invoke the Prophet (while he was alive), he could not help you, neither protect you, since he is not the partner of Allah; instead he is the most obedient slave (Abd) and the Prophet of Allah. Indeed he is extremely dear to Him, and indeed He has bestowed upon him His unlimited bounties and benevolences.

- ii Verses 13-14 of chapter 35, Fatir, pronounce the might, the power, the ownership, and the lordship of Allah over everything that exists. The said verses say that “He (Allah) merges the night into the day and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah, your Lord; His is the Kingdom, and those, whom you invoke or call upon instead of Him, own not even a Qitmir (a thin screen over the date stone) . . . If you invoke them, they hear not your call; and if (in case)

they were to hear, they could not grant it to you (your request). And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him, Who is the All-Knower.”

Most of the followers of the Sufi thought argue that the saints and the prophets are alive in their graves and that they are not dead and do hear them when they are called and are able to recommend their prayers before Allah. In this context, they refer verse 154 of chapter 2 and verse 169 of chapter 3, which say that “think not of those who are slain in the way of Allah that ‘they are dead.’ Nay, they are alive, though you perceive (them) not . . . Think not of those who are slain in Allah’s way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.”

Allah, the protecting friend, has clearly mentioned that such people are still alive and have their sustenance, but you cannot perceive their lives. This is why Allah has clarified in verse 14 of chapter 35 that even if they were to hear you (as you say), they could not grant anything that you ask them.

In another verse 22 of chapter 35, Allah says that “nor are (alike) the living and the dead. Verily, Allah makes whom He Wills to hear, but you cannot make hear those who are in graves.”

## **F. Tasbeeh or Dhikr**

Each school of Sufi thought prescribes for their people to pronounce dhikr or tasbeeh, i.e., to repeat the names of Allah or to pronounce praises for Him or to constantly make prayers for the Prophet for Allah’s blessings (Salat). This is the only point of view that is not against the verdicts of Allah and His Prophet. But this practice mandates the individuals to also follow the commandments of Allah and His Prophet in the rest of their affairs of life. Since this aspect of Sufism is in accordance with the divine likings, we need to know the Quranic view and its

effect on the person who pronounces dhikr.

#### 1. **Quranic View of Dhikr**

There are various verses in Quran that incite its reader to pronounce dhikr of Allah according to their capabilities. Few of which are quoted below:

- 1) The very first verse of the Quran says, "All the praises and thanks are to Allah, the Lord of every existence."
- 2) Verse 255 of chapter 2 says, "Allah! The only, and no one else (has the right to be worshipped), Who is the Ever Living, One Who sustains and protects all that exist. Neither slumber nor sleep can overtake Him. To Him belongs whatever is in the heavens and on the earth. Who is He that can intercede (mediate) with Him except with His permission? He knows what happens to them (His creature) in this world and in the Hereafter. And they will never compass (drive) anything of His knowledge except that He wills. His Kursi (Throne) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."
- 3) Verse 1 of chapter 57, Al-Hadeed, says, "Whatsoever is in the heaven and on earth praises and glorifies Allah, and He is the All-Mighty, All-Wise."
- 4) Verse 44 of chapter 17, Al-Isra, says, "The seven heavens and the earth and whatsoever is there in, glorify Allah, and there is nothing which do not praise Him, but you do not understand their recitation. Truly He is Ever Merciful, Most Forgiving."
- 5) Verse 1 of chapter 64, Taghabun, says, "All that is in the heavens and on the earth glorifies Allah, and belongs to

Him the Sovereignty and all the praises and thanks, and He has power over all things (to do He likes).”

- 6) Verse 18 of chapter 22, Al-Hajj is a very important verse and obligates prostration on its recitation. Allah says there, “See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (animals having livers), and many of the mankind prostrate themselves to Allah, but there are many (amongst the mankind who do not prostrate), on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily Allah does what He wills.”

So to conclude that when Allah is the Lord and Master of everything and that everything pronounces His dhikr and prostrate before him, then why should not the supreme being of Allah’s creation pronounce His dhikr? Instead dhikr or tasbeeh of the human being must be the most superior in degree of submission and supplication as compared to all other creations. The human must involve his physical and spiritual means while making submission before his Lord, i.e., pronouncing dhikr or prostrating before Him.

Imam Abu-Hamid Ghazzali (AD 1058-1111), a renowned Muslim philosopher, who ended up with Sufism, says that one should clean his Qalb or heart (subconscious) from all of his thoughts, other than Allah, to achieve the highest end of life. He adds that one should adopt taqwa (piousness) to achieve Allah’s nearness (love). According to him this is not possible until we leave our worldly involvements (pleasures). Indeed it is too difficult to achieve, but we must exert for it to achieve the nearness of Allah.

## II Psychological Aspect of Dhikr

The primary object of dhikr is to attain the divine love, but

the exercise of repeating constantly the name of Allah leaves behind very strong psychological impacts on the individual's thinking, behavior, and character. Such impacts depend on the devotion and concentration while making dhikr; in response to that, he will also receive attention and love of Allah. Hence, he will achieve the state of comfort and satisfaction. The following verses of the Quran are being referred in this regard:

- 1) Verse 152 of chapter 2 says, "So pronounce My dhikr, I will speak of you, be grateful to Me and never be ungrateful to Me."
- 2) Verse 205 of Chapter 7, Al-Aaraf, says, "And remember your Lord by your tongue and within yourself, humbly and with fear and without loudness in words in the morning and in the afternoon and be not of those who are neglectful."
- 3) Verse 28 of chapter 13, Raad, says, "Those who believed (in Allah) and whose hearts find peace and contentment in the remembrance of Allah: verily in the remembrance of Allah do the hearts find contentment?"

Dhikr, apart from pleasing Allah and achieving His love, does play an important role in cleansing the heart or Qalb, i.e., subconscious in terms of psychological aspects. It has been concluded that the mind has two main components meant for thinking and storing memories; one is consciousness and the other one is sub-consciousness. Whatever we think, act, or behave is the subject of the consciousness, being played and recorded on its disc. At the same time, it takes out many thoughts and information, composed and recorded on another disc of the subconscious. It has been experienced that the storage of sub-consciousness always remains full of thoughts, good and bad, wanted and unwanted, pious and evil, etc. Such thoughts are



comprised of the past memories and experiences being outcome of sighting, hearing, reading and experiencing, and even by way of imagining. To achieve love and nearness of Allah, we need a clear and blank disc of the subconscious, which nobody can have except the prophets and the extraordinarily pious persons. But such pious persons, i.e., the Awliya (friends of Allah), do achieve to have such blank and clean disc by way of meditation and religious experiences and mainly by means of constant dhikr of Allah. They keep their conscious and their subconscious filled with dhikr, and simultaneously they protect them from any filth or any matter contrary to the dhikr of Allah for the rest of their life. And this is indeed the main exercise and achievement for a Sufi. The rest of its fruitful results can only be experienced in the hereafter. Indeed it is too difficult to achieve this state of the consciousness and of the sub-consciousness of the mind, which is called *Qalb* in Sufism.

It may be noted that the exercise of dhikr deletes the unwanted material from the disc of the conscious and of the subconscious and at the same time fills them by the attributes of Allah only. How long it takes to clean up the existing disc depends on the way adopted for making dhikr; it may be few months, years, or a lifelong time. This is what Sufism is meant for, i.e., to clean the heart filled with the filth and to pour into it Allah's blessings and to maintain it in the similar state for the rest of one's life. Indeed for this purpose, we may hardly find anyone to guide us; usually such persons are called *peer* or *murshad*. The author had been in search of any such person throughout his life but could not find anyone, although he found many who claimed to be such persons but were not. May Allah help us to let our Qalb be cleaned of the filth and be filled with His dhikr (amen)?

## **185. The First Hajj Performed as per Muslim Law**

After the conquest of Makkah on AH 8, the first Hajj was

performed by the Muslims in the same year and in the same old traditions of the Makkahns. But for the next year, the Prophet of Allah sent a Hajj contingent headed by Abu-Bakr. That was the first Hajj performed by the Muslims in their own new traditions, but at the same time the unbelievers also performed Hajj at their own system. Finally in the tenth century AH, divine restrictions were imposed on the unbelievers, and only Muslims were allowed to perform Hajj, so the Hajj congregation was led by the Prophet of Allah himself, and that was the first and the last Hajj of the Prophet, after it was promulgated by the Divine Authority.

It may be mentioned that during the ninth century AH, when the Hajj contingent left under the supervision of Abu-Bakr, the Prophet of Allah received a divine command, mentioned in chapter 9 of the Quran, wherein the unbelievers were prohibited from entering the house of Allah and its surroundings. So the Prophet thought it appropriate to pronounce that order among the nonbelievers at the gathering of Hajj; he therefore sent Ali to join the Hajj contingent and pronounce the divine verdict on behalf of the Prophet of Allah at the Hajj gathering. The Divine Order was based on the first six verses of chapter 9 of the Quran, and that was pronounced on the concluding day of the Hajj. The said verses commanded and said that: "Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the unbelievers with whom you concluded a treaty . . . So travel freely (O, unbelievers) for four months throughout the land (this included the territories of Makkah and Medina), but know that you cannot escape from Allah; and Allah will disgrace the disbelievers . . . And a declaration from Allah and His Messenger to the mankind on the greatest day of Hajj (the tenth Dhul—Hajja, the last month of the Islamic calendar) that Allah is free from (all) obligations to the Mushrikeen (who make partners with Allah), and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you

cannot escape (from the punishment of) Allah. (O, Muhammad) give tidings of a painful torment to those who disbelieve . . . Except those of the unbelievers with whom you have a treaty, and who have not subsequently failed you, nor have supported anyone against you. So fulfill their treaty to them for the end of their term. Surely, Allah loves the pious ones . . . Then when the sacred months (first, seventh, eleventh and twelfth of the Moon calendar) have passed then kill the unbelievers (who violate) wherever (even at the restricted places) you find them, and capture them and besiege them, and lie in wait for them in each and every ambush (remain vigilant of their presence). But if they repent and perform Salat and pay Zakat, then leave their way free. Verily, Allah is oft Forgiving, Most Merciful . . . And if any one of the unbelievers seeks your protection, then grant him protection. So that he may hear the Words of Allah and then escort him to where he can be secured, that is because they are the people who know not.”

## **186. The Prophet’s Challenge for Mubahila to the Christian Delegation of Najran**

### **A. The Word “Mubahila” Explained**

According to an Arabian tradition and adopted by the Prophet of Allah, when two parties or persons disagree to a truth or to some words of Allah, and one of them insists on his falsehood, the righteous one challenges the other to let the both of them call Allah and invoke His curse upon the liar among them. This tradition is still applicable according to Islamic laws when a person is labeled an adulterer, and the person facing capital punishment who insists that he is innocent may challenge for Mubahila.

## **B. Incident of Mubahila**

During the year AH 9, i.e., AD 631, the Messenger of Allah invited the Christians of Najran by sending them a message that “Verily, I invite you to turn away from the worship of the slaves and to embrace the worship of Allah. And I invite you to turn away from showing loyalty to the slaves and to show complete loyalty to Allah. If you refuse, then you must pay Jizya and if you refuse that also, then I declare war upon you.” (Indeed the message of the Prophet was also in accordance with the commandments of Torah and the Bible.)

The elders of Najran, therefore, decided to send a delegation of their nobles and the revered ones to the Prophet of Allah to discuss the matter with regard to the Jesus being the son of God. On that occasion, divine verdict vide verses 1-61 of chapter 3, Al-e-Imran, was revealed in order to refute their claim; these verses are called *the verses of Mubahila*.

Ibn-e-Ishaq mentioned that the delegation consisted of sixty persons, of whom three were their chiefs; those were Aqib, their leader; Saeed, their adviser; and Abu-Haritha, their religious leader. Abu-Haritha knew about the prophet hood of Muhammad due to his knowledge of the previously revealed books.

They had conversations with the Prophet of Allah and finally disagreed regarding the position of Jesus. Some said He was God, some believed him the Son of God, and some said he was one of the Trinity, maybe a holy spirit (*Ruh*). Indeed Allah, the exalted, is far away from what they had attributed to Him.

## **C. Creation of Jesus**

Allah, the unique and the one, has described in verse 59 of chapter 3, Al-e-Imran, the similarities in the creation of Adam and Jesus. The verse says that “verily! The likeness of Essa before Allah is the likeness of Adam, He created him from dust

then said, Be, and he was (in existence).”

If Allah created Adam without a father and a mother, then how there should be any doubt that He was not able to create Jesus without a father? If his birth without a father is a reason of his being a god or a son of god, then this claim befits more to Adam, which was never claimed before. Adam, like Jesus, claimed to be the most obedient servant of Allah. It may be noticed that the humans have been created in the following manners:

- i Out of the mud as Adam was created.
- ii Out of a male human only, as Eve was created (Verse-1, Chapter-4).
- iii Out of female human only as Jesus was created.
- iv Out of a pair of male and female humans, being a general principle as all other humans have been created.

All this is because of Allah’s perfection in creativity, the power and magnificence of His authority, being the Creator, Master, Sustainer, and Nourisher of each and every existence; thus, there exists no god worthy to worship, except Allah, and there is no true Lord other than Him.

#### **D. Glad Tidings on Jesus’ Birth**

Verses 45-47 of chapter 3, Al-e-Imran, reveal the news of Jesus’ birth, duly communicated to his mother, Miriam. The verses say, “(Remember) when the angel said: O, Miriam! Verily, Allah gives you the glad tidings of a Word from Him, his name will be Al-Messiah (Essa or Jesus), the son of Miriam held in honor in this world and in the Hereafter and he will be one of those, who are nearer to Allah . . . He will speak to the people in the cradle and in the manhood and he will be the one of the righteous . . . She said, ‘O, My Lord! How shall I have a son when no man has touched me?’ He said, ‘so (it will be) for Allah

creates whatever He Wills. When He has decreed something, He says to it only, "Be!" And it is."

After his birth, Jesus in his babyhood, in the lap of his mother, when no baby talks, was enabled to speak by Allah's leave; and he uttered the words "I am Abd- Allah" (the slave of Allah). He never claimed to be a god or the son of God. Verse 30 of chapter 19, Miriam, reveals Essa's first speech of his childhood, wherein he said, "Verily! I am a slave of Allah; He has given me the scripture and made me a prophet." Verse 36 of chapter 19, Miriam, further says, "(Essa said) and verily! Allah is my Lord and your Lord. So worship Him (alone), and that is the straight path."

### **E. The Virtues of Miriam**

Allah has described Miriam, the mother of Essa (Jesus), to be a chosen lady. Verses 42 and 43 of chapter 3, Al-e-Imran, say, "And (remember) when the Angel said, O, Miriam! Verily, Allah has chosen you, purified you and chosen you above the women of the worlds of the Jinn's and the Humans . . . O, Miriam! Submit yourself with obedience to your Lord and prostrate yourself and bow down along with others (who do prostrate)."

The angel spoke to Miriam by Allah's leave and told her that Allah chose her because of her obedience and supplication before Him and because of her modesty, innocence, and strong belief in Him and also because of her virtues over the women of the world.

Imam Tirmidhi recorded with reference to Ali-Ibn-e-Abu-Talib that the Prophet of Allah said, "The best woman of her time was Miriam, the daughter of Imran, and the best woman of her time was Lady Khadija (the Prophet's wife)." There is another saying of the Prophet of Allah recorded by all except Dawood, that the Prophet of Allah said, "That many men reached the level of perfection, but no women reached such a level except Asia, the wife of Pharaoh (at the time of Moses),

Miriam the daughter of Imran and the mother of Jesus, and Ayesha, the wife of the Prophet." These words of the Prophet of Allah seem to have been said after the death of Lady Khadija, to whom he earlier said to be the best of her time.

Thus, Miriam was blessed to have a blessed and obedient son Essa (Jesus) in her chastity without a father.

### **F. Mubahila**

Allah refuted all claims of the Christian delegation with regard to Miriam and Essa. Ibn-e-Ishaq mentioned that when the people of the book became stuck to their point of view, thereupon Allah, the exalted, revealed verses 60-61 of chapter 3, Al-e-Imran, which said, "(This is) the truth from your Lord, so be not of those who doubt . . . Then whosoever disputes with you concerning him (Essa) after all this knowledge that has come to you, say (O, Muhammad), "Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves; then we pray and invoke Allah's curse upon the liars."

The Prophet of Allah then called them for Mubahila. To which they said, "O, Abul-Qasim (alias of the Prophet Muhammad)! Let us think about this and get back to you about our decision."

They left and sought the advice of their leaders; one of them addressed his fellows, "By Allah! O, Christian fellows! You know that Muhammad is a Messenger and that he brought you the final words regarding Jesus and that Mubahila will be an end for them, if they accept it." He advised that if they have already decided to remain to their own faith, then they should conclude a treaty with Muhammad and go back to their land.

After conclusion they came back to the Prophet of Allah and said, "O, Abul-Qasim! We have decided not to conclude Mubahila and that you remain on your religion and we remain on ours; and send with us a person amongst your companions,

whom you please to make judgments regarding our monetary disputes, for you are acceptable to us in this regard.”

The Messenger of Allah said, “Verily! I will send a trusted person with you, who will be truly a trustworthy person.”

All the companions present there, especially Omer-bin-Khattab, were much eager to be that person; but to the surprise of the companions, the Prophet of Allah called, “O, Obaidah-bin-Jarrah! Standup.” When he stoodup, the Prophet said, “This is the trustworthy of the Ummah (my nation).” It was indeed a great honor for him to be the trustworthy person declared by the Prophet of Allah.

## **187. The Prophet’s Farewell to Kaaba and His Last Hajj**

Prior to mentioning the proceedings of Hajj performed by the Prophet of Allah and his farewell address to the nation, it is considered significant to mention an introduction to the history of the sanctity of Kaaba, since the slaves of Allah have been mandated to the best of their abilities to supplicate before and to pronounce Allah’s lordship, majesty, sovereignty, and holiness while going around Kaaba and its surrounding places, like the station of Abraham, the place between the mounts of Saffa and Marwa, and while kissing the black stone, fixed in a corner of Kaaba on the left side of its entrance.

### **A. Introduction to Kaaba and Its Sanctity**

The first place ever built on the earth by the father of the mankind Adam with the help of the angels to be used as the place of worship was Kaaba. Thereafter when it was wiped off during the tempest of the prophet Noah, it was reconstructed at the same place by the prophet Abraham and his son Ishmael.



Later during the youth of the Prophet Muhammad, it was reconstructed by the Makkahns, and the Prophet had the opportunity to fix the black stone in its southeast corner.

It is a cubical, small and extremely simple building, measuring 43 x 36 x 41 feet. Its corners almost face to the major four points of the compass, i.e., to the South is Rukne-Yamani, to the East is Rukne-Aswad, having fixed Black stone, to the North is Rukne-Iraqi, and to the West is Rukne-Shami.

Kaaba is remembered as *Bait-al-Haram* (the house of sanctity), *Bait-al-Ateeq* (the ancient house), and *Bait-Allah* (the house of Allah). Also, it is said that the Kaaba is substitute for the Bait-al-Mamoor, i.e., a place on the seventh heaven meant for worship for the angels and whosoever lives there; details about Bait- al-Mamoor will be mentioned in the subsequent paragraph. However, following are the divine verdicts about Kaaba:

- i Verse 96, chapter 3, Al-e-Inran, says, "Verily, the first house (of worship) appointed for the mankind was that at *Bakkah* (old name of Makkah), full of blessings, and guidance for the mankind and the jinn."
- ii A part of verse 125, chapter 2, Al-Baqara, says, "And (remember) when We (Allah) made the House (Kaaba), a place of resort for mankind and a place of safety."
- iii Verse 127 of chapter 2, Al-Baqara, says, "And (remember) when Abraham and Ishmael were raising the foundations of the House (Kaaba), saying, 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, All-Knower.'"

Kaaba being declared to be the house of Allah was also declared Qibla for the Prophet Muhammad and for his nation, i.e., facing Kaaba while performing Salat anywhere in the world. Allah ordained this ruling vide verse 144, chapter 2, Al-Baqara, which says, "Verily, We (Allah) have seen the turning of your

face toward the heavens. Surely, We shall turn you to Qibla, that shall please you, so turn your face in the direction of *Al-Masjid Al-Haram* (Kaaba).”

Prior to this ruling, the Muslims used to face *Bait-Al-Muqadas* (of Palestine) in their prayers, which is the second oldest house of Allah after Kaaba.

It is heard that the idolaters say that the Muslims do worship the stones (i.e., due to their facing toward Kaaba in their prayers). They utter these words due to their ignorance only; the Muslims pray to Allah only and they face Kaaba while they are in prayers at any place in the world. This is to keep the unity and universality among them, no matter where they live. Verse 29, chapter 7, Al-Aaraf, is relevant in this regard, in which it is said, “Say: (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e., to worship none but Allah and face Kaaba in their prayers) in each and every place of worship, in prayers, and invoke Him only making your religion sincere to Him.”

## **B. Bait-Al-Mamoor**

Allah, the praiseworthy and the most gracious one, has affirmed His statement (whatsoever it is said in verse 4, chapter 52, At-Toor), by testifying with the words “And by Bait-Al-Mamoor” (the house parallel to Kaaba on the seventh heaven, constantly being visited by the angels). Imam Ibn-e-Katheer has explained these words with reference to a saying of the Prophet of Allah, with regard to his visit to the seventh heaven during Isra and Meraj, which has been mentioned in Bokhari and Muslim, which says that the Prophet of Allah said, “Then, I was taken to Bait-Al-Mamoor. It is visited every day by seventy thousand angels who will not come back to visit it again.”

The angels worship Allah by going around Bait-Al-Mamoor and perform tawaf around it as the people of the earth perform

tawaf around the Kaaba. Bait-al-Mamoor is the Qibla of those who reside on the seventh heaven. During the Isra journey, the Prophet also met his grandfather, the prophet Ibraheem Al-Khalil, who was reclining his back on Bait-Al-Mamoor. It was Ibraheem who rebuilt Kaaba on the earth; surely he deserved the reward of being at a high station in the paradise. Verse 18 of chapter 53, An-Najam, says in this regard, "Indeed he (Muhammad) did see of the greatest signs of his Lord (Allah)."

A narration may be mentioned in this regard that when Allah, the creator and the sovereign Lord, expressed his intention to the angels and said, "I am going to place My deputy on earth" The angels said, "Will You place there, those who will make mischief and shed blood there, while we glorify You with praises and thanks and sanctify You." He (Allah) said, "I know that which you do not know" (verse 30 of chapter 2).

It is said that the angels guessed that this creation will also make mischief as the creation that existed on the earth, i.e., the jinns (invisible creations) have been making mischief or that they were made known of the attributes of the humans, whom Allah wanted to create. However, Allah refuted not their guess; instead He said that they were unaware about His wisdom in the creation of Adam. But it is said that Allah's reply was so pompous, glorious, and arrogant that the angels thought that they might have annoyed Allah; so they became frightened of Allah's wrath and therefore took shelter under the throne (Arsh) and thereafter started circumambulating the Arsh and started pronouncing praises and glories to Allah in order to demonstrate their humbleness and apologies to Him. It is said that Allah liked their act of submission, humbleness, and manner of pronouncing His glory. So Allah ordered them to build a house for prayer beneath His Arsh, and that was called Bait-Al-Mamoor. Thereafter the angels were asked to circumambulate that house in lieu of the Arsh.

The action of the angels' circumambulation of the Arsh

seems to have been postponed till the day of Resurrection, since Allah says in verse 75, chapter 39, Az-Zumar, that “you will see the angels surrounding the Throne (Arsh) from all round, glorifying the praises of their Lord (Allah).”

Furthermore, verse 17, chapter 69, Al-Haaqah, says, “And the angels will be on its (Throne) sides, and eight angels will, that Day (the Day of Resurrection), bear the Throne (Arsh) of Your Lord, above them.”

### **C. The Circumambulation (Tawaf) of Kaaba**

Since the Kaaba has its consistency with Bait-Al-Mamoor and thereby with the Arsh of Allah, it may have therefore been considered to be the substitute for both the grand places of heaven. It may be that Allah has titled the Kaaba to be His own house, i.e., Bait-Allah; hence, its tawaf is substitute of the tawaf of Arsh.

Therefore, the pilgrims circumambulating Kaaba must be conscientious of the fact that they have been honored to substitute the tawaf of Arsh and to perform Sunnah of the prophets and of the angels too. They should keep in mind while going around Kaaba that they are around the house of Allah and are in the process of pleasing their Lord as the angels did. They are at the doorsteps of Allah’s house asking for His mercy, kindness, forgiveness, and blessings; so they should be conscientious to be careful to remain in their humblest and extreme submissive manner. They ought to know that do they possess the feeling of Allah’s presence, the feeling of His Majesty, Magnificence, and Lordship in their extreme fear to attain His love and affections. One must supplicate and submit his requests like a beggar and should have enough confidence in Allah’s kindness and generosity that He will not let His beggar go empty. So please Him in a way that a slave ought to please his master.

Allah, the Lord of majesty, has ordained tawaf vide verse 29, chapter 22, Al-Hajj, and has said, “And circumambulate the

ancient House (Kaaba).”

The tawaf of Kaaba used to be the old practice, which is since the days of the prophet Abraham and the prophet Ishmael, but later it was corrupted, may be with the introduction of the idol worship; the tawaf was turned into shameful fashions. That state of tawaf was condemned by the Divine Authority vide verse 28 and 30 of chapter 7, Al-Aaraf.

Imam Ibn-e-Katheer has commented with regard to verse 28 of chapter 7 and said that “I say the Arabs with exception of the Quraish used to perform tawaf necked. They claimed they would not make tawaf wearing the clothes that they disobeyed Allah in. As for the Quraish, known as Al-Hums, they used to perform tawaf in their regular clothes. Whoever among the Arabs borrowed the garments from one of the Al-Hums; he would wear it for tawaf. And whoever wore a new garment would discard it, and none would wear it after him on completion of tawaf. Those who did not have a new garment, or not given by Al-Hums, then they would perform tawaf naked, even the women but usually at night.”

It may be pointed out that the Quraish being custodians of Kaaba had imposed the condition of wearing clothes for tawaf duly purchased from them only. As a matter of fact, the people who could not afford to purchase clothes from the custodians of Kaaba would have no option but to perform tawaf naked; hence, the practice was approved by the society, and thus, they claimed it to be in accordance with the divine legislation. This is why Allah refuted their claim vide verse 28 of chapter 7, which said, “And when they commit *Fahisha* (shameful action), they say: ‘We found our fathers doing this, and Allah has commanded it for us.’” In the same verse, Allah refuted their claim and said, “Say (O, Muhammad to those who claimed this); Nay, Allah never commands *Fahisha*. Do you say about Allah, what you know not?”

And in verse 29 of chapter 7, Allah says to His Prophet, “Say: ‘My Lord has commanded justice, i.e., fairness and

honesty.”

Finally, Prophet Muhammad and his nation have been prescribed dress for the period of Umra and Hajj, which is composed of two white sheets of cloth, unstitched and clean, one for the upper and the other for the lower part of the body for men, and the usual clothing for the women duly covered all their body parts except the face, the hands, and the feet.

It may be noticed that the tawaf is like a prayer. Tirmidhi had recorded that the Prophet of Allah said, “Tawaf around the House (Kaaba) is like the prayer, except that you all speak during it. Therefore, whoever speaks let him not speak except with good (words).”

#### **D. The Black Stone of Kaaba**

It is said that the black stone was passed on to the earth from heaven and was placed at the mount of Abu-Qabees (adjacent to Kaaba), until it was brought to the prophet Abraham, who fixed it in the eastern corner of Kaaba, i.e., Rukne- Aswad. It is also said to be the right hand of Allah with which He shakes the hands of His people. It is indeed the symbolic hand of Allah as the Kaaba is the symbolic house of Allah.

Tirmidhi has recorded a narration of Ibn-e-Abbas that the Messenger of Allah said, “The black stone descended from Paradise much whiter than milk, but was turned to black by the sins committed by the mankind.”

Bokhari and Tirmidhi recorded on the authority of Amir-Ibn-e-Rabia, who said, “I saw Omer-bin-Khattab kissing the black stone and I heard him saying, ‘I know well that you are simply a stone and have no power to confer a benefit or to do harm. Had I not seen the Messenger of Allah kissing you, I would not have kissed you.’”

It may be deduced that the act of kissing the black stone establishes a spiritual and a physical interaction with the loved

ones of Allah including the Prophet Muhammad, his grandfather Abraham and Ishmael, peace be upon them all, by way of putting one's own lips on the stone where the loved ones of Allah had also put their blessed lips. However, the spiritual interaction cannot be formulated unless the relationship indicated above is visualized as such in the state of extreme love and affection.

### **E. Yamani Corner of Kaaba**

Since the south corner of Kaaba faces toward Yemen, it is called Yamani corner. But it is also said that the word "Yamani" is said to be derived from the word "Yameen" (one that is on the right side and referred to good fortune in verse 27 of 56). This part is only touched by hands and not kissed as per tradition of the Prophet of Allah. This is because it is said that this part of Kaaba was rebuilt on its first foundations of the house, raised by the prophet Abraham.

### **F. The Muqam (Station) of Abraham**

There is a piece of a stone on which the prophet Abraham stood during the construction of Kaaba. That piece of stone was pressed by the prophetic spiritual power of Abraham leaving thereon his deep foot impressions. Since that miracle had Allah's sanction, Allah said it to be His sign. The said stone is lying fixed in front of Kaaba, where each pilgrim offers two unit of Salat in memory of Abraham in compliance with the Divine Order, ordained vide verse 125 of chapter 2, Al-Baqara, commanding to take the station of Abraham as the place of prayer. Further to it, verse 97 of chapter 3, Al-e-Iman, says, "In it (Kaaba) are manifest signs, e.g., the Muqam (station) of Ibraheem, whosoever enters it, he attains security."

Bokhari has recorded a narration of Ibn-e-Omer that "the Prophet of Allah reached Makkah, circumambulated Kaaba

seven times and then offered two unit prayers in front of the station of Abraham. Then he went toward Saffa.”

Indeed Allah has said, “Verily, in Allah’s Prophet you have good examples.”

### **G. *Sae* (Going Back and Forth) between Saffa and Marwa**

Allah’s words regarding Saffa and Marwa, revealed in verse 158, chapter 2, Al-Baqara:

“Verily, Saffa and Marwa (the two hillocks opposite Kaaba) are the signs of Allah. So it is not a sin on him who performs Hajj or Umra of the House (Kaaba) to perform Tawaf between them. And whoever does any good voluntarily, and then Verily, Allah is All-Recognizer, All-Knower.”

Imam Ahmad reported that Urwa said that he asked the mother Ayesha regarding the words “so it is not sin,” which appeared in the above verse. The mother then explained to him regarding this verdict of Allah that these wordings do relate a tradition of Ansar during the period of *Jahiliya* (ignorance). In that she said, “Before Islam the Ansar used to assume *Ehlaal* (Ihram, the dress used during Hajj and Umra), to perform Hajj for their idol Manaaf, whom they used to worship. Those who assumed *Ehlaal* for Manaaf, used to hesitate to perform Tawaf between Saffa and Marwa (as if it was also not prohibited). So they, when became Muslims, asked the Messenger of Allah, regarding it. Then the above verse 158 of 2 was revealed; and the Messenger of Allah made it Sunnah to perform Tawaf between these two mounts of Saffa and Marwa.”

### **H. Origin of Tawaf between Saffa and Marwa**

Imam Ibn-e-Katheer has narrated a saying of the Prophet through Ibn-e-Abbas that the origin of tawaf comes from the tawaf of Lady Haajar (the wife of Prophet Abraham and the



mother of Prophet Ishmael), when she wandered about by going to and from the mounts of Saffa and Marwa in search of water, after Abraham left them alone in Makkah, a deserted place then. When the lady feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between Saffa and Marwa. She was praising and asking for Allah's help in her most humble, fearful, frightened, and meek position. Allah heard His slave's call and answered her prayers and relieved her from loneliness, ended her dilemma, and got her the water of the well of Zamzam, which is "a tasty and nutritional food and a remedy for the illness."

Therefore, whosoever has the opportunity to perform tawaf between these two mounts must adopt the way of submission of Lady Haajar, which Allah liked much and made it obligatory on all the nations to come. One should adopt the same attitude of humbleness and meekness in adopting the Sunnah of Lady Haajar. One should also follow the manners duly performed during the tawaf of Kaaba and pray for forgiveness, eternal pleasure, kindness, and mercy of Allah, the most loving and the most kind.

### **I Commandment for Hajj and Umra**

Allah commanded in verse 97, chapter 3, Al-e-Imran, "And hajj to the House (Kaaba) is a duty that mankind owes to Allah, for those who are able to undertake the Journey, and whoever disbelieves, then Allah stands not in need of (such) mankind and jinn."

Further to this verse, another verse 196 of chapter 2, ordains and say, "And perform properly Hajj and Umra for Allah." Ibe-e-Abbas said in this regard, "Hajj is Arafat," while "Umra is tawaf (of Kaaba)."

According to the divine command, Hajj has been obligated on every believer at least once in his lifetime, provided the individual is capable to reach Makkah, i.e., he can legally

arrange his travel and meet his expenses, leaving behind enough for his family to meet their expenses. He is also obliged to provide the same facility and facilitate his kin dependent on him to perform Hajj, subject to his resources.

Hajj was made obligatory during the time of the prophets Abraham and Ishmael with a view to pay visit to the house of Allah to submit themselves before Him and to glorify Him and witness His signs. The main ritual was to make tawaf to the house of Allah and sacrifice the animals in His name. But during the period of ignorance, when the people started worshipping idols, the tradition of Hajj was also corrupted. The Prophet of Allah had also performed Hajj before and after the pronouncement of his prophet hood, along with the ignorant people, till he was in Makkah. But after he migrated to Medina, he could only perform one Umra (lesser pilgrimage) after the conclusion of the Hudaibya treaty. The Muslims were able to perform Hajj as per their tradition on AH 9, but in the company of the disbelievers who did it in their own tradition. This is why the Prophet of Allah performed no Hajj that year in the company of the disbelievers. So during the same period, Allah ordained prohibition for the nonbelievers to perform Hajj anymore, and the Hajj was mandated for the believers at least once in their life. In this regard, the Prophet said that "the Hajj is once, so whoever does it more, then it is not essential" (Abu Dawood and Ahmad).

It is very important to mention that at the same time, Ibn-e-Hibban in his Sahih and Al-Behqi have recorded a Hadith Qudsi, wherein the Prophet of Allah said that Allah said, "Verily a servant, whom I gave a healthy body and I expended for him his livelihood, and five years passed upon him that he does not come to Me (for Hajj) then he is deprived."

The following statements of the Prophet of Allah communicate to us the reward and importance of Hajj:

- i “There is no reward for *Hajj-al-Mabroor* (the Hajj accepted by Allah), other than Paradise” (Bokhari and Muslim).
- ii “Jihad of the elderly, the weak and the women is *Al-Hajj-Al-Mabroor*” (Nisai).
- iii “Al-Umra to Al-Umra is a purification for whatever was between them (of sins), and there is no reward for *Hajj Al-Mabroor* other than paradise” (Bokhari).
- iv “Whosoever is not detained by an apparent need or a confining illness or the prevention of an oppressor and he does not perform Hajj, then if he wills let him die as a Jew or a Christian” (Ahmad and Behqi).

## J. The Prophet’s Hajj in the Prescribed Islamic Traditions

After the Hajj was ordained on AH 9, vide verse 97 of chapter 3, the Prophet of Allah immediately decided to perform the next Hajj on AH 10. It was his first and last Hajj after it was promulgated; therefore, it is remembered as the “farewell Hajj,” since he bade farewell to the house of Allah, to his native town of Makkah, and to his nation that he succeeded to gather around him after an extreme arduous exercise for the last about twenty-three years. It is said that he bade farewell with the last words of his wisdom to about one hundred twenty-four thousand people of his nation in the valley of Arafat on the day of Hajj, i.e., ninth of the month of Dhil-Hajja.

His address was a marvelous piece of the summary of his lifetime preaching by his acts and deeds in accordance with the divine guidance by way of the revelations of the Quran and the wisdom that he was bestowed by his Lord. That was the day when his Lord declared his mission a successful completion in verse 3 of chapter 5, Al-Maida, which will be explained in the subsequent paragraph.

Thus, on AH 10, when the Prophet of Allah declared his

intention of performing Hajj, the people of Medina and the people from all over Arabia, who could afford, got prepared and started gathering and camped outside Medina to join the Prophet of Allah.

The Prophet of Allah left Medina in the last week of Dhiqadah; before leaving, he took a bath and Lady Ayesha perfumed him and then he wore Ihram. Ibn-e-Katheer has mentioned with reference to Imam Shafi, Bokhari, and Muslim the narration of Lady Ayesha that the Prophet of Allah used to use perfume before he wore and after he took off Ihram. The Prophet along with his companions then proceeded to Makkah while he stopped in transit at Dhul-Haleefato enable the pilgrim to put up Ihram. He was carrying with him the animals of sacrifice. When he proceeded toward Makkah, he started pronouncing *talbiha*, a set of supplications pronounced loudly that "Here I am O, Allah, here I am, here I am, You have no partner, here I am. Verily, all praises, graces, and sovereignty belong to You, You have no partner."

The said supplication is indeed in response to the proclamation for mankind by the prophet Ibraheem to come and perform pilgrim of the house of Allah, which Allah guided him, which has been mentioned in verse 27, chapter 22, Al-Hajj, which says, "And proclaim the mankind the Hajj. They will come to you on foot and on every lean camel; they will come from every deep and distant mountain high way (to perform Hajj)."

The prophet Abraham was commanded to make a call to the human beings, inviting them to perform Hajj; when he exclaimed that as to how his call will be heard, Allah assured him to convey his voice to the people to which they would respond. So it is why every Hajji (pilgrim) after wearing Ihram responds to the call of Abraham and says, "O, Allah! I am here, O, Allah! I am here."

The Prophet's caravan reached Makkah; they performed tawaf of Kaaba, Saffa, and Marwa and then came out of their

Ihram, as we came out of the prayers.

The Prophet then told the people that those who had brought with them the animals of sacrifice should take off their Ihram and will wear it again to restart their Hajj rites, whereas the rest shall continue the rite of Hajj.

Thereafter the Prophet reassumed the rites of Hajj and left for Mina on the eighth day of Dhil-Hajja, where he prayed his noon, afternoon, sunset, night, and morning prayers; and after the sunrise of the ninth Dhil-Hajja, he left for the valley of Arafat and camped at the place of Nimra. Now there exists at that point the mosque of Nimra, where Duhar and Asar prayers are performed together and the imam addresses the Hajjis by delivering Hajj Khutbah.

Then the Prophet left his tent and came out near the mount of Arafat, remained mounted on his camel, and addressed his nation, who had gathered with him for Hajj, and they were, it is said, one hundred twenty-four thousand. His address on Arafat and thereafter at Mina on the day of *Nahr* (sacrifice) is being considered as one address and being remembered as "the address of the last Hajj."

It may be mentioned that the complete narrations of the Prophet's address are not available at one place; however, the renowned scholars have collected its portions from the authentic records, i.e., Ibn-Ishaq, Ibn-Hisham, Bokhari, Muslim, Abu-Dawood, and Tirmidhi.

The Prophet's address at the occasion of Hajj, after glorifying and praising his Lord, Allah, the eternal owner of sovereignty, has been made known to us as under:

"O, People! Listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful (Haram) as shedding blood on such a day as today (the day of Hajj) and in such a month as this sanctuary (Haram) month and

in such a sanctified city as this city (of Makkah and its surroundings).

“Behold! All practices of paganism and ignorance are now under my feet, the blood revenge of the days of ignorance is remitted. The first claim of blood I abolish is that of Ibn-e-Rabia bin-Haritha (Prophet’s cousin), who was nursed in the tribe of Bani Saad and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Abbas-bin-Abd- Al-Muttalib (Prophet’s uncle) has to receive. Verily, it is remitted entirely.

“O, People! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by the words of Allah. It is incumbent upon them to honor their conjugal rights and not to commit acts of impropriety, which if they do, you have authority to chastise them, yet not severely. If your wives refrain from it and are faithful to you, clothe and feed them suitably.

“Verily, I left among you the Book of Allah and the Sunnah (traditions) of His (Allah) Messenger, which if you hold fast, you shall never go astray.

“O, People, I am not succeeded by a prophet and you are not succeeded by a nation. So I recommend you to worship your Lord, to pray the five time prayers, to fast Ramadan and to offer the Zakat (Poor’s due) of your provisions willingly. I recommend you to do the pilgrimage to the Sacred House of your Lord and to obey those, who are in charge of you, and then you will be awarded to enter the Paradise of your Lord.

“And if you were asked about me, what you would say?”

They replied, “We bear witness that you have conveyed the message and discharged your ministry.”

The Prophet of Allah then raised his forefingers toward the sky and then moved it down toward the people while saying, “O, Allah! Bear witness.” He said that thrice.

The Prophet's statements were being repeated loudly at the same time by Rabia-bin-Umayyah-bin-Khalf. As soon as the Prophet had accomplished his address, then Allah declared in verse 3, chapter 5, Al-Maida, that "this day I have perfected your religion for you, completed My favor upon you and have chosen for you Islam as your religion."

On hearing this Omer cried; when asked why he cried, he replied, "Nothing succeeds perfection but imperfection." After that Bilal made a call for prayer, and he made the second call.

The Prophet of Allah performed both noon and afternoon prayers separately, with no prayers in between. Then the Prophet of Allah mounted on his she-camel, Qiswa, till sunset and then moved toward the place of Muzdalifa, where he observed the sunset and the night prayers with one first call (Adhan) and the two second calls (Iqamah) and lay down till late night. He proceeded ahead for Mina after Fajr prayer, i.e., before sunrise of the tenth of Dhul-Hajja. There, after sunrise, he threw seven pebbles on the big Jamarah saying, "Allah is the greatest," on each of his throw. Thereafter he stopped saying *talbiha* i.e., saying, "I am here O, Allah, I am here."

It may be mentioned that the *Jamarat* (plural of *Jamarah*) indicate those three places where Satan attempted to mislead the prophets Abraham and Ishmael from the committal of the act of sacrifice, which they had intended to comply with Allah's command in order to please Him. In that the first Jamarah represents the satanic incitement for Abraham against sacrificing his son Ishmael. The second Jamarah represents the satanic inducement to Haajar to stop Abraham from his action. The third represents the satanic attempt to stop Ishmael from being sacrificed. On perceiving him at those three points Gabriel asked Abraham to pelt Satan; so he pelted at him seven times at each point, so he disappeared. Hence pelting the stones at those three places symbolizes the disapproval of the faithful servants of

Allah against the satanic provocations.

It may be mentioned that distance between the first and the second Jamarah is 150 meter, and between second and the third one is 225, which makes a total length of 375 meters.

Then the Prophet of Allah proceeded to the place of sacrifice, where he sacrificed sixty-three camels by his own hands and asked Ali to sacrifice the remaining thirty-seven camels. It may be noted that sacrificing the figure of sixty-three resembles the age of the Prophet of Allah, and the total sacrificing figure of one hundred resembles to the number of camels sacrificed by his grandfather to save the life of the Prophet's father.

On the tenth day of Dhil-Hajja, the Prophet of Allah delivered another address to his nation while he was mounting on a grey mule. Ali repeated his statements loudly for the people. The Prophet of Allah, after supplicating the glories and praises for his Lord, said, "The time has grown similar to the time when Allah created the heavens and the earth. A year is twelve months; four of which are sacred, while three of the four are in succession; and they are Dhiqadah, Dhil-Hajja and Muharram and the fourth one is Rajab.

"What month is this?" he asked.

The people replied, "Allah and His Messenger know best of all." He kept silent for a while; till the people thought he would attach it with some other name.

"Is it not Dhil-Hajja?" he wondered.

"Yes, it is," the people said. Then he asked, "What is this town called? The people said, "Allah and His Messenger know best of all."

He remained silent for a while till the people thought he would give it a different name. "Is it not Al-Balad (the city of Makkah)?" he asked.

"Yes, it is," the people replied.



Then he asked again, "What day is today?"

The people replied, "Allah and His Messenger know best of all." Then he kept silent for a while and said wondering, "Is it not An-Nahr (the slaughtering) day?"

"Yes, it is," the people said.

Then the Prophet of Allah addressed his nation and said, "O, People! (Shedding) The blood of one another and eating or taking one another's provisions (unwillingly) and your honor; all are illegal (Haram). It is unlawful to violate their holiness. They must be as sacred to one another as this sacred day, in this sacred month, in this sacred town.

"You will go back to your Lord (after death). There you will be accounted for your deeds. So do not turn into people who go astray and kill one another.

"Have I not delivered the Message (of my Lord)?" "Yes, you have," the people replied.

"O, Allah! Be witness! Let him that is present; convey it unto him who is absent. May be, many people whom the Message is conveyed be more conscious of it than the audience," he said.

The next three days, the eleventh to thirteenth days of Dhul-Hajja, the Prophet of Allah remained at Mina by spending his time in remembering Allah and teaching to his people. He also threw seven pebbles on each Jamarah daily during these three days. On the thirteenth, he went to Makkah and performed farewell tawaf and left for home to Medina on the fourteenth day of Dhul-Hajja.

## **K. Brief Conclusion of the Prophet's Hajj**

1. The divine verdict vide verse 3 of chapter 5 says that Allah, the source of all goodness, has perfected the religion of Islam and clearly indicated the completion of the Prophet's mission. By this Allah also completed,

concluded, and finalized the divine program of enlightenment for the humanity by way of His guidance by revelation through His Prophets and closed the doors for the prophet hood, and thereby for revelation forever. Hence, the knowledge He bestowed to mankind through His last prophet will lead the humanity till the end of the world.

2. The Prophet of Allah therefore imparted his last words of advice to his nation. He also ensured their guidance in following the commandments of Allah, having been preserved in Quran, and in following the wisdom duly practiced by the Prophet of Allah throughout his life span.
3. The most important advice he gave was the respect and justice for the humanity and general brotherhood between the Muslims, wherein no one is superior or inferior on the basis of caste, color, and creed; the superiority lies in piety and humbleness only.
4. The Prophet advised that the present ones should convey his message to those who were absent so that his message would reach to the last person of this world through the chains of conversations, written or spoken.
5. All the rituals of Hajj are mandated for Allah's remembrance only in a collective manner in order to conduct a general assembly of the Muslim nation, to sort out general matters, and to submit and to supplicate and to pronounce the glories and grandeur of Allah.

### **188. Finalizing the State Affairs and Expedition for Mauta**

When the Prophet of Allah arrived back home, he started giving final touches to the state affairs—that is, the diplomatic, administrative, financial, and educational matters. He also

thought to have the preventive measures for the defense of the state. He therefore reorganized the tribes of the state and managed the financial system of collecting Zakat and Jizya. He appointed teachers, judges, and tax collectors in the area where they were required.

The tribal chiefs and their representatives also started coming to Medina to embrace Islam and to meet the Prophet of Allah and to seek his words of wisdom. The Prophet never changed the positions of the tribal heads.

The Prophet of Allah also had in mind the arrogant attitude of the governor of the Byzantines who had killed his beloved ones, Zaid-bin-Haritha, Jafar-bin-Abi Talib, and so many others besides his diplomats. The Prophet had also foresighted that the Byzantines are likely to be incited by the ousted tribes of the Hijaz to eliminate the Muslims' emerging power because they would never like the rising power of the Muslims, besides the great power of Persia.

Thus, in view of the above facts, the Prophet decided to take precautionary measures and ordered to undertake an expedition, under the command of Osama-bin-Zaid, who was a young man of seventeen only. But was having the blessings of and too-close association with the Prophet of Allah. Since he was the son of Zaid-bin-Haritha and Umm-e-Aiman, the prophet of Allah therefore used to treat him like his grandson. The Prophet therefore, ordered Osama to touch and shakeup the boundaries of Al-Balqah and Al-Durum of Palestine, being a territory of the Byzantine Roman Empire.

The elders of the Ansar and the Muhajir like Abu-Bakr and Omer were put under the command of young Osama, to which the people did not like, considering him too young to lead, or maybe that he was the son of an ex-slave mother and father. The Prophet of Allah therefore addressed the people and said, "No wonder now you contest his leadership, for you have already contested leadership of his father. Yes! By Allah, his father, who

was one of the most beloved to me, was quite efficient for leadership; and his son is one of the most beloved individual to me after his father.”

On hearing this, the people inclined toward Osama and accepted his command for the expedition. The troops gathered outside Medina at the place of Jerf. Osama was advised by the Prophet of Allah to take his forces at that place of Palestine where his father was martyred. He was also advised to take up his enemies in their ignorance during early morning and after defeating those to return back home immediately.

But when Osama was manning his army, he came to know about the serious ailment of the Prophet of Allah; he decided to postpone the mission till the recovery of the Prophet, since he would not like, and his companions too, to leave the Prophet in such a serious condition. They left to see the Prophet while the rest of the army remained at Jerf.

The Prophet of Allah did not survive his ailment and left for the hereafter. His foremost deputy Abu-Bakr took over the administration of the Muslim state and considered Osama’s mission as his first priority, although some of the surrounding Bedouin tribes had started preparing to attack Medina. The people also advised the caliph to retain the army for Medina’s protection or to appoint an experienced person to replace Osama. The caliph said after rejecting both ideas, “The army shall go, even if I alone had to fight against any rebel. As regard Osama, I do not dare to dismiss a person appointed by the Prophet of Allah.” He then added, “Medina may stand or fall, the caliph may live or die, but the words of the Prophet must be complied with.”

Feeling an expression of arrogance in the hearts of the people, the caliph left on foot to see off Osama for the expedition while Osama remained mounted on the horseback. Abu-Bakr continued discussing and advising Osama regarding strategy of war and advised him some words of wisdom. However, Osama

liked it not and said to the caliph, "Either you mount the animal or allow me to get down." The caliph refused his proposal and continued in the same manner. In fact, he wanted to demonstrate to the people that he being a caliph is willing to be under the command of a person whom the Prophet had appointed. Also this proved his humbleness, love, and obedience for the Prophet of Allah. The caliph before saying farewell requested Osama to relieve off Omer for his help and to have his advice in the affairs of the state, to which Osama agreed and sanctioned immediately. It may be noted that Abu-Bakr advised Osama in the capacity of a caliph, but at the same time he obeyed his command as well, since he and Omer were given under his command by the Prophet of Allah for the said expedition.

However, Osama succeeded in his mission and returned back Medina after forty days, with the spoils of war without losing a single person of his troops. It is said that Osama was witnessed riding the horse of the enemy who had killed his father in the battle of Mauta.

### **189. Claiming the False Prophet hood**

Some of the stupid persons thought that they could also achieve equaling the Prophet's status, so they tried to claim their prophet hood to their own tribes, but they could not perceive the authority and status of a prophet. The following persons did commit this sin during the life of the Prophet:

#### **A. Tuleha the Imposter**

The chief of Bamu Asad, an influential person of the province of Najd, was trapped with the satanic incitation while he was traveling with his tribe. During that journey, they came under a dire situation due to non-availability of water, and Tuleha consoled his men by saying that they shall find water a

bit ahead, and they found it. That was the moment when Satan caught hold of his mind and brought him to claim the said prediction to be his prophecy. He remained out of reach of the Muslims during the Prophet's life, but in the reign of Abu Bakr, he tried to be stupid with the Muslims. Abu Bakr then sent Khalid-bin-Waleed to settle his mischief, but Tuleha resumed faith and remained faithful for the rest of his life.

### **B. Maslamah the Liar**

Maslamah had been to Medina and had met the Prophet of Allah along with members of the tribe of Banu Hanifa of Yamama of central Arabia. On his return back home, he proclaimed himself to be the recipient of revelation and claimed to work miraculously. And thereafter he claimed to be the prophet for his tribe and that Muhammad was the prophet for his own tribe. He also sent his messengers to deliver his message to the Prophet of Allah asking division of territory between themselves. The Prophet commented pointing out to the messenger of the false person that he would have not spared their lives if killing of the messenger was permitted. The Prophet, however, communicated to him as under:

From: Muhammad, the Messenger of Allah, to Maslamah, the Liar. Verily, the earth belongs to Allah and He causes it to be inherited by whom He pleases among His virtuous servants, and peace be upon him, who follows the guidance.

The Prophet's reply refers to the divine verdict received vide verse 128 of chapter 7, Al-Aaraf. The liar was, however, killed during the reign of Abu-Bakr during AH 12 by Wahshi (the killer of the beloved Hamza).

### **C. Aswad-A n s i**

He was an inhabitant of Sana of Yemen and had gathered people around him through his magic. He had killed the governor of Yemen, Ibn-e-Budhan, who was appointed by the Prophet of Allah, and had married his widow. After that he was incited by the satanic inspiration and claimed to be a prophet but was killed soon by the widow of Ibn-e-Budhan.

## **190. The Prophet of Allah Had to Depart**

Allah, the ever living and the giver of life and death, had sent His Prophet to complete the mission of prophet hood, which He meant for guidance of His loving beings. Allah, the guide, had been reminding the nation of the Prophet Muhammad that their leader had to leave this world and to die one day on the completion of his mission. Therefore, we must also take it seriously and remain conscientious to have been benefited of the Prophet's teachings up to our maximum capabilities. Thus, few verses of the Quran are referred hereunder to make it known that the Prophet of Allah was among us and was sent for our guidance and that everyone among the children of Adam has to return back to their Lord in order to recompense of their deeds (good or bad).

- A. Verses 26 and 27 of chapter 55, Ar-Rahman, say that "whatsoever is on it (the earth) will perish . . . And the Face of your Lord, full of Majesty and Honor will remain forever."
- B. Verse 88 of chapter 28, Al-Qasas, says that "everything will perish except His (Allah's) Face. His is the Decision, and to Him you (all) shall be returned."
- C. Verse 35, chapter 21, Al-Anbiya, says, "Everyone is

going to taste death, and We (Allah) shall make a trail of you with evil and with good, and to Us you will be returned.”

- D. Verses 4 and 5, chapter 93, Ad-Doha, say, “And indeed the Hereafter is better for you (O, Muhammad) than the present (life) . . . And Verily, your Lord will give you (all good) so that you shall be well pleased.”
- E. Verse 34, chapter 21, Al-Anbiya, says, “And We granted not to any human being immortality before you (O, Muhammad) then if you die, would they live forever?”
- F. Verse 30, chapter 39, Az-Zumar, says, “Verily, You (O, Muhammad) will die and verily, they (too) will die.”
- G. Verse 144, chapter 3, Al-e-Imran, says, “Muhammad is no more than a Messenger, and indeed (many) Messengers has passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he, who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”

Indeed it was too sad for those who were having the company of the Prophet of Allah, but he had to depart from this world. May Allah’s mercy and blessings be on him and on his nation?

### **191. Allah Notifies the Demise of His Prophet**

There appeared few symptoms through some actions and sayings of the Prophet and the divine verdicts that clearly indicated that departing time for the Prophet had arrived. The Prophet had also acknowledged the call of his Lord. The close deputies of the Prophet like Abu-Bakr and Omer had also wept and cried at those occasions as they understood that they were



going to lose the blessed company of their dearest one, who was the source of conveyance of the Divine Messages. So here are few mentions leading to the sad intimation:

- A. During the month of Ramadan of AH 10, this was the last fasting month for the Prophet,
  - i he remained in *atkhaf* (seclusion) for twenty days instead of ten, and
  - ii the angel Gabriel repeated the Quran with him twice instead of once.
- B. His pronouncements in farewell pilgrimage: "I do not know whether I will ever meet you at this place once again after this current year."
- C. The Prophet was asked to glorify the praises of his Lord and to ask for His forgiveness on receipt of help from Allah at the conquest (of Makkah) and after the people entered in the folds of Islam in crowds. Chapter 110, An-Nasr, refers in this regard. This chapter of the Quran was the last chapter to be revealed. According to Ibn-e-Abbas, and Omer agreed to it, with the revelation of these verses, the death of the Prophet was pronounced to him.
- D. Verse 3 of chapter 5, Al-Maida, revealed on the day of Arafat of the Prophet's Hajj, Allah pronounced, "This day, I have perfected your religion for you, completed My favors upon you, and have chosen for you Islam as your religion."

Upon hearing this, Omer cried, though he expressed his concern about the decline of Islam henceforth but had understood the real fact about departure of the Prophet; in fact, decline had to start after the demise of the Prophet. Moreover Omer could not

utter the words that the Prophet was now ready to depart, so he cried.

- E. On the day of *Nahr* (sacrifice) during Hajj, the Prophet of Allah sacrificed with his own hands sixty-three camels in resemblance to the years of his age since he lived his life for sixty three years.
- F. In the early days of the month of Safar of AH 11, only a month before his demise, he visited the mount of Uhad and observed a farewell prayer for the martyrs of the battle of Uhad and then addressed the people in his company, saying that "I am to precede you and have been made witness upon you. By Allah, you will meet me at my *Hawd* (a spring in paradise) very soon. I have been given the keys of the worldly treasures. By Allah, I do not fear for you that you will turn from Divinity after me. But I do fear the acquisition of worldly riches should tempt you to strike one another's necks" (Bokhari).
- G. The Prophet also paid his farewell visit to Al-Baqeeh, the cemetery of Al-Medina, and prayed for Allah's forgiveness for the believers buried there.

## 192. Sickness and the Last Days of the Prophet's Life

On the day of Monday, the Safar 29 of AH 11, the Prophet of Allah fell ill; and during his ailment, he led prayers for eleven days. When his sickness was aggravated, he asked his wives as to where he shall stay by the next day. By this question of the Prophet, his wives understood that he wanted to stay with Lady Ayesha, so they consented to it, and the Prophet was moved there with the help of Ali and Fadl-bin-Abbas. So the mother of the believers, Lady Ayesha, had the blessings of having the

company of the Prophet of Allah during the last days of his life. Mother Ayesha for most of the time used to recite *Maudhetain* (chapter 113 and 114 of the Quran) along with other supplications for the comfort and relief for the Prophet.

On Wednesday, the last fifth day of his life, the Prophet became more serious, since his pain was increased, and at times he fainted. At one time when he felt a little better, he went to the mosque and delivered some words of wisdom, wherein he advised not to make his grave the place of worship, as the nations of the Christians and the Jews have been doing. He also announced that if he owes anything to anyone, he should ask for it. He also advised the people to be good with each other.

He also pronounced about his death by saying, "Allah the great has given a slave of His, an opportunity to make a choice between, whatever he desires of Allah's provisions in this world and what He keeps for him in the Hereafter, but he opted for the latter."

On the fourth day before his death, he met with more severe agony but still able to pass necessary instructions or advice. The last instruction he gave was to pull out all the unbelievers from Hijaz but to honor the delegates accordingly; he led prayers till that day of Thursday up till its sunset.

### **193. The Prophet Asked Abu-Bakr to Lead the Prayers**

In the evening of the fourth day, before his demise, his sickness disabled him to lead the prayers. According to Imam Bokhari, Mother Ayesha narrated that the Prophet of Allah said, "Have the people performed the prayer (Isha prayer)?"

"No, they have not. They are waiting for you," she said. "Put some water in the washing pot," the Prophet said.

She did what he ordered. So he washed up and wanted to get up, but fainted. Thereafter he asked again, "Have the people

prayed?" Then he repeated twice the same, to wash and get up to go, but succeeded not. Thereupon he sent Abu-Bakr to lead the prayer. Thus, Abu-Bakr led the believers in prayers till the rest of the time of the Prophet's life. In all, he led seventeen prayers till the Prophet's demise.

It is felt obligatory to mention that some of the scholars have mentioned that the last prayer that the Prophet of Allah prayed in his mosque was offered behind Abu-Bakr. This is not correct; instead Abu-Bakr, who was already present there to lead the believers in prayer, when he saw the Prophet coming toward him, wanted to leave his place for the Prophet but was stopped by the Prophet. The Prophet sat by the side of Abu-Bakr and prayed. It has to be considered that the prayer was offered under the leadership (Imamate) of the Prophet, whereas Abu-Bakr had assisted him in pronouncing *Takbeer* (directions during prayer by the leader).

Simple logic behind this view is that a prophet cannot follow anybody's command, other than Allah. Secondly, there is no difference of opinion in any historian or scholar that the funeral prayer of the Prophet was not led by anyone. Instead the people came into the Lady Ayesha's compartment, where the blessed body was resting, in batches constantly for three days and prayed for the Prophet, and nobody led the prayers. Instead the Prophet's body remained lying in front of them. It is obvious that when the Prophet cannot be led after his death, how could he be led while he was alive?

Another factor to let Abu-Bakr keep sitting by the side of the Prophet of Allah was that the Prophet intended to demonstrate before his nation and that was his practical pronouncement, that Abu-Bakr was his foremost deputy; hence, he was most appropriate to become the nation's leader after him. But he left it on the nation to choose their leader at their own, and this was the logical reasoning that was presented by Omer while he proposed

Abu-Bakr to be the chief of the believers after the sad demise of the Prophet of Allah.

### 194. The Prophet of Allah Finally Departs

On Sunday, a day before his demise, the Prophet of Allah set his slaves free and gave the wealth that he possessed in charity, and that was seven dinar only. Also he gifted his weapons to his companions. Hence, during the last night of his life, the grand lady, mother of the believers, Lady Ayesha, had to borrow some oil to light her lamp and the Prophet's armor was mortgaged to have few kilograms of barley to be used as their meal.

On the last day of his life, narrated Anas-bin-Malik, "While the believers were gathered for morning prayer on Monday, they were surprised to see the Prophet of Allah while he raised the curtain of Lady Ayesha's apartment. He looked at them while they were making their lines straight for the prayer and smiled cheerfully. Seeing him like this, Abu-Bakr withdrew himself for leaving the place for the Prophet of Allah. The believers were much delighted to view that scene, but the Prophet of Allah made them a gesture to continue and then drew down the curtain."

It was the last blessing and delight for the believers to see the Prophet of Allah, since he did not survive till the next prayer.

There is another narration from Bokhari that the mother Ayesha narrated that "Allah's Apostle in his ailment, in which he died, used to say, 'O, Ayesha! I still feel the pain caused by the food I ate at Khaiber and at this time I feel as if my aorta is being cut from the pain.'" (It had been mentioned earlier that a Jew woman presented the Prophet poisoned meat when she invited him on a dinner.)

On that of his last day the Prophet of Allah called Lady Fatima and told her something in low tone, and she cried; then he whispered something that made her happy. Mother Ayesha

inquired from her after the Prophet's death the reason of her crying and then of smiling, to which she replied, "The first time he disclosed that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him, so I was pleased." (Lady Fatima died after six months of the Prophet's demise).

When Fatima witnessed great pain that afflicted her father, she said, "What great pain my father is in!" The Prophet remarked to these words, "He will not suffer any more when today is over" (Bokhari).

Then the Prophet called and met with his wives and his grandsons and advised them to remember Allah. Then his pain was aggravated much, and he again said to Lady Ayesha, "I still feel the effect of that food which I tested at Khaiber. I feel as if death is approaching." He repeated this statement (Bokhari).

Then Lady Ayesha's brother, Abd-Ar-Rahman, came with a *siwak* (a root stick to clean teeth) for him. Lady Ayesha then asked the Prophet if he wanted her to chew it (to make it soft) for him; he nodded. So she chewed and softened it with her saliva, which the Prophet of Allah used thoroughly, and he put his hand in water and wiped his face and pronounced, "There is no God but Allah, death is full of agonies." Then he raised his fingers up and moved his lips, and Lady Ayesha listened and heard him say, "With those on whom, You have bestowed Your Grace with prophets and the truthful [*Siddiqeen*], the martyrs and the good doers [*Shahideen*]. O, Allah! Forgive me and have mercy upon me and join me to the Companionship on high [*Rafiq-Al-Aala*]."

So he departed while in the lap of Lady Ayesha, on Monday the Rabi-I, 12, AH 11, i.e., June 8, AD 632 at the age of 63 years 4 months 11 days as Hijra calendar, and 62 years 1 month and 16 days as per Gregorian calendar.

May Allah's blessings and mercy and favors be upon him forever? Amen.

### **195. Allah's Glad Tidings for His Prophet**

Following are some divine verdicts that pronounced glad tidings for His Prophet:

- A. Verses 3-5, chapter 93, Al-Doha, say that "your Lord (O, Muhammad) has neither neglected you nor hated you. And indeed the Hereafter is better for you than the present (life). And verily, your Lord will give you (all good) so that you should be well pleased."
- B. Verse 1, chapter 108, Al-Kauthar, says, "Verily, We have granted you (O, Muhammad) Al-Kauthar (a river of pleasant water in paradise where the Prophet will offer it to the believers after the Day of Resurrection, while they will be too thirsty)."
- C. Verse 2, chapter 48, Al-Fattah, says, "That Allah may forgive you your sins of the past and the future and complete His favors on you, and guide you on the straight path."

### **196. The Companions' Behavior on the Prophet's Death**

There remained no more recipient of the revelation; the process of revelation (*Wa h i*) was wrapped up forever; Gabriel had dutifully accomplished his obligations of conveying the message of God unto His Prophet. The system of the prophet hood was sealed forever; the divine guidance had reached its highest elevation and had finalized up till the end of the world, leaving behind with the humanity the book of Allah and the acts and deeds of His Prophet Muhammad. Indeed he will remain to be the Prophet of Allah till the last of the existence in this world. After him it has been mandated on the nations to come to prepare

among them a group of people to hold the responsibility to learn and preach his fellow beings the words of knowledge and wisdom to create peace and harmony between the human beings; and this is what we are lacking. We ought to eliminate hate and to substitute it with love between all groups, nations, and civilizations in the name of Allah, our Lord. Since they all belong to the Only and the same Creator, the same Master, the same father, the same mother, and recipients of the same message and belief, to which they are required to adhere; there is no reason and justification of their deviation from the divine principles and causing hate and quarrel with each other.

The Prophet Muhammad was a lighthouse, a living institute in every affair of the life, the most loving and affectionate person and a guide for the humanity. On hearing the news of his demise, his companions came into a shocking and a confused state of mind, even they came to denial behavior. Among them, the most upset was Omer-bin-Khattab, who not only came into a denial state but threatened the people for uttering the word of *death* for the Prophet. Rather he pleaded that the Prophet had not died; instead he had gone to meet his Lord as Moses had gone and shall come back.

At such a critical moment, there came forward the closest, conscientious, rational and moderate companion of the Prophet of Allah, Abu-Bakr, the truthful, who in his first instance kissed the forehead of the Prophet of Allah thrice and came out of his daughter's room. By witnessing the denial attitude of Omer Farooq, he said, "O, Omer! Sit down. "Then he addressed the believers present over there, after praising and glorifying Allah, and said, "Whosoever used to worship Muhammad, he has died. And whosoever worship Allah, then Allah is alive and does not die." He then recited verse 144, chapter 3, Al-e-Imran, of the Quran, which says, "Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If



he dies or is killed, will you then turn back on your heels (to disbelieve)? And who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”

The people then came to know the truth and enabled themselves to control their senses. Omer later said that he felt as if the said verse of the Quran was revealed on that day and that his legs trembled then, when he realized that the Prophet was no more with them and had left them forever.

Indeed, “Whatsoever is on it (earth) will perish . . . And the Face of your Lord, full of Majesty and Honor will remain forever” (verses 26 and 27 of chapter 55).

### **197. The Prophet’s Funeral Prayer and His Burial**

The Prophet’s body was washed with his clothes on by his uncle Abbas, his son-in-law and Cousin Ali, Fadl and Qathm (sons of Abbas), Shaqran, his freed slave Osama-bin-Zaid, and Aows-bin-Khauil. Thereafter hundreds of thousands people gathered and prayed his funeral prayer in groups, which would assemble in Mother Ayesha’s apartment, where his body was lying. When the men finished, then the women prayed. And there was none who led the funeral prayer, since the Prophet cannot be led even after his death. The process of the funeral prayer continued for three days, since the place to gather the people was too small and the number of his followers was too much, who were constantly gathering, and the Prophet’s body could not be moved from its place as a matter of rule. Also there appeared a difference of opinion regarding the place of burial for the Prophet; then Abu-Bakr said that he heard from the Prophet of Allah that the prophets are buried at the place where they die. Therefore, the grave was prepared at the place where the Prophet’s bed was lying. The Prophet was laid to rest during the

midnight of Wednesday while he died on Monday before noon.

### **198. The Prophet's Body and the Grave**

Imam Ahmed, Ibn-Maja, Nisai, and Abu-Dawood in their different narrations have mentioned that the Prophet of Allah advised to say Salat for him (praying for Allah's blessings onto the Prophet) specifically on the Fridays, since on that day the angels also say Slat for him in participation with the believers. And that is presented before the Prophet. Someone said, "Would it be even after your death?" The Prophet of Allah said, "Allah has prohibited the earth to damage and decay the bodies of the prophets; Allah's prophets remain preserved and are provided with their sustenance." This also included his answer that indeed Slat will be presented to him even after his death. The Prophet of Allah also advised his followers to refrain from making his grave as a worshipping place. Also he cursed the nations who made the graves of their prophets and saints to be the place of worship. Indeed it is a great sin.

Divine command with regard to sending Salat onto the Prophet of Allah was revealed vide verse 56, chapter 33, Al-Ekzab, which pronounces, "Allah sends His Slat (Graces, Honors, Blessings, and Mercy) on to the Prophet Muhammad and His angels too (who ask Allah to Bless and forgive him). O, You, who believe! Send your Slat (Supplications to Allah for sending His Blessings) on him (Prophet Muhammad) and (you should) greet (salute) him with traditional way of Islam, i.e., to say salaam (peace) to the Prophet."

### **199. Virtues of Those That the Prophet Loved Much**

The Prophet of Allah had special love for the people of

Medina, his mosque, the city of Medina, and the mount of Uhad, where his beloved ones, the martyrs of Uhad, with special reference to his uncle Hamza, were buried, a brief of which is given hereunder. Indeed he loved most his Lord, Allah, the loving and the protecting friend.

#### **A. The Prophet's Love for Medina and Its People**

- i Not only the Prophet but Allah, the most loving, also had good expectation from the people of Medina, to which they proved to be worthy, and they had from their Lord good promises. This may have been the foremost reason for the Prophet's liking for the people of Medina. The second foremost reason seems to be their pledge with the Prophet of Allah that they will take care of the Prophet as they take care of their women and the children. So they fulfilled their promise and did their best in this regard.

Allah, the appreciator, says in verse 100, chapter 9, Tauba, "And the foremost to embrace Islam of the Muhajreen (who migrated to Medina) and the Ansar (the people of Medina, who helped and gave aid to the immigrants) and also those who followed them exactly (in faith). Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (in Paradise), to dwell therein forever. That is the supreme success."

- ii Imam Abu-Jafar-bin-Jareer-Tabri recorded a narration of Jabir-bin-Abd-Allah where the Messenger of Allah said, "Ibraheem made Allah's House (Kaaba) as Sacred Area and a Safe refuge. I have made, what is between the two mountains of Medina a Sacred Area, therefore its games should not be hunted and its trees should not be cut" (Nisai and Muslim also narrated).
- iii Imam Bokhari recorded a narration of Anas-bin-Malik

where the Prophet of Allah said, "The sign of belief is to love the Ansar and the sign of hypocrisy is to hate the Ansar."

- i) Bokhari recorded a narration of Abu-Huraira, which says, "If I saw deer grazing in Medina, I would not chase them, for Allah's Apostle said, 'Medina is sanctity between its two mountains.'"
- ii) There is a very famous saying of the Prophet when he saw the mount of Uhad, while coming from the Tabuk expedition; he said, "We like it and it likes us."

## **B. The Prophet's Mosque**

- i) Imam Muslim recorded that the Prophet of Allah said, "A prayer (Slat) in the Masjid of mine is better than one thousand prayers in any other Masjid except the sacred Masjid (in Makkah)."
- ii) Imam Ahmad, Tirmidhi, and Tabarani recorded this saying of the Prophet of Allah that "whosoever prays forty prayers in this Masjid of mine without missing a prayer, he will have written for him immunity from hypocrisy."
- iii) Bokhari recorded a narration of Abu-Huraira wherein the Prophet of Allah said, "There is a garden of Paradise between my house and my pulpit; and my pulpit is on my lake fountain (Hawed-Al-Kauthar)." It may mean that the place of the Prophet's pulpit has so much blessings of Allah that it equals to the status of the blessed fountain of paradise, where the believers shall quench their thirst after the day of Resurrection.
- iv) Imam Ibn-e-Tamiya had given his verdict in accordance with this saying of the Prophet that "an extent journey (for worship or reward) should not be taken except for

three places; the sacred Masjid (of Makkah), the Prophet's Masjid (in Medina) and the Masjid Al-Aqsa (in Jerusalem)."

### C. Mother Ayesha and Lady Fatima

- i Bokhari recorded a narration of Abu-Salmah that Mother Ayesha said, "Once Allah's Apostle said (to me), 'O, Ayesha (Ayesha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I see not.'" She was addressing Allah's Apostle.
- ii Imam Ibn-e-Katheer mentioned with reference to Ibn-e-Mardawya a narration recorded by Imam Ahmad, Imam Bokhari, Imam Muslim, Imam Tirmidhi, and Imam Nisai wherein the Prophet of Allah said, "Miriam-bint-Imran and Khadija-bint-Khawailad are the best women of their time." The Prophet of Allah also said that there are so many men with perfection, but there are only three among the women: Miriam the truthful, Asiya wife of Pharaoh, and Khadija-bint-Khawailad. Ayesha is superior to all other women as *thareed* is superior to all other meals. (The Prophet liked *thareed* much.)  
Ibn-e-Katheer has also mentioned three commonalities among Asiya, Miriam, and Khadija, that each of them had looked after a prophet of their time in an excellent manner. Asiya looked after the prophet Moses, Miriam looked after the prophet Jesus, and Khadija wanted to marry the Prophet Muhammad by her own self and devoted herself with all of her wealth for the Prophet of Allah. It may be added that she also believed in his prophet hood even before his proclamations.
- iii Bokhari recorded a narration of Al-Miswar-bin-Makhruma that the Prophet of Allah said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

#### **D. The Foremost Deputies of the Prophet**

- i Tirmidhi recorded this saying of the Prophet of Allah that he said to Abu- Bakr, "You are my companion over the Hawd (a water spring of paradise) and my companion of the cave (the cave of Thaur, where they took refuge on their migration to Medina while the Quraish were chasing them)."
- ii Tabarani recorded from Abd-Allah-bin-Abbas this saying of the Prophet: "That no one has a greater favor over me than Abu-Bakr, he supported me with his self and his wealth and he married me her daughter (Ayesha)."
- iii Tirmidhi recorded a saying of the Prophet of Allah; he said, "Whosoever wishes to look at one who has been set free from the hellfire, then let him look at Abu-Bakr."
- iv Tirmidhi recorded from Ibn-e-Abbas that the Prophet of Allah said, "Abu-Bakr and Omer rank with me as my hearing and eyesight rank with the head."
- v Ibn-e-Asakar and Al-Hakim have narrated this saying of the Prophet: "Every Prophet has two ministers from the dwellers of the heavens and (two) from earth. My two ministers from the dwellers from heaven are Gabriel and Michael, whereas from the dwellers of earth is Abu-Bakr and Omer."
- vi Tirmidhi recorded this saying of the Prophet of Allah: "Indeed Allah has placed the truth upon the heart and tongue of Omer."

#### **200. The Prophet's Foremost Deputy Assumes Command**

Imam Ibn-e-Katheer has mentioned in his book of Seerah that Imam Ahmad narrated from Abd-Allah-bin-Masood and a

similar narration recorded by Imam Nisai from Omer-bin-Khattab that after the death of the Prophet of Allah, a group of Ansar proclaimed that one chief will be among the Ansar and one from the Muhajreen. On hearing this, Omer-bin-Khattab said, "O, people of Ansar! Don't you know that the Prophet of Allah had selected Abu-Bakr to lead the prayers of the believers? So tell me who wants to be the leader and head of Abu-Bakr."

On hearing this, the Ansar said, "We seek refuge of Allah to outdo Abu-Bakr."

Muhammad-bin-Ishaq further narrates that Omer said, "O, Muslims! Beyond doubt the most capable person for being deputy of the Prophet of Allah is the second among the two companions of the cave. And Abu-Bakr is the most pious and the eldest person in the Muslims." And then he (Omer) held his hands to pledge for the *khalifah* (leadership) of Abu-Bakr. Hence, Abu-Bakr, the most beloved among the Muslims and to the Prophet of Allah, became the first chief of the Muslim nation after the Prophet Muhammad.

## 201. The Quran Speaks of the Prophet of Allah

There are numerous verses in the book of Allah with regard to the virtues of the Prophet Muhammad. Few have been collected here for the readers' benefit to know and realize as to how much he is important to us and how much he is being loved by Allah, the most loving.

### A. Seal of the Prophets

Verse 40, chapter 33, Al-Ehزاب, reveals that the Prophet Muhammad is the last of the prophets; and he is like a seal that is put on a document on its completion. So the Prophet Muhammad is like a seal put on the document of revelation and the prophet hood after that is completed and finalized for the needs of the

humanity, and the humans were enabled to be mature enough to analyze and deduce the words of wisdom by the Divine Authority by way of instinct, intuition, and revelation.

Hence, whosoever claimed or will claim to be a prophet or a recipient of revelation after the prophet hood of Muhamamad is a liar.

### **B. His Morality**

Allah says in verse 4, chapter 68, Al-Qalam, “And verily, you (O, Muhamamad) are on an exalted (standard of) character.”

The Prophet of Allah was the most humble and the most obedient slave of Allah; he indeed complied with each command of Allah by his acts and deeds. Allah, therefore, declared his character to be the most accurate and exemplary for the rest of mankind.

### **C. Mercy for All**

Verse 107, chapter 21, Al-Anbiya, says, “And We have sent you (O, Muhamamad) not, but as a mercy for the Aalameen (mankind and jinn).”

The Prophet was titled “mercy” because he brought guidance for the most superior creation of Allah for all the times till the end of the world, to enlighten their souls, to know and adopt for them deeds matching their status, to achieve eternal peace and happiness for which they have been created. Indeed compliance of his and the Divine Orders brought by him shall enable us to earn the blessing and mercy of Allah.

### **D. The Prophet’s Supplication for His Nation’s Forgiveness**

- 1 Allah, the patient and the forgiving, has advised His Prophet to have a lenient view of his nation’s slackness



and to ask for their forgiveness instead. Verse 159, chapter 3, Al-e-Imran, says in this regard, "And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted; they would have broken away from about you. So Passover (their faults), and ask (Allah's) Forgiveness for them, and consult them in the affairs. Then when you take a decision, put your trust in Allah. Certainly, Allah loves those who put their trust (in Him)."

- ii Verse 80, chapter 9, At-Tauba, mentions that the Prophet's recommendation for forgiveness for the hypocrites was not accepted by Allah, who accepted those for the believers only. The verse says, "Whether you (O, Muhammad) ask forgiveness for them (hypocrites) or ask not (and even) if you ask seventy times for their forgiveness, Allah will not forgive them, because they have disbelieved Allah and His Messenger. And Allah guides not those, who are *fasiqoon* (disobedient to Allah)."
- iii Further to the verdict regarding *fasiqoon*, Allah ordains for the *Mushrikeen* (those who make partners with Allah). Verse 113, chapter 9, At-Tauba, says, "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikeen*, even though they be of kin, after it has become clear to them that they are the dwellers of fire (who died in disbelief)."
- iv Allah says in verse 62, chapter 24, An-Noor, "The true believers are only those, who believe in (Oneness of) Allah and His Messenger. And when they are with him on some common matter, they go not away, until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So, if they ask (O, Muhammad) your permission for some affairs of their, give permission to

- whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.”
- Allah commands his Prophet, vide verse 12, chapter 60, Al-Mumtehna, regarding women, who came to him to pledge for doing the righteous deeds, defined there in the verse, the Prophet should accept their pledge and ask Allah for their forgiveness. Verily Allah is oft-forgiving, most merciful.
  - The Prophet of Allah is being reminded by Allah; vide verses 5 and 6, chapter 63, Al-Munafiqoon, that the *fasiqoon* will not be granted forgiveness because they turn their faces when he called them for the righteousness. So Allah ordained that whether the Prophet ask for their forgiveness or not, He will not forgive them. This fact is evident that the Prophet was too keen to ask for the forgiveness of the people in general.

### **E. The Prophet Is Like a Lamp Spreading Light**

Allah, the all-knowing and all-wise, proclaimed to have bestowed His Prophet the treasures of wisdom and supernatural knowledge by way of intuition and revelation, so he is like a lighthouse duly spreading light in the darkness of the ocean to guide the ships to find out their way and their destination. Similarly he enlightened the doomed ones against the darkness of ignorance, arrogance, enmity, and cruelty and foremost of all to protect the humanity from the greatest sin of idol worshipping and making partners with Allah, the Almighty. He called on the humanity toward love, peace, and tranquility and led them to achieve the end of their life duly intended by the Creator. He warned the people of their sins and gave them glad tidings by way of following the commandments of Allah and His Prophet. In this regard, Quran reveals the following verses:

- Verses 45-47, chapter 33, El-Ehزاب, says, “O, Prophet

(Muhammad)!

Verily, We have sent you as a witness and a bearer of glad tidings, and a Warner . . . And as one who invites to Allah (Alone) by His leave and as a Lamp spreading light (the light of wisdom) . . . And announce to the believers, the glad tidings that they will have from Allah as a great Bounty.”

- ii Verses 28 and 46, chapter 34, *As-Saba*, says, “And We (Allah) have not sent you (O, Muhammad) except as a giver of glad tidings and a Warner for the mankind, but most of the people know not.

“Say (to the unbelievers) ‘I exhort you to one (thing) only, that you stand up for Allah’s sake in pairs and singly, and reflect (the Prophet’s action of submission before Allah); there is no madness in your companion (Muhammad). He is only a Warner to you with regard to a severe torment.’”

#### **F. Allah Bestows Respect and Regard on His Prophet**

- i Prior to Kaaba, the Muslims used to face Masjid Al-Aqsa in their prayers while the Prophet had a liking for Kaaba instead. So Allah said in verse 144, chapter 2, *Al-Baqara*, “Verily, We have seen the turning of your face toward the heavens. Surely, We shall turn you to a Qibla that shall please you, so turn your face in the direction of Masjid-Al-Haram (Kaaba).”
- ii Allah mandated to mankind in general to obey the Prophet; on the contrary, they shall be tormented. In this regard, verse 63, chapter 24, *An-Noor*, commands the believers, “Make not the calling of the Messenger among you as you’re calling to one another. Allah knows those of you who slip away under shelter (of some excuse). And let those who oppose the Messenger’s commandments, beware, and lest some

Fitna (mischief) should befall them or a painful torment be inflicted on them.”

- iii Similarly verse 33, chapter 47, Muhammad, says, “O you who believe!

Obey Allah, and obey the Messenger and render not vain your deeds.

### **G. Allah’s Blessings on His Prophet**

Allah, the most exalted, acknowledged in verse 56, chapter 33, Al-Ehzab, that He sends His graces, honors, blessings, and mercy unto His Prophet, and His angels too supplicate Him to send His blessings onto His Prophet Muhammad. Thus, Allah mandated on His supreme creation to follow their Lord and the angels and thereby to supplicate Allah to send His blessings onto the Prophet Muhammad. And that in addition, the believers should also greet the Prophet in a revered manner.

When Allah graced His Prophet so much with His blessings, He questioned His Prophet in verse 4 of chapter 94, Ash-Sherhe, “And have We not raised high your fame?”

### **H. The Prophet Is Taken to the Highest Station of Glory**

The Prophet of Allah was honored so much that he was raised to the highest station of glory and was taken in a glimpse from Masjid-Al-Haram to Masjid-Al-Aqsa (Makkah to Jerusalem), and from there to the seven heavens.

There he witnessed the great signs of his Lord; in this regard, relevant are these verses of the Quran: verses 1 and 79 of chapter 17, Al-Isra; verse 18 of chapter 53, An-Najam; and verse 1 of chapter 108, Al-Kauthar, which say,

- i “Glorified is He (Allah) Who took His slave (Muhammad) for a journey by night from Masjid Al-

- Haram to Masjid-Al-Aqsa, the neighborhood whereof We have blessed, in order that We might show him of Our signs. Verily, He is the All-Hearer, the All-Seer" (1 of 17)
- ii "It may be that your Lord will raise you to *Muqam-e-Mahmood* (the station of glory in Paradise)" (79 of 17).
- iii "Indeed he (Muhammad) did see the greatest signs of his Lord (Allah)" (18 of 53).
- iv "Verily, We have granted you (O, Muhammad) *Al-Kauthar* (river or a fountain of pleasant drink) in the Hereafter" (1 of 108).

## **I Reverence for the Prophet Muhammad**

Allah, the most high and great, has admonished the believers to adhere with reverence to His Prophet in all affairs of their dealing with him. It is ordained in the first five verses of chapter 49, Al-Hujarat, which are mentioned below:

- i "O, you who believe; make not (a decision) in advance before Allah and His Messenger, and fear Allah. Verily, Allah is All-Hearing, All-Knowing."
- ii "O, you who believe; raise not your voices above the voice of the Prophet, nor speak aloud to him as you speak aloud to one another, lest your deeds should be rendered void, while you perceive not."
- iii "Verily, those who lower their voices in the presence of Allah's Messenger, they are the one whose hearts Allah has tested for piety. For them are forgiveness and a great reward."
- iv "Verily those who call you from behind the dwellings, most of them have no sense."
- v "And: if they had patience till you could come out to them, it would have been better for them, and Allah is Oft-Forgiving, Most Merciful."

## **J. Make the Prophet Judge in Your Dispute**

Allah has ordained in verse 65 of chapter 4, An-Nisa, to adhere with the judgments of the Prophet of Allah only. The verse ordains, "But no, by your Lord they can have no Faith, until they make you (O, Muhammad) Judge in all disputes between them, and find in themselves no resistance against your decisions and accept (them) with full submission."

## **K. Divine Command to Follow the Prophet**

There are numerous verdicts of the Divine Authority, which ordain to follow the commands of the Prophet of Allah, since the prophets only command which Allah wills. So obeying the Prophet of Allah is obeying Allah, whereas negating his orders is negating the orders of Allah.

The following verses are referred in this regard:

- i Verse 31, chapter 3, Al-e-Imran, says, "Say (O, Muhammad): 'If you (really) love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.'"
- ii Verse 32, chapter 3, Al-e-Imran, says, "Say (O Muhammad): 'Obey Allah and the Messenger, but he who turns away, then Allah does not like the disbelievers.'"
- iii Verse 80, chapter 4, An-Nisa, says, "He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them."
- iv Verse 33, chapter 6, Al-Anam, says, "We know indeed the grief which their words cause you (O, Muhammad). It is not you that they deny, but it is the verses of Allah that the misled one denies."

- v Verse 157, chapter 7, Al-Aaraf, says, "Those who follow the Messenger, the Prophet who can neither read nor write, whom they find written with them in the Tourait (Torah) (Duet, XVIII, 15) and Injeel (Gospel) (John, XIV, 16). He commands them for good deeds and forbids from the bad; and he allows them the lawful (the permissible), and prohibits them from unlawful (the forbidden). He releases them from their heavy burdens (of Allah's covenant), and from the bindings that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful."
- vii Verse 56 chapter 24, An-Noor, says, "Perform Salat (prayer) and pay Zakat (obligatory charity) and obey the Messenger, that you may receive Mercy (from Allah)."
- viii Verse 21, chapter 33, Al-Ehزاب, says that "indeed in the Messenger of Allah you have a good example to follow, for him who hopes for (the meeting with) Allah and the last Day, and remember Allah much."
- ix Verse 36, chapter 33, Al-Ehزاب, says, "It is not for a believer, man or a woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error."
- x Verse 66, chapter 33, Al-Ehزاب, says, "On the Day when their faces will be turned over in the Fire, they will say: 'Oh, would that we had obeyed Allah and obeyed the Messenger.'"
- x Verse 33, chapter 47, Muhammad, says, "O, you who believe! Obey Allah, obey the Messenger and render not vain your deeds."

## 202. Finalization of Religion and Need for Ijtihad

The finality of the religion of Islam means the finality of the prophet hood on Muhammad by which the entire system of prophet hood came to its end and the doors for the revelation closed for the humanity. This statement has been concluded out of the Prophet's sermon addressed during the Hajj congregation (his first and last Hajj in the ninth year of Hijra), wherein at the place of Arafat he recited verse 3 of chapter 5, Al-Maida, a part of which proclaimed that the religion of Islam has been perfected and finalized. Hence, these words of the Quran have declared the finality of the religion of Islam, the process of which was indeed started with the prophet hood of Adam and ended up with its finality by declaring His Prophet Muhammad to be His last and final Prophet for mankind and jinn (an invisible creation to whom Satan belongs).

Ibn-e-Jareer recorded that Haroon-bin-Antarah said that his father said, "When the above verse was revealed during the great day of Hajj, Omer cried to hear the above words." The Prophet said, "What makes you cry?"

He said, "What made me cry is that our religion is being perfected for us. Now it is perfect, nothing is perfect but it is bound to deteriorate."

The Prophet of Allah said, "You have said the truth."

Imam Ahmad recorded that Tariq-bin-Shihab said, "A Jewish man said to Omer-bin-Khattab, O the Leader of the believers! There is a verse in your Book, which is read by all of you, and had it been revealed to us, we would have taken that day, a day of celebration (the day of Eid)." He had referred the above-mentioned verse.

Henceforth all the commandments of Allah duly preserved in Quran and the sayings and the conduct of the Prophet of Allah had been providing the rules of law and assisting mankind of the



good governance in their lives. Therefore, the scholars in Islam and the followers of the Prophet of Allah have been deducing and concluding further rules and principles of law, as and when required in the light of the Quran and the Sunnah of the Prophet. This principle of deducing laws and principles by an individual scholar is called *Ijtihad* and when concluded by a group of scholars or by an individual scholar duly agreed upon by other scholars in general is called *Ijma*.

It has been deduced and agreed upon by all eminent deputies of the Prophet of Allah and thereafter by all the scholars in Islam that no law concluded by *Ijma* or *Ijtihad* be deviated from the basic rules and principles of the Quran and the Sunnah of the Prophet.

Therefore, to follow this principle, every follower of the Prophet is linked directly with Quran and Sunnah but has been seeking advice, with regard to interpretation and implication of any particular verdict of Allah and of his Prophet, from a person of knowledge and wisdom as and when required. But different minds deduced and concluded different opinions, although the driving source of each one of them was the same, i.e., Quran and Sunnah. The people used to follow any one of those deductions that they considered to be in accordance with or much closer to the verdict of Allah and His Prophet. This practice continued prevailing up till the third century AH, and the Muslims did not claim to be the followers of any particular *Fiqh* (i.e., a school of thought in Islamic religious affairs) or the followers of any particular imam (i.e., interpreter of the verdicts of the Quran and the Sunnah). Till that time, the people in Islam were simply Muslims and used to follow the verdicts of the Quran and the conducts and sayings of the Prophet of Allah. They would take for their guidance and to understand Quran and Sunnah of the Prophet, and the examples of the close companions of the Prophet of Allah. Also they would consult any scholar of repute in Islam to seek clarification with regard to the explanation of

the Quranic verdict and the Sunnah of the Prophet.

Shah-Wali-Allah of the Indian Subcontinent, an eminent scholar of the twelfth century AH, had said in this regard that “during the fourth century AH, the people used to follow the Prophet of Allah to practice the general principles of the religion and in case of any confusion or to take a decision on any matter they used to refer the scholars in Islam. In case of more than one view on any one matter they used to select the better one according to their wisdom.”

After the fourth century AH, there appeared a decline in the scholars who had courage and wisdom to conclude and deduce their current problems in accordance with the purview of the Quran and the Sunnah, since it appeared to them a difficult job. Therefore, the scholars of that time entered to a tradition to follow the opinions and explanations of the Quran and the Sunnah of the scholars of their choice. This practice provided a base to establish followers of different groups of scholars according to their liking or disliking; hence, it created different schools of thoughts under the umbrella of different imams (scholars). This practice therefore created five major groups or schools of thought in the Muslims; these groups were created through the scholars who could not exert by themselves to find out their way; hence, they divided the Ummah. When established and divided in groups, they started contradicting each other's thoughts. Also the pioneers or the heads of such groups influenced and labeled their community by themselves or through the influence of their states to be the followers of the Fiqah and imam of their choice, although more than 99 percent of the followers of the four major schools of thought do not know much about their imams. They have also been made to believe the verdicts and opinions of the scholars and imam of their group or sect to be the only correct one.

This tradition grew so strong that henceforth whosoever

concluded or deduced any conclusion as per their own consideration or opinion out of the Quran or the Sunnah was severely criticized and condemned by the routine scholars of the time. Some of such progressive scholars who faced disliking and criticism and who were not generally referred to by the routine scholars may be pointed out as Imam Abul-Hassan Al-Ashri, Imam Ghazzali, Sheikh-ul-Islam Izzuddin, Sheikh-ul-Islam Imam Ibn-e-Tamiya, Mujjadid Alif-Thani, Shah Wali-Allah, Sheikh Maududi, and so many others.

The human civilization had started progressing with the advent of science and invention of the printing press machine in the fifteenth century AD and henceforth with the Industrial Revolution and the scientific inventions in the seventeenth century AD. But during the last five decades the development in communication and information technology, use of atomic scientific utilities and computer have played a tremendous role and effect in advancement of the human civilization. In this situation, it is sad and unfortunate for the Muslim Ummah that their routine scholars are still sitting with their doors closed for the newly developed ideology and yet have no intention to bring their level at par with the developed world by way of their enlightenment by opening their doors through Ijtihad. On the contrary, they oppose the new thoughts and do not consider Ijtihad to be the need of the time though it is already too late. It is sad to mention that the syllabi of study in the routine religious Madrasas of South Asia was framed by one Mullah Nizamuddin in the sixteenth century AD in the reign of and by the directions of a Mughal Indian king, Aurangzeb, which has never been upgraded till the dawn of the twenty-first century, and the routine Mullah is still reluctant to let it be changed or upgraded according to the needs of the day.

Sheikh Muhammad Iqbal, a philosopher and sheikh of the East in Islamic thoughts and jurisprudence, have been stressing and urging the Muslim Ummah to awake and open the doors of

Ijtihad in the Islamic jurisprudence to let it be at par with the needs of the time and as per newly scientific developed knowledge.

This is still too dark in this regard, but there appeared candlelight with a hope that this may bring enlightenment of wisdom to clear away the dark of slackness and ignorance. That candlelight may be observed and viewed through extremely few institutions/organizations such as Islamic University of Medina, International Islamic University Malaysia, International Islamic University Islamabad, Islamic Research Foundation India, etc. But that is not enough; we need to move farther ahead to improve our entire education system to cope up with the advancement of the world. We need to seek knowledge, which was imparted to Adam by the Divine Authority, which is almost not known and not understood by the scholars and the educationists. Indeed that was the scientific knowledge if it is described in one word. The subject has already been discussed earlier in detail in topic 25.

### **203. Following the Specific Schools of Thought in Religion**

The purpose of adhering to the specific Fiqah or imam seemed to restrain the scholars from concluding Ijtihad (new deductions). It is also said that lethargy and cowardly behavior of the scholars restrained them to be away from Ijtihad and at the same time encouraged the system to adopt a particular Fiqah and to follow the verdicts of a particular imam. In this regard, it has been observed that none of the imams have ever claimed to be the heads or the initiators of any specific Fiqah; instead they only had opined their views to the best of their knowledge and belief to explain the Quran and Sunnah and never insisted to take their view to be the last word. Also they never created their own

group of religious thought, nor did they invite or insist anyone to follow them.

The scholars and the followers of the particular Fiqah, however, maintain that they still follow the Prophet of Allah and plead that since they are not aware of the verdicts of the Prophet directly, they are unable to scrutinize the sayings of the Prophet by themselves and also are not capable to interpret and understand Quran on their own. Therefore, they consider it necessary to follow any one imam, believing him as the true follower of the Prophet of Allah and having the best understanding of the Quran to conclude the rules and laws of Islamic jurisprudence.

It is certainly correct if a Muslim follows any one scholar's vision to understand the Islamic jurisprudence, but it is not correct to strictly follow a particular scholar only. Because this attitude has encircled the Ummah within groups being formed after the names of various imams in view that the verdict of their imam or Fiqah is final and cannot be changed in any way. Thus, the religion (*deen*) of Islam was divided into different groups of Fiqah being called as *Madhahabs* (sects) and was titled after the name of their imams. Hence, they influenced and imposed particular thoughts and deductions onto the generations, which they considered to be the correct one. Hence, over the period of a millennium, doors for the institute of Ijtihad (i.e., further logical deductions) have been closed, and that still prevails in this era of the twenty-first century. This situation caused a grave decline in the social, economical, and scientific setup and development in the Muslim societies of the world. It is rather disgraceful that out of more than fifty Muslim countries, not a single state has so far achieved the status of a first world country.

Sheikh-ul-Islam Izzuddin remarked, "It is astonishing that some of the scholars are so rigid to follow their imams that they even reject a better explanation of Quran and Sunnah to support their Fiqah."

Similarly a group of Muslims considers their imams to be innocents, although no one else other than the prophets are innocent and still they made mistakes but were bestowed with the immediate divine guidance. Sheikh Wali-Allah says, "The verdict of Ibn-e-Hazm that *Taqleed* (to follow blindly) is Haram (prohibited) is correct with regard to a person who is following a particular Fiqah and believes considering that the verdict of his imam is absolutely correct and that he will not change himself even if that is proved to be incorrect or a better deduction is brought before him." He (Ibn-e-Hazm) in support of his claim quoted a saying of the Prophet of Allah narrated by Addi-bin-Hatim having been recorded by Imam Ahmed, Tirmidhi, and others, through several chains of narrations from Addi-bin-Hatim-Tai, who had become Christian during the period of Jahiliya (ignorance) and had run away to Syria. When the call of Islam reached his area, while his sister and other kinsfolk were captured and brought before the Prophet of Allah, he freed his sister and gave her gifts upon learning that she was the daughter of a renowned generous person, Hatim-Tai. She then convinced her brother Addi to embrace Islam; he thereupon went to Medina; when he appeared before the Prophet of Allah, he was wearing a silver cross around his neck. The Messenger of Allah then recited verse 31 of chapter 9, At-Tauba, and said, "They took their rabbis and monks to be their Lords besides Allah."

Addi replied, "They did not worship them."

The Prophet of Allah said "Yes! They did. They prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them; and this is how they worshipped them."

Sheikh-ul-Islam Imam Ibn-e-Tamiya opined in this regard "It is mandatory in any case openly and secretly for every Muslim jinn and ins (humans) to obey Allah and His Prophet in each and every matter of their lives. Whatever has been made

permissible must be treated as permissible and whatever has been prohibited must remain in prohibition. Thus, none in this regard should be followed in any case. But to know the detailed principles of the Islamic jurisprudence, such persons/scholars should be consulted and followed in view that they are more in possession of wisdom and understanding to deduce and explain the principles of Islamic jurisprudence as per the commandment of Allah and His Prophet.”

The imam also acknowledged that it was a natural phenomenon that an individual is usually attracted and adopts the religion of his parents and the society. But as a conscientious person on achieving the power of deduction and to analyze the good and the bad and to estimate the purpose and values of life, one should adopt complete obedience of Allah and His Prophet, especially those who claim to be the slaves of Allah and the followers of His Prophet. To conclude and to further clarify the above subject, the following example may be taken into consideration.

It has been observed that in this twenty-first century, the scholars in Islam who possessed minimal scientific and metaphysical knowledge are absolutely unable to understand the calculations of space and time and are even unable to pick up specifically the lunar calculations and have therefore created the moon-sighting problem; hence, a fuss is created twice a year on the occasion of Eids. Although scientifically calculated lunar calendar being computed by the naval and the aerospace observatories is commonly available, and is being used by such organizations.

Also they have not yet concluded and made known the divisions or parts of a day, i.e., the duration of morning, day, evening, and night, which is required to offer the morning, noon, afternoon, evening, and night prayers and to observe fasting. The common people even do not know, and it is not made known to them that morning starts at the end of night, the day starts at the end of morning, the evening starts at the end of the day, and the

night starts at the end of the evening and as to what is the duration of each such division. It is rather funny to observe that there exist five different times allocated to such divisions by the religious groups, and that too in presence of the accurate calculated time by the scientists. It can be easily understood as to why the existing religious authorities are not following the correct version of the knowledge and that they are only interested in pronouncing their own verdict by ignoring the scientifically calculated truth. One may observe that there is a difference up to thirty minutes in fixation of the time for start of morning, and this is only because the so-called scholars do not mind and hesitate to learn the scientific knowledge.

The Ummah is still unable to give their verdict about the banking and Zakat systems. Even they are yet unable to formulate syllabus for their educational systems, which may lead them to achieve the real norms of education. The Muslim nations are however leading in a blind fashion with their incapacitated mind by having closed the door of Ijtihad. But still there is time to rectify our mistakes and start learning the knowledge ought to be learned and start behaving mindfully.

#### **204. Jahiliya (Ignorance) Darkens the Light of Eman (Faith)**

Ignorance of knowledge is *Jahiliya*, which darkens the light of Eman (faith). Therefore, Allah warns His supreme creature to explore His signs to let their inner self be enlightened in order to acquire knowledge to strengthen their faith to enable themselves to be on the right path to fulfill the end of their lives.

In fact, there have been two major evils in the society of which the humans are not aware or have not evaluated accordingly. Those are ignorance and arrogance, in that



arrogance is the outcome of ignorance. The level of excellence in the Islamic way of life can only be developed and evaluated with the level of Eman on the basis of the standard and level of the knowledge to understand the logical aspects of the divine and the prophetic instructions imparted to mankind. Mankind has yet to understand the meaning of ignorance, arrogance, and also the authority and attributes of God, and thereby the duties and liabilities of the slaves (humans) before their Master (God) and then to conclude the meaning of *Shirk* i.e., making partners with Him. Only then the human shall become worthy of testimony of *Tawheed*, i.e., the belief in the “oneness of God in His unity, attributes, authority, and command.” Only then can a person be able to be an obedient and true slave of Allah.

It may be mentioned that the ignorance is the only reason that the people have been and are involved in *Shirk*, i.e., making partners with God, even those who claim to be the Muslims and pronounce *Shahada* (testimony of the oneness of God). Similarly, another group of people, not being Muslims, do believe in God as one supreme authority but make partners with Him. Most of the people believe God to be the Supreme Being, but at the same time they invoke help of someone else other than God, and they plead their stupidity as well. But Allah says in contradiction to it in verses 63-65, chapter 6, *Al-Anam* that “say (O, Muhammad), “Who rescues you from the darkness of the land and the sea, (when) you call upon Him in humility and secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful . . . Say (O, Muhammad): ‘Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah’ . . . Say (O Muhammad): ‘He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.’ See how variously We (Allah) explain the *Ayat* (proofs, evidences, lessons, signs, and the revelations), so that they may understand.”

It is said that the Prophet of Allah, when he recited these verses, he said twice, "I seek refuge with Your (Allah's) face." Indeed these verses are extremely alarming for mankind—with special reference to those who claim to be the most obedient servants of Allah.

Imam Ahmad recorded that Khubaib-bin-Araat, a Badr participant, said that, "I met Allah's Messenger during a night in which he prayed through it, until dawn. When the Messenger of Allah ended his prayer, I said, 'O, Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allah's Messenger said, 'Yes, it was a prayer of eagerness and fear. During the prayer, I asked my Lord for three things and He gave me two and refused to give me the third one. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail above us, He gave me that. I asked my Lord not to cover us with confusion and divisions, but He refused.'"

Allah has further warned us with regard to arrogance in verse 146, chapter 7, Al-Aaraf, which says, "I shall turn away from My Ayat (verses of Quran) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat (proof and lessons through Quran), they will not believe in them. And if they see the way of the righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless (to learn) from them."

Further, Allah says in verse 5 of chapter 61, As-Saff, "So When they turned away (from the path of Allah), Allah turned their hearts (from the right path)."

In this context, Allah has revealed the stories of Adam and Satan, the nations of the prophets Nuh, Hood, Saleh, Loot, Shoeb, Pharaoh, and Nimrod, wherein they have negated the commands of Allah in their arrogance, which was the outcome of their ignorance, because of which they met with Allah's

torment. All these narrations were revealed to admonish mankind of the Prophet Muhammad's time and of the times to come to learn lesson and remain watchful of their ignorance and arrogance and as such not to deviate from the commandments of Allah and His Prophet. Indeed Allah gives rise to the humble ones and disgraces the arrogant people. Thus, arrogance leads to affliction and displeasure of Allah, whereas submission (taqwa) leads to Allah's pleasure and self-contentment and a way to the eternal happiness.

May Allah save us from every type of ignorance and arrogance and from any type of deviation from Allah's path, the path of the righteousness and delight?

### **205. The Tradition of Slavery: The Most Inhuman Tradition**

Slavery, the most inhuman tradition of the humans, is one of the oldest evils that existed in the human society and have been described in the divine books. It existed in Egypt, Rome, Greece, Arabia, China, and India. The Egyptian pharaohs had enslaved the whole nation of Judah (Yehuda), who built all the existing pyramids. The mother of the prophet Ishmael was a slave girl of Lady Sara who married the prophet Abraham. The prophet Joseph (Yousef), the son of Prophet Jacob (Yaqub), was enslaved and was sold in the marketplace of Egypt.

In the Greeks, there existed only two classes, the rulers and the workers. In the great Roman Empire, slavery was a great evil. The ruling class used to enjoy the fight or duel of the slaves till the death of one of them. They used to put the slaves in an enclosure before a hungry lion to amuse themselves with their hue and cry and the slaves' extreme helplessness and useless struggle in their utmost distress to save their lives. Their miserable death would be a matter of funfair for them.

The Romans used to treat their own wives as their property and could sell them. Even a husband could kill his wife, and that was not a crime. The woman was retained as a commodity on an as-and-when-required basis.

The Christian priests in Europe used to discuss the nature of women as to whether they were humans or creations lower than the humans.

In the Indian society, the humans were divided into four classes; the lowest one used to be called the *shooder*, i.e., the menials or the servant class and was supposed to serve the upper classes. They were liable to do all the dirty jobs like to pick, clean, and dispose of the litters and garbage. Their living was worse than the animals' living. They were not being called to be the slaves but were generally treated like animals. With regard to the position of women in India, they are still deprived of the right of inheritance; the worst example of their fortune was that a widow had to be burnt alive with the dead body of her husband. The British Indian rulers, however, abolished this tradition during the nineteenth century AD.

Different aspects regarding slavery have been explained below:

#### **A. How the Slavery Was Created**

The evil of slavery prevailed all over the world, and there existed several methods to enslave the humans such as the following:

- i Dividing the society in a class system and creating a lower class to serve all the classes above than theirs. They had no option to come out of their class, even their offspring. Rather they were born to serve others and had no respect in the society. They were treated like slaves in order to work.
- ii The captives of war were enslaved by the victorious nation.

- 111 The extremely poor people used to sell their children. Even in this twenty-first century, this practice has been witnessed in South Asian societies. In the African countries, this practice prevailed till the middle of the last century.
- 19 By way of overpowering and kidnapping the children and the adults, they were sold as slaves. One of the old-time historical examples was of the prophet Joseph, and of the seventh century were Salman Farsi, As-Suhab-Ar-Romi, Zaid-bin-Haritha, etc. They were captured and sold as slaves, although they belonged to the noble families.
- 9 Most of the civilized nations during their colonization in Africa, under their shelter, the natives were overpowered, captured, and sold in the West. Up till the twentieth century, slavery existed in the United States of America and Australia. However, credit for those who struggled for their freedom and equalized themselves up to the status of their masters. Abraham Lincoln, an ex-president of the United States, deserves admirations for his extraordinary efforts made in abolishing slavery in the States.

It may be mentioned that even after the Renaissance and the Reformation of the civilized West up till the twentieth century; the pets were more cared and loved than the slaves. The pets were loved, groomed, fed properly, and kept in a comfortable manner; on the contrary, the slaves were hated, abused, maltreated, and kept in too-inhuman conditions. This is still true for the human beings who cannot afford their livelihood; they may be in the third world countries or living as homeless in the United States of America. Indeed they are living a miserable life, whereas the pets in the West or even in the third world countries are living and being looked after and loved far better than that miserable creature being called the human being.

## **B. Slavery in Arabia during the Seventh Century AD**

Similarly as prevailed in other parts of the world, slavery was a custom in Arabia. Since they lived a nomad's life, they used to overpower and loot the caravans and any other such person out of his tribe or family, who was kept and sold as slave. A slave used to fetch a price from four hundred to eight hundred silver coins, whereas a good camel would cost four hundred. They would use them for all affairs of their household, business, in the fields and all sorts of labor in accordance with their ability. Even they were used in fighting in the wars. Unfortunately the owners of the slave girls used to earn money by involving them in the immoral sexual business. Also the slaves were inherited along with their property. They could be killed and had no rights on their lives. The slaves had no rights whatsoever in all over the world and were treated as a commodity, beaten on their mistakes, killed by their masters; even their death would be a source of amusement. Abu-Jehl, a great enemy of the Prophet of Allah, had killed his slave girl Sumayyah in a very brutal, cruel, and shameful manner in front of Kaaba because of leaving her master's religion and accepting Islam. The slaves were marked with a red-hot iron and were branded as the cattle. Their limbs were cut as a master's mark as was done to their cattle. They were supposed to be a living material or a moveable property.

## **C. Islamic Perception of Slavery and Rights of the Slaves**

In view of the prevailing circumstances of the past and of the accustomed slavery, all over the world during the seventh century AD, the Arabian society was also having too many slaves, men and women. It was therefore not possible to abolish this system with one stroke; instead Islam decreed rules for the masters with regard to the slaves (men and women). The rights given to the slaves were also ordained so that it became difficult

to own the slaves. Also the incentive to free the slaves was so attractive that as a result, to achieve the high standard of piety, the slavery was almost abolished, in a very short span of time, from the Muslim societies.

On the contrary, in the non-Muslim societies, the trade of slavery existed up till the twentieth century.

Let us view in brief the rights and liabilities with regard to the slaves imposed by the Divine Authority for those who by themselves were the slaves of Allah.

- i Verse 36, chapter 4, An-Nisa, commands to the believing servants (1) to worship Allah alone without joining partner to Him, (2) to be kind to the parents, kinsfolk, orphans, poor, neighbors, and companions, and (3) to be kind to the slaves and the servants. Thus, the slaves and the servants are entitled for the similar kindness desired and adopted for other members of the society.
- ii The Prophet of Allah had also directed with regard to the slaves that “they are your brothers and your servants, to whom Allah has given under your command and control. Whoever owns his brother, he should feed him of what he eats, he should provide him clothes which he wears and he should not take work beyond his capacity and he shall be helped accordingly.”
- iii The Prophet of Allah also commanded that whosoever slaps his slave or hits him is liable to set his slave free (in order to have the divine pardon). (Muslim)

This saying of the Prophet of Allah sets a precedent for the oppressed and subdued servants other than the slaves to whom the above rule also applies, and the master would be liable to compensate the servant with compensation equal to the value of a slave. The said value may be computed equaling the price of a slave at the time of the commandment, i.e., eight hundred silver coins of

twelve grams each. So a master has been given a caution to consider the consequences that the Divine Authority has imposed before he slaps his servant, or in any way puts him in any torturous conditions.

- 19 An-Nisai has reported an authentic saying of the Prophet of Allah, uttered during his illness that preceded his death. He continued advising his followers, and the last words he uttered were “Protect the prayers, protect the prayers and those slaves whom your hands possess.” Until his tongue became still. (May Allah’s blessings and mercy be upon him?)
- 20 Verse 5, chapter 33, Ehzab, includes the divine commandment that “these slaves are your friends and brothers in religion.” This commandment was revealed when Allah declared that Zaid was not the Prophet’s son; instead he was his friend and his brother. Zaid was a slave of the Prophet whom he had declared to be his son in order to show his affections and to bring the slaves on equal footing, but Allah said that Zaid was not his son, instead a friend and a brother. This act of the Prophet reflects his attitude toward the slaves and that they should be given a kin’s treatment; whereas Allah commands a brotherly treatment for them.

#### **D. The Contract of Emancipation (Mukatbat)**

- 1 Verse 33, chapter 24, An-Noor, commands in this regard,
  - 1) And let those who find not the financial means for marriage, keep themselves chaste until Allah enriches them of His Bounty. And,
  - 2) Such of your servants (slaves) seek a writing (of emancipation); give them such writing if you find that there is good and honesty in them. And,



- 3) Give them something out of the wealth of Allah, which He has bestowed upon you. And,
- 4) Force not your slave girls for prostitution, if they desire chastity in order that you may make betterment in this worldly life. But if any one compels them then Allah is Oft-Forgiving and Most Merciful (for those slave girls who were compelled for the sin).

The above commands were mandated for the owners of the slaves to grant them a contract of emancipation, i.e., to agree upon to grant them freedom in lieu of some consideration, if they ask for it and if they do have good and honest character. The word "good" has been defined as trustworthy and possessing skill or ability to earn so that they may not become burdens on the society or may involve in any unwanted affairs. The owners have also been directed to spend on them out of their wealth, i.e., Sadaqah and Zakat, so that they may be able to pay their compensation with regard to emancipation.

- ii Ibn-e-Katheer narrated and Ibn-e-Jareer recorded that Serine wanted Anas-bin-Malik to write a contract of emancipation, and he delayed; then Omer-bin-Khattab directed him that he should certainly write him a contract of emancipation and referred to the above verse 33 of chapter 24.
- iii Verse 60, chapter 9, At-Tauba, says in this regard that the amount due on account of Sadaqat (Zakat), i.e., charity, is required to be spent on 1) *Fuqara* (too poor), 2) *Masakeen* (poor), 3) those who collect Zakat, on account of their wages, 4) to attract the heart of those who have been inclined toward Islam (and are poor), 5) to get free the captives (slaves and prisoners), 6) for those in debt, 7) for Allah's cause, and 8) for a traveler in need.

- <sup>19</sup> Ibn-e-Katheer recorded that in the Masnad, there is a saying of the Prophet of Allah narrated from Al-Barrabin-Azab that a person asked, "O, Allah's Messenger! Direct me to an action that draws me closer to paradise and away from the fire."

The messenger of Allah said, "Emancipate the person and free the neck." The person asked, "O, Allah's Messenger! Are they not one and the same?" The Prophet replied, "No, you emancipate a person by freeing him on his own,

but you untie the neck by helping to pay the price (of the slave to get him free)."

### **E. Why Freedom of the Slaves Was Not Commanded**

There has been a common question as to why Islam did not command freedom to the slaves. This question may be replied that as to why the previous divine religions such as Judaism and Christianity did not abolish the system of slavery. Although it is a good answer, it is not the accurate one; we ought to know the reasons. It is evident that the slavery existed right from the (maybe before that) prophet hood of Abraham, Ishmael, Isaac, Jacob (Yehuda), Solomon, Moses, and Jesus and remained till the twentieth century, i.e., even after two thousand years after the Christ.

The fact reveals that Islam formulated rules and regulations in a fashion to restrain its future progress and established such rights for the slaves that it would become difficult to keep the slaves in accordance with the divine commandments. Islam also created means for the liberation of the slaves and accorded them a respectable position in the society after their liberation.

Being an old system spread all over the world, there had been too many men and women slaves in Arabia. In case of their

freedom, there was every possibility of their capture by other tribes and nations. Also the old men, the women, and the children would have no capability to earn for their livelihood and a place to live. Moreover for the young, it would have also been difficult to find out the earning opportunities in the desert of Arabia.

It was therefore better rather than a matter of preference for the slaves to remain with their masters, who were bound to take care of them. And those who were capable to earn for them would have the permission to arrange their liberation. Also the old ones were being looked or incited to be looked after properly.

For example, Umm-e-Aiman, a slave woman of the Prophet's father, was inherited to him after his mother's death when he was only six. When the Prophet of Allah was married to Lady Khadija, he immediately liberated her; he also used to respect her like her mother. After liberation she could not adjust in the society and returned back to the Prophet's house where she lived as a member of his family till her death, and her son Osama was being loved much by the Prophet of Allah and had lived under the Prophet's protection like his family member.

Likewise his wife Lady Khadija gifted a fifteen-year-old slave boy, Zaid bin Haritha, to the Prophet of Allah. He originally belonged to a very respectable family of Iraq. When his father came to the Prophet of Allah and asked for Zaid's price, the Prophet being a kind person replied, "Take him if he likes, I don't need any consideration for him." When asked by his father, Zaid refused him by saying, "I cannot leave a person like Muhammad." On this the Prophet brought them in front of Kaaba and pronounced that henceforth Zaid was his son. That declaration was made in recognition of Zaid's love and respect for the Prophet of Allah. The people of Makkah then started calling him as Zaid bin Muhammad. Not only that, but the Prophet married him to his first cousin.

Zaid and his son Osama had attained a very respectable position in the community and are remembered in the history in

a remarkable manner. Zaid was appointed as chief commander to lead an army of three thousand faithful as against a hundred thousand Roman soldiers at Mauta. He fought a fierce war and was martyred; his rewards in the hereafter were predicted and made known by the Prophet of Allah.

Similarly his son Osama was also nominated by the Prophet of Allah as chief commander for the Tabuk expedition to fight against the Roman army. He was a boy of seventeen only but was honored so much by the Prophet that he nominated his eminent deputies, Abu Bakr and Omer, under his command. He however succeeded in his mission after the demise of the Prophet of Allah by a marvelous victory.

Another example worth quoting is of Bilal Habshi. On accepting Islam, he was tortured brutally by his master, whom Abu Bakr purchased and freed. He remained too close to the Prophet of Allah and was entrusted the duty to pronounce the five-time call for prayer in the Prophet's mosque. The Prophet's deputy Omer, while he was caliph of the Muslims, used to call him as *Syedna-Bilal*, i.e., by adding a most respectful word before his name being used with the names of the chiefs.

#### **F. Divine Advice to Free the Slaves**

Though Islam did not abolish slavery, the believers were advised to remain kind to them and arrange their freedom to the best of their abilities. The examples of kindness have been mentioned in the above paragraphs. Also their emancipation was encouraged. The following verses of the Quran and the sayings of the Prophet are referred below with regard to the slaves' betterment:

1. Verses 12-16, chapter 90, Al-Balad, wherein Allah commands to the believing servants that "what will make you know the path of steep (gardens) . . . (It is) Freeing a neck (of the slaves or prisoners) . . . Or giving food in a

day of hunger (famine) . . . To an orphan, near of kin . . . or to a miskeen (poor), cleaving to dust (out of misery).”

- ii Imam Ahmad recorded from Saeed-bin-Mughira that he heard Abu Huraira saying that the Prophet of Allah said that “whosoever frees a believing slave, Allah will free for every limb (of that slave), each of his limbs from the fire (Hell).” Ali bin Hussain then said to Saeed, “Did you hear this from Abu Huraira?”

Saeed replied, “Yes.” Ali then called to a slave boy that he owned and who was the swiftest of his servants, so when the slave was brought before him, he said, “Go! For you are free for the face of Allah.” (Also recorded by Bokhari, Muslim Tirmidhi, and Nisai)

- iii Verse 221, chapter 2, Al-Baqara; verse 25, chapter 4, An-Nisa; and verse 32, chapter 24, An-Noor, include an advice to marry the believing slaves; in that way they would achieve freedom. In this regard, a verdict of a deputy of the Prophet and a caliph of the believers Omer-bin-Khattab needs to be mentioned, in that once in his address, he said to the people that “if the mothers have given birth to them as free men, how the people have made them slaves?”

### **G. Selling a Free Person Is a Sin**

To sell a free person is a sin in Islam. Imam Bokhari recorded a narration of Abu-Huraira where the Prophet of Allah said that “Allah says, ‘I will be against three persons on the Day of Resurrection: one who makes a covenant in My name but proves to be treacherous; one who sells a free person as a slave and eats the price; and one who employs a labor and gets full work and does not pay his wages.’”

### **H. The System of Concubines**

The idea of concubines seems to be derived out of the Roman or the Egyptian civilization wherein the women were kept as a property in association of the men. They had no rights whatsoever; even they could not live by their own will. The present Western societies, however, do possess and confirm the philosophy of having concubines, wherein the man and the woman live together as a couple without being husband and wife and owing no right to each other. Even their children do not have the right to own their father's name. The only difference between such types of association as compared with the ancient system of concubines is that now they have the liberty to terminate their association without any obligation as and when desired by them, while in the olden days, the women were being owned by the men like a property.

In Muslims, there existed slavery but not the concubines; in that the master was allowed to have marital relations with his slave girl and after that she would establish some rights in lieu. For example, a man could have inherited a slave girl of his father but could not establish with her the marital affairs; she would be enjoying the rights like that of a mother. Also by giving birth to the master's child, she would be entitled to earn freedom, and the master would own his child. On the contrary, the concubines do have marital relationship, but they have no rights or any legal protection for their association. So it is not true that Islam permitted the tradition of keeping concubines, as is criticized usually.

It may be added that in Christianity, concubines are ranked with the "sin of fornication" and adultery, i.e., illegal (by religion) but recognized as voluntary marital relations (Easton's 1897 Bible Dictionary).

### **I Reasons for Keeping Marital Relations by the Masters**

Verse 30, chapter 70, Al-Maanij, and verse 6, chapter 23, Al-

Momeneen; have sanctioned rights to a master over a slave girl to have marital relations. These regulations provide to their off springs a legal status in the society and their father own them contrary to the off springs of the concubines and bring for their mothers some more rights. These sanctions also provide and seem essential to the instinctive requirement of the slave girls. On the contrary, they would be involved in illegal affairs with different people leading to corruption in the society and thereby bringing illegal off springs.

It may be pointed out that such right is not constituted if the slave girl is married.

### **J. Islam Establishes Rights for the Slave Women**

Islam has given some rights to the slave women, two of which have been mentioned in the above paragraph. Few other rights are mentioned below.

- i) The slave women on becoming mothers of their masters' child are granted the following rights:
  - 1) Become entitled to freedom after the master's death.
  - 2) Cannot be sold to anyone.
  - 3) Receive love and affection of the master being the mother of his child as natural consequences.
- ii) A slave woman who had been kept by the father of the master will earn respect like that of a mother, hence would not be engaged in sexual affairs.
- iii) A slave woman cannot be used as a prostitute or any other unethical activity as was practiced before Islam.

### **K. Islam Advises to Marry the Slaves**

There are few divine commands that encourage the believers to marry slave women or men if they are pious. Also there are commandments that allow a free person to marry a slave when they cannot afford to marry another free person. Following are the references in this regard:

- i Verse 221, chapter 2, Al-Baqara, which says, “And indeed a slave woman who is a believer is better than a (free) disbeliever (to marry).”
- ii Verse 25, chapter 4, An-Nisa, says, “And whoever having no means to wed the free believing woman, they may wed the slave woman.”
- iii Verse 32, chapter 24, An-Noor, says, “And marry those among you who are single and also marry the pious of your slaves (men and women).”

## **L. Conclusion**

The rules and rights concluded and established for the slaves, the incentives given for their liberation, the prohibition to enslave the free persons, and the advice to marry the slaves were the basic reasons that vanished slavery in a short span of time from the Islamic society. An immediate legislation to abolish slavery would have contrary results. The Prophet of Allah demonstrated by himself to comply with the rules, regulations, and advice received through the divine commandments in order to show his stress to follow such instructions in favor of the slaves to encourage their freedom.

## **206. Practice Contrary to the Divine Orders**

It is a known fact that the Western societies had accepted slavery in that they used to capture free persons (men and women) and sell or purchase them and use them as slaves. It is satisfactory that this practice has been ceased after a great struggle by few of



them with the help of some God-fearing members of the higher-ups of the societies and has enabled their descendants to establish their own world. Now some of them are seen in the high circle of the society and have become the nobles. But at the same time, the women have been mischievously dishonored by way of their unchasteness in the name of freedom and liberty and by way of irrational and unethical custom and traditions, even contrary to their religions. The women have been made sex symbols and sources of an enviable lust of life. These practices are the deviations of the divine laws.

On the other hand, it is unfortunate to mention that the evil of capturing and selling the human being still exists in South Asia but not in the name of slavery. In that it has been observed that the girls are captured by deception of marrying them or for any other reason of their interest and then sold underhand and kept engaged in prostitution. The young boys are kept chained and used in forced labor at the places far from the cities and the town. The captured children are used for bagging. It is indeed shameful for the civilized world that children of the age of five to twelve years are purchased and smuggled to the Middle East and are used in the camel race competitions for amusement of the nobles of the society. In that young children are used in the camel race by sticking them on the camels' back to cause them horrible yells and cries due to their grave affliction, annoyance, and dread. Their cries and yells incite the camels to run faster, which again cause more frightening and horrifying yells from the child. This terrifying scene provides the so-called civilized but shameless persons a source of fun and joy.

## **207. Customs and Traditions Contrary to the Divine Laws**

The cruel and immoral incidents mentioned in the above

topic are, however, not the recognized crimes of the society and in the eyes of the law, but unfortunate to mention is that there exist some socially recognized inhuman and shameful customs and traditions. It is appropriate to mention that the women are still deprived of their instinctive and basic rights duly granted to them by the Divine Authority, by way of brutal, mischievous, and forceful customs and traditions being prevailed in the society. Few of those are mentioned below:

### **A. Marriage of Women with the Book**

There exists an unbelievable tradition based on mischievous thoughts and evil intentions, wherein some of the feudal lords marry their daughter and sister with the Quran. The victims thereby live their life alone in distress and gloom by having their instinctive desires suppressed and die without enjoying the family life due to this wicked act of their custodians and their guardians to grab their inheritance or to protect the families from the so-called honor by not marrying the girls on their own choice.

The Amnesty International has also mentioned something regarding this heinous crime and has written in one of its reports that the said act of marrying a girl with the Quran is motivated by property issues—that is, to deprive the women of their inheritance rights. The report for the year AD 2000 has also pointed out that as per an assessment; more than five thousand women have so far been dragged into the torment of marrying them with the Quran.

This unethical and wicked idea seems to have been derived from the Ashariya school of thought of whom Al-Ashri (AH 260-330) of Basra, Iraq, was responsible, although he repented this thought later on AH 300. He had brought the idea that Quran was Allah's creation; this thought caused a great Fitna (trouble and disturbance) in the society. The wicked persons of the

society took shelter of this evil thought to achieve their wicked motives to grab the inheritance of their daughters and their sisters. This mischievous idea was however strongly rejected and condemned by the eminent scholar of that time, Imam Ahmad-bin-Hambal, who was severely penalized for his righteous action by the rulers.

### **B. Killing of Women in the Name of Honor (Ghaira)**

This is another unfortunate, immoral, and cruel tradition that prevailed in the same society where sisters and daughters are deprived of their right to marry the person of their choice, contrary to the divine sanctions. Such women who desire to marry a person not preferred by the men of their family are not only deprived of their right but are also killed by the family men who presume to be dishonored by the women's act of liking or choosing their life partner on their own. They think that they are deprived of exercising their will to choose a husband for their women and thereby resorted to their disgusting and mischievous action of arrogance; hence, they kill the women and also the persons being liked by the women. Also, when someone influential in the family wants to grab the property of the victim, they accuse the victim to have been involved in illegal affair and kill them. Even if their women find an opportunity to marry on their own choice in a legal manner, their marriage is not accepted by their family's male chauvinists and are killed brutally along with their spouses.

The Amnesty International and the Human Rights Commission have published various reports on this subject. Few facts are hereby narrated for informative perusal.

1. Honor killing is carried out by such men who assume that their wives, sisters, and daughters have in some way contravened the norms relating to the behavior of

- women thereby damaging the men's honor according to their opinion.
- ii During the year AD 1998, at one place 286 women were killed in the name of honor and 255 women at another place.
  - iii During the year AD 2003, more than six hundred women were killed for alleged breaches of honor. Many cases went unreported, and the victims included very young girls, including a seven-year-old girl who was directed to be killed by a tribal council.

### C. Tradition of Wannî and Swara

A tradition called *Wannî* being prevailed in the same society in that a girl is married to any person in lieu of *qisas* or *diyat*, i.e., in consideration and to excuse a murderer. The inheritors of the murderer may ask for as many women as may be agreed upon in lieu of *diyat* irrespective of their age. Even a girl of five can be married to a man of fifty-five. The much grave factor of such incidents is that though the girls are given and taken by way of marriage, they are treated like slaves. Even they are deprived of the rights that are given to the concubines; they are disgraced and humiliated throughout their lives. However, the act is contrary to the laws of the land, but such laws are still waiting for its implementation.

The Amnesty International has also reported another immoral practice being called *Swara*, wherein the girls and the women are traded to settle the debts or other criminal conflicts. According to one of their reports, a six-year-old girl was handed over to a sixty-year-old man in the name of marriage to settle the debts. It was an extremely horrible, shameful, and unfortunate action for the victim that the marriage was consummated in its brutal ugliness. Similarly an eleven-year-old daughter was given in the name of marriage to a forty-eight-year-old man in the

settlement of a murder case.

#### **D. Treatment of Widows**

Widows are generally discouraged to marry, usually they are not allowed to live on their own. They are compelled either to marry some nominated person by their elders or not to marry at all, and that depends as per the vicious interest of the family elders with regard to get hold of their inherited property as well as their own property. So they allow them to marry or otherwise not to marry, whatever suits the grabber of the property.

#### **E. Shighar Marriage (Exchange Marriage)**

When a guardian gives his daughter in marriage on the condition that the other gives his daughter to him in marriage too, it is considered *Shighar* regardless of whether they both mention the dowry or not. This is because the Messenger of Allah said that “there is no Shighar in Islam” (recorded by Muslim).

Imam Muslim also recorded a narration of Abu-Huraira that “the Messenger of Allah prohibited the marriage of Shighar. Shighar is when a person says, ‘Give me your daughter or sister in marriage, I will give you my daughter or sister in marriage.’”

#### **F. Violence and Social Crimes against Women**

Few facts reported by the Amnesty International and the Human Rights Commission are hereby narrated with regard to the social crimes and violence against women.

1. The women and the girls are deceived, compelled, abducted, and sold.

They are often resold and repeatedly remarried without regard to their own selves or to any child they may have. They are forced to work and live under the

conditions of slavery by their agents, who are in an organized criminal network.

- ii) Open sale of girls and women in markets has been reported.
- iii) Women are kidnapped and forced into prostitution.
- iv) Women are owned but not married.
- v) Sixteen hundred women were burnt in domestic violence in only one place during 1994-99.

## **208. Introduction and Importance of the Knowledge of ILM-AL-HADITH (Sayings of the Prophet of Allah)**

As has been described earlier, the Prophet of Allah had received two types of revelation: one related to the Quran and the other one not being part of the Quran and was called as *Hadith-Al-Qudsi*, that is, the saying of the Prophet of Allah as per revelation. Both types of revelations are mandatory to believe and obey in all of their meaning and spirit. Apart from that, whatever the Prophet said, advised, or acted was also in accordance with the divine will; he explained the divine verdicts by way of his acts and deeds. To make it understandable, the subject has been explained as under:

### **A. Importance of Hadith**

Some of the Muslims with a superficial religious knowledge consider and claim that for them only Quran is sufficient and that the knowledge of Hadith is not essential. Also they claim that the recorded Hadith are not always authentic; it is therefore necessary to mention the importance of Hadith and that how the Hadith were collected, examined, verified, and recorded by the eminent imams and scholars of Hadith.

The divine verdict in this regard is very much clear in that verse 2, chapter 62, Al-Jumah, says in this regard that “He (Allah) is Who sent among the unlettered ones a Messenger from among themselves reciting to them His verses purifying them and teaching them the Book and Al-Hikmah. And verily! They had been before in manifest error.”

In this verse, the word “Book” clearly indicates the divine book, Quran; and the word “Hikmah” means the wisdom and knowledge revealed onto the Prophet other than Quran. Thus, these three factors, i.e., the Quranic verdicts, the actions of the Prophet, and the sayings of the Prophet of Allah, are the outcome of the words “Book” and “Hikmah.” So each word of the Prophet of Allah and each action of his life was in accordance and in compliance with the directions of Allah.

Further to above, verse 33, chapter 47, Muhammad, says, “O, you who believe! Obey Allah and obey the Messenger and invalidate not your deeds.”

Thus, it was made clear that compliance of the verdicts of the Prophet of Allah is not optional but mandatory. To follow the sayings of the Prophet develops a virtuous life, where as its denial leads to immorality and disrespect to the words of the Prophet. This negation or neglect is not only a sin but it invalidates their good deeds as well. Thus, the Sunnah and the sayings of the Prophet are mandatory for the Ummah to follow.

To elaborate more in this regard, verses 31 and 32, chapter 3, Al-e-Imran, need to be mentioned, which say, “Say, (O Muhammad to mankind)! If you really love Allah then follow me, Allah will love you and forgive you your sins. And Allah is oft Forgiving, Most Merciful . . . Say (O Muhammad)! Obey Allah and the Messenger. But if they turn away, the Allah does not like the disbelievers.”

These are very alarming verses for those who love Allah much and yet do not follow the way of Muhammad, i.e., his Sunnah and the sayings as a whole. In that Allah has declared as

disbeliever to those who turn away from the commandments of either Allah or His Messenger.

### **B. Capability of Narration**

The Arabs by their virtuous memory used to memorize their long traditions and their tribal history. Instead of documentation, they used to record their verdicts and comments along with important events in the form of long poetic stanzas. Such poetic narrations were remembered by heart by the generations to come; later on some of these narrations were recorded and thereafter referred by the scholars that still exist in the record. The Arabs were mostly ignorant of reading and writing. This is why Allah said in verse 2, chapter 62, that “He sent His Messenger amongst the unlettered.” They had an inherited quality of memorization and expression in poetic form or otherwise. They had remembered the history of their ancestors, of their precious articles, and even of their pets. Therefore, this extraordinary factor of their memorization and remembrance played an important role in remembering the Quran and the sayings and actions of the Prophet of Allah without making any extraordinary effort.

### **C. The Method of Transmission**

Transmission of Hadith right from the mouth of the Prophet of Allah up to the person who gathered and compiled is called *Rawqyat*. This had been a very important factor in verifying and examining the correctness of having received any verdict or saying of the Prophet. It is also evident that this process of transmitting the Prophet’s sayings had started during his lifetime. Peoples from different places and tribes used to come to the Prophet to embrace Islam, seek advice in addition to the Quranic revelations, and go back to their respective places, where they



were obliged to narrate and pass on to others the message of the Prophet of Allah in terms of the Quran and the Prophet's acts and sayings that they had witnessed.

The Prophet also used to send his men of knowledge and wisdom to different areas to further transmittal of knowledge of Islam, which they had sought from him. After the spread of Islam in the Arabian Peninsula and outside, the Prophet of Allah and his deputies used to appoint administrators, *Qazis* (judges), and religious preachers. They were instructed to follow Quran and the Sunnah of the Prophet in their administrative and judicial orders and that if they could not find clear instructions from Quran and the Sunnah, they were supposed to use their own vision and wisdom duly enriched and enlightened by Quran and the Sunnah. Once a delegation of Bani-Abd-Qais came to the Prophet of Allah from Bahrain; on their return, they requested the Prophet to give them some words of wisdom, compliance of which may result in reward of paradise. The Prophet of Allah very kindly uttered for them few words of advice and asked them to hold the words for themselves and for onward transmission to their people who were not present there.

In his last sermon during Hajj, the Prophet of Allah clearly instructed his disciples, who were said to be approximately one hundred forty thousand, to listen to his message carefully and convey it to those who were not present there. He also advised that in his absence, Quran and the Sunnah would guide them to the right path and shall protect them from the evil.

Though the sayings of the Prophet were being transmitted during his lifetime, they were not preserved as the Quran was being preserved. The disciples of the Prophet did their job of narrating his sayings carefully, but the collectors and compilers of Hadith were obliged to verify their collection to ensure its authenticity according to the Prophet's communications and his preceding revealed instructions.

Also Hadith duly superseded by the Prophet himself and by the Quranic verdicts had to be treated as void. Indeed it was not

an easy task but was a challenge for the men of knowledge and taqwa, who came forward and undertook this sensitive assignment of examining the narrated verdicts of the Prophet.

#### **D. Requirement to Verify Authenticity of Hadith**

The Prophet of Allah used to advise his disciples to further communicate his sayings, but with a warning that if someone narrates in his name, which does not relate to him, shall be liable for the punishment of hellfire (narrated by Abu-Saeed Khizri and Imam Muslim).

Therefore, the men of wisdom and knowledge with specific reference to the Islamic jurisprudence and the sayings of the Prophet had to be extremely conscientious in examining and compiling Hadith. So, for this purpose, they formulated certain rules and regulations. To have a logical conclusion, the process of verification, authenticity, cross-examination of the Prophet's sayings and the divine verdicts and the superseding versions of both is always mandatory. Another important factor required for verification was the presence of the hypocrites and the persons of less intelligence in the Muslim society at the time of the Prophet of Allah, who may have communicated a changed version of the Prophet's words with an ill motive or erroneously. Thus, at the time of collection and compilation of Hadith in the year AH 101, i.e., after about ninety years of the Prophet, a large number of Hadith were presented to the collectors, which reached to the count of more than 2.25 million.

Due to a common thinking of a person having an average intelligence and knowledge, there exists a question that the period of prophet hood was spread over a period of twenty-three years, of which during the first three years almost no one came forward to accept Islam except the family members of the Prophet. Also for another three years few people came forward when the Prophet of Allah remain restricted to a place outside

the city of Makkah when his kinsfolk socially boycotted him. Thus, the period of interaction of the Prophet was squeezed to only seventeen years, and supposing we count an average of ten communications a day by the Prophet of Allah, that makes a total of 62,050 Hadith.

Thus, there is a reason behind, and it would seem necessary to examine and verify the authenticity of the 2.25 million sayings of the Prophet that were brought before the scholars of Hadith, in view of the following:

- i Because of different narrators of the similar Hadith.
- ii Because of superseding of Hadith due to supersession in the verdict of Allah and/or of His Messenger.
- iii To examine the Hadith whether it formed a general rule or referred to a specific person or an incident.
- iv To examine concoction and fabrication of Hadith due to the presence of the hypocrites and the mischievous persons during the life of the Prophet and thereafter.
- v Because of the fact that a saying of any other person may not have formulated a Hadith due to a hearsay.

Imam Bokhari therefore examined to the best of his abilities 600,000 Hadith of which he presented to the Ummah only 9,882 coming unto the level of his test; still those have some repetitions due to the different narrators. Still there may be some doubt about authenticity of some Hadith, but to the agreement of the majority of the scholars, this is the most authentic book containing the sayings of the Prophet of Allah.

Similarly Imam Muslim concluded and selected for his record only 4,000 Hadith after scrutinizing 300,000 Hadith. It is worthy to note that 2,326 Hadith are common in the both of these records; thus, a total of 11,556 Hadith were the outcome of the 900,000 Hadith. Imam Ahmad-bin-Hambal selected 30,000 Hadith out of 750,000; Abu-Dawood presented 4,800 out of

500,000 and Imam Malik chose 1027 from 100,000 Hadith. Thus only about 2.2 % of the totals were presented after scrutiny. It may be mentioned that this data has been collected from the book of a renowned scholar in Fiqah and Hadith Shah Abd-Al-Aziz Muhaddis and from a book of Abd-Samad Saram Al-Azhari. So the efforts made by these Imams are commendable to the highest degree. It may be pointed out that the efforts made by other imams or scholars like Tirmidhi, Nisai, and many others are indeed commendable too. May Allah shower His mercy and blessings on all those who exerted to the best of their abilities to collect, record, scrutinize and present before the Ummah, the sayings of the Prophet of Allah? The above facts have been narrated to give an example and to make the subject understandable to the readers.

### **E. Method of Verification**

Indeed the scholars of Islam had introduced a very comprehensive method to examine the correctness of Hadith so that only reliable Hadith be recorded after scrutiny of the following aspects:

i *Rawayat*

This includes the examination with regard to the text of Hadith, which may have different words but the same meaning.

ii *Drayat*

This includes examination with regard to the basic idea of Hadith, i.e., whether it contains timely effect or sets a precedent.

iii *Taadeel*

This includes verification of the character of the person or persons who narrated the words of the Prophet, to examine that the narrator was not a hypocrite or does not have any personal interest. It also includes

the narrators' pioussness, truthfulness, intelligence, memorizing capabilities, and correctness of communication.

## **F. Efforts Made in Documentation of Hadith**

During the introductory period of Islam, the orders and instructions were in process to formulate the code of life. That process also included superseding and substitution of the divine verdicts. With acceptance of Islam, they had to bring changes from one extreme to another, which would have been much difficult for them, but still there seemed stability in implementation of laws and procedures in the state of Medina. Due to its gradual revelation spread over a twenty-three-year period, the Quran was not documented as a book; instead the Prophet gave dictations to different people on different occasions. Some disciples of the Prophet also used to remember by heart the Quranic verses, which were either dictated to them or recited before them by the Prophet of Allah.

It was therefore considered necessary to take extra care in narration and documentation of Hadith during the early period of Islam so that the saying of the Prophet may not be mixed with the Quranic text. The Prophet of Allah had therefore postponed documentation of Hadith, and the Prophet's deputies did the same and had advised in general to take extra care while mentioning the words of Allah and the words of the Prophet.

Imam Muslim recorded that the Prophet of Allah directed his followers and said, "Don't write after hearing from me except Quran and if anyone has written he should erase it."

After the Prophet's mosque had become an Islamic center and the seat of learning, the Prophet had given his consent to document Hadith as well. A narration of Thabit-Bin-Saad and Abu-Dawood reveal that once the Prophet said to Abd-Allah-bin-Amro-bin-Aas that "whatever you hear from me write it," and the Prophet pointed out his finger toward his own mouth and

said that this mouth cannot utter any word other than a right.

Imam Bokhari has narrated that Ali-Ibn-e-Abi-Talib had a script containing a set of rules regarding Zakat, crimes, and instructions on some other matters.

It is also evident and narrated by Imam Malik, Nisai, and Ahmed that the Prophet of Allah during the last span of his life had dictated a booklet regarding the rules on recitation of Quran, Salat, fasting, Zakat, Talaq, qisas, and diat. This booklet was sent for guidance of the Muslims of Yemen through Amro-bin-Hazm. That booklet has been regarded to be the first book on Hadith. Ibn-e-Qayyam, a renowned scholar of Islam, has acknowledged this booklet as a remarkable instrument of instructions duly pronounced by the Prophet of Allah.

The Prophet on various occasions had dictated laws and instructions on matters regarding civil and criminal laws and procedure, laws of inheritance, Zakat, etc., to the various heads of mission for their guidance and correct implementation. Also the letters from the Prophet of Allah having embossed his seal thereon, which were sent to the different heads of the states and tribes, did also contain some pieces of advice and played an important role in providing correct record of Hadith. In this context, Dr. Hameed Allah, a renowned scholar, is said to have collected 281 such letters.

In spite of the known importance of collecting and compiling Hadith, it was considered necessary that priority should be given to collect and compile Quranic verses and to get it in one version in the foremost instant, and till its completion the collection and compilation of Hadith be held in abeyance. Therefore, the Prophet's deputy Omer had instructed in general that till the finalization of the Quran, no one should collect any Hadith for the purpose of compilation.

However, proper arrangement to collect and compile Hadith was initiated and carried out by and in the reign of Omer-bin-

Abd-Al-Aziz in the year AH 101, i.e., after ninety years of the Prophet's demise. In that the men of knowledge and Taqwa like Imam Malik and Imam Ozai were asked by the caliph to undertake this extremely sensitive and important project of collecting and compiling Hadith.

Since each saying of the Prophet was based on the divine revelation, this treasure had to be presented in its true spirit after Quran. Allah, the protector and the preserver, therefore created a team of scholars—the men of wisdom, the men of Taqwa, the men having excellence in memorization, the men of devotion and humbleness, the men of piousness and patience and the most obedient servants of Allah of their time, who undertook the project of collection, scrutiny, and compilation of Hadith.

That group of scholars formulated a methodology to examine and testify the truthfulness of Hadith in such a logical manner that it became a specific type of an art in the history of the world literature. This method is beyond comparison to any method in testifying a saying. Indeed it was an art of deducing the true version among the various presentations claimed to be the saying of the Prophet of Allah. By virtue of this method, out of 2.25 million collections, only about 2.2 percent Hadith were considered for selection to put on record.

### **G. Scrutiny of the Narrator of Hadith**

Before accepting any word, the narrators of Hadith were examined on the following points:

- i) How the narration had reached the narrator
- ii) What was the chain of narrators? Who was the first to listen from the Prophet, and was there any missing shackle in between?
- iii) The following qualities of the narrators were examined:
  - 1) Education factor
  - 2) Age factor

- 3) Mental/physical condition at the time of receipt and delivery of narration
- 4) Character, qualities, and virtuousness
- 5) Taqwa, piety, sincerity, faithfulness, obedience, and love for Allah and His Messenger
- 6) Capability of remembrance
- 7) Purpose of narration
- 8) Whether the matter narrated was in its original word sounded by the Prophet or it was a conclusion in the narrator's own words
- 9) whether the narration was according to the spirit of the Quran and Sunnah or there was some deviation or contradiction

Thus, after exercising this comprehensive procedure of evaluation, examination, and verification of the narrators and the narrations, the verdict regarding its acceptance or otherwise was given by the collectors of Hadith.

The above brief with regard to the knowledge about the institution of Hadith is given to have the common readers a little bit of conscientiousness to understand the importance, historical development, and methodology adopted for logical conclusion of the authentic Hadith.

## **209. Who Qualifies for Allah's Mercy and Forgiveness**

Few words of wisdom of Quran-Al-Hakeem are mentioned hereunder, which clearly indicate the qualification required for a person to have Allah's mercy and His forgiveness to attain success in this world and the hereafter.

- A. Verses 3-5, chapter 2, Al-Baqara, says, "Who believe in the unseen (Allah's revelation onto the Prophet), and



perform Salat (five time prayers), and spend out of what We (Allah) have provided for them, (i.e., the spending on the kinfolk and taking care of other needy and poor) . . . And who believe in it which have been revealed onto you (Muhammad) and in that which were revealed before you (on Jesus, Moses, Abraham and all other Prophets), and they believe with certainty in the Hereafter . . . They are on guidance from their Lord, and they are the successful.”

- B. Verse 35, chapter 33, Al-Ehzab, says, “Verily, the Muslims (Who submit before Allah) men and women; the believers men and women ( who believe Allah’s Oneness, Muhammad’s final prophet hood, and the Day of Resurrection from the core of their heart) men and women who are obedient ( to Allah), the men and women who are truthful, the men and women who are patient, the men and women who are humble, the men and women who give charity, the men and women who observe fast (during the month of Ramadan), the men and women who guard their chastity, and the men and women who remember Allah much with their hearts and tongue. Allah has prepared for them forgiveness and a great reward.”
- C. The following first eleven verses of chapter 23, Al-Momenoon, have described the qualifications for the persons to be admitted in paradise as their abode being their reward in the hereafter:

- i “Successful indeed are the believers.”
- ii “Those who offer their prayers in their extreme humbleness and submission.”
- iii “Those who turn away from all sorts of vain and evil talks and activities.”
- iv “Those who pay Zakat.”

- “Those who guard their chastity.”
- <sup>i</sup> “Except from their legal better halves, and then they are free from blame.”
- <sup>ii</sup> “But whoever seeks beyond that, then those are the transgressors.”
- <sup>iii</sup> “Those who are the true and honest custodians and are true to their covenants.”
- <sup>iv</sup> “Those who strictly perform their prayers without any lack or having any missing shekel in between the prayers losing its continuity.”
- <sup>v</sup> “These are indeed the inheritors.”
- <sup>vi</sup> “They shall inherit Firdous (Eden), and shall dwell therein forever.”

## 210. The Greatest Enemies of Mankind

It has been observed with deep concern that there exist three major enemies of mankind that incite them to their maximal in making them corrupt and foolish in order to deviate them from the end of their creation. Whereas purpose of creation of the human being lies in their absolute humbleness and submissiveness before their Lord to let Him be pleased with them. Let those enemies or the factors be analyzed to get rid of them to save our souls from the anger and thereby the torment of our Lord.

- A. Satan or *Iblis*
- B. Ignorance (of knowledge, which has been bestowed by the Divine Authority)
- C. Ego and arrogance (by way of negation of the divine commands)

The latter two factors further help in development of few more weaknesses in mankind that drag them toward other great evils. Those factors are:

- i Outcome of anger,
- ii Influence of lust (*shakwa*),
- iii Unjustness, and
- iv Reliance on someone or something other than Allah.

The first three factors develop imbalance in the society by creating *Fasad*, i.e., intrigue, mischief, violence, disturbance, wickedness, war, and terror. On the other hand, the fourth factor brings the society in negation of the rules and regulations promulgated by the Divine Order, which becomes the cause of inviting the curse and the wrath of Allah. So let us find out if we could be able to adopt some remedial measures to protect ourselves from the said evils.

### 211. The Pivot of Satanic Incitation

As a matter of fact, the pivot of enmity with mankind have been the satanic incitation, since Satan was misled out of his own ignorance that became the cause of his arrogance by which he opted to negate the command of Allah. It is considered that Satan was chosen to have his abode in heaven at the station of the angels because of his piousness. The difference between him and the angels was that he had the choice to exercise his will to even negate the commands of Allah at the cost of facing its consequences, whereas the angels do not have any such leave. Hence, Satan negated the divine command with the plea that he was superior to Adam in his creation, although Allah made Adam far superior to Satan by bestowing him knowledge that the angels and Satan did not possess. And even the matter by which Adam was created was also superior to that of Satan, who was created out of fire.

Like Satan, Adam had also the choice to negate the divine commands at the cost of his ill fate, but his obedience brought him in an apologetic manner and saved him from Allah's wrath. Also

due to the knowledge bestowed by Allah to Adam and his submissive nature, he was granted superiority over the angels. Hence, the angels including Iblees (Satan) were asked to bow down before the learned Adam, to which the angels obeyed immediately, while Satan negated. Indeed the angels' compliance and negation of Satan only became possible by Allah's leave, since Satan had the option whereas the angels had not.

So it is simple to deduce that Satan's negation was caused due to his ignorance (*Jihala*), which imparted in him the factor of arrogance and pride.

Moreover he was still provided with an opportunity to beg pardon and ask for Allah's forgiveness while he was asked to explain the reasons of his negations to obey Allah's command. Unfortunately he still realized not his mistake and instead pleaded his superiority that he was created out of fire and that Adam was created from mud. So he proved his ignorance since fire is a component of the dust, hence inferior to it. Thus, he chose Allah's wrath and curse, but at the same time he asked for Allah's leave up till the day of Resurrection to mislead Adam and his children, which he was granted, so he became the enemy of Adam and his children, but Allah notified both for Adam and his children that those who will behave like slaves of Allah and obey His commandments shall never be misguided by Satan, and whosoever will go astray will have their abode in the hellfire along with Satan.

Henceforth Satan chose his mission along with his nation to misguide and incite the humans from their destination entrusted by their Lord by using his main trap of *ego* and *arrogance*. As a matter of fact the people with ignorance are liable to be arrogant; hence, they are easily targeted and trapped by Satan. On the contrary, the people with their obedience, humbleness, knowledge, and faith in Allah do save themselves by keeping stuck on the right path duly guided by Allah through His Prophets.

So to conclude in brief the remedies and counteractions to save our souls from the satanic incitation and thereby from Allah's wrath, the following prescription is hereby summarized and offered for the benefit of the fellow being:

- A. Remedy from the satanic enmity is to have complete faith (Eman) in Allah.
- B. Remedy from arrogance is submission and surrender before Allah, and on the contrary adoption of humility and kindness for His creation.
- C. Remedy of ignorance is to acquire knowledge that Allah bestowed upon Adam and to have piety (taqwa).
- D. Remedy for anger is to have piety and patience.
- E. Remedy for lust is to be pious and keep fasting when it is felt inhumanly.
- F. Remedy for being unjust is to adopt piety (taqwa) and follow the divine laws and the Prophet's footsteps.

Finally remedy for safety from the satanic incitation is to have faith in Allah, acquire knowledge which Allah bestowed to Adam, and have piety, kindness, humbleness, and patience. Again all these factors are included in two elements only that is faith (Eman) and knowledge with negation of arrogance. Both these elements have already been described earlier, but we need to know something more regarding the element of Eman or faith with regard to the above remedies.

## **212. The Pivot of Remedies against Satanic Incitation**

As has been described in the previous topic, "faith" and "knowledge" are the main remedial factors to protect the evil deeds, but still it is considered that the pivot of the entire

remedial factor is *faith*. It is not something that is achieved merely by its pronouncement, but it is needed to be felt and admitted with the core of one's heart. In that verse 14, chapter 49, Al-Hujarat, says that "the Bedouins say: 'We believe.' Say: 'You believe not,' but you only say, 'We have surrendered (in Islam),' for faith (Eman) has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward from your deeds. Allah is oft-Forgiving, Most Merciful."

This verse reflects the attitude of those ignorant people, who just said and claimed to be Muslims but knew not about the liabilities and burden of the claim they pronounced, which they owe after their proclamation.

Similarly, is this not true on this day of the twenty-first century where most of the people claim similar to those Bedouins of the seventh century by claiming to be the believers but are not?

Presently most of the Muslims are ignorant of the teaching of Quran and the verdicts of the Prophet Muhammad. A number of Muslims though understand the meaning of Quran but do not practice its verdicts, whereas the rest of the millions of Muslims do recite Quran but unfortunately don't understand, nor do they wish to understand it. They have adopted, inherited, and honored the traditions and customs of the period of ignorance of their countries or of the civilizations contrary to the divine laws.

It is shameful to mention that still women are killed by their fathers, brothers, and uncles in the name of honor (*ghairat*). The children are kidnapped and sold to be used for begging, prostitutions, and amusement purposes. The daughters and sisters are not allowed to marry on their choice; either they are killed or they are not allowed to marry at all. Sometimes when fathers, brothers, and uncles want to grab their inherited property, they marry their daughters and sisters with the book. It

may be mentioned that this evil tradition of marrying the girls with the book is the outcome of Fitna (mischief) of Khalq-Al-Quran. The girls are given in the name of marriage in lieu of *diat* or *qisas* (blood money). Though such girls and women are given in the name of marriage, they are not allowed to maintain their status of a wife, they cannot wear proper clothes, and they are kept worse than the concubines and the slaves. Instead they live a miserable life.

All such evildoers being involved in such heinous crimes are mostly so-called civilized persons and even claim themselves to be the servants of Allah. Shame on them, and shame on them who have failed to protect the society from such evils, and even shame on them who have not come forward to protest against such evils; indeed all those are twisting in satanic hands and are responsible for the said crimes. Indeed they are the greater sinner than the ignorant Bedouins and indeed are not possessors of Eman or faith; hence, how can they claim to be the Muslims, who are supposed to be obedient slaves of Allah? Surely, for them is a torment that they realize not. Allah has pronounced His verdict for such disobedient, ignorant, arrogant, and cruel people, who either know not or realize not or care not the commands of Allah.

Allah has warned them, if they yet have a little wisdom to understand about the evil they are committing and the evil that they have permitted in the societies to commence. The following verses of the book of Allah are relevant in this regard:

- i Verse 65, chapter 6, Al-Anam, says, "Say: He (Allah) has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another. See how variously We (Allah) explain our signs, so that they may understand."
- ii Verse 33, chapter 7, Al-Aaraf, says that "say (O

Muhammad): The things that my Lord has indeed forbidden are Al-Fawahish (all dirty, bad and unlawful deeds) whether committed openly or secretly, sins (of all kind), unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.”

- 111 Verse 36, chapter 7, Al-Aaraf, says that “those who reject Our (verses, being signs and lessons) and treat them arrogantly, they are the dwellers of the Fire, they will abide therein forever.”
- 19 Verse 14, chapter 47, Muhammad, says that “is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?”
- 9 Verse 55, chapter 39, Az-Zumar, says that “follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not.”
- 91 Verse 18, chapter 59, Al-Hasher, says that “O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the hereafter, and fear Allah. Verily, Allah is All-Aware of what you do.”

It may be pointed out that all ordainments of Allah are meant for the whole humanity, but those who claim to be the believer in the commandments of Allah need to be more conscious, since they claim to be the slaves of Allah. It is astonishing to note that all the three great nations do claim to be the true followers of Allah (God). Indeed every one of them is accountable before the Lord, and surely the deviators of Allah’s commandments are liable for punishment. Indeed the major punishment in this world is their division in sects and groups, and thereafter by fighting each other.



Think for a while which nation or nations are facing the wrath of their Lord by way of testing or had tested violence of each other? Do we know how many of the nations have been killed by fighting each other? Is it not a matter needs consideration? Indeed many of the wisest of the time did their best to resolve the conflicts, but all in vain. As is evident from the history that the establishment of the League of Nations took place after World War I (1914-1918), wherein millions of people were killed by each other's conflicts; mainly the people were killed by their own. But the League of Nations failed in its objective. Let us observe how many children of Adam were killed by their brother mankind, following is the brief:

- A. Number of people killed in World War I (1914-1918)—15 million
- B. Number of people killed in Russian Civil War (1917-1922)—9 million
- C. Number of people killed in Stalin's regime (1924-1953)—20 million
- D. Number of people killed in World War II (1937-1945)—55 million
- E. Number of people killed in post-WWII German bombings—2.1 million
- F. Number of people killed in Chinese Civil War (1945-1949)—2.5 million
- G. Number of people killed in People's Republic of China (1949-1975)—40 million
- H. Number of people killed in American massacres (1915-1923)—1.5 million
- I. Number of people killed in Korean War (1950-1953)—2.8 million
- K. Number of people killed in North Korea (1948-1987)—1.66 million

- U Number of people killed in Afghanistan (1979-2001)—1.8 million
- M Number of people killed in Iran-Iraq War (1980-1988)—1 million

It may be noted that these are just few examples; history is full of killings, which is still in progress. However, after failure of the League of Nations, and in view of World War II, another international peace organization by the name of United Nations was established to replace the League of Nations, which also brought no fruit to the weak and poor nations, as if no weak nation has the right of survival as per general rule being practiced by the mighty nations. Unless we follow the divine commands regarding love, peace, and brotherhood between the children of Adam, no peace will prevail. Indeed the deviators of the divine laws had to suffer and to face the wrath of Allah here in this world and a great torment in the hereafter. Such deviators have been warned by the Divine Authority vide verse 70, chapter 6, Al-Anam, which says that “leave those alone those who take their religion as play and amusement, and whom the life of this world have deceived. But remind (them) with it (the Quran) for fear that a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are giving up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to be disbelievers (deviators of Allah’s commandments).”

Further to it, Allah, the avenger, says that such killing in the human societies by their own brethren take place due to their ignorance and thereby deviation from His commands. In this regard verse 66, chapter 2, Al-Baqara, says, “So We (Allah) made this punishment an example to their own and the succeeding generations and a lesson to those who are pious one

and obedient to Allah.”

Alas indeed! When would the most civilized existing nations learn lesson, even after losing their own 4.026 billion brothers and sisters? Still there is time for the humanity to come closer to their Lord and ask for His mercy, kindness, and pardon. Indeed it is a matter of realization and compliance of the commands of the Lord, our Master.

### **213. Seek Knowledge for a Safe Passage from the Satanic Traps**

The knowledge that may help us in becoming good human beings and save ourselves from the satanic traps and incitation is the knowledge imparted by the Divine Authority, which may be described in the following paragraph.

This type of knowledge has been discussed in detail earlier, but to sum up, it may be said that to achieve the highest status among the rest of the creation, we need to possess thoroughly the knowledge revealed upon the human being by Allah. He revealed upon us the knowledge that He considered necessary for His supreme creature to save them from Satan’s enmity. The revelation of such knowledge started when Adam was trapped by Satan while in heaven. Thereafter Adam was sent down on to the earth for his test and trial, but Allah continued His revelation for guidance of Adam and his children, which has been finalized onto the Prophet Muhammad.

That revealed knowledge may be divided into three categories:

#### **A. Knowledge Based on Scientific Principles**

After the creation of Adam, Allah imparted him the knowledge based on the scientific principles. In addition, that

knowledge seemed to have been implanted in the human genes starting from Adam for onward transmission into his children through the process of inheritance on an as-and-when-required basis as per the needs of the humanity and also whenever the children of Adam exerted to explore that hidden treasure of that unit of their heredity. As is evident, the scientists, the philosophers, the leaders, and the reformers do not bear time and again; but the scientific, philosophical, and reformatory knowledge does exist for all the times. It may be noted by this type of knowledge that Adam was honored with superiority over the angels and the angels were ordained to prostrate before him. Similarly the nations who acquire such knowledge do achieve honor among their fellow nations, and on the contrary, the nations without such knowledge are doomed and dishonored.

### **B. Knowledge Based on the Ethical and Moral Principles**

By this type of knowledge, the human beings enable themselves to raise their status above the level of the lower animals. At the same time, it enables them to eliminate their qualities that diminish and thereby eliminate their character, which is responsible of their unbecoming of human being, exactly in the manner as the good cholesterol diminishes the bad one. This type of knowledge is also acquired through the divine principles, which have constantly been revealed onto the human race since creation of Adam up till the finality of the prophethood of Muhammad.

Moreover on the basis of the divine principles, there appear other than the prophets a number of reformers and scholars, who constantly remind their fellow beings to follow the principles of the divine ethics and morality.

### **C. Religious Practices**

The third type of knowledge required for safety from the

satanic incitation is the knowledge of religious practices that enable the human being to supplicate and submit themselves before their Lord and to achieve His love and nearness. Ultimately it is only His nearness that can keep us away from the satanic incitation and his wicked traps. This knowledge may be called the knowledge regarding performance of religious rituals or the religious practices, which have been taught and displayed to us by the prophets only.

### **Conclusion**

Thus, to conclude the above facts, the majority of mankind cannot attain perfection in the first category that the Adam was taught by His Creator. Instead only a few of the gifted and talented ones may be able to achieve perfection in such creative knowledge. But it is considered essential for the humans to at least qualify themselves to attain the level of humanity by keeping them above to the level of the lower animals. In that one must possess the capability to understand and differentiate between right and wrong, good and bad, piousness and impiousness, in order to enable them to understand the divine guidance and the satanic incitation as well. This is a very important and essential factor to be known and understood by mankind because the basic purpose of his coming into being is to please Allah by exercising his will of negation against the satanic incitation and likewise to achieve the love and nearness of Allah through his extreme obedience, supplication, and remembrance. To achieve this end, we need to develop our moral character in accordance with the basic ethical order and rules set by the Divine Authority duly revealed unto the mankind through His prophets.

### **214. How to Attain Eternal Love and Contentment**

The end of our life is to achieve contentment and the eternal love and peace. For that we need to improve certain skills

relating to our conduct, character, and intellect and to eliminate the contrary elements. Accordingly we would be able to achieve the nearness of Allah and thereby succeed to protect ourselves from the evils of the self and of Satan. Hence, the following characteristics need to be logically considered as to which of them shall help us to achieve the nearness of Allah and which one shall lead us toward the satanic evils:

### **A. The Factor of Ignorance**

Needless to say, ignorance is the basic factor that dragged Iblees (Satan) toward the anger of his Lord while he imputed within him the attributes of arrogance, anger, hate, and jealousy. Hence, experiencing his own ill fate, he applied the same tools against and to trap his greatest and only enemy, the human being.

But still, it may be observed that most of the philosophers who used their intelligence—e.g., Socrates, Plato, Aristotle, Descartes, Nietzsche, Kant, Bergson, and thousands like them—never approached the divine revelations and have not been successful to elaborate the purpose of the human creation and the end of their life. The philosophers, however, concentrated their thoughts toward the worldly life only, although they have been predicting and thinking of the metaphysical subjects. They also discussed about the idea of the existence of God but absolutely ignored the importance of the prophet hood; hence, they remained ignorant of the benefits of the revealed knowledge. They could only observe the practiced motives recorded in the social archives. Thus, some said the purpose of the humans to be the “will to live,” “will to exist,” “will to power”; some led to the painful experience of the seclusion; some wanted to defeat their self by the painful experience of keeping away their self from their natural desires; and some like Socrates said at the end of their life “that he only knows that he knows nothing.” Bergson, though, talked about “intuition” and its superiority over knowledge but never bothered

about the revealed knowledge and the vital principle of the prophet hood. Kant pleaded that we must believe in God; otherwise, we cannot attain ethical values, but he never realized about the knowledge that God bestowed to us through revelation, which is also based on the principles of morality. However, none spoke about the revealed knowledge and the purpose of our life, which God meant and wanted from us.

This is only because the purpose of creation of mankind and his sending onto the earth can only be made known to us by our Creator. A table cannot explain as to why the carpenter has made it and for what. For this the table has to know the intention of the carpenter. So we ought to know the divine intention as to what He wanted for us to do. And this is why He sent approximately one hundred and twenty-four thousand prophets for mankind for their guidance and to let them know as to why they have been created and what He expects from them.

So let us seek knowledge to overcome our ignorance and to raise our status up to the level of mankind, which is even above the level of the angels; on the contrary, we are going to degrade ourselves, and most of us have already degraded below to the level and status of the lower animals and even below to the status of the biological and the material objects and the substances.

## **B. The Factor of Arrogance**

The attitude of arrogance is the major outcome of ignorance, and it is indeed the mother of the all evil deeds. This was the attribute by the force of which Satan was trapped by himself, since his ignorance infused in him the properties of arrogance, and thereby he was incited to negate the Divine Orders. So, arrogance has been considered to be the most unwanted attribute of mankind after making partners with Allah which is again the outcome of ignorance.

Allah says with regard to the arrogant persons in verse 9,

chapter 22, Al-Hajj, that “bending his neck in pride and leading (others) too, astray from the path of Allah; for him there is disgrace in this worldly life and on the Day of Resurrection. We shall make him taste the torment of burning (Fire).”

There is a narration of Abd-Allah-bin-Masood recorded by Muslim that the Prophet of Allah said that “whosoever has pride in his heart equal to the weight of an atom shall not enter Paradise.” A person from the audience said, “Verily, a person loves that his dress should be beautiful and his shoes also be beautiful.” The Prophet of Allah remarked, “Verily, Allah is the Most Beautiful and He Loves beauty; whereas the pride is to completely disregard the truth and to contempt the people.”

Imam Muslim has recorded another saying of the Prophet of Allah wherein he said, “Allah has revealed to me that you should be humble to one another. One should neither boast above another, nor transgress against another.”

Muslim and Bokhari have narrated another saying of the Prophet of Allah that says, “Shall I not inform you about the inmates of the Hell? It is very violent, impertinent and proud person.”

It has been narrated that Abu-Huraira returned from the marketplace carrying a bundle of firewood while he was governor of Medina, appointed by Marwan. He was heard saying “The governor is coming through, so make a room for him to facilitate him in carrying his bundle of firewood.”

Hence, arrogance leads mankind toward the anger of Allah and keeps the peoples away from the righteousness. It befits only to Allah alone to be exultant and glorious of His majesty, grandeur, dignity, honor, power, and lordship.

### **C. Obedience to and Reliance on Allah**

Obedience and submittal is contrary and negation to the attribute of arrogance. Also when we have to face a great enemy



(Satan) at every moment for all the times, we need and must seek refuge of our Lord, the most powerful and omnipresent. We need to seek His love and nearness, and for that the more we remember Him in our utmost submissiveness and humbleness, the more we shall get closer to Him. It has been known to us by the Divine Authority that whatever exist—i.e., the material and the botanical objects, the insects and the animals, the jinns and the angels—all they do obey and prostrate before Allah and pronounce His glories, greatness, and praises. Then why not His wisest creature and His deputy on earth be not pronouncing his Master's majesty and greatness and submit before Him in his meekness and supplicate by praising and prostrating in a befitting manner? In this regard, verses 49 and 50, chapter 16, An-Nahl, says, "And to Allah prostrate all that is in the heavens and all that is on the earth, of the moving creatures and the Angels, and they are not proud . . . They fear their Lord above them, and they do what they are commanded."

Another verse 18, chapter 22, Al-Hajj, further says, "See you not that whosoever is in the heavens and whoever is on earth, and the sun, and the moon, and the stars, and the mountains, and the trees and dawab (all those animals who possess liver) and many of the mankind prostrate themselves before Allah. But there are many on whom the punishment is justified, and whomsoever Allah disgraces, none can honor him. Verily, Allah does what He Wills."

(Prostration is mandated whosoever reads the above verses in order to follow the command of God.)

Though prostration before Allah has specifically been ordained, it may be born in mind that only prostration is not all that obedience; instead it is one aspect of obedience to Allah. Indeed Allah wants an absolute obedience, and that is to obey His every commandment in its true spirit. The following verses of the Quran are relevant in this regard:

Verse 136, chapter 2, Al-Baqara, says, “Say (O, Muhammad): ‘We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub ( Jacob), and to the offspring of the twelve sons of Yaqub, and that which has been given to Musa (Moses) and Essa ( Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him (Allah) we have submitted (in His obedience).’”

Verse 14, chapter 4, An-Nisa, says, “And whosoever disobeys Allah and His Messenger (Muhammad) and transgresses His limits; He will cast him into ‘Fire’ to abide there in; and he shall have a disgraceful torment.”

While the slave of Allah submits himself before Him in all aspects of his life, then he is required to have full faith and reliance upon Allah only, and he must not ask for help to anyone else other than Allah. The following verses are relevant in this context:

In verse 23, chapter 5, Al-Maida, it is said that “put your trust in Allah if you are believers indeed.”

Thus, reliance on Allah is also a part of our obedience to Him. Furthermore in verse 173, chapter 3, Al-e-Imran it is said that “they said: ‘Allah is sufficient for us, and He is the Best Disposer of affairs.’”

In another verse 159, chapter 3, Al-e-Imran, it has been mentioned that “Allah loves those who put their trust (in Him).”

Hence, obeying and trusting Allah negate arrogance and save us from the satanic incitation and traps.

#### **D. Adoption of Taqwa (Piety)**

Generally the word “taqwa” is defined as “fear of Allah” or “piety,” but as it is understood, it may be explained as “to make

efforts to attain the love of Allah by abiding by His Commands, with a fear that Allah may not dislike any of our deed.”

Let us see as to how Allah Himself meant and defined taqwa.

- i Verse 177, chapter 2, Al-Baqara, says that “it is not ‘Taqwa’ (piety and righteousness), that you turn your faces toward East or West (in your prayers); but it is (the quality of ) one who believes (the only Lordship) in Allah, and the Last Day (the Day of Resurrection), the Angels ( to be the Allah’s Slaves), the Books (revealed on to the Prophets), the Prophets; and to spend his wealth, in spite of his love for it, to the kinsfolk, to the orphans, and to poor and to the wayfarers, and to those who ask, and to set the slaves free, perform Salat ( five time prayers) and give Zakat (obligatory charity), and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting (during battles). Such are the people of the truth and they are the *Muttaqun* (those who adopt ‘Taqwa’ or the pious one).”
- ii Verse 36, chapter 4, An-Nisa, says, “Worship Allah and join none with Him and do good with the parents, kinsfolk, orphans, poor, the neighbors who are near of kin, the neighbors who are stranger, the companion by your side, and the wayfarer (you meet), and those (slaves) whom you possess. Verily, Allah does not like such who are proud and boastful.”
- iii Verse 90 and 91, chapter 16, A-Nahl, says that “verily, Allah Commands justice and patience and helping the kith and kin, and forebode all evil and shameful deeds and all that is prohibited and all kind of oppression. He admonishes you that you may pay heed . . . And fulfill the covenant of Allah, when you have covenanted, and break not the oaths after you have appointed Allah as

your surety. Verily, Allah knows what you do.”

### **E. Revival of Eman (Faith)**

Before its revival, we ought to know as to what Eman or faith means. It means to believe in some fact by the core of the heart and its pronouncement by tongue and to demonstrate and to observe its imposition and implementation that we commit and claim to believe. So when we say that we believe in Allah, Prophet, Quran, angels, the Day of Judgment, the word “believe” does have some meaning in it, which entrusts some liability on someone who pronounces it. But unfortunately those millions of people who do pronounce that “they believe,” believe not, since they do not understand what they meant by pronouncing the word “believe”, and they claim with sureness that they are the believers. They need to pay attention to their pronouncement and think as to what they believe. The word “Eman” has been explained previously in the topic 28, but the Quran remarks for those who claim to be the possessor of faith, but they don’t; in that verse 14, chapter 49, Al-Hujarat, says, “The Bedouins (the people lacking in knowledge and wisdom) say: ‘We believe.’ Say: ‘You believe not,’ but you only say, ‘We have surrendered (in Islam),’ for faith has not yet entered your hearts. But if you obey Allah and His Messenger; He will not decrease anything in reward for your deeds. Verily, Allah is oft-Forgiving, Most Merciful.”

I leave it for the readers who may be perusing this book to decide and consider whether such Bedouins (lacking in knowledge) do exist now or not in this twenty-first century claiming thereby to be the believers, i.e., faithful in compliance to the Divine Orders.

Allah says in the corresponding verse 15 of chapter 49 that “only those are believers who have believed in Allah and in His Messenger, and after that doubt not, but strive with their wealth

and their lives for the cause of Allah. Those! They are the truthful.”

In continuation to these verses, the verses ahead 16 and 17 of the same chapter say, “Say: Will you inform Allah of your religion, while Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything . . . They regard as favor to you (O, Muhammad) that they have embraced Islam. Say: ‘Count not your Islam as a favor to me.’ Nay, but Allah has conferred a favor upon you that he has guided you to the Faith, if you indeed are true.”

To be steadfast on faith or Eman is difficult indeed because of the full-time satanic incitation contrary to the faith. It is, therefore, Allah, the all-wise and loving, who has mandated on each believer to keep on reviving his Eman constantly; but duration for its revival has not been mentioned, except that “O, you who believe! Believe.” This short sentence of the divine verdict mandates a constant revival, which I consider should be revived five times a day, at least, when we submit ourselves before Allah in Salat, and that we are not allowed to disconnect its continuity. In this context, verse 136, chapter 4, An-Nisa, is relevant, which says, “O, you who believe! Believe in Allah and His Messenger and the Book, which has sent down on to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieve in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

This verse is very much clear to be the commandment for the believers of all times to keep reviving their faith every now and then. But some of the scholars view this command for the people of the previous books only, i.e., the Christians and the Jews, to which I do not agree and plead that the said verse is addressed to those who believe in the commands of the Prophet Muhammad only. And for the people of the previous books, there is another command, ordained vide verse 28, chapter 57, Al-Hadeed, which

says that “O, you who believe! Fear Allah and believe in His Messenger (Muhammad), He (Allah) will give you double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is oft-forgiving, most merciful.” This verse needs to be read in continuation of the previous verses, 26 and 27.

## **F. The Deviation Factor**

On the contrary, to the obedient slaves of Allah, those who care less for His (Allah’s) commands and have deviated there from, Allah, the Lord of majesty has warned them of a big torment; the following verses are relevant in this regard:

- i Verse 70, chapter 6, Al-Anam, says, “And leave alone those who take their religion as play and amusement and whom the life of this world have deceived. But remind (them) with it (the Quran) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.”
- ii Verse 65 and 66, chapter 2, Al-Baqara, says, “And indeed you knew those amongst you who transgressed in the matter of the Sabbath (Saturday). We said to them: ‘Be you monkeys, despised and rejected’ . . . So we made this punishment an example (for the people of Sabbath) to their own (nation) and to the succeeding generations and a lesson to those who are the pious one (and fear Allah).”
- iii Verse 18, chapter 2, Al-Baqara, says to such deviators

that “they are deaf, dumb, and blind, so they return not (to the right path).”

### **215. Need for Reformation and Renaissance in the Muslim Societies**

It has been observed that political, economical, and cultural developments were initiated in the European society during the fourteenth and fifteenth centuries with the decline of the Muslim civilization. The basic cause of that progress at one end and the decline on the other was due to the fact of acquiring knowledge and on the contrary deprivation of knowledge. The process of acquiring knowledge was spread over three centuries, and similar was the case to reach its deprivation.

Undoubtedly the process for development and up-gradation of the European societies was the outcome of the movements for the Reformation and the Renaissance.

Reformation was a religious moment of the sixteenth century, initiated by the establishment of the protestant church, whereas Renaissance was a cultural revival and beginning of the modern science, which included the scientific inventions and the Industrial Revolution. Range of this development is spread over the three centuries—i.e. fifteenth to seventeenth—the period of vigorous artistic and intellectual activities. Accordingly at the same time, the team of the intellectuals and the reformers did their best to eliminate the extremely influential role of the clerics and of the feudal lords from their societies and introduced to replace it with the democratic process. The system of the feudal lords and of the clerics had been playing a very important role in the society by establishing, strengthening, and recognizing the rule of the monarchs and also patronizing each other to have their roots deep in the king’s courts and in the social setup. In view of the effective influence, it is felt necessary to know in brief the role of these two authorities.

### **A. Clericalism**

The term “clericalism” means the involvement and influence of the church authorities in the social and political setup of the states. Thus, after experiencing so many negative and adverse experiences, the people and the government disliked and disapproved their involvement in the state and the social affairs. Their involvement was so authoritative that a king could not divorce or marry at his own without consent and permission of the church. A priest would allow printing and sale of such certificates, the holder of which could get pardoned for his sins from God. This incident took place in the reign of the king of England Henry VIII (1509-1547), whose treasury was doomed, so his chief minister Woolsey got prepared and sold such certificate with connivance of the church to fill up the treasury of the king. Woolsey was however executed by the king, since he could not secure the king’s divorce. This famous incident has been depicted by Shakespeare (1564-1616) in his poem “Woolsey’s Farewell.” The king also overruled the supremacy of the church over the state affairs by separating the king’s court and the public affairs in the country of England from the Catholic Church and created the Church of England up to his auspiciousness. The clerics were also witnessed to have been involved in unethical corruptions. The most famous clergyman involved in corruption with the king’s family was Gregory Yefimovich Rasputin of Russia. In the name of religion, there were two systems parallel to one another, and those were clericalism and theocracy, of which one has been holding the society into their clutches and the other wanted to promulgate strictly the religious laws. These powers have been playing their role in favor or against their governments as well. Also a tug-of-war between the said groups and with the government is still evident in most of the religious societies of the world, which of course doomed their nations.



## **B. Feudalism and Monarchs**

The centuries-old system of the feudal lords and warlords helped the monarchs and crushed the common peoples in all the societies of the worlds; unfortunately they still exist and are sucking the nations' blood. They do exist in the so-called third world countries, and woe to them, they still claim themselves to be the most benevolent and honorable of the society.

History has witnessed that the societies have always been divided in three groups, i.e., the feudal or the warlords under the shadow of the monarchs and the slaves or the working class. In between them had always been a middle class to conduct the routine business of the state. It is also evident from the history that whenever the Divine Authority rescued the humanity, He always chose someone from the middle class to represent His guideline and to protect the society from the cruelty of the monarch and the lords and at the same time to uphold the slaves and the servants. This is why every prophet was objected by the chiefs of the communities and praised by the slaves.

However, these two authorities—i.e., the clerics and the feudal lords—have always kept the people under their clutches by remaining faithful to the monarchs at the cost of the people, thereby becoming a source of corruption and abuses in the society.

### **216. Decline of the Muslim Nation**

Geopolitical global view depicts that the entire world had been under the authoritative influence of three major powers—that is, the clerics, the feudal/warlords, and the monarchs. Indeed the civilized nations of the world have succeeded to get rid of these evil powers, but unfortunately there still exist most of the Muslim countries that are still under the claws of these negative powers. These powers need to be eliminated being contrary to the ethical laws and to ensure the free will of the people and to

induct the rules ordained by the Divine Authority. The most famous rightly guided ruler of the Muslim state, the second deputy of the Prophet of Allah, Omer-bin Al-Khattab, had very rightly said that the mothers give birth to their children as free soul, but the people enslave them. An Indian scholar, Syed Abu-Al-Hassan Nadvi, has graded only seven pious and rightly guided chiefs of the Muslim state during the last fourteen centuries. Those were the first four rulers after the demise of the Prophet Muhammad; and thereafter—Omer-bin-Abd-al-Aziz (d. AH 101), Noor-Uddin Zangi (d. AH 541), and Sallahuddin Ayubi (d. AH 589), the rest—all do not qualify to have ensured the implementation of the rule of laws promulgated by Allah and His Prophet on themselves and on their people.

The intelligent nations of the West have succeeded to eliminate the rule of the clerics and the feudal lords after a great struggle, but they had to pay very high considerations by losing their ethical and moral values by eliminating their own religious bindings from their own selves. They, indeed, uplifted the society by providing them the rule of justice, peace, equality, and tranquility, which is commendable.

The Muslim societies could not maintain unity in brotherhood of Islam and peace within them. They failed to eliminate slavery out of their privileged class and came across with the hate of each other in the name of religion by dividing it in sectarianism. Also a specific class attained a higher position in the society by claiming and creating superiority over the others by way of using the names of their renowned ancestors and claimed to be the pious ones and superiors among the nation in order to have command over them. That claim of theirs is indeed contrary to the commandments of Allah and His Prophet, and they have deviated from the teaching and practices of the Prophet of Allah and of his deputies, who administered the nation better than the *Kaiser* and *Kisra* (the rulers of Rome and

Persia) but lived their personal life like a beggar and never claimed to be superior from anyone. They were the truthful persons and the righteous custodians following the Prophet of Allah. This is why Omer-bin-Khattab cried when the divine proclamation was received that the religion of Islam has been completed. The reason of his crying, Omer explained, was that he had perceived the future downfall of the Muslim nation. Indeed by leaving the divine commands and introducing the evil customs and traditions instead, the Muslim nation has doomed itself in the darkness of ignorance, arrogance, boasting, and divisions into so many sects, castes, and groups full of hate and egoism with each other.

The tragedy of the time is that we still praise either ourselves or our elders; even we feel pride for our elders by ignoring their mistakes, ignorance, arrogance, and deviation from the verdicts and commands of Allah and the traditions of His Prophet. It is a time now that we must find out and highlight our weaknesses and the criminal mistakes and to reinstate our society in a moderate form by way of educating ourselves and adopting the divine laws and traditions of the Prophet of Allah to create harmony and peace by creating love and eliminating hatred between the children of Adam.

## **217. Factors Responsible to Deteriorate the Muslim Society**

In a very short and brief statement, the following reasons may be considered responsible to mutilate the principles of Islam and thereby derail from the track of the Quran and the Sunnah. History is evident that the societies, when deviated from the divine principles, have been easily trapped by the satanic incitation, and thereby it led to deterioration by degrading themselves to the level of the lower animals. Such nations are

therefore punished by massacre killing by other powerful nations or by killing by their own violence. Indeed history is full of such incidents.

### **A. Beginning of Monarchy and Theocracy among the Muslims**

It was the most unfortunate incident that the leadership of the Muslim nation was converted to monarchy after the fourth rightly guided deputy of the Prophet of Allah while the rule of that rightly guided caliph was challenged by the governor of a Muslim state by way of establishing a parallel independent government. This incident laid foundation and introduced dual-dimensional basic divisions in the Muslim society. On the one hand, it introduced the hierarchal and the clerical system in the Islamic society; it may be called theocracy, which never was conceived by the Prophet of Allah or his closest deputies. On the other hand, it introduced the system of monarchy. Both of these systems had a common system of inheritance of their authority to their kin, which is absolutely against the traditions of the Prophet of Allah, and indeed of the foremost deputies of the Prophet of Allah. So clash between the two parallel powers, in the Muslim society, began between the theocracy and the monarchy. Also there had been a division in the theocracy while a group of them started supporting the monarchs, and this is still in practice.

### **B. Ideologies Contrary to the Quran and the Sunnah**

Different schools of thought were inducted in the Islamic ideology under the influence of the foreign civilizations, in that Greek and Persian civilizations contributed much to corrupt the Muslim society, being the superpowers and civilizations prior to Islam. It may be added that any induction in the Islamic ideology contrary to the Quran and the traditions of the Prophet amounted

to corruption. Such ideas were brought in the shape of the theories of the intellects, which also corrupted the mental level of the commons, most prominent of which are still traceable in the shape of evil customs. Some of the known evil inductions are mentioned below.

1 **Theory of *Jabria* and *Qadria* (Compulsion and Freedom)**

According to this concept, two ideas contrary to one another were introduced; according to that, the individuals are bound to do good or bad, since they shall have to do whatever they have been destined to do by the Divine Authority. Accordingly all the illegal acts were made legal, and on the contrary, the legal acts were made illegal to justify the unwanted actions of the rulers. The motives of this theory clearly indicate the evil intention of a particular group of people. This idea was introduced during the first century AH; the idea is definitely contrary to the divine verdicts. God has set free mankind to choose, whatever he likes, out of good and evil but at the same time has warned them that the good will brought for them an eternal pleasure, and on the contrary, the evil shall take them to the hellfire.

A famous Sufi Persian poet, Maulana Rumi, commented on this theory and pleaded that even an animal can understand the motives and intentions of this theory; the animal knows as to how far he is compelled or free to do or not to do. He further says in explanation to his statement that if a stone is thrown toward a dog, he will not get angry on the stone; instead he will be annoyed at the person who had thrown the stone. He therefore pleads that if an animal is capable to understand the intention of a person, then why can a person not think and understand to what extent he can use his will and where he feels restricted by the will of God.

The following verses of the Quran are relevant to understand the facts regarding the above theory:

- 1) Verse 114, chapter 3, Al-e-Imran, says in this regard that “they believe in Allah and the Last Day and order for good and forbid the bad; and they hasten in good works and they are among the righteous.”
- 2) Verse 7, chapter 18, Al-Kahf, says that “verily, We have made that which is on the earth a decoration for it, in order that We may test them (mankind) as to which of them are the best in deeds.”
- 3) Verse 92, chapter 27, An-Naml, says that “I (Muhammad) should recite the Quran, then whosoever receives guidance, receives it for the good of his own self; and whosoever goes astray, say (to him), ‘I am only one of the Warner.’”

## ii Passion to Have the Deity Kings

According to the pre-Islamic Persian tradition, the new Muslims of Persia had a deep passion to have a deity king. According to their ancient belief, the ruler having no claim to be the deity king was not worthy of being a king. This concept of theirs aroused during the Abbasid period, when the non-Arab public was not happy with the cruelty of the Umayyad’s dynasty. So the Muslims of Persia, who had not yet become the true believers, wanted to treat the Muslim ruler as their deity king. They were of the opinion that the divine spirit does penetrate into the bodies of the king, and so they wanted to treat the caliph or the monarch of the Muslim state. Hence, one of the Persian groups proclaimed this idea during AH 141-142, which was rejected by the caliph; instead he took punitive action against them.

But their followers behaved against the caliph and were called *Rawindya*. As a consequence, says Professor D. O’Leary of the Bristol University of England in his book *The Philosophy of Islam*, this resulted in the formation of a major sect in the Muslim nation, wherein they maintain that the Divine Spirit

transmigrates into the soul of their Imam. The idea is however contrary to the divine verdicts, and the following verses of the Quran are relevant in this context:

- 1) Verse 116, chapter 4, An-Nisa, says that “verily, Allah forgives not (the sin of) setting up partners with Him, but He forgives whom He wills, the sins other than that, and whoever sets up partners with Allah, has indeed strayed far away.”
- 2) Verse 3, chapter 33, Al-Ehzab, says that “put your trust in Allah, and sufficient is Allah as a disposer of affairs.”
- 3) Verse 120, chapter 5, Al-Maida, says that “to Allah belongs the dominions of the Heavens and the Earth and all that is there in, and He is empowered over all things.”
- 4) The last and most important verse of chapter 112, Al-Akhlās, declares the absolute unity of Allah; it says that “say (O Muhammad), He is Allah (the) One . . . The Self-Sufficient Master, Whom all creature need . . . He has not been created by any one, nor He gave birth to anyone . . . And there is none co-equal or comparable unto Him.”

### iii ***Fitna of Batmiat (Wicked Idea of the Concealed Meaning of the Quran)***

With the introduction of the philosophical thoughts in the Muslim ideology, the Muslim thinkers and scholars started evolving their own thoughts contrary to the Quran and the Sunnah of the Prophet. Thus, a new wicked idea arose that the Quranic words have two different meanings, one the visible and the other the concealed, which can only be understood and explained by the Imams. So they started explaining the Quran at their own, indeed contrary to what the Prophet of Allah had explained. This idea also claims that the Imams were also in

receipt of the divine guidance.

Imam Jafar (AH 83-148 or AD 702-765) is considered to be the great supporter of this idea. Professor D. O'Leary of Bristol University England says that Jafar was the first person from the sons of Ali who proclaimed to have the divine spirit in him.

The following are the divine verdicts with regard to the above claim:

- 1) Verse 159, chapter 2, Al-Baqara, says that "verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are once cursed by Allah and cursed by the cursers."
- 2) Verse 58, chapter 44, Ad-Dukhan, says that "certainly, We have made this (Quran) easy in your tongue (Arabic language), in order that they may remember."
- 3) Verse 17, chapter 54, Al-Qamar, says, "And We indeed have made the Quran easy to understand and remember; then is there anyone who will remember?"
- 4) Verse 24, chapter 47, Muhammad, says that "do they not then think deeply in the Quran, or, are their hearts are locked up (from its understanding)?"

#### 19 *Fitna Khalq Al-Quran*

There existed a wicked idea in the name of the Quran, during the early second century AH, having political motives in support of the rulers like Mamoon and Mutesim and at the same time to use against the reputation and influence of the rightly guided scholar like Imam Ahmad-bin-Hambal. But the imam had the blessings of Allah; hence, he remained strict to the teachings of the Quran and the Prophet of Allah, although he had to face great humiliation and the cruel behavior of the Muslim rulers.

The wicked scholars, who introduced that wicked, funny,



and ridiculous idea about the Quran, said that the Quran is the creation of Allah. When asked by the king's court regarding the opinions of Imam Ahmad in this regard, he absolutely rejected the idea saying that the Quran is composition of the words of Allah, having pieces of advice for mankind, and therefore is most respectable for us. The wicked and shameful traces of that idea still exist in a part of a Muslim society of Sindh, in South Asia, even after a period of twelve hundred years. In that the vicious and greedy people play mischief to grab the properties of their own daughters and sisters and manipulate their fictitious marriages with the Quran, with the plea that the Quran is the pious and holy creation of Allah, and thereby they don't allow to marry them at all to enable them to have illegal possession of their properties, which they or their kin keep in possession and inherit after their death. This evil and sinful tradition is the outcome of the evil idea of Khalq-al-Quran, and its implementation by way of the fictitious marriages is the outcome of the Hindu tradition of marrying the women with their idols, animals, or with some material or botanical object, like trees, to get them away from the misfortunes. Indeed they do it symbolically, and after that the women are married with the person of their choice accordingly. But the so-called Muslims deceitfully and criminally prohibit their women from marrying at all. Amnesty International has also published reports regarding this evil tradition.

Let us review the divine verdicts regarding the nature of the Quran.

- 1) Verse 52, chapter 7, Aaraf, says that "certainly, We have brought to them a Book, based on knowledge, which We explained in detail, a guidance and a mercy to the people who believe."
- 2) Verse 27, chapter 81, Al-Takweer, says that "verily, this (Quran) is no less than a reminder to (all) the Mankind

and the jinn.”

- 3) Verse 97, chapter2, Al-Baqara, says that “say: (O, Muhamamad), “Whoever is enemy to Gabriel (Let him die in fury), for indeed he (Gabriel) has brought it (Quran) down to your heart by Allah’s permission, confirming what came before it (Torah and the Gospel) and guidance and glad tidings for the believers.””

• **Concept of Wahdat-Al-Wajood**

The philosophy that there existed none but Allah only and He created everything by His words out of His own self. Thus, the initiator and believers of this theory brought the idea of duality in Islam, which is contrary to the initial belief of Divinity in the Islamic thought. It may be mentioned that it seems that under the influence of this theory, Mansoor Hallaj, one of the famous Sufis (d. AH 309), claimed to be the god himself and was crucified due to his claim. The prominent Sufis supporting this idea include Junaid Baghdadi (d. AH 297), Ba-Yazeed Bastami (d. AH 260), Ibn-Al-Arbi (d. AH 638), and many others from South Asia, like Shahbaz Qalandar (AD 1177-1274), Bulleh Shah (AD 1680-1757), etc. Even some of them have presented the theory of Trinity, which has already been explained under the subject of Sufism.

Whereas Islam preaches the belief of unity only, all those who believe contrary to it are incorrect, untrue, and void, since the Prophet of Allah has been teaching the oneness of Allah only, which became the cause of conflict and his rejection by his kinfolks. Following are few verdicts of the Divine Authority with regard to His own self. Hence, no idea contrary to the verdicts of Allah, the sovereign Lord, the one, and the unique, and of His Messenger is acceptable. His verdicts are revealed in an absolutely clear fashion and in understandable manner by anyone, who believes in His absolute authority.

- 1) Verse 1 and 4, chapter 112, Akhlas, says that “say: (O, Muhamamad) He is Allah, the only One . . . And there is none co-equal or comparable to Him.”
- 2) Verse 11, chapter 42, Ash-Shura, contains that “there is nothing like Him (Allah); and He is the All-Hearer, All-Seer.”
- 3) Verse 5, chapter 20, Taa-Haa, says regarding Allah that “the Most Gracious (Allah) rose over the (Mighty) Throne.”
- 4) Verse 2, chapter 1, Fateha, says that “all the praises and thanks are for Allah (only), the Lord of the humans and the jinn and all that exist.”
- 5) Verse 14, chapter 20, Taa-Haa, wherein Allah says that “verily, I am Allah! And none has the right to be worshipped but I. So worship Me, and perform Salat for My remembrance.”
- 6) Verse 16, chapter 13, Ar-Raad, says that “say (O, Muhamamad): ‘Who is the Lord of the heavens and the earth?’ Say: ‘Allah.’ Say: ‘Have you then taken (for worship) Awliya (protectors) other than Him, such as have no power either for benefit or for harm (even) to themselves?’ Say: ‘Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His Creation) seemed alike to them?’ Say: ‘Allah is the Creator of all the things; and He is the One, the Irresistible.’”

So nothing is like Allah, and nothing can be like Him; Allah is our Lord and the Lord of everything that exists, and everyone is under His might and control, so nothing can be His part in any way whatsoever it may be. Instead everything in existence or that had existed before or shall come into existence are Allah’s creation.

## 218. The Consequences of Negligence from the Divine Commands

Allah, the most exalted, has mandated for mankind to comply with His commands and to seek knowledge and wisdom that He has revealed and bestowed unto His Prophet. When the people respond negatively or show their carelessness to the divine commands, then they are left at the mercy of their fate and qualify for Allah's wrath, unless they realize their neglect and seek pardon from Him. Also following commands other than Allah is similar to that of bowing their heads before other than Allah, so this is too a negation of Allah's commands. Since negation or carelessness in following Allah's command occurs due to arrogance, while arrogance is the outcome of ignorance, hence elimination of ignorance by attaining knowledge is mandatory, on the contrary it shall also be an offence being deviation of the Divine command.

The Quran says in this regard:

- A. Verses 64 and 65 of chapter 6, Al-Anam, say that "say (O, Muhammad): Allah rescues you from this and from all (other) distresses, and yet you worship (and obey) others besides Allah . . . Say: He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another. See how variously, We explain the signs, so that they may understand."
- B. Verse 49, chapter 6, Al-Anam, says that "but those who reject Our Ayat (Allah's signs and commands), the torment will touch them for their disbelief."
- C. Verse 26, chapter 35, Fatir, says that "then I (Allah) took hold of those who disbelieved and how terrible was My (Allah) denial (punishment)!"

- D. Verse 17, chapter 72, Al-Jinn, says that “We (Allah) try them thereby. And whosoever turns away from the reminder of his Lord (Allah’s commands), He will cause him to enter in a severe torment.”
- E. Verses 37-39, chapter 79, An-Naziat, say that “then for him who transgressed all bounds (in disobeying Allah’s orders) . . . And preferred the life of this world . . . Verily, his abode will be hellfire.”
- F. Verse 103, chapter 2, Al-Baqara, says that “if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!”
- G. Verse 17, chapter 54, Qamar, says that “We (Allah) have indeed made the Quran easy to understand and remember. Then is there any that will take guidance.”

To summarize and further explain the above-mentioned verses in simple form, it may be said that whosoever is not following the commands of Allah is disobedient to Him; hence, he qualifies for His wrath in the following ways:

- a. By a disaster and calamity that may destroy them.
- b. By each other’s hatred after dividing them in parties, groups, divisions, and sects.
- c. By their quarrelsome behavior resulting in their killing of each other.
- d. By fighting and killing by themselves or by other nations.
- e. They shall lose reward in the hereafter, instead they shall be dealt with a severe punishment of the hellfire.

History is evident, and it has been mentioned earlier that all such incidents have already taken place, and still are in process. But unfortunately, we have closed our eyes as if we are waiting

for the same destiny. It is shameful to remind that three and a half million Muslims have been massacred by the Muslims by themselves in Afghanistan, Iran, and Iraq from 1979 to 2003. It is just one example whereas history is full of such incidents. This is not true for the Muslims only; numbers of killings during the twentieth century maybe perused, of which the estimated figures have been computed to be 4.026 billion during the last century. This is an eye-opening factor for the whole community of the children of Adam. How long will they continue deviating from Allah's commands, and as a result, continue cutting throats of their fellow being, the children of Adam?

### **219. The First Decline of the Muslim Civilization in the Twelfth Century AD**

Till the seventh century AH—i.e., the twelfth century AD—the city of Baghdad had become a symbolic seat of learning, but the people had been playing around the useless philosophical discussions, leaving behind the obligations of the Quran and the Sunnah of the Prophet. The Muslim thinkers were fully gripped with the Greek philosophical thoughts and the Persian myths and had developed theories contrary to the Islamic ideology. Also the clerics had closed their thinking process and failed to cope up with the emerging demands of the developing civilization. Instead they started believing strictly toward their old masters in religion. In other words, *Jihad* was locked up and *Taqleed* prevailed, which still continued, and we are still facing the same turmoil in the twenty-first century AD.

That grave negligence in giving away the religious responsibilities the Muslim nation invited the divine wrath for themselves. But on the other hand, the aftermath of the wrath brought for the Muslim nation a group of some honored scholars

as well. It seems necessary to recall our declined situation and let the new generation know about the wrath of Allah faced by the Muslim nation while deviating from the commands of Allah. In that Genghis Khan of Mongolia attacked the kingdom of Khwarzám Shah, who was ruling Iran, Khurasan, and Turkistan, and was planning to invade Baghdad. Genghis was ruling a mighty kingdom in China, bordering the territories of Khwarzám Shah, and was also having good relations with him. But Khwarzám arrogantly killed his emissaries, which frustrated Genghis against the entire Muslim world, so he proceeded to vanquish them all. He along with his sons—Jochi Khan, Chughtai Khan, and Ogtai Khan—came out of their territories in the year AH 615 and started massacring whoever came across them. So they succeeded to destroy the people and the places of Bokhara, Samarqand, Balkh, Heart, Nishapur, Mazandan, Amal, Ray, Hamadan, Qum, Qazvin, Debal, Tabriz, Tiflis, and Maragheh, leaving behind none of the old or young, women or children. The household of King Khwarzám was also massacred. In the end, they looted and destroyed the most civilized city of the world, Baghdad, in the year AH 656 and killed 1.8 million people out of the 2.3 million total populations. Almost the whole of the Muslim world was butchered. But Allah had to keep His message alive till the day of Resurrection; hence, He wanted His obedient slaves to remain existed all the time. If one nation deviates from His orders, he brings some other nation as His believers and to become His slaves; indeed it is not difficult for Him to do so. So Allah raised a nation to uphold His name out of those cruel and barbaric sons of Genghis, whom He had brought as a wrath and a curse for those who cared less for His ordainments. That was not a sudden decision of the Divine Authority; instead Allah had already warned mankind that whenever they will deviate from His promulgated principles, He shall replace them with another obedient nation. The following verses of the Quran are relevant in this regard:

- A) Verse 54, chapter 5, Al-Maida, says that “O you who you believe! Whoever from among you turns back from his religion (i.e., the deviation of its implementations), Allah will bring (another) people whom He will love and they will love Him; humble toward the believer, sterns toward the disbelievers, fighting in the cause of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which he bestows on whom He wills. And Allah is All-Sufficient for His creature’s needs, All-Knower.”
- B) Verses 18-20 of chapter 14, Ibraheem, also speak on the same subject and says that “the parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get caught (zero) of what they have earned. That is the straying; far away (from the right path) . . . Do you not see that Allah has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation (nation)! . . . And for Allah that is not hard or difficult.”

After His wrath on the deviated nation, Allah converted the strong and the brutal nation of the Mongols into His faithful and obedient servants. When the Muslim nation was under the wrath of Allah, at the same time He had created some devoted scholars and obedient servants to reform and save the remaining societies, who were saved from the wrath. The most outstanding of them were Imam Taqi-u-deen Ibn-e-Tamiya (AH 661-728) and his noble pupil Imam Imad-du-deen, Ibn-e-Katheer, Ibn-e-Qayyam, etc., who revived the true Islamic religious values and condemned and eliminated the evil philosophical thoughts and the wicked customs and traditions that existed in the society.



## 220. Second Phase of Decline in the Muslim Society

In spite of the efforts made by the Muslim reformers by way of teaching Islam in its real spirit, they could not succeed to eliminate the evil and wicked customs and traditions that existed in the society. So the required progress and development could not be achieved, and the society had not been protected from the evil forces, and up till now the leaders of the society have failed even to develop a required educational system to update the society with the current developed knowledge. The feudal and the cleric system with the establishment of monarchy in the shape of a monarch or a military dictator or even a civilian dictator under the umbrella of democracy still exist in the twenty-first century. The religious principles are not being formulated on the basis of Ijtihad, i.e., on the basis of logical and scientific analyses, since the clerics are unaware of the knowledge and principles of scientific, philosophical, financial, and monetary systems to conclude the logical and analytical deduction. They have yet to decide regarding justification to have their photograph for their passport or for any other documentation whereas they are willing to carry a treasury bill with a photograph on it. They are still orthodox about the legality of camera and television, whereas they are willing to have their interviews through it. About six decades ago, a very important and an influential religious school of thought in the subcontinent had given their verdict that loud speaker was an illegal instrument (haram) to be used; now they cannot speak without it. A most eminent educationist of the subcontinent, Sir Syed Ahmad Khan, who introduced modern education in India, was declared to be a disbeliever (*Kāfir*) as he introduced English language and other scientific educational subjects. A poet of the East and an eminent scholar of Quran and Hadith, a lawyer, and a philosopher was declared to be a *Kāfir* when his philosophical

poetry was not understood by the cleric. Now there rarely exists a pulpit from where Sheikh Iqbal is not being referred. They never spoke practically against forced prostitution, abduction, kidnapping, killing, violence in the name of religion, forced beggary, smuggling, and the use and trade of narcotics. Education system organized by the clerics is only based on learning of the Quran and Sunnah of the Prophet, eliminating there from any philosophical and scientific deductions. Also they are not willing to include therein the general education of mathematics, physics, chemistry, biology, history, geography, social and metaphysical sciences, etc. It may be noted that the syllabus of their existing education system was set by a cleric, Mullah Nizamuddin, when asked by the Mughal king Aurangzeb (ruled AD 1658-1707). The clerics are still interested in finding out appearance of the moon with the help of the telescope by standing up on the high-rise buildings. On the contrary, the rising of the moon can be seen by remaining inside the houses on to your computer accurately. They have yet to decide and the people yet to understand the duration of morning and evening on the basis of which we fix our times for prayer and the times we start our fasting. It may be astonishing to know that there exist four or five different calculations to determine the start of morning and end of evening, and they are yet reluctant to know the correct timing calculated by the observatories; the most authentic observatories in this regard are of the NASA and the US Naval Observatory in the United States, and in the other parts of the world, there also exist many such observatories. It is sorry to mention that they have yet to know which type of knowledge was taught by the Divine Authority to Adam on the basis of which the learned Adam was honored with the prostration of the angels. It may be mentioned that it is not sufficient to only say that Adam was taught the names of the things. Indeed that was something far ahead of the learning of the names only. This subject has already been discussed previously.

Because of the ignorance, slackness, weakness, and inefficient behavior of most of the nations of Asia, Africa, Australia, and America, they were enslaved by the European nations. The fact needs to be acknowledged that the colonial lords not only earned a lot of wealth from their enslaved countries but also contributed in development of those backward areas in the field of communication, industries, agriculture, mining, health, education, etc. Hence, the inhabitants of those areas also benefited out of those developments.

It was however due to the aftereffects of the great wars of the twentieth century that the slave nations had the opportunity to have their states liberated from colonial imperialism. But still they have not acquired the capabilities to run their own affairs due to lack of knowledge and are receiving dictations from their old masters.

The reason behind their slackness is the factor of ignorance and arrogance; thereby they have been unable to implement in their society the divine laws that have been promulgated through the book and the Prophet of Allah. This is the reason of their decline and of their various quarrels and divisions, which has resulted in millions of their killings.

## **221. What the Muslim Nation Ought to Do**

Last and final suggestions for the nations—specifically the Muslim nations that need to revive their social, cultural, and religious system by improving in their three dimensions duly based on the role of the government, of the social reformers, and of the intellectuals—are very briefly summarized hereunder:

### **A. Social Reforms**

1. The evil traditions and customs that are contrary to the Quran and the traditions of the prophet of Allah ought to

- be terminated without loss of time.
- ii The systems of the feudal lords and warlords need to be eliminated forthwith.
- iii The system of theocracy needs to be replaced by the intellectuals and the scholars to open the doors for Ijtihad.
- iv Society must be enabled to understand the Quran and the traditions of the Prophet.
- v Society should be provided the means of acquiring knowledge, which was bestowed to Adam by the Divine Authority along with ethical and moral knowledge.
- vi Society should be granted freedom within the social and moral limits approved by the Divine Authority.
- vii Human rights must be protected through the force of the social and the state laws.
- viii Peace, justice, security, and equality to each member of the society must be ensured free of cost.
- ix Supremacy of the advocacy system must be restricted, and the individuals must be authorized to plead their cases by themselves to enable them to ask for justice without spending money to hire pleaders.
- x All racial and self-granted titles should be abolished; only the titles earned by the individuals should be allowed to use.

## **B. Religious and Moral Reforms**

- i Society must not be exploited by the religious factions and fractions.
- ii We need to understand the Quran as if it was revealed onto us in the contemporary times and that the Prophet would still have acted the same way, as per injunctions of the Quran.
- iii We must realize and highlight our mistakes, evils,

cultural and social sins, and religious thoughts and practices that are contrary to the Quran and the traditions of the Prophet.

- 19 We need to understand the meaning of honesty, truthfulness, and custodianship and to remain sincere with regard to their implementation in the society.
- 20 We need to assess as to what extent we have been able to achieve the level of humanity duly prescribed by the divine and the prophetic verdicts.
- 21 We need to create in each individual the sense of self-accountability.
- 211 We need to set up an equitable socioeconomic system by making available justice, education, economy, peace, security, respect, and freedom to all members of the society.

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## Submission

*Al-hamd-o-Lilah-e-Rab-al-Aalameen  
Wa-Slat-o-Wa-Salam-o-Ala-Rasool-Allah*

*All the praises and gratitude are for Allah, who is the Lord of all that exists, the source of wisdom and knowledge, the most loving and kind; and may Allah's mercy, blessings, and peace be upon His Messenger. Only Allah, the wise and the generous one, has enabled and honored this slave of Him to communicate His words of wisdom and depict the life of His Prophet, Muhammad. And let my fellow beings have the benefit of understanding the said words of wisdom, described in a very simple and a logical manner. May Allah accept my humblest submission, supplication, and efforts to bring this work for publication? Amen.*

*—Mohsin Akhtar*

**AFTER ME**

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DR. SALMAN AHMAD, MD**