

CHIEF OF THE PROPHETS

The Life of Muḥammad
(May Peace and Blessings of Allah be upon Him)

English Translation of



Sīrat Sayyidul-Anbiyā^{ṛsa}

Sheikh `Abdul-Qādir, Fāḍil
(Formerly Saudāgarmal)

**Chief of the Prophets—
Sīrat Sayyidul-Anbiyā' (Urdu)**

Written by Sheikh `Abdul-Qādir, Fāḍil

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Publisher's Note

If any explanatory words or phrases are added by the translators for the purpose of clarification, they are marked [Publisher]. Similarly, Arabic words used in the book are generally italicized.

Citation of References from the Qur'ān

According to our system of counting Qur'ānic verses, the verse *Bismillāh-ir-Raḥmān-ir-Raḥīm* (In the name of Allah, the Most Gracious, the Ever Merciful) is counted as the first verse of the chapter (*Sūrah*) that it precedes. The Arabic text quoted from the Qur'ān is immediately followed by the name of the chapter, the chapter number, and the verse number in parentheses.

The English translation of the verses of the Qur'ān has been taken from Maulawī Sher 'Alī's translation revised under the auspices of Mirzā Ṭāhir Aḥmad, the Fourth Successor of the Promised Messiah^{as}.

Salutations

The name of Muḥammad^{sa}, the Prophet of Islam, has been followed by the superscript letters [^{sa}] which is an abbreviation for the salutation *Ṣallallāhu 'alaihi wa sallam* (May peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the superscript [^{as}], an abbreviation for '*Alaihis-salām* (On whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The superscript [^{ra}] is used with the name of the companions of Muḥammad^{sa}. It stands for *Radīallāhu 'anhū/anhā/anhūm* (May Allah be pleased with him/her/them).

Transliteration

In transliterating Arabic words we have followed the below system adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.

ث *th*, pronounced like *th* in the English word 'thing'.

ح *h*, a guttural aspirate, stronger than *h*.

خ *kh*, pronounced like the Scotch *ch* in 'loch'.

ذ *dh*, pronounced like the English *th* in 'that'.

ص *s*, strongly articulated *s*.

ض *ḍ*, similar to the English *th* in 'this'.

ط *t*, strongly articulated palatal *t*.

ظ *ẓ*, strongly articulated *z*.

ع ` , a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the r *'grasseye'* in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural k sound.

ئ ' , a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in 'bud'); *i* for ي (like *i* in 'bid'); *u* for و (like *oo* in 'wood'); the long vowels by ā اَ for or آ (like *a* in 'father'); ī for اِي or اِي (like *ee* in 'deep'); *ai* for اِي (like *i* in 'site'); *ū* for اُو (like *oo* in 'root'); *au* for اُو (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'كے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. Thus Urdu word 'میں' would be transliterated as 'meiñ'.*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

* These transliterations are not included in the system of transliteration by the Royal Asiatic Society.

Foreword

Muḥammad^{sa} is revered by over a billion Muslims around the globe as the pinnacle of mankind. However, the picture that emerges in the minds of the people of the West is quite different. Muslims consider him the greatest person who ever lived on the face of earth, a mercy for the mankind, and the very reason for the creation of the earth and the heavens. However, there is very little known in the West about Islam or the life of Muḥammad^{sa}, except what is depicted by the media, generally in the aftermath of terrorist activities by Muslim extremists. Very often, Islam is considered an oriental religion in direct conflict with Western values and traditions. It is often perceived as an intolerant religion that infringes upon free speech and the rights of women.

Who was Muḥammad^{sa}? What were his teachings? Was his life marred with violence? Does the Qur'ān teach the killing of infidels? Who is Allah, the God of Islam? These are some of the basic questions that intrigue the people in the West.

It is imperative for seekers of truth to independently research these questions to have a more accurate perspective about the fastest growing religion in the world. This book presents a chronological account of the events of the life of Muḥammad^{sa} as seen by a Muslim and answers some of the above questions. Though, this book was not authored by an independent researcher, it provides a treasure of information and references from the original sources, including the Qur'ān and *Aḥādīth* (sayings of Muḥammad^{sa}). It is an easy read and a must have for the Muslim youths, as well as for those that seek the truth about Islam. The first edition of *Sīrat Sayyidul-Anbiyā'* (Chief of the Prophets) (Urdu) was published in 1939 at the occasion of the Jubilee celebrations of the *Khilāfat* of Khalīfatul-Masīḥ II^{ra}.

The author, Sheikh 'Abdul-Qādir, formerly Saudāgarmal (1909–1966) converted to Islam from Hinduism at a very young age after meeting some saintly Muslim figures in Qādiān, India, the birthplace of Aḥmadiyya Muslim Community. A brief note about the life of the

author written by Maulānā Abul-'Aṭā' Jalandharī, originally published at the end of *Ḥayāt-e-Ṭayyibah* (Life of Ḥaḍrat Mirzā Ghulam Aḥmad^{as}), has been added towards the end of this book.

Sheikh 'Abdul-Qādir served the Aḥmadiyya Muslim Community as missionary in Karachi, Faisalabad (Lyallpur), Sheikhpura, Sargodha, and Lahore from 1934 to 1966. For a long time, he also served as Director Publications in the Office of Propagation. In addition to *Sīrat Sayyidul-Anbiyā'*, the other books authored by Sheikh 'Abdul-Qādir include *Ḥayāt-e-Ṭayyibah* (Life of Ḥaḍrat Mirzā Ghulam Aḥmad^{as}), *Ḥayāt-e-Nūr* (Life of Maulāna Ḥakīm Nūruddin, Khalīfatul-Masiḥ I^{ra}), *Ḥayāt-e-Bashīr* (Life of Mirzā Bashīr Aḥmad M.A.^{ra}), and *Tārīkh-e-Aḥmadiyyat Lahore* (History of the Aḥmadiyya Muslim Community of Lahore).

Belal Khalid, grandson of Sheikh 'Abdul-Qādir, translated *Sīrat Sayyidul-Anbiyā'* into English. He was assisted by Tariq Sharif, Mahmood Hanif, Ḥāfiẓ Muzaffar Ahmad, his team in Rabwah, Syed Sajid Ahmad and Naser-ud-Din Shams. May Allah the Almighty grant the best of rewards and grant abundant blessings, both in this world and in the Hereafter, to all those who have assisted in one way or another in the preparation and publication of this translation.

Everyone should not only study this fascinating book but publicize it abundantly and present it as a gift to friends and dear ones so that the beauties of the exemplary character of the Holy Prophet^{sa} are exposed to the world.

Humbly,
al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
December 2018

Map of Arabia



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Ever Merciful

Preface

Respected Sheikh `Abdul-Qādir, has, with great effort, compiled the important events of the life of Muḥammad^{sa} in chronological order in his compilation, *Sīrat Sayyidul-Anbiyā'* (Chief of the Prophets). Here, it is important to note that in this collection the events up to the 6 A.H¹ are a summary of the highly authentic and valuable book of Ṣāhibzādah Mirzā Bashīr Aḥmad, *Sīrat Khātamun-Nabiyyīn* (Life of the Seal of the Prophets). The events from the 7 A.H., until the death of Muḥammad^{sa} have been compiled by Sheikh `Abdul-Qādir himself. May Allah grant him the best reward for this!

The brevity of this book has further enhanced its value for students and readers.

Sayyid `Abdul-Ḥayy

Nāzir Ishā'at

(Director, Publications, the Aḥmadiyya Muslim Community)

¹ The Islamic calendar begins with the year of *Hijrah* (the Migration) of Muḥammad^{sa} from Makkah to Madīnah, represented by the letters A.H., which stand for After *Hijrah*. [Publisher]

In the Name of Allah, the Most Gracious, the Ever Merciful
We praise Him and invoke His blessings upon His Noble Messenger

With the Blessings and Mercy of God

A Note on the Second Edition

This humble person is grateful to Allah the Exalted for enabling me to revise *Sīrat Sayyidul-Anbiyā'*, (Chief of the Prophets). The first edition of this book was published in 1939 at the time of the *Khilāfat* Jubilee.¹ In the preface of the first edition, I wrote:

I humbly expressed my desire (to compile and publish this book) to my revered teacher, Maulānā Maulawī Muḥammad Ismā'īl Fādīl (Retired Professor, *Jāmi'at*² Aḥmadiyya Qādiān, India). He not only agreed with it, but also carefully reviewed this book from cover to cover with great interest and full attention, and contributed significant improvements in the wording as well the content. Further, in spite of the financial challenges he faced, he determined to print this book himself after obtaining permission from the Director, Publications (*NāẓirTālīf-o-Taṣnīf*) of the Aḥmadiyya Muslim Community. May Allah grant him an excellent reward in this world and in the Hereafter!

In the preparation of this book, I drew significant benefit from *Sīrat Khātām-un-Nabiyyīn* (Life of the Seal of the Prophets), written by Ṣāhibzādah Mirzā Bashīr Aḥmad. With respect to the chronological ordering of the events and the history up to the 5 A.H., it should be viewed as a summary of the book, *Sīrat Khātām-un-Nabiyyīn*. Further, at various places from the historical perspective, I also benefited from the Friday sermons of Khalīfatul-Masīḥ II^{ra}. I am also very

¹ 25th anniversary of the caliphate (*Khilāfat*) of Ḥaḍrat Mirzā Bashīruddin Mahmūd Aḥmad, Khalīfatul-Masīḥ II^{ra}, the second successor to the Promised Messiah, Ḥaḍrat Mirzā Ghulam Aḥmad^{as}. [Publisher]

² Seminary. [Publisher]

grateful to two revered elders, Şāhibzādah Mirzā Sharif Aḥmad, and Doctor Mīr Muḥammad Ismā'īl, for not only carefully reading the manuscript, but also for providing highly valuable guidance. I truly believe that it is the guidance of these two revered elders that richly enhanced the beauty of this book. May Allah grant them the best reward!

Since the printing of the previous edition, the third volume of *Sīrat Khātāmūn-Nabiyyīn* has been published; therefore, I also kept that in view while revising *Sīrat Sayyidul-Anbiyā'*. As a matter of fact, the part consisting of the letters of invitation to Islam from Muḥammad^{sa} has been reproduced in the original words of Şāhibzādah Mirzā Bashīr Aḥmad^{ra}. As a result, this book, *Sīrat Sayyidul-Anbiyā'* can now be considered a summary of *Sīrat Khātāmūn-Nabiyyīn* up to the events of the 6 A.H.

Sincerely,
'Abdul-Qādir

In the Name of Allah, the Most Gracious, the Ever Merciful
We praise Him and invoke His blessings upon His Noble Messenger

With the Blessings and Mercy of God

Chapter One

The State of Arabia and Its People before the Rise of Islam

The Location, the Basis for the Name and the Boundaries

Looking at the map of the world, we see a large rectangular peninsula in southwest Asia to the west of India. This is the country of Arabia where Muḥammad^{sa} was born. Historians disagree on the basis of the name of Arabia. Some of them are of the opinion that the word Arab has a connotation of eloquence and articulation, and that the Arabic language also enjoys a distinctive position with respect to this connotation—therefore the country acquired the name of Arabia. Others think that it is called Arabia because of it being a desert and due to its sparse population.

Since Arabia has water on three sides—the Persian Gulf and the Gulf of Oman on the east, the Red Sea on the west, and the Gulf of Aden and the Indian Sea on the south—and desert on the fourth side, it came to be known as the Arabian Peninsula.

The Area and the Topography

Arabia is about 1.2 million square miles in area, with an average length of 1,600 miles and a width of 700 miles. Geographically, the country can be divided into three parts with respect to its height above the sea level. The first part is the coastal area consisting of flat plains; the second is the mountainous area (the country to a large extent depends on the produce from the valleys of this area); and the third is the desert which is generally barren and uninhabited.

The Climate and the Agriculture

Arabia contains no famous or noteworthy rivers. There are occasional seasonal streams and spring canals that are beneficial only during the rainy season. Otherwise, the country primarily consists of uninhabitable desert.

The Tropic of Cancer passes through the middle of Arabia; therefore the climate is generally hot and dry. Summer brings severe—and sometimes deadly—winds, known as the pestilential winds. When these winds blow, the trees lose their color, animals and birds appear anxious and humans fear prolonged exposure, which could lead to suffocation and death.

The major produce of this land is the date, which is the primary means of sustenance for the entire country. Grapes, figs, and pears are also produced wherever water is found though water is quite scarce. Within Hijāz,¹ Tā'if is particularly known for its agriculture. In some coastal plains and the valleys of the mountains, barley and millet are also planted. Beans and lentils are found abundantly in most places.

Regarding animals, Arabian horses are renowned throughout the world. The Arabian camel is well recognized for its ability to travel for long durations without food and water, and for this reason is sometimes referred to as the “desert plane”. Donkeys are found in all parts of the country. Other animals include tigers, leopards, deer, goats, and wild donkeys, though in sparse numbers. The Ostrich is also a quite well-known animal of Arabia.

The Major Regions of Arabia

The following are the primary regions of the country:

¹ Hijāz is a region to the west of the present-day Saudi Arabia. [Publisher]

1. **Hijāz:** Hijāz is a famous mountainous region along the Red Sea spreading from Yemen to Syria. Makkah, Madīnah, Ṭā'if, and Jeddah are located in this region.
2. **Yemen:** Yemen, because of its mountain streams, is a very green and fertile land towards the south of Arabia. The nation of Sheba¹ mentioned in the Qur'ān once occupied this land. San'ā' is a famous city of this land. Aden and Al-Ḥudaidah's seaports are also part of this land. Najrān is an adjoining city towards the northwest of Yemen. The Christians of this area were invited by Muḥammad^{sa} to a prayer duel.
3. **Najd:** Najd is a vast and fertile land in central Arabia. The tribes of Ghaṭafān and Sulaim, which will be mentioned later in this book, occupied this land. Yamāmah, which is towards the southeast of Najd, is famous because Musailamah, the Liar, a false claimant to prophethood, was born in this province. He was killed during the time of Abū Bakr Ṣiddīq^{ra} by Waḥshī, (who had killed Hamza^{ra}, uncle of Muḥammad^{sa} prior to accepting Islam).
4. **Khaibar:** Khaibar is a small region northwest of Hijāz. It was a major center for the Jews during the time of Muḥammad^{sa}. Taimā, which is to the northeast of Khaibar, was also mainly Jewish. The famous historical place of Al-Ḥijr or Madā'in Ṣāliḥ is located close to Taimā. The nation of Thamūd² lived at this place and their destruction is attributed to their denial of Ṣāliḥ^{as}. When Muḥammad^{sa} passed this place on his way to the Battle of Tabūk, he asked the revered companions to throw away the dough made with the water of this place and depart quickly. The

¹ An-Naml 27:23.

² Al-A'rāf 7:79.

land of Midian where Moses^{as} was married is to the west of Al-Ḥijr towards the coastal area.

5. **Ḥaḍramaut:** Ḥaḍramaut is a famous place east of Yemen. The territory of Muhra is also located towards the east of Ḥaḍramaut.
6. **Oman:** Oman is towards the east of Arabia; its capital is Muscat.
7. **Al-Aḥqāf:** Al-Aḥqāf is a vast and famous region between Yamāmah and Ḥaḍramaut. The nation of 'Ād, to whom Ḥūd was sent, lived in this region.
8. **Al-Ḥisā' (or Al-Aḥsā):** Al-Ḥisā' is a coastal area towards the east and next to the Persian Gulf. The islands of Bahrain are close to it; therefore, sometimes Al-Ḥisā' is referred to as Bahrain. Pearls are often dug up from the coastal area of Bahrain.

People

Arabia is sparsely populated on account of a shortage of rain, vastness of the desert and limited agriculture. Nevertheless, a population of 7 to 8 million inhabits the country, which is sizeable considering the conditions.

With respect to the races living there, historians have divided Arabian tribes into the following groups:

1. **'Āribah** (Ancient Arabs): These are the ancient and original tribes of Arabia, which have been further divided into two groups:
 - a. **Bā'idah** (Perished or Extinct Arabs): The *Bā'idah* are the ancient and original tribes that vanished well before Islam, whose detailed history is not available

because of the early ages in which they existed. However, we know that 'Ād, Thamūd, Ṭasm, Jadīs, and Jurhumul-Ūlā' were well-known tribes among them. They are referred to as *Bā'idah* since they seem to have vanished with no preserved historical records.

- b. After *Bā'idah*, there was the period of Banū Qaḥṭān. Banū Qaḥṭān originally lived in Yemen, and later spread out into all of Arabia. According to some traditions, they were descendents of the children of Hūd^{as}.¹ It is especially noteworthy that the Aus and the Khazraj tribes of Madīnah are offshoots of Banū² Qaḥṭān.
2. ***Musta'ribah*** (Arabized Arabs): This group included mostly the descendents of Ishmael^{as}. Since they migrated from outside Arabia, they were known by the name of *Musta'ribah* or mixed Arabs. They were concentrated in Hijāz. They were also known by the name of 'Adnāni after 'Adnān who was a prominent person among the descendants of Ishmael^{as}. The Quraish tribe of Arabia, into which Muḥammad^{sa} was born, was also a branch of Banū 'Adnān.

Pre-Islamic Civilization and Society

The people of Arabia led a barbaric life before the advent of Islam. They were entirely isolated from the external world with respect to their civilization and society. As far as government was concerned, Arabia was never centrally governed at any time throughout pre-Islamic history, though at the time of the peak of Banū Qaḥṭān, a few local governments gained some broader powers. Besides, every

¹ Az-Zarqānī.

² Banū literally means *children*, so Banū Qaḥṭān means *Children of Qaḥṭān* or the *Tribe of Qaḥṭān*. [Publisher]

tribe was independent with its chieftain. These tribes considered it a disgrace to bow their heads before any other tribe.

The diet and attire of the Arabian people was quite simple and primitive. Most people moved around like nomads with their tents and other necessary provisions on the backs of their camels and lodged wherever they found pastures and water. Because of an abundance of camels and goats, they very often consumed milk with dates. *Tharīd* was also a popular food of the Arabs that was prepared by soaking bread in a soup.

Because of their uncivilized and barbaric lifestyle, attire generally consisted only of a piece of cloth around the waist with a shirt being worn only by a few elites. The bed generally consisted of a date palm mat, although the upper class people living in towns and cities owned wooden beds. The ancient Arabian poets have very clearly sketched this way of life in their poetry.

Trading usually consisted of an exchange of commodities but the dirham and auqiyya, two silver coins were also used. One auqiyya was equivalent to 40 dirhams. A gold coin was called a dinar. The measuring scale for commodities was a 'handful'.

Trade and Poetry

Trading was the most common occupation in Arabia. During the time of Muḥammad^{sa}, the trading caravans of the Quraish of Makkah would regularly go north towards Syria in the summer and south towards Yemen during the winter.

In Arabia, large fairs were held at different places during the year, which were attended by traders and poets from distant places. In addition to poetry and trade, these fairs had an abundance of amusement and entertainment. 'Ukāz in Ḥijāz, San'ā' in Yemen, Al-Mushaqqar in Bahrain, Dummatul-Jandal near Syria, and Wajā in Oman were particularly famous for these fairs.

Every tribe had its own poet and the tribe's honour and fame depended on his poetic prowess. The poets' influence extended to the point that their rhetoric would sometimes ignite fires of enmity between tribes and even lead to civil wars. Their retentive faculties were so remarkable that they could memorize very long eulogies that they had heard only once or twice.

Customs and Habits

Drinking, gambling, and fornication were so rampant that people would shamelessly boast about their illicit deeds and indulgences. The poet who did not mention his personal beloved—real or imagined—before narrating the stories of the tribe's bravery and courage was not deemed entertaining. The famous *Qaṣīdah* (a poem in praise of another person) of *Bānat Su'ād* (also known as *Qaṣīdah al-Burdah*) presented by Ka'b bin¹ Zuhair to Muḥammad^{sa}, presented a true picture of these habits of the Arabs.

A further example of the state of ignorance of the society was that fighting would erupt over trivial matters and swords would be drawn. Sometimes disputes between tribes would escalate to the point that enmity, killing, and devastation would go on for years. It was common for tribal allies to join the war thus extending its circle so far and wide that tribe after tribe would be wiped out. The famous fight of Banū Taghlib and Banū Bakr, which is known in history as the War of Basūs,² is a minor page in the history of Arabia.

The following story that describes the war of Basūs illustrates the fiery and combative nature of the Arabs of that time:

The story begins at the end of the 5th century A.D. with Kulaib bin Rabī'ah, a famous and influential chieftain of the

¹ Patronymic names are commonly used in the Arabian culture. *Bin* means son, and the name, Ka'b bin Zuhair refers to Ka'b, the son of Zuhair. Similarly *bint* means daughter and the name, Salamāh bint 'Amr refers to Salamāh, the daughter of 'Amr. [Publisher]

² Tārīkhul-Kāmil by Ibnī Athīr.

Banū Taghlib tribe, and his wife Ḥalīlah bint Murrah, who belonged to the Banū Bakr bin Wa'il. Ḥalīlah's brother Jassās lived with her maternal aunt Basūs. Once, a guest by the name of Sa'd stayed with Basūs. Sa'd had a she-camel which grazed along with the camels of Jassās in the pastures of Kulaib because of their mutual relationship and kinship.

Once, it so happened that Kulaib was walking by a tree in his pasture and he heard a bird chirping. He noticed a bird that had laid eggs in a nest in the tree. Kulaib, who was a hot-tempered Bedouin chieftain firmly said to the bird, "Fear not, I shall protect you." The second day when Kulaib passed that place, he found the eggs of the bird trampled on the ground and the bird making a painful sound. This agonizing scene enraged him. He looked around and noticed Sa'd's she-camel. Kulaib assumed that the she-camel trampled the eggs. He ran to his brother-in-law Jassās and said, "Listen Jassās! At this time my mind entertains a particular thought, if I am convinced of this thought I shall act upon it. Anyhow, the camel of Sa'd better not pasture in this area again with the herd."

This infuriated Jassās, who also possessed a fiery Bedouin nature said, "This camel belongs to our guest—she will graze wherever my camels graze." Kulaib replied, "If I see that she-camel grazing here, I will pierce her breast with my arrow and kill her." Jassās retorted, "I swear by Wa'il's idol that if you do it, I will shoot a barrage of arrows in your chest." Kulaib, extremely agitated, and burning with rage, went to his wife Ḥalīlah, and said, "Ḥalīlah, do you know of anyone who would protect his neighbor over me?" She said, "There are none who dare it, except my brother Jassās. If he says something, he will most definitely fulfill it."

Afterwards when Ḥalīlah, came to know about the actual event, she tried hard to sort out the matter, but in vain.

Kulaib was always looking for an opportunity to take revenge for the trampling of the bird's eggs. One day by a stroke of luck, Kulaib was watering his camels when Jassās arrived with the same purpose. Coincidentally, Sa'd's she-camel got separated from Jassās's herd and started drinking water with Kulaib's camels. Kulaib thought that Jassās had intentionally let her loose. Kulaib became incensed with rage. He immediately got out his bow, and launched a forceful arrow into the breast of the camel, and she, in great agony, ran towards the house screaming with pain. The animal had barely reached the house of Jassās' aunt when it fell down to the ground. This dreadful scene enraged Basūs, Jassās' aunt. She started wailing with loose hair according to the tradition of Arabs, "Shame! Shame! We have been disgraced! The camel of our guest has been killed." Jassās could not bear this humiliation. Infuriated with the humiliation and shame, he rushed forward and killed Kulaib. As a result, a rage overtook the two tribes, and a fierce war was fought for the next 40 years. Finally when the long continuous fighting had greatly weakened the two tribes, the ruler of the state of Hīrah reconciled the two tribes, and brought the long running war to an end.

In Arabia, the practice of revenge was so widespread that it would often spiral out of control resulting in a chain of vengeful killings. Blood money¹ was also practiced to an extent, but usually the relatives of the person killed would be satisfied with nothing less than the execution of the killer according to the rule of retribution. But the matter would not end there. When the fire of one side was extinguished, it would start blazing on the other side, and so the gulf of hatred and spirit of vengeance would find such life that many times it would annihilate and destroy tribe after tribe.

¹ The relatives of the person killed were paid monetary recompense by the killer.
[Publisher]

War had strange customs in Arabia. During a war, a fire would be kindled at a high place close to where the army was stationed. If the fire was extinguished for some reason, the army would consider it a bad omen and became demoralized. During war, first there would be duels of the important persons of both sides, which were followed by general combat. Swords, spears, and bows and arrows were the popular weapons of the Arabs. When the army of a nation would retreat after being overwhelmed by their opponents, the women, loudly singing war songs would appeal to the honour and the pride of the people, which would often result in reviving the spirit of the army.

Generosity was thought to be a lofty quality among Arabs. Ḥātim Ṭāī, whose generosity is legendary throughout the Islamic world, was an Arab. Muḥammad^{sa} was so fond of this attribute that when Ḥātim Ṭāī's daughter was captured by the Muslim army in a war and presented before him, Muḥammad^{sa} freed her and her people only because she was the daughter of a greatly generous person.

The Status of Women

In Arabia, the status of women was deplorable before the advent of Islam. A man could have as many wives as he desired, and divorce would occur solely at his whim. In certain tribes, giving a daughter in marriage to someone was considered disgraceful, shameful, and even evil. This is the reason that the despicable tradition of female infanticide was practiced among the Arabs.

When a girl reached the age of five or six years and started speaking sweet and adorable words, her merciless and ruthless father, would dress her nicely and take her outside the town to an already dug ditch and push the innocent girl over the edge with his own hands, and cover her with dirt. The poor girl would scream and shout and plead in her innocent tone saying, "My dear father, I am dying, please pull me out, do not bury me!" But the screams and pleas of the beloved daughter would have no effect on the merciless

father. He would continue burying her until the ditch was leveled and the poor soul would depart permanently from this world.

The readers can well imagine that the people who carried out this kind of heinous act with their innocent daughters would provide nothing in the way of inheritance and other rights to their daughters. If someone would die without a son, his wife and daughters would be deprived of his inheritance, and brothers would appropriate all the possessions, and those poor souls would get nothing. Further to this, stepmothers were treated in such a way that after the death of the father, the son would take all of them as inheritance. May Allah send abundant mercy on that kind Prophet who emancipated women from this kind of humiliating and painful life!

Superstition

The curse of superstition was very common in Arabia. When they would set out on a journey, if they forgot something or had to return home for some other reason, they would jump over the back wall instead of entering through the main entrance which they considered a bad omen.

They had a ritual of setting free certain animals in the name of idols or for other offerings. They also had some strange and dreadful practices related to marriages. In short, the Arab superstitions were so extensive, that their description could fill a voluminous book.

The Religious Practices before Islam

Most of the Arabs were idolators. Jews, Christians, Majūsi¹, Sabians² and atheists were also found in certain parts of the country. The followers of idolatry considered idols the means for fulfilling their needs. The most famous idols were Lāt, Manāt, 'Uzzā, Suwā', Yaghūth, Hubal, Wadd, Ya'ūq, Nasr, Isāf, and Nā'ilah. The Ka'bah had been made into a hub of idols with 360 idols in total.

¹ Fire worshippers. [Publisher]

² Certain religious sects found in some parts of Arabia. [Publisher]

The four months that are called Dhul-Qa'dah, Dhul-Hajjah, Muḥarram, and Rajab in the Islamic calendar were considered particularly sacred in pre-Islamic times. Bloodshed was completely forbidden in these months enabling people to travel freely.

Conclusion

In essence, the state of the Arabia with respect to its civilization and society, religion and traditions was so dreadful and horrific, that no religion other than Islam could have reformed it. Sir William Muir, who did not have a soft corner for Islam, also acknowledged this fact. He writes:

During the youth of Moḥammad, the aspect of the Peninsula was strongly conservative; perhaps never at any previous time was reform more hopeless...

After five centuries of Christian evangelization, we can point to but a sprinkling here and there of Christian converts; the Beni'l-Hārith of Nejrān; the Beni Hanifa of Al-Yemāma; some of the Beni Ṭai' at Teimā; and hardly any more. Judaism, vastly more powerful, had exhibited spasmodic efforts at proselytism; but, as an active and converting agent, the Jewish faith was no longer operative. In fine, viewed in a religious aspect, the surface of Arabia had been now and then gently rippled by the feeble efforts of Christianity; the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current; But the tide of indigenous idolatry and Ishmaelite superstition, setting strongly from every quarter towards the Ka'bah.¹

It should be further noted that these circumstances were not unique to Arabia; in fact at that time, the entire world was passing through a dark age. Religions were corrupted, and clouds of sin and

¹ The Life of Moḥammad: From the Original Sources by Sir William Muir and T. H. Weir, p. xcvi, Published at Edinburgh by J. Grant, 1912.

darkness covered the entire world. This dark state of the world was depicted by Ḥasan Rohtāsī¹ in his *Musaddas*² which he composed for this book on the request of this humble person:

When the world was entirely covered in darkness,
And ignorance raged all around.

Forgotten were the inherent moral qualities of humans,
Friend from foe was hard to distinguish.

Ignorance and rebellion ruled
Over land and sea.

None of the expressions of the east was lovely,
Nor did the west possess any charm in its hands.

Neither Uttar³ had the remedy for the pain of the heart,
Nor the climate of Deccan⁴ was pleasing to the heart.

Neither the party, nor the bartender, nor the beloved survived.
Nor the saddle, nor the camel, nor Lailā⁵ survived.

Neither India had its traditional modesty,
Nor the calligraphy of China had any splendor.

Neither the Greek Law had any cure,
Nor the Persian fire had any warmth left.

Wiped out was every notion of knowledge and wisdom.
The (virtues of the) world appeared to be nonexistent.

¹ Ḥasan Rohtāsī was a poet and a contemporary of Sheikh 'Abdul-Qādir. [Publisher]

² *Musaddas* is a particular rhythm and arrangement of verses.

³ Uttar is a state located in the northern part of India. [Publisher]

⁴ The Deccan Plateau makes up the majority of the southern part of India. [Publisher]

⁵ Lailā and Majnūn are two characters of a classical Arabian folk tale. [Publisher]

Arabia, was nothing but a house of crime,
Had no fear of the world, nor of the Hereafter.

Unskilled in keeping commandments,
Renowned for defying prohibitions.
Dearest to them was the idol worship,
Seeking God was considered the worst evil.

Neither had they respect in their hearts for elders,
Nor was there any tradition of love for the children.

Hostility was in the hearts and on the tongues,
Unaware of humanity.

No last thread of modesty was left,
No sign of virtuosity remained.

The House of God known by everyone,
Center of the earth, accepted everyone,

White and black, recognized by everyone,
The *Qiblah*¹, accepted by the Muslims,

Was like a temple of idolaters.
No one sought the truth there.

Idols were the talk of every tongue,
Hearts were ruled by the currency of idols.

The idols were so esteemed,
That the House of God was fully occupied by them.

There were not 2, 4, 6, 7, or 8,
But 360 of them witnessed by the Ka'bah.

¹ Direction to be faced during the *Ṣalāt*.

Suddenly the bright Sun lit up the horizon,
The pride of Arabia, the beauty of arch and podium.

Brightened every ocean and land,
Darkness was pierced as if by owl or bat.

The night disappeared and the day dawned.
The garb of Majnūn was finally let go by Lailā.

That Sun shone on Iran and Tūran;¹
Shone on Arabia, non-Arabia, Rome, and Greece.

Shone on the meadow, the sparsely inhabited desert.
Shone on the water and land, hill and plain.

Broke every heart's link with ignorance,
No house of the world was left in the dark.

Gaining of status was not his goal,
Nor limited to the courtyard of Arabia.

His message was spread to Rome, Syria and Halab²,
And will forever remain true.

Heir to the Messenger in the world are those,
Who were made heirs of *kauthar* (abundance) by God.

Perfect was the reward given to him by God.
Perfect was the prophethood granted to him.

Perfect was the law and the practice.
Perfect was the wealth given to him.

¹ Central Asia. [Publisher]

² Part of Syria. [Publisher]

God-given reward was plentifully distributed.
No one was denied the treasure.

Had he not come from God, the Truthful with the Qur'ān,
Containing the commandments and the prohibitions,

With the cure for grief and pain,
With the yardstick for bad and good,

Truth would have been known by no one,
The secrets of God would have remained hidden.

Mutual love was established by his plan.
Mutual affection was enhanced by his speech.

Hearts were cleansed by the Purifier.
The disgraced were honoured by him.

Joined together were the ones separated for ages,
Reuniting brother with brother.

He organized well the tribes and,
Taught them the path to progress.

Explained them how to avoid downfall,
Amended and enriched the book of culture.

The fleet became fearless of the dangerous tide.
The wind totally changed its course.

He taught them the lesson of the Unity of God.
Liberated them from the slavery of idols.

Taught them the real methods of worship.
Awoke the ones long asleep.

The imperfect of yesterday were perfected today,
Made worthy of the trust of God.

Rulers benefited from his examples,
And the wives and women gained in the new society created by his
teachings.

Common people and nobles all benefited,
As did the orphans and the destitute.

Our heart and soul be sacrificed for him,
He is the Truth, the Wise, and through him have we seen the truth.

Chapter Two

Abraham^{as}

The Ka'bah and the Quraish

Abraham^{as},¹ who is regarded as a distinguished and high-ranking prophet of God by Muslims, Christians, and Jews, passed away 2700 to 2800 years before the advent of Muḥammad^{sa}. Abraham^{as} spent his early life in Iraq, but later traveled through Egypt and migrated to western Palestine where he settled down. He had three wives; out of them Hagar^{as} and Sarah^{as} are well-known. Ishmael^{as} was born to Hagar^{as} and Isaac^{as} was born to Sarah^{ra}.

Abraham's elder son, Ishmael^{as}, was still an infant when Sarah^{as}, their stepmother, became angry with them for some reason, and asked Abraham^{as} to expel them out of the house. This greatly grieved Abraham^{as}, but Allah, the Exalted, Who had plans to establish a grand nation in the land of Ḥijāz from the progeny of Ishmael^{as}, consoled Abraham^{as}:

Be not displeased because of the lad and because of your slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendants be named. And I will make a nation of the son of the slave woman also, because he is your offspring.²

Abraham^{as} took Hagar^{as} and Ishmael^{as} with him on a long journey and after traveling hundreds of miles left them alone with little provisions in a state of great desperation in the uninhabited and deserted valley of Becca,³ thereafter returning back.⁴

¹ The title of *Khalīlullāh* is often used with the name of Abraham^{as} which means *the Friend of Allah*. [Publisher]

² Genesis, 21: 12, 13 (English Standard Version).

³ The valley where Makkah is located.

⁴ For the answer to the objections of the Christians that there is no historical evidence for Ishmael's settlement in Arabia, see *Sīrat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 69 to 71.

When Abraham^{as} turned to go back, leaving behind his beloved wife and innocent child, Hagar^{as} followed him, and after a little while called him from behind, 'O Abraham^{as}! To whom are you leaving us?' He replied, '(I am leaving you) to Allah's (Care).' She said, 'I am satisfied to be with Allah.'¹

Hagar^{as}, having full trust in God, turned back to the place where Abraham^{as} had left her. According to the traditions, when Abraham^{as} was leaving his dear wife and innocent child alone in the valley, after going a little way, he looked back and prayed in the following words recorded in the Qur'an:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
 الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ
 تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٢٥﴾

(Ibrāhīm 14:38)

Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.

Now observe the situation of Hagar^{as}. We find from both the *Hadīth*² and history, that when Hagar^{as} ran out of provisions and the infant child became thirsty, she ran around desperately in search of water but failed to find any. The condition of the child was deteriorating moment by moment. Hagar^{as} would helplessly look at her beloved and innocent child. Finally, when the child's condition grew critical, Hagar^{as} started crying out of desperation looking towards the sky.

¹ Bukhārī (Book of Prophets) and Tārikhul-Khamīs

² Sayings of Muḥammad^{sa} of Islam. [Publisher]

She ran up the hill named Şafā opposite her in search of water but did not find any, then ran up a hill named Marwah on the other side. In a state of great anxiety and despair, she went back and forth seven times between the two hills. While running back and forth, Hagar^{ra} continuously cried and prayed to Allah, the Exalted. Finally, when she ran between the hills for the seventh time, she heard the voice of an angel:

O Hagar, Allah has listened to you and your child's plea.

Hagar^{as} went back to her child and saw an angel striking his heel on the ground as if digging out something. Hagar^{as} observed that a spring had erupted from that place, which today is known by the name of the Well of Zamzam. On this Divine miracle, she expressed gratitude to God and gave water to the child. She made a small boundary wall around the spring to secure the water. There is a tradition narrated by Ibn 'Abbās^{ra} that Muḥammad^{sa} said, "May Allah have mercy on Hagar^{as}; if she would not have stopped the water, it would have turned into a flowing spring." It is also recorded that Muḥammad^{sa} said that the running back and forth between the Şafā and Marwah hills (at the time of *Hajj*) is practiced in the blessed memory of Hagar^{as}.¹ When people found out about the existence of the Well of Zamzam, they, with the permission of Hagar^{as}, started settling there. It is recorded that Maḍāḍ bin 'Amr, the chieftain of the Banū Jurham, which was part of Banū Qaḥṭān was the first person to settle there.

Abraham^{as} occasionally visited Makkah. When Ishmael^{as} reached the age of 13 years, Abraham^{as} had a dream in which he saw that he was slaughtering Ishmael^{as}.² As human sacrifice was commonly practiced at the time and Abraham^{as} had not been told about its

¹ Bukhārī (Book of the Beginning of Creation) and Ibni Hishām.

² According to the Bible, Issac^{as} was to be sacrificed, but other statements of the Bible and the Islamic traditions support that Ishmael^{as} was to be sacrificed. For a detailed discussion, see *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 69–74.

prohibition, he mentioned this to Ishmael^{as} with the intention of literally fulfilling the dream. The obedient son readily bowed his head to carry out the Divine commandment. When Abraham^{as} was about to slaughter his beloved son, he heard voice of an angel, "O Abraham! Verily, you have fulfilled your dream. Now leave Ishmael and in his stead sacrifice a ram in the way of God. Apparently, this is its symbolic allusion. However, the actual purport of this dream shall be fulfilled in another manner."¹ So in this way the tradition of sacrifice was established in Islam at the time of *Hajj*, when thousands of animals are sacrificed every year.

The Erection of the Ka'bah and the Prayers of Abraham^{as} in the Company of Ishmael^{as}

When Abraham^{as} went to Makkah for the fourth time, he noticed that the Ka'bah's structure had almost disappeared with the passage of time. With guidance from Allah, he started rebuilding it at its original site. Sir William Muir writes:

Tradition represents the Ka'ba as being, from time immemorial, the scene of pilgrimage from all quarters of Arabia:—from the Yemen and Ḥaḍramaut, from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Al-Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginning in an extremely remote age.²

For the construction of this House, the son carried the stones and the father erected the building. When the walls reached a certain height, Abraham^{as} placed a special stone³ in one corner of the

¹ The Qur'ān, Chapter Aṣ-Ṣaffat and Tafsīr Ibnī Jarīr.

² The Life of Moḥammad: From the Original Sources by Sir William Muir and T. H. Weir, p. ciii, Published at Edinburgh by J. Grant, 1912.

³ It is the Black Stone that is kissed with the lips or with a gesture of hands while doing the circuit, but it should be remembered that it is not sacred in itself, rather only a memento. Once 'Umar, Khalīfa II^a was performing the circuit of Ka'bah, pointing towards the Black Stone, he said, "You are only a stone which has no

Ka'bah as a marker for the people to begin the circuit of Ka'bah. The Qur'ān mentioned the erection of Ka'bah in the following words:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٢٥﴾

(Āl 'Imrān 3:97)

Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
 رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٦﴾ رَبَّنَا وَاجْعَلْنَا
 مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
 عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٧﴾ رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا
 مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
 وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٨﴾

(Al-Baqarah 2:128-130)

And *remember the time* when Abraham^{as} and Ishmael^{as} raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing. Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art

power to influence gains or losses, and if I had not seen Muḥammad^{sa} kissing you, I would have never kissed you." Bukhārī (Book of *Hajj*).

Oft-Returning *with compassion* and Merciful. And our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

Muḥammad^{sa} used to say in reference to this prayer, "I am but a fruit of the prayers of Abraham."¹

The Announcement of *Hajj*

When the construction of the Ka'bah was completed, Abraham^{as} was given the following commandment by Allah, the Exalted:

وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ
وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

(Al-Ḥajj 22:27, 28)

And keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate *in Prayer*, and proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track.

This statement contained a grand prophecy for the House of Allah to become the focal point of human attention, which is fulfilled every year during the days of *Hajj*, thus providing a living proof of the existence of God the Exalted.

¹ Ibnī 'Asākir, cited by Jāmi'ūṣ-Ṣaghīr.

The Custody of the Ka`bah

Ishmael^{as} was married to the daughter of Maḍāḍ bin `Amr, the chieftain of the Jurham tribe, and had twelve sons from her, Kedar¹ being the youngest of them. Kedar's descendents mostly settled in Arabia, Quraish being his descendents. During the lifetime of Ishmael^{as} and his elder son Nebaioth, the custody of the Ka`bah remained with their family. But afterwards, it was handed over to Maḍāḍ bin `Amr, Ishmael's father-in-law and the chieftain of the Jurham tribe. After a long time, Banū Khuzā`ah, which belonged to a branch of Banū Qaḥṭān, appropriated the custody.

It is said that when `Amr bin Hārith, the chieftain of the Jurham tribe left Makkah, he buried all the national treasures in the Well of Zamzam and leveled it. Hundreds of years later, `Abdul-Muṭṭalib, the grandfather of Muḥammad^{sa}, discovered it after a long quest and revived the Well of Zamzam.

The Arrival of Idols in the Ka`bah

`Amr bin Luḥayy was a chieftain of the Banū Khuzā`ah. He was greatly impressed upon seeing the Syrians worshipping idols, and desired to have similar idols in the Ka`bah, the religious center of the Arabs. He brought several idols and set them up in the close proximity of the Ka`bah,² and slowly the number of idols in the Ka`bah increased to 360.

It became a temple of idolaters,
Three hundred sixty idols were worshipped there.³

¹ According to *Sīrat Khātamun-Nabiyyīn* and the Bible, Kedar was the second son of Ishmael^{as}. [Publisher]

² *Ibni Hishām*.

³ *Musaddas Hāli*, a famous poem of Maulana Aḥṭaf Ḥussain Hālī (1837–1914) about the rise and fall of Islam. [Publisher]

The Custody of the Ka'bah Back to the Descendents of Ishmael^{as}

The custody of the Ka'bah remained with the Banū Khuzā'ah for a long time. Qusayy bin Kilāb, a descendent of Ishmael^{as} and a very wise and intelligent person earnestly wanted to restore the custody of Ka'bah to the descendents of Ishmael^{as} considering them the true heirs. So he came to Makkah and married Ḥubbā, the daughter of Ḥalīl bin Ḥabashiyyah, the chieftain of the Banū Khuzā'ah. Ḥalīl made a will to transfer the custody of the Ka'bah to his daughter Ḥubbā, (the wife of Qusayy bin Kilāb) after his death. Now, the management of the Ka'bah was practically in the hands of Qusayy (through marriage and inheritance)—but he was not contented. He wanted full custody of the Ka'bah as he considered himself the real heir. Banū Khuzā'ah strongly opposed him and prepared for a battle. The two tribes fought for many years and finally the arbitration of the dispute was entrusted to 'Amr bin 'Auf. He made the judgment in favour of Qusayy and so after a very long time the custody of the Ka'bah was restored to Banū Ismā'īl, the rightful owners.

The Drapes (*Kiswah*) of the Ka'bah

It is narrated that Tubba As'ad, the king of Tubba (Yemen), once had a dream that he was draping the Ka'bah. He decided to carry out the physical draping of the Ka'bah. After the death of the king, it turned into a custom and continued during the Islamic era. Even today, every year an expensive Kiswah is draped on the Ka'bah and the old one is taken off, and its pieces are either sold or distributed among the pilgrims.

The Quraish

The origin of the name Quraish is attributed to Fihri bin Mālik, who was one of the descendents of Ishmael^{as}. There is disagreement regarding how this name came about. Some people hold the view that during the time of Fihri, Banū Ismā'īl acquired tremendous strength and force, therefore, the tribe was named after a fish of large size that eats smaller fish. Others think that when Qusayy bin

Kilāb acquired the custody of Ka'bah, and united different branches of his tribe settling them in Makkah, the tribe received the name of Quraish as it has the connotation of "gathering."

Qusayy bin Kilāb

Qusayy bin Kilāb, who has been mentioned above, was a person of extraordinary capabilities. His era was 500 A.D., about 150 years before Muḥammad^{sa}. He not only restored the original administration of Ka'bah, but also formally organized the people of his tribe and laid the foundation of a new democratic state.

Dārun-Nadwah

Qusayy bin Kilāb established *Dārun-Nadwah* close to the Ka'bah which was used by the Quraish to perform all of their governmental activities. Prior to the migration, the infamous plan to murder Muḥammad^{sa} was hatched by the leaders of the Quraish in *Dārun-Nadwah*.

Qusayy had four sons; among them 'Abdud-Dār and 'Abdi Manāf are the most well-known. Qusayy nominated 'Abdud-Dār to succeed him after his death. 'Abdud-Dār admirably performed his responsibilities, but after his death, the custody of the Ka'bah was taken over by the people of Banū 'Abdi Manāf which included 'Abdi Shams, Muṭṭalib, Hāshim, and Naufal as they were known for their capabilities and high ethics.

This led to a dispute between the two sides and it came close to war, but finally a compromise was reached. Two offices, including the *Rifādah* (feeding poor pilgrims) and the *Siqāyah* (watering pilgrims) were given to Banū 'Abdi Manāf, and the other three offices including the administration of *Dārun-Nadwah* (assembly or parliament), *Liwā* (issuances of the standard and the banners) and *Hijābah* (guardianship of Ka'bah) stayed with Banū 'Abdud-Dār. Banū 'Abdi Manāf, with mutual consultation, appointed Hāshim the trustee of the *Rifādah* and the *Siqāyah*.

Hāshim

In addition to being solemn and wise, Hāshim was unmatched in his generosity. He showed such generosity to the Quraish during the time of a famine that he earned the respect of all the tribes. He repeatedly went to the Roman authorities and the Ghāssanid prince to secure rights for the trade caravans of the Quraish. Umayyah, the son of 'Abdi Shams, became jealous of the good name and fame of Hāshim, but did not succeed in his schemes to bring him down. 'Abdul-Muṭṭalib bin Hāshim was successful in keeping Banū Umayyah in check during his life. After the death of 'Abdul-Muṭṭalib, during the time of the grandsons of Hāshim, the influence of the Quraish declined and the Banū Umayyah slowly gained power.

'Abdul-Muṭṭalib

While in Yathrib (later named Madīnah), Hāshim married Salmā bint 'Amr, a young woman from Banū Najjār (which was a branch of the Khazraj tribe). Salmā gave birth to a son, Shaibah bin Hāshim who stayed in Madīnah with her. Shaibah was still a child when Hāshim died in Makkah. Since the other children of Hāshim were still young at the time of his death, his elder brother Muṭṭalib succeeded him.

Because of the extraordinary qualities and intellect of Shaibah, Muṭṭalib brought Shaibah from Madīnah to Makkah. The people of Makkah were under the impression that he had brought a slave with him; therefore Shaibah came to be known by the name of 'Abdul-Muṭṭalib.¹ 'Abdul-Muṭṭalib was an intelligent man, but since he was new in Madīnah, he initially struggled to secure his inheritance.

Naufal bin 'Abdi Manāf, who has been mentioned above, wanted to take over the custody of the Ka'bah. 'Abdul-Muṭṭalib first appealed to the Quraish, but when they refused to interfere, requested help from Banū Najjār, the tribe of his mother, who immediately sent

¹ 'Abdul-Muṭṭalib literally means the slave of Muṭṭalib.

eighty fighters. Naufal was so intimidated by the fighters that he immediately resigned from the dispute.

The tribe of 'Abdi Shams was already against them, now the relationship with Banū Naufal was also contentious. So the tribe of 'Abdi Manāf bin Qusayy was divided into two groups: Banū Hāshim and Banū Muṭṭalib were on one side, and Banū Naufal and Banū 'Abdi Shams were on the other. The effect of this division was so far reaching that much later, when Banū Hāshim and the other Muslims were besieged in the Valley of Abī Ṭālib, Banū Muṭṭalib supported Banū Hāshim, and Banū Naufal and Banū 'Abdi Shams supported the disbelievers. It was for this reason that when Muḥammad^{sa} set aside one fifth of the booty from a battle for Allah, His messenger, and the close relatives, he included Banū Muṭṭalib with his tribe Banū Hāshim, and used to say that Banū Hāshim and Banū Muṭṭalib were one,¹ but did not include Banū Naufal and Banū 'Abdi Shams with them.

Ridicule of 'Abdul-Muṭṭalib about the Quest for the Well of Zamzam

As previously mentioned, when the dominance of Banū Khuzā'ah in Makkah drove the chieftain of the Jurham tribe out of Makkah, he buried the national treasures in the Well of Zamzam and leveled it. Centuries later, when the office of the Siqāyah came under the control of 'Abdul-Muṭṭalib, he had a dream in which he was shown the signs of the Well of Zamzam. He along with his son Ḥārith started the quest for the Well of Zamzam. The Quraish, instead of helping the father and the son, ridiculed them. 'Abdul-Muṭṭalib prayed to God that if he were given ten sons, and all of them reached their adulthood in his life time, he would sacrifice one of them in the way of God.² After searching for some time, 'Abdul-Muṭṭalib discovered the Well of Zamzam and the buried treasure.

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

² Ibni Sa'd, the Pledge of 'Abdul-Muṭṭalib

This greatly impressed everyone and established his esteem over the entire Quraish.¹

'Abdullāh

Glory to God's powers! God the Exalted, did grace 'Abdul-Muṭṭalib with ten sons, who grew up quickly. When they reached their adulthood, 'Abdul-Muṭṭalib took them to the Ka'bah in order to fulfill his promise by casting lots in front of the Hubal idol to determine which son would be sacrificed. The lot fell to 'Abdullāh bin 'Abdul-Muṭṭalib,² who was the dearest to 'Abdul-Muṭṭalib. 'Abdul-Muṭṭalib was badly shaken by the result of the lot, but was determined to fulfill his pledge. Helplessly he took his son for the sacrifice. When the chieftains of the Quraish tribe found out about it, they rushed to 'Abdul-Muṭṭalib and stopped him.

First, 'Abdul-Muṭṭalib insisted on carrying out the sacrifice, however, on the consultation of an acquaintance, it was decided to cast lots between 'Abdullāh and ten camels (which was equivalent to blood money at that time), and if the lot came in favour of camels, they would be sacrificed in place of 'Abdullāh. But the lot came in favour of 'Abdullāh. Now, 'Abdul-Muṭṭalib added ten more camels and again cast the lot. But the lot again came in favour of 'Abdullāh. 'Abdul-Muṭṭalib kept on increasing the camels by ten until the time the lots were cast between 100 camels and 'Abdullāh. This time the lot came in favour of the camels. To be sure about it, he cast the lots again and it still came in favour of the camels. 'Abdul-Muṭṭalib was ecstatic at this; he sacrificed 100 camels and jubilantly went home with 'Abdullāh. From this time onwards, blood money was set at 100 camels.³

¹ Ibni Sa'd and Ibni Hishām.

² The father of Muḥammad^{sa}

³ Ibni Sa'd

The Marriage of `Abdullāh

`Abdullāh married at the age of 17 or 25 (based on different traditions) to a pious lady, Āminah bint Wahb¹ who belonged to the respected tribe of Banū Zuhra.

The Death of `Abdullāh

Soon after the marriage, `Abdul-Muṭṭalib sent `Abdullāh with a trade caravan to Syria. On the way back, `Abdullāh fell ill and stopped in Yathrib to rest with his relatives. From there, he alerted `Abdul-Muṭṭalib about his sickness. `Abdullāh passed away before `Abdul-Muṭṭalib's son Ḥārith reached Yathrib to get him. In this way, Muḥammad^{sa} was still in the womb of his mother when the protection of his father was taken away, leaving him an orphan.

Inheritance of `Abdullāh

It is noteworthy that the inheritance left by `Abdullāh for Muḥammad^{sa} consisted of five camels, a few sheep, and a slave woman named Ummi Aiman.²

The Event of the People of the Elephant (*Aṣḥābul-Fil*)

It was 52 days before the birth of Muḥammad^{sa} (or 55 days—traditions vary) when a strange event took place in Arabia. It is said that Abrahah al-Ashram, the Viceroy of Yemen under Abyssinian Christian rule, witnessed the attraction of the Ka'bah for the Arabs and wanted to sway Arabs from visiting the Ka'bah. He erected a lavish temple in Yemen and invited people to visit it.

An impudent Arab was annoyed by this; he looked for an opportunity and relieved himself in the temple which infuriated Abrahah. Abrahah marched towards Makkah with an army of thousands to destroy the Ka'bah. The Quraish, greatly distressed about it, sent `Abdul-Muṭṭalib with a delegation to Abrahah to talk

¹ The mother of Muḥammad^{sa} [Publisher]

² Ibni Sa'd and Az-Zarqānī

him out of it. Abrahah was greatly impressed by the personality, charm, and esteem of 'Abdul-Muṭṭalib, so he treated him with great honour and inquired about the reason for his arrival. 'Abdul-Muṭṭalib, who probably had already thought about the dialogue, said that a few people from his army had captured his camels, and he would be grateful if he returned them. Abrahah returned the camels, but the impressions he had of 'Abdul-Muṭṭalib's charm and esteem were gone, and he said with great amazement, "I have come to destroy your Ka'bah and you worry about your camels?"

'Abdul-Muṭṭalib quite nonchalantly replied:

أَنَا رَبُّ الْإِبِلِ وَلِلْبَيْتِ رَبٌّ يَمْنَعُهُ

I am the owner of the camels (therefore, worried about them) and the House also has an Owner who will defend it.

'Abdul-Muṭṭalib's reply enraged Abrahah even more and he angrily said, "I will see how the Lord of that house stops me!" He moved forward with his army, but the decree of God was such that dangerous smallpox broke out in the army which destroyed most of the army. The Qur'ān mentions this event in Chapter Al-Fil (the Elephant) in the following words:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ
مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

(Al-Fil 105:2-6)

Hast thou not seen how thy Lord dealt with the People of the Elephant? Did He not cause their plan to miscarry? And

He sent against them swarms of birds, *which ate their carrion*, striking them against stones of clay. And *thus* made them like broken straw, eaten up.

Since Abrahah's army also included elephants, which was novel and bizarre for the Arabs, they called the army *Aṣḥābul-Fīl* (the People of the Elephant) and the year was called *'Āmul-Fīl* (the Year of the Elephant). The destruction of *Aṣḥābul-Fīl* increased the Arabs' reverence for the Ka'bah and also for the Quraish.¹

Most probably, the intent of Allah was to show that the Ka'bah was the cornerstone (of the world) and under His protection.

¹ Ibni Hishām

Chapter Three

The Appearance of the Chief of the Prophets

Significant Events of the First 40 Years of His Life

The Sunrise

Āminah bint Wahb, the mother of Muḥammad^{sa} was pregnant when she saw in a dream that an angel suggested the name *Muḥammad* for her baby. She also saw a shining light come out of her body and spread to countries far and wide.¹ With the time of the delivery approaching, Āminah anxiously waited for the baby who would rejuvenate the memory of her late husband. Finally, on the 9th day of the Muslim calendar month of Rabī'ul-Awwal, Monday, April 20th, 570 A.D.,² on the day of *Ḥajj*, the blessed moment arrived for which the entire world had been anxiously waiting for thousands of years. The Chief of the Two Worlds and the Chief of Creations³ appeared in the world.

As soon as the news of the birth of his grandson reached 'Abdul-Muṭṭalib, he joyously went to Āminah, held the baby in his hands and, performing a circuit of the Ka'bah, expressed his gratitude to God. 'Abdul-Muṭṭalib named the baby *Muḥammad* according to the dream of Āminah.

According to historians, an unusually large number of shooting stars were visible in the sky at the time of his birth.⁴ There was a raised birthmark on the back of Muḥammad^{sa} towards the left side, which became known as the Seal of the Prophet.⁵

¹ Ibni Hishām and Az-Zarqānī.

² The date determined by Mahmūd Pāshā al-Falakī Misrī, a famous mathematician and space researcher of the 19th century. [Publisher]

³ Muḥammad^{sa}, whose birth is mentioned here, is considered the apex of creation by Muslims and his advent was foretold by other religions as well. The Chief of the Two Worlds and the Chief of Creations were two titles of Muḥammad^{sa}. [Publisher]

⁴ Az-Zarqānī and Tārikhul-Khamīs.

⁵ Az-Zarqānī.

The Wet Nurse and Childhood

It was customary among the nobles of Arabia to give their babies to respectable wet nurses in the villages for suckling. For the first few days, Muḥammad^{sa} was given under the care of a woman named Thuwaibah.¹ However, later, a wet nurse named Ḥalimah, of the Banū Sa'd tribe,² took him permanently to her village. After two years, when the appointed time of fosterage was complete, Ḥalimah brought the baby back to Makkah to return him to his mother. Considering the less than favourable climate of Makkah and the deep love of Ḥalimah for the baby, Āminah agreed to send the baby back with Ḥalimah on her insistence.

When Muḥammad^{sa} was four years old, an extraordinary incident took place that frightened Ḥalimah. It is recorded in a tradition that all of a sudden two men clad in white garbs appeared, and laid down Muḥammad^{sa} on the ground, and cut open his chest. 'Abdullāh bin Hārith, his foster brother, was playing with him when this incident took place. He ran back to his parents and narrated the event. The physical condition of Muḥammad^{sa} frightened Ḥalimah and her husband Abū Kabshah.³ They immediately took Muḥammad^{sa} back to Makkah and handed him over to his mother Āminah.

It should be noted that some people mistakenly take this event in the physical sense. In reality, this was a spiritual experience, which was extended to the other children present at that time. On checking, Ḥalimah and her husband found no incision marks on his chest.

Throughout his entire life, Muḥammad^{sa} never forgot Ḥalimah's four years of service. Once, when Ḥalimah visited Muḥammad^{sa} during the time of a famine, he presented her with forty sheep and a camel.

¹ Thuwaibah was a slave of Muḥammad's paternal uncle, Abū Lahab.

² Banū Sa'd was a branch of Banū Hawāzin.

³ He came to be well known by his nickname, Ibni Abī Kabshah because of this incident.

Even when Muḥammad^{sa} was granted prophethood, upon seeing Ḥalimah from afar, he would get up saying, "My mother! My mother!" and spread his mantle for her to sit on. During the Battle of Ḥunain, when thousands of people of Banū Hawāzin, the tribe of Ḥalimah, were captured on the charge of treason and carnage and presented before Muḥammad^{sa}, he set them free only because of his association with Ḥalimah.¹

Mother's Guardianship and the Journey to Yathrib

Muḥammad^{sa} had barely spent two years in the company of his mother when she took him to Yathrib to see her relatives and friends. It is quite possible that the real purpose of the visit may have been to visit the grave of her late husband. After a month while returning, she fell sick and passed away, and was buried at a place called Al-Abwā'. Muḥammad^{sa} was already deprived of the protection of his father; now he had lost the love of his mother as well.

The Guardianship of 'Abdul-Muṭṭalib

Muḥammad's maid Ummi Aiman, who was with them when his mother died, handed him over to his grandfather, 'Abdul-Muṭṭalib. 'Abdul-Muṭṭalib held Muḥammad very dear, so much so that when he would perform the circuit of Ka'bah, he would carry him on his shoulders. Besides Muḥammad, no one—including his own children—dared to sit next to 'Abdul-Muṭṭalib while he was sitting on his special rug in the courtyard of the Ka'bah.

The Death of 'Abdul-Muṭṭalib

Muḥammad^{sa} had barely stayed for two years in the guardianship of 'Abdul-Muṭṭalib, when he too passed away. Muḥammad^{sa} was so attached to 'Abdul-Muṭṭalib that when his casket was carried away, he walked along with tears continuously flowing down his cheeks.

¹ Ibni Sa'd (Account of the Wet Nurse of Muḥammad^{sa}).

This was the third loss that he had to bear in the first eight years of his life.

The Guardianship of Abū Ṭālib

According to the will of 'Abdul-Muṭṭalib, Muḥammad's paternal uncle, Abū Ṭālib, was to be his guardian after his death. Abū Ṭālib was so attached to him that he would often sleep next to him.

The Journey to Syria and the Christian Monk

Muḥammad^{sa} was about 12 years old when Abū Ṭālib decided to go to Syria with a trade caravan. Muḥammad^{sa} clung to his uncle and pleaded to go along. Abū Ṭālib agreed as he did not want to break the heart of his nephew.

The caravan of Abū Ṭālib reached Baṣrah, which is to the south of Syria. Baḥīrā, a Christian monk, lived there who saw a vision that convinced him that the prophet whose advent was mentioned in the Divine scriptures was present in the caravan. He identified Muḥammad^{sa} and told Abū Ṭālib to protect Muḥammad^{sa} from the evil designs of the Jews and the Christians.

Grazing Goats

In those days, the assets of the noble Arabian families consisted of camels, sheep, and goats, which were often tended by their children. After the return of Muḥammad^{sa} from Syria, his uncle sometimes asked him to graze his goats. In the time of his prophethood, Muḥammad^{sa} used to say that pasturing of goats was a tradition of the prophets, which probably meant that the task of prophets has similarities with the task of a shepherd in its nature. Allah, the Exalted, arranged for him to work as a shepherd from an early age; thus, symbolically preparing him for his role as a shepherd for the whole world.

Al-Fijār War

When Muḥammad^{sa} was 15 years old (according to another tradition he was 20 years old), the combatant-natured people of Banū Hawāzin and Banū Quraish started some skirmishes at the time of the 'Ukāz fair over a trivial matter. Initially, the sensible ones from both sides made peace between them, but the truce did not last long, and gradually the situation deteriorated into war. This war is known by the name of Al-Fijār, which means *the unlawful war* as it was started in the sacred months in which there was a prohibition of war. In this war, the participation of Muḥammad^{sa} was restricted to handing arrows to his uncles.

Hilful-Fuḍūl

Al-Fijār was just another example in a list of many that illustrated that the Arabs would fight and kill even for minor disagreements. It was after the Al-Fijār war that Zubair bin 'Abdul-Muṭṭalib and a few other compassionate people gathered the tribes to pledge to always protect the rights of the oppressed, uphold justice and stop all wrongdoing. This pledge was called *Hilful-Fuḍūl*. There is disagreement as to the origin of the name. Some traditions say that the name was derived from Faḍl, the name of a famous person who backed this pledge. Some people say that in Arabic, *Fuḍūl* means "rights" (plural of Faḍl), thus the name *Hilful-Fuḍūl*. On one occasion during the time of his prophethood, Muḥammad^{sa} said that, "In the house of 'Abdullāh bin Jad'ān, I once partook in such an oath that even if I was called to it today, in the age of Islām, I would happily present myself saying, here I am to do thy undertaking."

Occupation of Trade

Muḥammad^{sa}, now old enough to participate in business, formally started assisting his uncle, Abū Ṭālib, in trade. He traveled to Syria, Yemen, and Bahrain on trading trips, and had the opportunity to travel in all directions around Arabia.¹ Everyone who dealt with him

¹ Nūrun-Nibrās and Musnad Aḥmad, cited by Sīrat Khātamun-Nabiyyin.

on these journeys, including the people of Makkah, were united in his praise. An incident later in Muḥammad's life illustrates his reputation as a trader. When As-Sā'ib accepted Islam, a few people praised As-Sā'ib in the presence of Muḥammad^{sa}. Muḥammad^{sa} agreed and said, "I know him better than you." As-Sā'ib said, "Yes, Messenger of Allah. May my parents be sacrificed for you! You had business dealings with me, and you always conducted business with great honesty."¹

'Abdullāh bin Abī Al-Hamsā' describes:

I dealt with him in a business transaction after which I owed the Prophet^{sa} his remaining dues. I told the Prophet^{sa} to wait at a certain place while I return shortly. However, I forgot and remembered after three days. When I returned to the meeting place, the Prophet^{sa} was still there. The Prophet^{sa} said nothing more to me than, 'You have subjected me to an inconvenience as I have been waiting upon you for the past three days.'

Muḥammad^{sa}, probably returned to the same place repeatedly and waited for many hours expecting the return of 'Abdullāh to ensure his business partner would not be put under any duress as a result of his absence. Once he stepped into the business world, his honesty, trustworthiness, straight talk, and truthfulness were so widely recognized that he came to be known by the name of Amīn (the Trustworthy).

Marriage with Khadijah^{ra}

Khadijah^{ra} bint Khuwailid was a noble and wealthy lady of Makkah; she earned the title Ṭāhirah (the Pure) because of her noble character. After she became a widow, many chieftains sent her proposals but she rejected them all. Having learned about Muḥammad's honesty, trustworthiness, and other excellent

¹ Sunan Abī Dāwūd.

attributes, and also personally having observed him at the time when she invested her money in trade through him, she sent a marriage proposal to Muḥammad^{sa}. Muḥammad^{sa} after consulting his uncle, Abū Ṭālib accepted it. At the time of this blessed marriage, Muḥammad^{sa} was exactly 25 years old, and Khadījah^{ra} was 40 years old.

Children of Muḥammad^{sa}

All the children of Muḥammad^{sa} were from Khadījah^{ra} except Ibrāhīm, who was born to Māriyyah al-Qibtīyah^{ra}. His three sons were Qāsim¹, Ṭāhir, and Ṭayyab. In some traditions 'Abdullāh, a fourth son is also mentioned, though it is generally thought that 'Abdullāh was the second name given to Ṭayyab. Among his daughters were Zainab^{ra}, Ruqayyah^{ra}, Ummi Kulthūm^{ra}, and Fāṭimah^{ra}. All the boys died young, and all the girls reached their youth and accepted his prophethood, but none of them had any children except Fāṭimah^{ra} who was married to 'Alī bin Abī Ṭālib^{ra}.

Rebuilding of Ka'bah

According to historians, the Ka'bah was partially damaged in those times. The Quraish being its custodians, were responsible for the rebuilding of the Ka'bah, but they were fearful of the idea of demolition. Finally, Walīd bin Mughīrah started the reconstruction and everyone later joined him. While demolishing, when they reached the foundation laid down by Abraham^{as}, they stopped there and started new construction over it. When it was time to place the Black Stone² at its position, every tribe wanted to win this honour. A dispute arose and the construction work was halted for several days. Finally, at the suggestion of Abū Umayyah bin Mughīrah, it was decided that whosoever would be the first to enter into the Ka'bah the following day would be made the arbitrator of the dispute. The decree of God was such that Muḥammad^{sa} was the first one to

¹ Muḥammad^{sa} came to be known by the name of Abul Qāsim (Father of Qāsim) because of his son, Qāsim.

² The Black Stone is a revered stone affixed into one corner of the Ka'bah. [Publisher]

arrive there the next day. On seeing him, everyone started cheering "Amin! Amin!" Muḥammad^{sa} made an amazing decision, he spread his mantle and placing the Black Stone on it with his own hands, asked the tribal chieftains to hold the corners of the mantle, and carry it to the place where the Black Stone was to be placed. When the Quraish reached the destination, Muḥammad^{sa} lifted the stone with his own blessed hands, and placed it in its position.¹ Thus, he resolved this dangerous dispute with great wisdom.

According to historians, this event took place when Muḥammad^{sa} was 35 years old. Bukhārī has a tradition related to the construction of the Ka'bah that when Muḥammad^{sa} was gathering stones for the construction, his uncle 'Abbās bin 'Abdul-Muṭṭalib told him to put his waist cloth over his shoulder to prevent being scraped by the stones. Muḥammad^{sa} obeyed his uncle, but since it bared parts of his body, he looked away in embarrassment and nervously tripped and fell down.

It seems that this event predates quite a bit the event of the placement of the Black Stone. We find out from the research of some historians that this incident dates back to the childhood of Muḥammad^{sa} as usually the construction work spanned many years because of the unavailability of the building material. But the incident of being the arbitrator for the placement of the Black Stone certainly happened later because he was given the title of Amin only after he became involved in business dealings.

Zaid bin Ḥārithah in His Service

Ḥakīm bin Hizām was a nephew of Khadījah^{ra}. He went on a trading trip, and bought a slave whom he presented to Khadījah^{ra} as a gift. Khadījah^{ra} found the slave sharp and intelligent and presented him to Muḥammad^{sa}. This was Zaid bin Ḥārithah, who was very dear to Muḥammad^{sa} because of his loyalty. Zaid was so attached to Muḥammad^{sa} that when his father, Ḥārithah, and uncle, Ka'b, came

¹ Ibnī Hishām, Aṭ-Ṭabarī and others.

to Makkah to take him back, he preferred to stay with Muḥammad^{sa}. When Muḥammad^{sa} noticed the sentiments of Zaid, he hurried to the Ka'bah and loudly announced the freeing of Zaid. As the Qur'ānic prohibition regarding adopted sons had not been revealed yet, Muḥammad^{sa} made him his adopted son. Zaid came to be known by the name of Zaid bin Muḥammad. However, after the prohibition, he was again known by the name of Zaid bin Ḥārithah. But this did not result in any loss of love between the two; rather, his love of Muḥammad^{sa} continued to grow.

'Alī bin Abū Ṭālib^{ra} in the House of Muḥammad^{sa}

As mentioned before, after the death of 'Abdul-Muṭṭalib his family had weakened, and Abū Ṭālib was going through grave hardship. Observing his challenges, Muḥammad^{sa} counselled with his other uncle 'Abbās^{ra} to adopt the sons of Abū Ṭālib. 'Abbās^{ra} liked the idea and both approached Abū Ṭālib. Abū Ṭālib decided to keep Aqīl with him since he dearly loved him, and agreed to give them the other two sons. Muḥammad^{sa} took 'Alī^{ra} into his guardianship and 'Abbās^{ra} took Ja'far.

His Appearance

Now our narration has reached the time when Muḥammad^{sa} was a young man, therefore, it is appropriate to describe his blessed profile. He was of medium height, had a handsome body, fair but glowing red complexion, hair somewhat curled, big head, broad chest, fulsome hands and feet, broad palms, round face, high forehead and nose, black and bright eyes, and long eyebrows. He had a dignified walk, and talked with great calmness. His face was always reflective of his state of pleasure or grief.

Blessed Dreams on Approaching His Prophethood

Muḥammad^{sa} from his childhood distanced himself from participating in public gatherings. The state of the nation would make his heart cry, and he would pray to God, the Exalted, for their reformation. In those days, he was totally consumed day and night in worshipping

Allah, the Exalted. He would take enough food with him to last many days to the Cave of Ḥirā, which was three miles from Makkah, for the sake of worship. There is a tradition in Bukhārī narrated by 'Ā'ishah^{ra} that this was the time when Muḥammad^{sa} started having abundant frequent true and blessed dreams, and this was the precursor of receiving revelation.

Chapter Four

From the Beginning of Revelation and Preaching to the Migration to Abyssinia

Beginning of Revelation¹

By age forty, Muḥammad^{sa} was, as usual, engaged in the worship of God in the Cave of Ḥirā, when he received his first revelation. It was in the blessed month of Ramaḍān, on a Monday, when an angel appeared and addressed him:

اقْرَأْ

meaning “read”, or “speak”, or “convey the message to the people.” He replied:

مَا أَنَا بِقَارِئٍ

“I cannot read” meaning that he did not know how to read, or that it was beyond his capacity. Hearing his answer, the angel embraced him tightly and shook him, and then releasing him said, “*Iqra'*” but the angel-received the same answer:

مَا أَنَا بِقَارِئٍ

The third time, when the angel shook him and was sure that now the Prophet was ready to convey the message of God, he said:

¹ See *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 117 for a very beneficial note about the descending of revelation and gathering of the Qurʾān.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا
 لَمْ يَعْلَمْ ۝

(Al-'Alaq 96:2-4)

Recite in the name of your Lord Who created, Created man from an adhesive clot. Recite! And your Lord is the Noblest; Who taught by the pen, Taught man what he knew not.

This incident put Muḥammad^{sa} in a state of fear and anxiety. He left the Cave of Ḥirā and rushed home and said to Khadijah^{ra},

زَمِّلُونِي زَمِّلُونِي

“Cover me! Cover me!” Khadijah^{ra} became worried as well, and put a mantle around him. In a little while when he felt better, he narrated the entire incident to Khadijah^{ra}. Khadijah^{ra}, who had full conviction of his truthfulness, said:¹

كَأَلَّا أَبْشِرَ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا فَوَاللَّهِ إِنَّكَ لَتَصِلُ
 الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ
 الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

Nay, (such can never happen!) You should rather rejoice. By Allah, Allah shall never disgrace you (in the job he had tasked you to perform), because you are kind and considerate to your kin, always truthful, help the poor and

¹ Bukhāri, Kitābul-Tafsīr (Book of Commentary on the Holy Quran).

the destitute, entertain your guests generously and assist those who are stricken with calamities.

After consoling and comforting him, Khadijah^{ra} took him to her cousin, Waraqah bin Naufal, who had turned to Christianity after growing tired of associating partners with God. Waraqah was somewhat familiar with the history of the previous prophets; therefore, after hearing Muḥammad's narrative, he said:

هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَيَّ مُوسَى

This is the same angel who brought revelation to Moses^{as}.¹

Muḥammad^{sa} asked, "Will my nation banish me?" Waraqah replied, "Yes. There has never been a prophet whose nation did not exhibit enmity toward him."

He further said:

وَإِنْ يُدْرِكْنِي يَوْمَكَ حَيًّا أَنْصُرَكَ نَصْرًا مُؤَزَّرًا

Should I live till you receive the Divine Message, I will support you strongly.²

Waraqah passed away soon afterwards, and was not fortunate enough to see the days which he longed for.

Muḥammad^{sa} still regularly visited the Cave of Ḥirā and was steadfast in worshipping God. Thereafter, he did not receive revelation for quite some time. Those days passed in great worry and anxiety, and this period came to be known by the name of *Fatratil-Wahī*. One day, as he was coming home from the Cave of

¹ Bukhārī, *Kitabul-Tafsīr* (Book of Commentary on the Holy Quran).

² Bukhārī, *Kitabul-Tafsīr* (Book of Commentary on the Holy Quran).

Ḥirā, the same angel again called him. Muḥammad^{sa} was frightened to see him and went straight home and said to Khadījah^{ra}:

دُّرُّوْنِي دُّرُّوْنِي

“Cover me! Cover me!” Muḥammad^{sa} had barely laid down when he heard a majestic voice:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ
فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

(Al-Muddaththir 74:2-6)

O thou that has wrapped *thyself with thy mantle!* Arise and warn. And your Lord do extol. And thy heart do thou purify. And uncleanliness do thou shun.

Beginning of Preaching

With continuing revelation from God, he began to feel more at ease. He secretly started preaching the Oneness of God and the denial of associating partners with Allah.

First Muslims

It has already been mentioned that the first convert to Islam was Khadījah^{ra}; she immediately believed in Muḥammad^{sa} at the time of the first revelation without any hesitation. However, there is disagreement about who were the next believers. Different historians mention Abū Bakr^{ra}, ‘Alī bin Abī Ṭālib^{ra} and Zaid bin Ḥārithah^{ra}. However, in our view, this is a useless discussion, since ‘Alī^{ra} and Zaid^{ra} were of the same household, and were still children, and their acceptance or affirmation was not even required. As far as Abū Bakr^{ra} is concerned, most of the historians agree that he was the first one to believe.

The event of Abū Bakr's acceptance of Islam is remarkable. Historians write that when Muḥammad^{sa} made the claim of prophethood, the news spread that, God forbid, he had gone insane. Abū Bakr^{ra} was outside Makkah at that time. On his return, he stopped at a friend's house. Abū Bakr's friend's slave approached him and said, "Did you hear what unfortunate thing has happened to your friend? He has gone insane; he says that angels descend on him from heavens and converse with him." Abū Bakr^{ra} quietly got up and went straight to the house of Muḥammad^{sa} and knocked on the door. Muḥammad^{sa} came out and wanted to explain his claim, but Abū Bakr^{ra} interrupted and said, "I only wanted to ask you if you made the claim to be a prophet?" Muḥammad^{sa} wanted to explain with some arguments, but Abū Bakr^{ra} stopped him and said, "I do not want to see any proof; only answer me—did you make such a claim?" Muḥammad^{sa} again tried to explain but Abū Bakr^{ra} repeated the same question for the third time. Finally, Muḥammad^{sa} said, "Yes, Abū Bakr, I made this claim. I really did say that." Abū Bakr^{ra} immediately accepted Islam and said, "O Prophet of Allah, I do not want to believe after hearing arguments. I have observed your life; I do not need any argument." Muḥammad^{sa} later said that whosoever he invited towards Islam had some imperfection, but Abū Bakr^{ra} believed him right away. The acceptance of faith by Abū Bakr^{ra} before all others and without any argument is a clear proof of the Prophet's truth and righteousness. The famous European orientalist Aloys Sprenger writes:

The faith of Abū Bekr is the greatest guarantee of the sincerity of Moḥammad in the beginning of his career'—and, indeed, in a modified sense, throughout his life.

Sir William Muir also fully concurred with Sprenger's opinion.¹

¹ *The Life of Moḥammad: From the Original Sources* by Sir William Muir and T. H. Weir, p. 58, Published at Edinburgh by J. Grant, 1912.

Later Muslims

Abū Bakr^{ra} was a person of great respect and influence among the Quraish and his circle of friends was extensive. Through his efforts, initially 'Uthmān bin 'Affān^{ra}, 'Abdur-Rahmān bin 'Auf^{ra}, Sa'd bin Abī Waqqāṣ^{ra}, Zubair bin al-'Awwām^{ra}, Ṭalḥah bin 'Abdullāh^{ra} and various others accepted Islam. Later, Abū 'Ubaidah bin Jarrāh^{ra}, Abū Salamah bin 'Abdul-Asad^{ra}, 'Uthmān bin Maẓ'ūn^{ra}, Sa'īd bin Zaid^{ra}, 'Abdullāh bin Mas'ūd^{ra}, and various others also embraced Islam. These were the few people who joined Islam in the first three to four years. Among the women, besides Khadījah^{ra}, the names of Asmā' bint Abī Bakr^{ra} and Fāṭimah bint al-Khaṭṭāb^{ra}, the wife of Sa'īd bin Zaid^{ra}, are particularly noteworthy. Since most of these people did not enjoy any special influence in the society because they were poor and without means, it was generally thought that Muḥammad^{sa} was accepted by ordinary and weak people. Many years later, Heraclius, the Roman emperor asked Abū Sufyān bin Ḥarb if Muḥammad^{sa} was accepted by people of means or by weak people. Abū Sufyān replied that he was accepted by the weak and the poor. Heraclius said that all of the messengers of Allah are (initially) accepted by people without means.¹

The Beginning of Public Preaching

After three years of secretly preaching, the Prophet received the following Divine commandments:

فَأَصْدَعْ بِمَا تُؤْمَرُ

(Al-Hijr 15:95)

So declare openly that with which thou art commanded.

He also received the following verse close to the same time:

¹ A more detailed narrative of this dialogue that took place between Heraclius and Abū Sufyān is given in the chapter eight of this book.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(Ash-Shu'arā' 26:215)

And warn thy nearest kinsmen.

Thereupon, Muḥammad^{sa} went to Mount Ṣafā and invited all the tribes of Quraish around him and addressed them, "O Quraish, if I tell you that there is a mighty army behind this hill ready to attack you, would you believe me?" Everyone unanimously said, "Indeed, we would believe in you, because we have always found you truthful and honest." Muḥammad^{sa} said, "Then listen! I warn you that Allah's punishment is drawing nearer. Believe in God, so you are saved from the punishment." Instead of heeding the warning, the Quraish laughed at him. His uncle, Abū Lahab mockingly said:

تَبَا لَكَ الْهَذَا جَمَعْتَنَا

"(O Muḥammad) May you perish! Did you assemble us for this?"¹

Invitation to Banū 'Abdul-Muṭṭalib

When people did not listen to him, he asked 'Alī^a to arrange a banquet on his behalf, which was attended by about 40 people from the Banū 'Abdul-Muṭṭalib. After the meal, when Muḥammad^{sa} tried to make a speech, Abū Lahab made some comments which dispersed the entire tribe. Thereafter, another banquet was arranged, and when everyone arrived, Muḥammad^{sa} proclaimed:

Listen! I have brought unto you the like of which has been brought to no other tribe by any man. I call you to God. If

¹ Bukhārī, Kitābul-Tafsīr (Book of Commentary on the Holy Quran), Aṭ-Ṭabarī and Tārīkhul-Khamīs.

you pay heed to my call you shall become the inheritors of all the bounties of religion and the world. Now who of you shall be my helpers in this cause?

A dead silence prevailed over the entire gathering as if everyone was under a spell. Suddenly a 13 year old boy, thin and weak with watery eyes, appeared from one side and broke the silence and said, "Though I am among the weakest and youngest of all, I shall support you." This was 'Alī bin Abī Ṭālib^{ra}. Thereupon, Muḥammad^{sa} looked at his kinsmen and said, "If you but knew, listen to the voice of this child, and believe." Most of the participants resorted to only laughing, but Abū Lahab who had a deeply rooted mischievous nature, addressed his elder brother, Abū Ṭālib, saying, "Now Muḥammad demands that you follow your son and take advice from him."¹

First Center for Propagation

As the number of Muslims increased, so too did the opposition. In those days, there was no place for the persecuted Muslims to gather as a community in support of each other and to convey the new faith. Therefore, Muḥammad^{sa} desired to set up a center for these purposes and adopted the house of a well-off new Muslim, Al-Arḳam bin Abī al-Arḳam^{ra}. The work of preaching, teaching, and training of the Muslims continued at this house for three years. According to historians this house remained the center of Muslim preaching from the beginning of the 4th year of his prophethood to the end of 6th year. 'Umar bin al-Khaṭṭāb^{ra} was the last person to accept Islam in this house.

The Opposition of Muḥammad^{sa} and its Causes

Why did the Quraish oppose Muḥammad^{sa}? Did his teaching bring the downfall of their worldly standing and reputation? Were the religious doctrines described by Muḥammad^{sa} leading them astray?

¹ Aṭ-Ṭabarī

Were the religious practices taught by Muḥammad^{sa} taking them away from the true God? If the answer to all of the above questions was negative, then what was the cause of such vigorous opposition to Muḥammad^{sa}?

In reality, prophets are raised at those times when the world has turned away from God. The darkness of sin had prevailed, and the light of goodness had weakened. Ignorant and mischievous people unaware of the Divine realities assume the leadership of religion,¹ and the humiliation and mockery of nobles is their lifeblood. When a new guide or messenger comes to them with guidance, they consider the acceptance of his message by people a threat to their own authority and honour; and become the messenger's sworn enemies. They brand the virtuous and profound message as misleading, and reject the messenger's signs because of their exceeding hostility and enmity. They say:

لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ

(Al-An`ām 6:38)

Why has not a Sign been sent to him from his Lord?

The majority of the general public is usually on the side of the so-called religious scholars, who greatly incite them. Sometimes they say to them that the messenger wants to turn them away from the religion of their ancestors.² Sometimes they provoke masses by saying that the messenger defiles their esteemed gods,³ or that if he were truthful it would prove that their ancestors were misguided.⁴ In essence, the opposition and denial faced by Muḥammad^{sa} reminds

¹ Al-An`ām 6:123–130

² Al-Baqarah 2:1–287

³ Al-Anbiyā 21:95–113

⁴ Al-Baqarah 2:165–68

us of similar events that took place in history. But we also know that only what God desires comes to pass, which is:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

(Al-Mujādalah 58:22)

Allah has decreed: 'Most surely I will prevail, I and My Messengers.'

When it happens, the clouds of darkness are shattered, and the rays of light spread everywhere, the hearts that were once full of hatred blossom with love. The eyes that were once filled with enmity now become overwhelmed with true love and majesty. In short, it is a strange transformation—it is a new world and a new heaven and it is a new God and a new creation. Shibli¹ has very well captured the state of affairs of this transformation in the following verses:

The heavens exhibit new expressions;
A different breeze is in the air.

New tales have been started;
The old songs and melodies are gone.

The heavens had breathed new charm;
The old traditions are fading.

There is a new shine in the stars;
The ways of the Heavens appear to have changed.

The country and the religion have a new look;
The skies are new and the earth is new².

¹ Shibli Nu'mānī was a famous Islamic scholar (1857–1914). [Publisher]

² Mathnawī, Ṣubḥ-i-Ummīd.

The Leaders of the Infidels

Abū Jahl is known as the foremost opponent of Muḥammad^{sa}. His real name was 'Amr bin Hishām, and he was a chieftain of the Quraish tribe. He was also known by the name of Abul-Ḥakam, which means, "Father of Wisdom" because of his foresight and knowledge. But when the Sun of prophethood rose, he thought it a threat to his authority and thus took charge of the opposition, denial, and infliction. He was ultimately killed by two local boys in the Battle of Badr. Abū Lahab bin Abdul-Muṭṭalib occupied the second position among the leaders of disbelievers. He was no less than Abū Jahl in enmity and rivalry. In the final part of the Qur'ān, he is mentioned in the verse:

تَبَّتْ يَدَا أَبِي لَهَبٍ

(Al-Lahab 111:2)

Perished be the two hands of Abū Lahab.

Besides them, 'Uqbah bin Abī Mu'īṭ, Umayyah bin Khalaf, An-Naḍr bin Ḥārith and various others are included in the same group.

First Delegation to Abū Ṭālib

The leaders of disbelievers mentioned above were on a mission to wipe out Islam. Realizing that they were not succeeding in their plans and the Muslims were increasing day by day, they put together a delegation of the chieftains of the Quraish to go to Abū Ṭālib. This delegation included Walīd bin Mughīrah, 'Aṣ bin Wā'il, 'Utbah bin Rabī'ah, Abū Jahl, and Abū Sufyān among others. They went to Abū Ṭālib and very respectfully pleaded:

You are an honourable person of our clan; therefore we have come to you with a request to stop your nephew from

the propagation of this new religion, or stop supporting him and let us deal with him.

Abū Ṭālib treated them with great respect, so the matter cooled down for the time being.

Second Delegation

When the verses of the Qur'ān were revealed that described those who associate partners with God as unclean, impure, the worst of the creatures, foolish, and descendents of Satan, and that their gods were the fuel of Hell, the chieftains of Quraish once again approached Abū Ṭālib, and said:

Now the matter has crossed all bounds and we are referred to as impure, foul, the worst of creation, foolish, and the children of Satan. Our gods are referred to as the fuel of Hell and our ancestors are described as thoughtless people. Therefore, we can bear no more, and if you cannot renounce your protection of him, then we are compelled to fight you until one party of the two is destroyed.

The determination of the Quraish deeply disturbed Abū Ṭālib, and he called Muḥammad^{sa} and said:

O my nephew! Your words have now truly enflamed people and it is well nigh that they destroy you and me too. You call their elders foolish; their ancestors have been described as the worst of creatures. Their venerable gods have been named the firewood of Hell, and they themselves have been ascribed impure and foul. For your goodness, I advise you to restrain your tongue from such offensive language and forsake this undertaking, for I do not have the power to fight all the people.

Muḥammad^{sa} responded:

This is not foul language, rather it is the truth as revealed to me, and it is for this purpose that I have been commissioned, that I may show them their evils and invite them towards the right path. If I must die in this cause, I will gladly accept my fate. My life is devoted in this cause, and I shall not abstain from the expression of the truth because of threats and intimidation. O Uncle! If you are worried on account of your weakness and distress, then by all means relinquish your protection of me. I shall never refrain from the conveyance of Divine injunctions. By God! If these people place the sun on my one hand and the moon on the other, even then I shall not refrain from the fulfillment of my mission. I shall continue my work until I am successful or I die in this endeavour.

Muḥammad^{sa} was delivering this address while his face was lit up with the fervour of truth and serenity. When Muḥammad^{sa} had concluded his speech, Abū Ṭālib, having noticed the light of truth radiating from him had tears flowing down his eyes. He said:

I was unaware of this exalted station of yours. You possess a strange majesty and grandeur. My nephew, go then and engage in your work. Until I live, I shall stand with you with my full strength.

The Third Delegation

When the Quraish still did not succeed in their objective, they thought of a novel plan. They decided to present a person known for his intelligence and qualities to Abū Ṭālib to persuade him to exchange Muḥammad^{sa} for him. Therefore, they took 'Ammārah bin Walīd to Abū Ṭālib and said:

We have brought 'Ammārah bin Walīd along with us, for you are aware that he is but one of the finest young men of the Quraish. Take this young man in exchange for Muḥammad^{sa}, and benefit from him as you wish. If you see fit take him as

your son. We fully relinquish his rights, and in his place hand over Muḥammad^{sa} to us, who has betrayed our ancestral religion and created unrest in the people. In this way the law of a life for a life shall be fulfilled and you shall have no complaints.

Abū Ṭālib responded:

What a strange justice! You wish for me to take your son and make him my own. I should feed him and give him drink, and in return give you my own that you may slay him? By God, this shall never happen.

Representing the Quraish, Muṭ'im bin `Adiyy said:

Then, O Abū Ṭālib, your tribe has tried to reason with you in every manner and has restrained itself from fighting but you appear not to agree to any of their offers.

Abū Ṭālib replied:

By Allah, I am not being dealt with justice, and O Muṭ'im, in the espousal of your people, I see that you are prepared to act perfidiously to me and my nephew. Well, if your intentions are so, what can I say? You may do as you wish.¹

Increased Hardships of Muḥammad^{sa} and the Muslims

When the Quraish saw that none of their schemes to stop Muḥammad^{sa} from propagation were effective, all the tribes jointly made the decision that each tribe would use all possible means to revert their converts back to their faith thus isolating Muḥammad^{sa}, and his mission would thus fail. All the tribes started following this plan, and another chapter of atrocities and challenges dawned for the Muslims.

¹ Ibni Hishām and Aṭ-Ṭabarī.

Among the Quraish, 'Uthmān^{ra} was beaten up after being tied with ropes. Zubair bin al-'Awwām^{ra} was wrapped up in a mat, and made to inhale smoke. 'Abdullāh bin Mas'ūd^{ra} was beaten up so badly in the courtyard of the Ka'bah that he almost died. Abū Dharr Ghifārī^{ra} was beaten up so badly, that if 'Abbās bin 'Abdul-Muṭṭalib^{ra} had not come to his rescue, he would have died.

Among the slaves, Bilāl bin Rabāḥ^{ra} was tortured by laying him on the burning hot rocky fields of Makkah, and hot stones were placed on his chest, and every effort was made to make him forsake Allah and His Messenger. The story of the hardships of Lubainah and Zunairah is no less disturbing.

Though Ṣuhaib bin Sinān Rūmī^{ra} and Khabbāb bin al-Arat^{ra} were former slaves, they also were severely tortured. The torture inflicted upon 'Ammār bin Yāsir^{ra}, his father Yāsir bin 'Āmir, and mother Sumayyah was beyond imagination.

This is just a sample of the atrocities inflicted upon the Muslims. Even Muḥammad^{sa}, who had the support of Banū Hāshim and Banū Abdul-Muṭṭalib was not spared from the badgering and rebuking of the Quraish.

During this period of time, close to the time for *Hajj*, the Quraish were concerned that the Arabs coming from different places would ask questions about Muḥammad^{sa}. They feared that if they gave conflicting responses about who Muḥammad^{sa} was, it would further strengthen the visitors' suspicions and excite their curiosity and interest. They therefore decided to come up with one unified response. They gathered at the house of Walīd bin Mughīrah and one of them said:

Our answer is simple: This man is a soothsayer. And through his soothsaying, he has gathered a few people around him.

Walīd said:

How can we call him a soothsayer, when none of his qualities correspond to this? He does not sing like a soothsayer, nor does he possess the precise exposition of a soothsayer.

Another person said:

Then we can say that Muḥammad^{ṣā} is insane and tends to speak in the vehemence of his madness.

Walīd said:

Who will believe us? And what symptoms of insanity can we possibly justify in Muḥammad^{ṣā}? There is no anxiety in him, no restlessness, nor does he possess the necessary distraction of mind that is found in an insane man. Who will believe our claim?

A third person said:

We can say that this person is a poet, and is pulling people towards himself through his enchantingly persuasive couplets.

Walīd responded:

By calling him a poet, how shall we display examples of poetic style such as *Rajaz*, *Hazaj*, *Qarīd*, *Maqbūd* and *Mabsūṭ*¹ in his poetry?

Upon this, a fourth person said:

We should project him as a magician.

Walīd said:

¹ These terms represent various rhythms of Arabic poetry. [Publisher]

Then how shall we show him as one who casts spells and performs tricks?

Someone said:

O 'Abd-Shams, then you ought to tell us what we should do.

Walid responded:

In this regard, I am myself perplexed, as to the proper course of action. Whatever we suggest does not seem to apply to Muḥammad^{sa} and to make a statement that the people do not accept shall make us the target of laughter.

It was then decided by mutual consent that it would be publicized among the men, women, children, elders, and youth of Makkah to call Muḥammad^{sa} a magician from then onwards. This propaganda was carried on with such intensity that in a few days a storm of disorderly conduct was raised against Muḥammad^{sa} and the Muslims.

The Quraish did not stop there; the propaganda was accompanied by cruel and heinous acts. Once, someone threw a very dirty and foul-smelling object into Muḥammad's house. Muḥammad^{sa} threw the object out of his house and only said, "O Banū 'Abdi Manāf, what a good way of fulfilling your obligations towards your neighbors!" The Quraish were so determined in their opposition that instead of calling Muḥammad^{sa} 'Muḥammad' they would call him 'Mudhammam', meaning ignominious and scornful. When Muḥammad^{sa} heard about it, he smiled and said, "My name is Muḥammad. How can the one who is Muḥammad be called Mudhammam?" Once he was offering *Ṣalāt*¹ close to the Ka'bah, when 'Aqabah bin Abī Mu'īt put a cloth around his neck and pulled it so hard that he almost choked him. Fortunately, Abū Bakr^{ra} came

¹ Muslims are obligated to offer 5 daily prayers called *Ṣalāt*. [Publisher]

saw this, and ran towards him saving him from the mischief of that wretched person. Addressing the Quraish, Abū Bakr said:

اتَّقَتُّونَ رَجُلًا اِنْ يَقُوْلَ رَبِّيَ اللهُ

You would kill a person only because he says that Allah is his Lord.¹

Teachings of Steadfastness for the Muslims

In spite of all these hardships, whenever the Muslims made the request to Muḥammad^{sa} for cursing the disbelievers or for revenge, he always taught them to be steadfast. Once, a few companions came to Muḥammad^{sa} and said:

O Messenger of Allah, the Muslims are facing intense persecution at the hands of the Quraish. Why don't you curse them and pray for their punishment?

Hearing this, his face turned red and he said with great majesty:

Listen! There were a people before you, whose flesh was stripped from their bones with iron prongs, but they did not waver in their faith. And such a people have passed, who were cut into two pieces by saws run upon their heads but their steps faltered not. Listen! God shall indeed fulfill this mission, such that one shall travel on the back of a camel from Ṣan`ā' (in Yemen) to Ḥaḍramaut, and shall fear none save God. But you are being impatient!²

Once `Abdur-Raḥmān bin `Auf^{ra} came to see him with a few other companions and stated:

¹ Bukhārī, Kitābul-Faḍā'ili Aṣḥābin-Nabi^{sa} (Book of Companions of the Prophet).

² Bukhārī, Kitābul-Manāqibil-Anṣār (Virtues of the Companions of Muḥammad^{sa}).

O Messenger of Allah, when we were idolaters, we were revered and none dared to challenge us. But ever since we accepted Islam, we are regularly subjected to persecution at the hands of disbelievers. O Messenger of Allah! Permit us to fight these disbelievers.

Muḥammad^{sa} responded:

إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا

I have been commanded by Allah, the Exalted, to forgive, so I cannot permit you to fight.¹

Respond to abuse with prayers, respond to grief with comfort,
Show humility in the face of arrogance.²

Abyssinia Migration, Rajab, 5th Nabawī

When the persecution of the Muslims reached a fever pitch, Muḥammad^{sa} allowed his companions to migrate to Abyssinia³ and said:

The king of Abyssinia is just and fair and no one is persecuted under his rule, so migrate to Abyssinia if you are able to do so.⁴

The country of Abyssinia is towards the northeast of Africa. Aṣḥamah bin Abjar was its king and was known by the title of

¹ Talkhīṣuṣ-Ṣiḥāḥ.

² Durr-e-Thamīn, a collection of Urdu poems by Ḥaḍrat Mirzā Ghulam Aḥmad^{as}.
[Publisher]

³ The Ethiopian Empire, which was historically known as Abyssinia, a nation that comprised the northern half of present-day Ethiopia [Publisher]

⁴ Ibni Hishām and Aṭ-Ṭabarī.

"Negus"¹, a title retained to this date. Eleven men and four women migrated to Abyssinia in the month of Rajab, in the 5th Nabawī year. Some of the prominent emigrants were 'Uthmān bin 'Affān^{ra} and his wife Ruqayyah bint Muḥammad^{ra}, 'Abdur Raḥman bin 'Auf^{ra}, Zubair bin al-'Awwām^{ra}, Abū Ḥudhaifah bin 'Utbah^{ra}, 'Uthmān bin Maz'ūn^{ra}, Muṣ'ab bin 'Umair^{ra}, Abū Salamah bin 'Abdul-Asad^{ra} and his wife Ummi Salamah^{ra}.² This caravan mostly consisted of people from influential tribes who could afford the travel. Common people and slaves did not possess the means to travel.

When this caravan of believers reached Shu'aibah, a famous Arabian port in those days, they were fortunate to find a ship anchored there ready to sail, which they boarded immediately and departed. The Quraish pursued them. When they reached the port, the ship had already departed, and they could do nothing. Extremely disappointed, they returned.

The Quraish of Makkah decided after mutual consultation to send a delegation of two associates to Negus, the King of Abyssinia, and his courtiers with expensive gifts to plead that a few foolish people, who had abandoned the religion of their ancestors and raised a great rebellion in the country, had run off to his country, and that they wanted them to be returned.

'Amr bin al-'Āṣ and 'Abdullāh bin Rabī'ah were chosen for this task. Both of them went to Aksum, the capital of Abyssinia, and first they presented gifts to the courtiers of Negus and won their sympathies. Thereafter, they appeared in the court of Negus and made a very effective and forceful presentation of the views of the Quraish, and the courtiers also supported them. But Negus, who was a wise and open-minded person, refused to make a one-sided decision. So the Muslim immigrants were called to the court and Negus asked them,

¹ Negus was formerly used as a title of the emperors of Abyssinia. At the time of publishing of this book, certain governors of the provinces of Ethopia still used Negus as their honorary title. [Publisher]

² Ibni Hishām.

“What is the matter? What is this new religion that you have invented?” Ja’far bin Abī Ṭālib^{ra}, representing the Muslims said:

O King! We were an ignorant people, we worshipped idols, we ate the flesh of dead animals, we were engaged in adultery and fornication, we severed ties of kinship, we dealt with our neighbours in dishonesty and the powerful among us usurped the rights of the weak. In this state of affairs, Allah sent His messenger to us, whose nobility, truthfulness, and honesty was known to all. He taught us the Unity of God, forbade us from idol worship and gave us teachings of truthfulness in speech, honesty, and kind treatment to kith and kin. He taught us to treat our neighbours well and stopped us from adultery, lying, and the usurpation of the wealth of orphans, and he held us from bloodshed. He instructed us to worship Allah. We believed in him and followed him, but for this reason our people were displeased with us and subjected us to misery and hardship, and tortured us and desired that we abandon our faith by coercion, until we finally left our homeland, saddened, and took refuge in your sovereignty. O King! We hope that under your rule we shall not be subjected to brutality.¹

Negus was deeply moved by this discourse. He said to Ja’far^{ra} to read before him the revelation from God. Ja’far^{ra} recited a few verses of Chapter Maryam of the Qur’ān in a very melodic voice. The verses brought Negus to tears. He said in a sobbing voice:

By God, this revelation and the words of our Messiah seem to be the rays originating from the same source of light.

Negus said to the delegation of the Quraish:

¹ Bukhārī

You go back, I do not intend to place these oppressed people in your bloody hands.

But the Quraish were determined not to return without giving their utmost effort. The second day, 'Amr bin al-'Āṣ again appeared in the court and said to Negus,

Sir, do you know what these people say about the Messiah (Jesus)?

Negus said, "Very well, let us hear their teachings regarding the Messiah." So the Muslims were called again. Ja'far^{ra} said:

In light of our belief, the Messiah is a servant of God, not God Himself. However, he is an honoured messenger of Allah who came into being by the word which He gave to Mary^{ra}.

Negus picked up a piece of straw from the floor and said:

By God, I do not consider the status of the Messiah greater than what you described by the weight of this straw.

Though the priests of the court were upset at his statement, Negus ignored them, and the delegation of Quraish returned unsuccessful. The Quraish were very annoyed at their failure, and started persecuting Muslims with even greater intensity. On the other side, when the Muslims saw such kind treatment by Negus, they sent for their other brothers. So the next year, 100 people including men, women, and children migrated to Abyssinia, which is known as the Second Migration to Abyssinia. These emigrants lived peacefully in Abyssinia for a long time. Many of them returned after the Yathrib migration, and the remaining returned at the time when Muḥammad^{sa} came back from the Battle of Khaibar.

An Important Incident

It is important to mention one additional incident. It had not been long since the companions moved to Abyssinia when Negus entered into a war with one of his adversaries. The Muslims jointly made the decision to support the country in the war, since they had given them religious freedom and asylum. They sent Zubair bin al-'Awwām^{1a} to the battlefield across the Nile to keep them informed about the status of the war, while they stayed behind and continued praying for the success of Negus.¹

¹ Ibni Hishām, Az-Zarqānī, Aṭ-Ṭabarī, Ibni Sa'd, Bukhārī.

Chapter Five

Acceptance of Islam by Ḥamzah^{ra} and 'Umar^{ra}

Isolation of Muḥammad^{sa} and His Allied Tribes in the Valley of Abī Ṭālib

Death of Abū Ṭālib and Khadījah^{ra}

Events from the Ṭā'if Journey to the Yathrib Migration

Acceptance of Ḥamzah^{ra}, 6th Nabawī

In order to keep the continuity of the events related to the Abyssinia migration, some other events of that time period were skipped, which will now be described.

Ḥamzah bin 'Abdul-Muṭṭalib^{ra}, who was the uncle of Muḥammad^{sa}, still had not accepted Islam. It was his daily habit to leave his house in the early morning with a bow and arrows for hunting, and come back in the evening. One day when he just arrived home, a maid said to him:

Have you heard that Abul-Ḥakam [that is, Abū Jahl] just went on to say awful things to thy nephew, and cursed at him in filthy and profane language, but Muḥammad^{sa} did not react at all.

Ḥamzah^{ra} was enraged; he left for the Ka'bah, first making a circuit, and then proceeding to the gathering where Abū Jahl was sitting. When he got there, he hit Abū Jahl quite hard with his bow completely flabbergasting him. Thereafter he said:

I have heard that you cursed at Muḥammad^{sa}. Then listen, I too follow the religion of Muḥammad^{sa} and I also say what he says. I dare you to speak to me like that!

The companions of Abū Jahl were aggravated at Ḥamzah^{ra}, but Abū Jahl, who was intimidated by the nerve of Ḥamzah^{ra}, stopped them

and said that Ḥamzah^{ra} was justified in saying that he had overstepped his bounds.

Ḥamzah^{ra}, who had uttered his words of acceptance of Muḥammad's religion in his outburst, was initially worried at what he had said, but then seriously thought about it and finally concluded that it was better to accept Islam. So he went to Muḥammad^{sa}, recited the Islamic creed (*Kalimah*), and accepted Islam.

Acceptance of 'Umar^{ra}

Hardly few days had passed since the conversion of Ḥamzah^{ra}, when Allah, the Exalted, also enabled 'Umar bin al-Khaṭṭāb^{ra} to accept Islam. The story of his acceptance of Islam is quite interesting. He used to inflict a lot of pain on the Muslims. One day he thought, "Why should I not kill the instigator of this entire dissension and settle the account once for all?" He picked up his sword and went looking for Muḥammad^{sa}.

On the way, someone saw him with his unsheathed sword and asked him where he was going. 'Umar^{ra} said that he was going to kill Muḥammad^{sa}. The person responded, "Before killing Muḥammad^{sa}, you should find out about your own sister. Did you not know that your sister and brother-in-law have both accepted Islam?" 'Umar^{ra} immediately turned towards the house of his sister, Fāṭimah.

When he got to the door, he heard someone inside reading the Qur'ān, which enraged him even more. Hearing his voice, Khabbāb bin al-Arat^{ra}, who was reciting the Qur'ān inside the house, hid himself, and Fāṭimah^{ra} hid the pages of the Qur'ān. 'Umar^{ra} entered the house and said in a fury, "I have heard that you have abandoned your faith." He then attacked his brother-in-law Sa'īd bin Zaid^{ra}. When Fāṭimah^{ra} stepped forward to protect her husband, she was injured in the scuffle, but valiantly said, "Yes 'Umar, we have become Muslims, and you may do whatever you can, we will not abandon Islam."

This bold reply made 'Umar^{ra} look up at his sister, and he noticed that his sister was covered in blood. This horrible scene had a deep impact on 'Umar^{ra}. After a short silence he said, "Okay, show me what you were reading." Fāṭimah^{ra} said that she feared that he might destroy the pages. 'Umar^{ra} said, "Nay, nay! I will return them to you." Fāṭimah^{ra} replied, "But you are unclean; the Qur'ān should only be touched when you are clean. Take a bath and then you may see it." After taking a bath, 'Umar^{ra} started reading the initial verses of the Chapter Ṭā Hā with an already overwhelmed heart:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾
 إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٦﴾

(Ṭā Hā 20:15, 16)

Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavor.

The grandeur and magnificence of these holy and perfect words had a bearing on the inner depths of his soul. Helplessly, he said, "How wonderful and holy are these words!" Khabbāb^{ra} came out of hiding and 'Umar^{ra} said, "Take me immediately to Muḥammad^{sa}."

Muḥammad^{sa} was still at Dārul-Arḡam, when 'Umar^{ra} arrived and knocked on the door. The companions seeing the unsheathed sword in the hand of 'Umar^{ra} hesitated to open the door, but Muḥammad^{sa} instructed them to do so. Ḥamzah^{ra} also said to open the door saying, "If 'Umar has come with good intentions, then all is well; otherwise, I shall sever his head off by his own sword." The door was opened and 'Umar^{ra} walked in. Muḥammad^{sa} stepped forward and took hold of him and said, "Umar, what has brought you here?" 'Umar^{ra} said, "O Messenger of Allah, I have come to accept Islam."

Muḥammad^{sa} was so pleased to hear these words that he joyously proclaimed, "Allāhu Akbar!"¹ Following him, the companions raised the slogan of "Allāhu Akbar" with such intensity that an echo could be heard from the hills of Makkah.²

The acceptance of Islam by 'Umar^{ra} and Ḥamzah^{ra} greatly strengthened the hearts of the Muslims and they started offering *Ṣalāt* openly in the Masjid al-Ḥarām³.

Plea for Reconciliation

When powerful people like Ḥamzah^{ra} and 'Umar^{ra} started entering the fold of Islām, the Quraish became quite worried. After mutual consultation, at first, they sent 'Utba bin Rabī'ah⁴ as their representative to Muḥammad^{sa} to convince him to stop the propagation of Islām. But when 'Utba failed in this mission, they gathered near the Ka'bah and deliberated. It was decided that a few chieftains collectively speak to Muḥammad^{sa}. Thus Walīd bin Mughīrah, 'Āṣ bin Wā'il, Abū Jahl, Umayyah bin Khalaf, 'Utba, Shaibah, Abū Sufyān, and a few others assembled near the Ka'bah and Muḥammad^{sa} was sent for. When he arrived, the Quraish said:

O Muḥammad! You are a noble person, and you belong to a noble and honourable tribe. Look at how you have created dissention and division amongst your people. We wonder what your real objective is. If your endeavour is with the purpose that you might gather riches and become wealthy, then we shall give you such wealth so you may be deemed the wealthiest person in Arabia. If you seek power and respect, we are prepared to make you our leader and chieftain. If you desire authority, we are not even reluctant

¹ Allah is Great. [Publisher]

² Ibni Hishām.

³ Masjid al-Ḥarām is located in Makkah and is also called the Sacred Mosque or the Grand Mosque. The Ka'bah, the holiest place of Muslims, is located inside Masjid al-Ḥarām. [Publisher]

⁴ One of the prominent leaders of the Quraish. [Publisher]

in declaring you as our king. If your uproar and disturbance is due to an illness or you have been possessed, we can arrange for your cure at our own expense. If marrying a beautiful girl shall make you content, we can find you the most beautiful girl in all of Arabia. If your desire is to get all these things, we are ready to fulfill all your desires”

Muḥammad^{sa} listened to this address by the chieftains of Quraish quietly, and when they finished, he said:

O Party of the Quraish! I do not desire any one of these things, nor have I been possessed or fallen victim to an ailment. I am a messenger from God and have brought the message of God to you. My heart is satiated in sympathy for you. If you take heed and believe, you shall acquire the good of this world and the next. But if you reject it, I shall wait upon the verdict of my Lord with patience and forbearance.

The Quraish tried to reason, but their inability to persuade Muḥammad^{sa} caused them extreme agitation and anguish.

The Siege of the Valley of Abī Ṭālib, Muḥarram, 7th Nabawī

The Quraish decided after mutual consultation to boycott Muḥammad^{sa} and all his sympathizers, and cease all business dealings with them. In Muḥarram of 7th Nabawī, a formal pact was drafted which was signed by all the major chieftains, and it was hung on the wall of the Ka'bah.

All the members of the tribes of Banū Hāshim and Banū 'Abdul-Muṭṭalib with the exception of Abū Lahab were boycotted and placed under siege in the Valley of Abī Ṭālib, a passage between the two mountains. The boycott included even those members of the tribes who had not accepted Islam. In addition, a few other Muslims who at that time happened to be in Makkah were also placed under siege with Muḥammad^{sa}.

Reading about the pain and hardships forced upon these detainees is heart-rending. Companions of Muḥammad^{sa} narrate that sometimes, like animals, they survived by eating the leaves of wild trees. Sa'd bin Abī Waqqāṣ^{ra} states that once during the night, he felt something moist and soft under his feet (perhaps it was a piece of a date). He was in such a state of hunger that he immediately picked it up and swallowed it. Later he stated that until that day he could never know what that thing was. On another occasion, due to extreme hunger, when he found a dry piece of leather on the ground, he took it, softened it and cleaned it with water, cooked it, and ate it. He survived for three days on that piece of leather.

Deliverance from the Great Brutality

This painful life had been going on for close to three years, when one day Muḥammad^{sa} said to his uncle, Abū Ṭālib, "God has informed me that the text of the entire agreement which was written against us has been expunged and the parchment has been devoured except the name of God." Abū Ṭālib reached the Ka'bah at once where the chieftains of the Quraish were gathered, and addressed them:

How long will this cruel agreement last? My nephew has told me that God has erased the entire script of this agreement except His name. Go and fetch this agreement so that we may see to what extent my nephew is correct.

Various others said, "Yes, Yes! Indeed we should see." Therefore, the agreement was fetched and it had in fact been devoured by termites. No word could be read except the name of Allah in the beginning of the document. A few just and kind chieftains said that they should annul the agreement stating that it was totally inappropriate that they were living a comfortable life while their brothers were going through such a terrible time. Abū Jahl made excuses but Muṭ'im bin 'Adiyy tore apart the decomposed document. As a result, the boycotted party picked up their arms and walked out of the Valley of Abī Ṭālib. This event took place in the 10th Nabawī.

According to historians, the miracle of the splitting of the moon (*Shaqqu-l-Qamar*),¹ which is mentioned in the Qur'ān also happened during the boycott in the Valley of Abī Ṭālib.²

The Year of Grief ('Āmul-Ḥuzn), 10th Nabawī

By the time the siege ended, Abū Ṭālib and Khadījah^{ra} were quite old. Their health had further weakened due to the hard and prolonged conditions of the boycott. A few days after they left the Valley of Abī Ṭālib, both of them passed away. On account of these consecutive grievances, Muḥammad^{sa} named this year, that is, 10th Nabawī, the 'Āmul-Ḥuzn (Year of Grief).

Memory of Khadījah^{ra}

Muḥammad^{sa} loved Khadījah^{ra} immensely and was extremely grieved at her death. For a very long time, the signs of grief were visible on his face. In later years, the mere mention of her name would bring tears to his eyes, and he would talk about her with such love that the other wives³ would long to be like her. On one occasion 'Ā'ishah^{ra}, who was also very dear to Muḥammad^{sa} because of her lofty qualities was overwhelmed with sentiments and said, "O Messenger of Allah, you remember an old lady who has passed away, when Allah, the Exalted, has given you wives better than her." Muḥammad^{sa} replied:

'Ā'ishah, should I not remember her who believed in my truthfulness when everyone rejected me, and supported me when I had no helper?

¹ At one occasion, a group of disbelievers of Makkah insisted on being shown some sign. It was night and the moon was full. Muḥammad^{sa} pointed his finger at the moon, and it appeared to those who were present that the moon had been split, so that half of it was visible on one side of the mountain and the other half on the other side of it. This event is described in the Qur'ān (Al-Qamar 54:2-4). [Publisher]

² Find a very useful note about the miracle of the splitting of the moon in *Sīrat Khātamun-Nabiyyin*, Urdu edition, published by Islam International Publications, 1996, p. 168.

³ Muḥammad^{sa} married again multiple times after the death of Khadījah^{ra}, but during her lifetime she was his only wife. [Publisher]

These feelings of love would surge so strongly in Muḥammad's heart for Khadijah^{ra} that 'Ā'ishah^{ra} said, "I never had feelings of jealousy for any of the living wives of Muḥammad^{sa}; however, I did sometimes have pangs of strong feelings for Khadijah^{ra} because of the unbounded love of Muḥammad^{sa} for her, and how her memories would sometimes make him restless." It was because of this love that on every special occasion, he would send a portion of a slaughtered animal or other gifts to the friends of Khadijah^{ra}, and treat them with great respect.

Increase in the Adversity to Muḥammad^{sa}

Following the demise of Khadijah^{ra} and Abū Ṭālib, the Quraish became bolder in their persecution. Once Muḥammad^{sa} was offering *Ṣalāt* in the courtyard of the Ka'bah, and the Quraish were having a gathering nearby. Abū Jahl said, "It would be good if someone can throw the uterus of a camel upon Muḥammad." Listening this, 'Uqbah bin Abī Mu'īṭ got up and put a filthy blood-filled uterus of a she-camel on the back of Muḥammad^{sa} when he was in prostration while offering *Ṣalāt*. Fāṭimah^{ra} came running, and removed this load off of her father's shoulders enabling him to raise his head from prostration.

Marriage with 'Ā'ishah^{ra} and Saudah^{ra}, 10th Nabawī

After the death of Khadijah^{ra}, it was necessary for Muḥammad^{sa} to marry again for the training of women, but the selection of an appropriate wife was not easy. He prayed to Allah, the Exalted, and God accepted his prayers. Gabriel came in his dream and presented him a silk handkerchief saying that it (the handkerchief) was his wife in this world and the Hereafter. When Muḥammad^{sa} opened the handkerchief, he found it contained a picture of 'Ā'ishah bint Abī Bakr^{ra}.¹

¹ Bukhārī Kitābul-Manāqibil-Anṣār (Virtues of the Companions of Muḥammad^{sa}) and Usdul-Ghābah

Not long after this dream, Khaulah bint Ḥakīm^{ra} came to Muḥammad^{sa} and asked, "O Messenger of Allah, why do you not marry?" Muḥammad^{sa} said, "Who should I marry?" She said, "Ā'ishah, the daughter of your friend Abū Bakr^{ra}, is unmarried, and also there is Saudah bint Zam'ah, the widow of the late Sakrān bin 'Amr." Muḥammad^{sa} told her to approach both families on his behalf.

The relatives of both families approved of the marriage considering it to be their good fortune. The marriage ceremonies were performed in the Shawwāl of 10th Nabawī at a dowry of 400 dirhams each. The traditional wedding-farewell ceremony (*rukḥṣati*) of Saudah^{ra} from her parent's house took place right afterwards. But the farewell of Ā'ishah^{ra} was delayed for some time because of her young age. As Saudah^{ra} had the good fortune of accepting Islam in its early period she had the honour of being the first one to marry Muḥammad^{sa} after the advent of Islam.¹

The Journey of Ṭā'if, Shawwāl, 10th Nabawī

As mentioned before, Muḥammad's troubles increased after the death of Abū Ṭālib and Khadijah^{ra}, and preaching in Makkah became more difficult. In Shawwāl of 10th Nabawī, Muḥammad^{sa} decided to go to Ṭā'if, a well-known city forty miles northeast of Makkah, where he stayed for ten days. The chieftains of the city mocked him and the most prominent chieftain, 'Abd Yālail bin 'Amr, went so far as to say, "If you are truthful, then I do not dare to speak to you, and if you are a liar, then talk is useless." To ensure that the youth of the city were not influenced by Muḥammad^{sa}, 'Abd Yālail made the miscreants of the city chase after him. They pursued him for more than three miles, taunting, jeering and pelting stones at him to the point that he was covered in blood.

There is a tradition narrated by Ā'ishah^{ra} that on the way back from Ṭā'if, Allah the Exalted sent an angel to Muḥammad^{sa}. The angel

¹ Read a brief note about the number of wives in *Sīrat Khātamun-Nabiyīn*, Urdu edition, published by Islam International Publications, 1996, p. 432.

sought the approval of Muḥammad^{sa} to destroy the people by bringing the two mountains together. But Muḥammad^{sa} said, "Nay! Nay! I trust that Allah the Exalted will produce such people among them who shall worship one God."¹

Three miles from Ṭā'if, in the shade of a wall in the orchard of 'Utbah bin Rabī'ah, a chieftain of Makkah, Muḥammad^{sa} pleaded before God the Exalted about his weakness, lack of strength, and helplessness. 'Utbah, overwhelmed by seeing the condition of the Prophet^{sa}, sent his Christian servant 'Addās with a bunch of grapes for Muḥammad^{sa}. Muḥammad^{sa} addressing 'Addās said, "Where are you from and what is your religion?" He said, "I am a Christian from Nineveh." Muḥammad^{sa} said, "The same Nineveh which was the land of God's righteous person Jonah^{as}, son of Matthew?" 'Addās said, "Yes, but how do you know?" Muḥammad^{sa} replied, "He was my brother and a prophet of Allah like me." The words of Muḥammad^{sa} had a deep impact on the heart of 'Addās, and he, out of passionate sincerity stepped forward and kissed Muḥammad's hand. Muḥammad^{sa} before entering Makkah sent a message to Muṭ'im bin 'Adiyy requesting his protection. Muṭ'im was a firm disbeliever, but having a good nature agreed to become the guarantor of Muḥammad^{sa}.²

Conversion of Ṭufail bin 'Amr Dausi^{ra}, the Chieftain of the Daus Tribe

In that period, acceptance of Islam by a person of a tribe would generally be followed by more conversions in that tribe through him. Among these types of conversions, the acceptance of Ṭufail bin 'Amr^{ra} of the Daus tribe is especially worth mentioning. Ṭufail^{ra} himself described it as follows:

¹ Bukhārī, Kitābul-Bad'īl-Khalq (Book of the Beginning of Creation).

² On his way back from the Ṭā'if journey, a delegation of Jinn appeared before Muḥammad^{sa}. For details, see *Sīrat Khātāmun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 184.

Once I went to Makkah. The Quraish were quite concerned to see me, as I might be influenced by listening to Muḥammad^{sa}. Therefore, they warned me so much that I plugged my ears lest I hear his voice and become his victim. One morning, I went to Masjid al-Ḥarām and saw Muḥammad^{sa} praying in one corner. I was attracted to him, so I gradually approached him. Now, I could faintly hear him, and in my heart I said, "I am a sensible man, and can differentiate between a good and evil individual. What harm is there that I listen to this man? If it is good I shall believe it and if it is evil I shall reject it." As this thought entered my heart, I unplugged my ears, and began to listen to the recitation of the Qur'ān. By now, I was deeply moved. I accompanied Muḥammad^{sa} on his way home and asked him about his mission. Muḥammad^{sa} preached to me about the Unity of God. I accepted Islam right away and returned to my tribe to spread Islam.^{1,2}

Prophecy about the Victory of Rome against Persia

At that time, Persia and Rome were at war and Persia had gained dominance over Rome and had seized many of its territories. After being informed by God, the Exalted, Muḥammad^{sa} prophesized that despite Rome being currently dominated by Persia, in a few years time, it shall defeat Persia, and on that day the believers shall rejoice.

Within the prophesized time, the war took such a complete turn that Rome became victorious over Persia and conquered all of its lost lands.

¹ Please see a note about *Mir'āj* and *Isrā'* in *Sīrat Khātāmun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 189.

² See the ordainment of the five prayers and the philosophy of the Islamic teachings in *Sīrat Khātāmun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 208.

Visits with Different Tribes

When the people of Makkah and Ṭā'if refused to listen to the message of God, Muḥammad^{sa} turned his attention towards other tribes. The best occasion to reach out to the other tribes would be the fairs of 'Ukāz, Majinnah, and Dhul-Majāz, as well as the days of the *Hajj*. The Quraish became increasingly apprehensive that the people participating in these fairs may be influenced by Muḥammad^{sa}. Therefore, Abū Lahab made it a habit to follow Muḥammad^{sa} around to counter his influence. The same was the case with Abū Jahl, but the Messenger of God would go to every tent, and deliver the message of the Lord of all the worlds. Most of the people would reject him, but some pious-natured people would accept.¹

To call in every direction is our duty today,
The pious-natured would eventually listen.²

This period was extremely challenging for Muḥammad^{sa}. Whichever tribe he went to greeted him with derision, mocked him, and ridiculed him. One tribe would throw stones at him, and the other would turn their back by calling him names. The truth is:

Inviting every loose talker is not an easy task.
Every step is treacherous; every path is a forest full of thorns.³

While meeting various tribes at the time of *Hajj*, he came across a few people from the tribe of Banū Khazraj. They had come from Yathrib to request Quraish's help in the preparation of the Battle of Bu'āth. Muḥammad^{sa} invited them to Islam. One of them said, "By God, the cause of Muḥammad^{sa} is better than our cause." But the leader of the group stopped him.

¹ The Qur'ān, Rūm 30: 1 to 11.

² Durr-e-Thamīn, a collection of Urdu poems by Ḥaḍrat Mirzā Ghulam Aḥmad^{as}.
[Publisher]

³ Durr-e-Thamīn, a collection of Urdu poems by Ḥaḍrat Mirzā Ghulam Aḥmad^{as}.
[Publisher]

Sometime after the Battle of Bu'āth,¹ in the month of Rajab, 11th Nabawī, Muḥammad^{sa} again met with the people of Yathrib and preached to them resulting in the acceptance of Islam by six persons. Following this event, Islam began to receive significant success in Yathrib .

First Pledge of `Aqabah, 12th Nabawī

Islam was going through immensely challenging times. Recorded history proves that it was the most arduous time in the history of Islam. Sir William Muir mentioning this period says:

Moḥammad thus holding his people at bay, waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion's mouth; yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the prophet of Israel when he complained to his Master, 'I, even I only, am left.' Nay, the spectacle is in one point of view even more amazing...

'Say unto the Unbelievers,' such was the reiterated message from on high, *'Work ye in your place. Wait in expectation; We too in expectancy are waiting.'*²

At the time of *Hajj*, Muḥammad^{sa} set out in search of the people of Yathrib. He came across a small party of twelve people from Yathrib including five who had affirmed the truth the previous year and seven who were new. The group of twelve met him in a valley, and after describing the situation of Yathrib they formally pledged allegiance at his hand. This pledge is known in history by the name

¹ Before the migration of Muḥammad^{sa} to Yathrib (Madīnah), the two idolater tribes, Aus and Khazraj fought a fierce battle which was known by the name of the Battle of Bu'āth.

² The Life of Moḥammad: From the Original Sources by Sir William Muir and T. H. Weir, p. 126, Published at Edinburgh by J. Grant, 1912.

of the First Pledge of 'Aqabah, named after the place 'Aqabah located between Makkah and Minā. 'Aqabah literally means a high mountain passage.

At the request of these new Muslims, Muḥammad^{sa} sent Muṣ'ab bin 'Umair^{ra} to Yathrib with them as a teacher. The efforts of Muṣ'ab^{ra} bore fruit with the blessings of Allah, and Islam became well known in every house of Yathrib, and many influential people of Banū Aus and Banū Khazraj accepted Islam.

Second Pledge of 'Aqabah, 13th Nabawī

The following year at the time of *Hajj*, Muṣ'ab bin 'Umair^{ra} brought 70 people with him who were either Muslims, or desired to accept Islam. Muḥammad^{sa} met these people in complete seclusion at 'Aqabah. Muḥammad's uncle 'Abbās^{ra} was also present with him and although still not a Muslim, had great sympathy for him and was his well-wisher.

The people of Yathrib came with the intention of taking Muḥammad^{sa} with them to Yathrib. Since Muḥammad^{sa} also had received Divine intimation about it, therefore, 'Abbās^{ra} addressing them said:

O party of Khazraj! To this day, our clan had been the guarantor of the safety of Muḥammad^{sa} during the time of every danger—if you wish to take him with you, we will agree to your request only if you take full responsibility of his security; otherwise, give a forthright answer, for true speech is good.

Al-Barā' bin Ma'rūr^{ra} replied:

'Abbās, we heard you, but we want to hear directly from Muḥammad^{sa} about the responsibilities that he expects us to carry.

After reciting a few verses of the Qur'ān, Muḥammad^{sa} made a brief speech in which he explained the rights of Allah and the rights of people and said that he only wanted to ask them to protect him the way they protected their own dear ones and their relatives. Al-Barā' bin Ma'rūr responded:

O Messenger of Allah! By God, the One who raised you with truth, we shall protect you with our lives.

Thereafter, Muḥammad^{sa} stretched forward his hand and the 70 faithful pledged their allegiance to Muḥammad^{sa} which came to be known as the Second Pledge of 'Aqabah¹.

¹ Aṭ-Ṭabarī and Ibni Hishām.

Chapter Six

Conspiracy in *Dār-un-Nadwah* to Assassinate Muḥammad^{sa}

Migration of Muḥammad^{sa} to Yathrib

***Anṣār's* Treatment of Emigrants in Madīnah**

Major Events from the Time of the Pact with the Jews until the Battle of Badr

Conspiracy in *Dār-un-Nadwah* to Assassinate Muḥammad^{sa}

After the Second Pledge of 'Aqabah, Muḥammad^{sa} instructed the companions to migrate to Yathrib in ones and twos, but he himself waited for the permission of Allah, the Exalted.

When the Quraish observed that Muḥammad^{sa} was left alone in Makkah, they thought of this as the perfect opportunity and about 100 people from the Quraish assembled in *Dār-un-Nadwah* to deliberate about how to deal with him. After discussing various suggestions, Abū Jahl's proposal was accepted. According to his proposal, the task of killing Muḥammad^{sa} would be jointly carried out by all the tribes, such that every tribe would assign one young man with an unsheathed sword to carry out the task. Then these people would attack Muḥammad^{sa} together as one man. In this manner, his blood shall be distributed throughout all the tribes of the Quraish, and the Banū 'Abd Manāf will not have the courage to fight all those people.

While this consultation was going on, Allah the Exalted informed the Prophet of the enemy's evil plans through the angel Gabriel^{as} and permitted him to immediately migrate to Yathrib.

Migration of Muḥammad^{sa} to Yathrib

Muḥammad^{sa} went to the house of Abū Bakr^{ra} and informed him about the permission to migrate. Abū Bakr^{ra}, who had been anxiously waiting for this moment, immediately said:

الصُّحْبَةُ يَا رَسُولَ اللَّهِ

O Messenger of Allah! Can I accompany you?¹

Muḥammad^{sa} agreed. Abū Bakr^{ra} sobbed out of joy and said, “O Messenger of Allah! I have been rearing two she-camels in preparation for the migration—please accept one of them.” Muḥammad^{sa} said, “Yes, I accept it but on the condition that I will pay for it.” Abū Bakr^{ra} reluctantly agreed and thus the preparation for the migration began. After reviewing the plan with Abū Bakr^{ra}, Muḥammad^{sa} returned home to give instructions to his cousin ‘Alī bin Abī Ṭālib^{ra}. He told ‘Alī^{ra}, “Sleep in my bed tonight, and return all the items that people have entrusted me with for safekeeping before you leave Makkah.”

The night was dark and the youth of Makkah had besieged the house of Muḥammad^{sa}. They were waiting for the time of dawn to attack Muḥammad^{sa} according to their vicious plan. They could never imagine that in spite of their vigilance, Muḥammad^{sa} could depart in the first part of the night, defeating all of their plans.

Refuge in the Cave of Thaur

Muḥammad^{sa} carefully observed the besiegers outside the house and, finding a gap in their vigil, slipped out right through their midst very quietly passing through the streets of Makkah and heading towards the Cave of Thaur.² Abū Bakr^{ra} met Muḥammad^{sa} en route and both of them reached the Cave of Thaur as planned. First, Abū Bakr^{ra} entered the cave and cleared the cave and then Muḥammad^{sa} followed him.

¹ Bukhārī, Kitābul-Buyū’ (Book of Sales and Trade).

² This cave is located three miles south of Makkah on an uninhabited and barren mountain at a significant height.

At the time of dawn, the Quraish discovered that Muḥammad^{sa} had quietly slipped out of their hands. They tried their best to find him, but in vain. Some people of Quraish even traced their path to the entrance of the Cave of Thaur, but by the decree of God, a spider spun a web on the tree at the entrance of the cave. One of the persons from Quraish looking for them said to his companion, "Look inside the cave!" The other said, "Have you lost your mind? Who could hide in this dark and dangerous cave?"

It is narrated that Abū Bakr^{ra} heard the voice of the person from the Quraish talking outside the cave. He whispered to Muḥammad^{sa}, "O Messenger of Allah, the Quraish are so close to us that we can see their feet, and if they bend down a little, they will be able to find us." Muḥammad^{sa} answered with great assurance:

لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا

(At-Taubah 9:40)

Grieve not, for Allah is with us.

Muḥammad^{sa} and Abū Bakr^{ra} spent three nights in the Cave of Thaur. During this time, according to the instructions of Abū Bakr^{ra}, 'Abdullāh bin Abū Bakr kept them informed each night about the movement and the activities of the Quraish while 'Āmir bin Fuhairah, the servant of Abū Bakr^{ra} delivered goat milk. When on the third day, the Quraish's hunt lost its momentum, Muḥammad^{sa} and Abū Bakr^{ra} came out of the cave during the night. This was a Monday, and either the 1st or the 4th of Rabī'ul-Awwal, (two traditions differ on the date) and the 14th Nabawī according to the Islamic calendar.

'Abdullāh bin Arīqaṭ was hired as the guide for Muḥammad^{sa} and Abū Bakr^{ra}. According to the agreement, he brought two she-camels belonging to Abū Bakr^{ra}. Muḥammad^{sa} rode on one and Abū Bakr^{ra} and his servant rode on the other. At the time of departure,

Muḥammad^{sa} looked for the last time towards the blessed town of Makkah and said with great despair:

O town of Makkah! You are dearer to me than all other places, but your people do not let me live here.¹

Hearing these words of Muḥammad^{sa}, Abū Bakr^{ra} said,

These people drove out their prophet; indeed they shall be destroyed.²

Incident of Surāqah bin Mālik

Because of the risk of the Quraish's possible pursuit, the caravan of Muḥammad^{sa} left the usual path, and took an alternate route next to the shoreline for Yathrib. As the Quraish had announced a prize of 100 camels for capturing and bringing Muḥammad^{sa} back, several people had set out to capture him to win this precious prize. Abū Bakr^{ra} repeatedly looked back to see if anyone was following them. Once when Abū Bakr^{ra} looked back, he was worried to see a large cloud of dust behind them. He said to Muḥammad^{sa}, "O Messenger of Allah, someone is following us." Muḥammad^{sa} said:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

(At-Taubah 9:40)

Grieve not, for Allah is with us.

It was Surāqah bin Mālik chasing them. Surāqah later narrated:

When I reached quite close to Muḥammad^{sa} and his companions, my horse tripped and I fell down. But I quickly

¹ Musnad Aḥmad and Tirmidhī.

² Tirmidhī and Nasāī.

got up and cast a lot. The cast came against me, but I ignored it and rode the horse again and moved forward. This time, I reached so close to Muḥammad^{sa} that I could hear him reciting the Qur'ān. A bit further on, my horse tripped again and I fell to the ground. I again cast the lot and it again came against me. This time I gave up my plan and pleaded to Muḥammad^{sa} to make peace with me, and told him everything. Muḥammad^{sa} told me to go back and not to mention the event to anyone. As I had acquired the conviction that Muḥammad's star was prosperous and that he would definitely gain supremacy over the entire country, I requested him to give me a letter with a guarantee of peace. Muḥammad^{sa} signaled 'Āmir bin Fuhairah to write me a letter with a guarantee of peace on a piece of leather. Thereafter Muḥammad^{sa} continued his journey.

When Surāqah was about to turn back, Muḥammad^{sa} said to him, "Surāqah, how would you feel when the bangles of Khosrau will be put on your wrists?" Flabbergasted, Surāqah inquired, "Khosrau, son of Hormizd, the Emperor of Iran?" "Yes," Muḥammad^{sa} responded. Surāqah's eyes opened wide with wonder. This prophecy was fulfilled during the khilafat of 'Umar bin al-Khaṭṭāb^{ra} when Persia was conquered and the spoils of war included the bangles of Khosrau. In order to literally fulfill the prophecy of Muḥammad^{sa}, 'Umar^{ra} put the bangles of Khosrau on Surāqah's wrists.¹

The End of the Journey and the Completion of Migration, 14th Nabawī

Thereafter, the caravan continued forward and after traveling for eight consecutive days, reached Madīnah on the 12th of Rab'ul-Awwal, 14th Nabawī, equivalent to June 27th, 622 A.D. The Islamic calendar of A.H. (*Hijrah*) starts from this year of the Migration.

¹ Usdul-Ghābah (Account of Surāqah).

The people of Yathrib were unaware of the three days stay of Muḥammad^{sa} in the Cave of Thaur and expected Muḥammad^{sa} to arrive earlier. Every day, they would go quite a distance outside Yathrib to welcome the Prophet's party, but return disappointed. That day as well, after waiting quite a while, they were returning to Yathrib when a Jew standing at a high place saw the distant white clothes of Muḥammad^{sa} and his companions, and loudly shouted, "O people of Arabia, the one you wait upon has come!" The faces of the people waiting lit up with joy on hearing this blessed news, and they took up their arms and dashed out of Madīnah to greet them.¹

After reaching close to Madīnah, Muḥammad^{sa} for some unknown reason did not enter the city right away and went to the nearby town of Qubā', which is two and a half miles on the outskirts of Madīnah. There, he stayed as a guest at the house of a sincere person, Kulthūm bin al-Hadam^{ra}. Three days later, 'Alī^{ra} also joined them after returning all the trusts of the people.

Construction of Masjid al-Qubā'

After arriving at Qubā', Muḥammad^{sa} first laid the foundation of a *mosque* with his blessed hands, which was completed in the next few days by the Companions. Muḥammad^{sa} had so much love for this *mosque* that even afterwards he would go there once a week to offer *Ṣalāt*.

Arrival in Madīnah

Muḥammad^{sa} stayed for ten or twelve days in Qubā', and thereafter left for Madīnah on a Friday. The time of *Jumu'ah* (Friday Prayers) arrived on the way; therefore, he stopped in the neighborhood inhabited by Banū Sālim bin 'Auf to lead the Friday prayers and delivered the Friday sermon. Historians write that this was the first formal Friday prayer service which was performed. Once the caravan reached Madīnah, whichever Muslim's house the caravan

¹ Among the Arabs, going out with arms symbolized that they were ready to sacrifice their lives for the guest.

would pass, would request to offer his belongings and life out of his fervour and love. Muslim women and girls sang songs upon the roofs of their houses out of joy and excitement:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَّ الشُّكْرُ عَلَيْنَا مَا دَعَى لِلَّهِ دَاعٍ

The Full Moon rose over us from the Valley of Wadā' (Farewell Valley),

Therefore, gratitude (to Allah) has become incumbent upon us as long as those who call Allah continue to do so.

Children, youth, and elders celebrated in their own ways, and everyone desired to have the honour of hosting Muḥammad^{sa} at his house. Muḥammad^{sa} said, "Let go my camel, for she is being guided." This meant that it would stop wherever God wanted it to stop. When the camel stopped, Muḥammad^{sa} stepped down and inquired about the nearest Muslim's house. This was the house of Abū Ayyūb Anṣārī^{ra}, who immediately stepped forward and pointing to his house invited Muḥammad^{sa} to enter his house. Muḥammad^{sa} stayed in his house for about seven months; according to another tradition, he stayed there until Ṣafar, 2 A.H.

Construction of Masjid an-Nabawī

After entering Madīnah, Muḥammad^{sa} first purchased a piece of land at the place where his camel had stopped at a price of 10 dinars from two Muslim orphan boys and built a mosque known as Masjid an-Nabawī. Muḥammad^{sa} and his companions took part in the building of this mosque similar to Masjid al-Qubā'. As the floor of the mosque was unpaved, when it rained, the dripping roof would turn the floor to mud. The floor was later replaced with a floor of gravel.

The residential quarters of Muḥammad^{sa} were also constructed right next to the mosque, and one of the doors of the residential quarter

opened directly into the mosque. Muḥammad^{sa} would use this door to go into the mosque from his quarters to offer *Ṣalāt* and attend other matters.

Beginning of *Adhān*¹

Since it was not possible in Makkah to openly offer *Ṣalāt*, no arrangements had been made to openly call Muslims for *Ṣalāt*. Now that the Muslims were enjoying peace in Madīnah, many suggestions were presented to call Muslims for *Ṣalāt*. Finally, it was decided with the consultation of 'Umar bin al-Khaṭṭāb^{ra} that one person would make a loud announcement at the time of *Ṣalāt*. This continued for a few days. Then a companion, 'Abdullāh bin Zaid Anṣārī^{ra}, heard the currently practiced words of *Adhān* in a dream, and 'Umar^{ra} also had a dream the same night and heard the same words. Muḥammad^{sa} instructed Bilāl^{ra} to call *Adhān* in those same words, which has been practiced ever since.

Brief Description of the Muslim and non-Muslim Population of Madīnah

Yathrib was the old name of Madīnah, but when the Prophet^{sa} of Allah migrated there, people started calling it Madinatun-Nabi (the City of the Messenger) and slowly it became known simply by Madīnah.

Madīnah is located about 250 miles north of Makkah. It was primarily inhabited by the Jews and idolaters. The two tribes of idolaters living there were Aus and Khazraj and they lived in the proper city. The Jews consisted of three main tribes, Banū Qainuqā', Banū Naḍīr, and Banū Quraizah. They had built smaller fortresses a short distance outside the city. The tribes of Aus and Khazraj were always at odds with each other and usually fighting with each other. But as Islam spread among these tribes, the ancient rivalries and

¹ Call for formal five daily prayers (*Ṣalāt*). [Publisher]

prejudices turned into Islamic love, and finally they became like brothers.

Brotherhood of *Anṣār* and *Muhājirūn*

The *Muhājirūn*¹ (Emigrants) who had migrated to Madīnah with no provisions were treated better than real brothers by the *Anṣār*² (Helpers; i.e. the locals). To further strengthen this relationship of brotherhood, Muḥammad^{sa} formally made each *Muhājir* and *Nāṣir* brothers. Both sides fulfilled the responsibilities of this relationship with such sincerity and loyalty that its parallel is not found even among real brothers in the present age.

Treaty with the Jews

A little while after the Migration, Muḥammad^{sa} grew concerned about the safety of the people of Madīnah in light of the increasing population. He thus gathered the leaders of the *Muhājirūn*, Aus, Khazraj, and Jews, and proposed to sign a treaty mandating all the tribes to be jointly responsible for the protection of each other. The following treaty was drafted with the mutual consent of all the tribes:

1. Muslims and Jews shall live together with sympathy and sincerity.
2. Both nations shall have full religious freedom.
3. If any nation wages a war against the Jews or Muslims, both sides will help each other.
4. If Madīnah is ever attacked, everyone will be liable to defend it.

¹ *Muhājirūn* is the plural of *Muhājir*. The people of Makkah who migrated from Makkah to Madīnah were called *Muhājirūn*; i.e. Emigrants.

² *Anṣār* is the plural of *Nāṣir*. The citizens of Madīnah were called *Anṣār* as they helped the Emigrants who came there from Makkah and other places.

5. No aid shall be provided by the Jews to the Quraish of Makkah and their supporters.
6. The Messenger of Allah will be the arbitrator for resolving all differences and disputes according to the laws and regulations of each nation.
7. No wrongdoer, sinner, or rebellious person will be above the law or beyond punishment or retribution.¹

This pact resulted in strengthening the relationship between the Muslims and the Jews, and became the foundation for an organized government.

The Letter of the Quraish of Makkah to the Idolaters of Madīnah

The Quraish of Makkah were very angry and annoyed with the assistance and the support provided to the Muslims by the people of Madīnah and the warm welcome accorded to Muḥammad^{sa}. They wrote a threatening letter to 'Abdullāh bin Ubayy bin Salūl² and his companions stating, "You have given protection to Muḥammad, and we swear in the name of Allah that you either resign from protecting him, or be ready for a fierce attack. We will kill your men and capture your women."³ 'Abdullāh and his friends needed no more excuse to prepare to fight with Muḥammad^{sa}, but Muḥammad^{sa} with great wisdom avoided a clash with them.

¹ Ibni Hishām.

² 'Abdullāh bin Ubayy bin Salūl was a well-known and clever chief of the Khazraj tribe. When the continuous fight had weakened Aus and Khazraj, they accepted him as their united chief. But 'Abdullāh had barely started enjoying his newly acquired kingship when the voice of Islam reached Madīnah, and the circumstances took a new turn. For this reason, though 'Abdullāh apparently took the *Ba'at* after the Battle of Badr, internally he was a sworn enemy of Muḥammad^{sa}.

³ Sunan Abī Dāwūd, Kitābul-Kharāj wal-Imārah

Quraish Incites all Arabian Tribes

When the Quraish failed in their scheme to rouse the people of Madinah against the Muslims, they started inciting the tribes of the whole of Arabia, which resulted in raising a fire of hostility against Muḥammad^{sa} and the Muslims throughout the entire country. The poor Muslims, who already feared the Quraish, now became extremely perturbed when all of Arabia turned into their adversaries. The tradition says:

Muḥammad^{sa} and his companions migrated to Madinah. The *Anṣār* gave protection to them, and in turn all of Arabia collectively stood up against the Muslims. In that era, the Muslims would not even put off their arms at night, and during the day they would walk around armed, in case there was a sudden attack. They would say to each other, 'Let us see if we live till such a time when we might be able to sleep at night in peace, without any fear except for the fear of God.'¹

Some days were so frightful for the Muslims that they had to be vigilant throughout the entire day and night. There is a tradition in both Bukhārī and Muslim that once Muḥammad^{sa} said, "How good would it be if a righteous companion stands guard, so I could sleep a bit?" Look at the spirit of sacrifice of the Companions: When Muḥammad^{sa} said these words, Sa'd bin Abī Waqqāṣ^{ra} immediately fixed his arms to stand guard. Muḥammad^{sa} on hearing the clanking of arms said, "Who is this?" He replied, "O Messenger of Allah, it is I, Sa'd bin Abī Waqqāṣ. I have come to stand guard."²

¹ Ḥākim, cited by Lubāb an-Nuqūli, *Asbāb an-Nuzūl*.

² Bukhārī, *Kitābut-Tamannī* (Book about Wishing of Things), and Muslim (Virtues of Sa'd bin Abī Waqqāṣ).

The Permission of Defensive War for the Muslims and Responses to the Related Objections of the non-Muslim Historians

Now we enter into that part of the history where Muḥammad^{sa} participated in wars. The efforts by non-Muslim historians to malign Islamic history with regards to the wars cannot be ignored. They have unsuccessfully tried to conclude from Islamic wars that Islam was spread by the sword. They also allege that whenever Muslims took up the sword, they did not stop killing their enemies until they accepted Islam. It is unfortunate that some Muslim leaders due to their lack of insight also agree with this assertion adding fuel to the fire.¹

In fact, the truth is that when the entirety of Arabia arose to wipe out the small party of the lovers of One God from the face of the earth, Muḥammad^{sa} was given permission in the second year of the Migration to take up arms to defend the Muslims.² Allah the Exalted provided extraordinary help and support to the Muslims in those wars, so that the tribes that raised the sword against the Muslims ended up being wiped out themselves. The nations who went to the field for the destruction and annihilation of the Muslims themselves were destroyed. Therefore, some biased historians and unwise Muslim leaders assumed that Islam was spread by the sword; whereas the Qur'ān denies this view and the *Aḥādīth* reject it as well. History disproves it, and the weak state of the Muslims and their extraordinary oppression by the enemies also clearly negates it. All the evidence proves, beyond any doubt, that the Muslims were constantly subjected to oppression, hostilities, and tyranny, and were forced to take up the sword only in self-defence.

The objection is also proven false when analyzed from another perspective. From Ṣafar, 2 A.H., until the Treaty of Ḥudaibiyyah, the

¹ Refer to *Sīrat Khātamun-Nabiyīn* for a very beneficial essay about the principles of *Jihād*.

² The Qur'ān, Al-Ḥajj 22: 40.

Muslim army barely reached 3,000 people strong that participated in the Battle of Confederates. Immediately after the signing of the Treaty of Hudaibiyyah, as the Muslims were able to preach freely in peace, Islam greatly progressed in a short time. In the next 18 months, the strength of the Muslim army reached 10,000 at the time when they victoriously entered Makkah in the Ramaḍān of 8 A.H. This extraordinary growth in a time of peace clearly proves that the Islamic wars were not fought to spread Islam by force. In reality, these wars were a great hindrance to the progress of Islam.

Answer to an Objection

Here, it appears appropriate to answer another objection of some people who claim that freeing a captured disbeliever on his acceptance of Islam is also a type of compulsion. In fact, withdrawing from the fight when the very cause of the fight has disappeared is an ethical and appreciative act, not coercion or oppression. It is evident that the disbelievers of Arabia made it completely impossible for Muḥammad^{ṣā} and his companions to lead a peaceful life. Some of the early Muslims were murdered, and others had to lead a life of exile. Therefore, all those people who committed murders or encouraged killing, or were looking for an opportunity to commit these heinous acts, deserved to be killed in the sight of Allah the Exalted as retribution. However, the Most Gracious God gave the concession that if a disbeliever accepts Islam, fighting against him would be halted as he was no longer considered a threat. The following *Hadīth* also illustrates it:

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

I have been ordained to wage war against those disbelievers who have come out in the field against Islam besides those who become Muslims.¹

Some people mistakenly concluded from this *Hadīth* that Muḥammad^{sa} was commanded to wage war against all the disbelievers of the world until such a time when they became Muslim.

Types of Wars Fought by Muslims

Though generally the wars fought by Muslims were fought in self-defence, at certain times the Muslims had to pick up the sword for the sake of the establishment of peace and religious freedom. Some wars were a kind of retribution where a nation or a tribe had to be punished for some heinous crime, oppression, or deception. Some wars were also political in nature, for example in some cases Muslims signed treaties with nations or tribes to defend each other in case of an enemy attack.

So far, defence related causes of wars have been mentioned as most of the wars fought by Muslims fall in this category. Other causes for wars will be discussed at appropriate places.

Reasons for Smaller Armed Expeditions

It has been mentioned that when the schemes of the disbelievers of Makkah to rouse the people of Madīnah against the Muslims failed, they started inciting the whole of Arabia against the Muslims. As a result, all the tribes of Arabia began preparation to attack the Muslims. There was a great danger that if some effective measures were not taken to stop them, the bloodthirsty and hostile Arabs would make life impossible for the Muslims of Madīnah. Therefore, Muḥammad^{sa} started sending small expeditions of Companions outside Madīnah to the surrounding areas on reconnaissance

¹ Tirmidhī, Kitābul-Īmān (Book of Faith).

missions. The objective was first to give the impression to the enemies that the Muslims were vigilant, and second the show of strength was necessary to maintain the impartiality of certain tribes.

As a result, certain tribes realized that the Muslims were not as weak as they had previously thought, and they signed treaties with Muḥammad^{sa}. In this way, the Muslims were—to an extent—able to establish their influence in the surrounding areas of Madīnah.

Attack of Kurz bin Jābir

Despite such caution and care of the Companions, the Quraish found a way of mischief. A chieftain of Makkah, Kurz bin Jābir Fihri very cunningly raided a pasture of Muslims along with a party of the Quraish, and captured camels and other belongings. Muḥammad^{sa} along with his companions chased him quite a distance but he got away.

Expedition of 'Abdullāh bin Jaḥsh^{ra}

Seeing this nerve of the Quraish, Muḥammad^{sa} became concerned that the Quraish might try to raise an army in Makkah to fight with the Muslims in light of the previous threats. Therefore, he sent a party under the command of 'Abdullāh bin Jaḥsh^{ra} to Makkah to monitor the situation, but intentionally did not tell them their destination and objective. He gave a sealed envelope to 'Abdullāh bin Jaḥsh^{ra}, the commander of the party, and told him to open it after a journey of two days and act on the instructions in the letter. When the letter was opened, it contained the instructions to go to the Nakhlah valley between Makkah and Ṭā'if, and bring back information about the Quraish.¹

Shortly after they reached there, a party of the Quraish unexpectedly arrived on their way from Ṭā'if to Makkah and the two parties encountered each other. Since the Muslims were on a covert

¹ Aṭ-Ṭabarī and Ibni Hishām.

intelligence mission, they were concerned about the Quraish escaping and informing others of the Muslims' whereabouts.

Another predicament was that some Muslims thought that it was perhaps the last day of Rajab; i.e., a sacred month in which fighting was prohibited as per the ancient Arabian custom. Others thought that Rajab had passed and the month of Sha'bān had started. Nevertheless the Muslims decided to attack the party of the Quraish. This resulted in the death of a person of the Quraish, 'Amr bin Ḥaḍramī, and the capture of two people. However, the fourth escaped and thus the objective to keep the mission secret was compromised.

Muḥammad^{sa} was very displeased with this incident and said, "I did not permit you to fight in the sacred month."¹ It also annoyed the other Companions as the party had clearly overstepped the instructions."²

The Quraish of Makkah had long been making preparations for a war and this incident provided another excuse to fan the flame of hostility, thus bringing a new fervour to their preparation. The Battle of Badr, which will be discussed later, was mainly the result of this zeal of the Quraish.

Change of Qiblah³, Sha'bān, 2 A.H.

Though a large part of the time of Muslims was spent in wars, the work of the laying of the foundation and the completion of religion did not stop. The five daily prayers had already been ordained in Makkah; however, the Muslims continued to face Baitul-Muqaddas⁴ while praying until the 16th or 17th month after the Migration. But now the injunction came from God to declare a new Qiblah⁵ which

¹ Aṭ-Ṭabarī and Ibni Hishām.

² Aṭ-Ṭabarī.

³ The direction faced by Muslims while offering *Ṣalāt*. [Publisher]

⁴ Arabic name used for Jerusalem. [Publisher]

⁵ Baqarah 2:143–146.

overjoyed the Prophet. This was the Ka'bah, the first house of God and a reminder of Abraham^{as}, the Father of the Prophets and the Friend of Allah. Thereafter, the Muslims started facing the Ka'bah while offering *Ṣalāt* after this commandment.

The injunctions regarding fasting¹ in the month of Ramaḍān and the celebration of *ʿĪdul-Fitr*² were also announced in the same year. Muḥammad^{sa} directed that after the fasting of Ramaḍān, Muslims would celebrate the ʿĪd on the first of the Islamic month of Shawwāl.

The Battle of Badr and the Destruction of the Chieftains of the Quraish, Ramaḍān, 2 A.H.

It has been mentioned that the people of Makkah, and especially the chieftains of Makkah, had been eagerly looking for an opportunity to launch a full scale attack on the Muslims, though they had already launched a small attack on a pasture of Muslims. Now the killing of ʿAmr bin Ḥaḍramī provided a great opportunity to provoke the Quraish of Makkah. Abū Jahl—making use of this opportunity—aroused hostile and violent sentiments against the Muslims.

In the meantime, Muḥammad^{sa} received news that a trade caravan of the Quraish was returning to Makkah from Syria under the command of Abū Sufyān. As the stopping of a caravan could be an effective means of curbing the hostilities of the Quraish, Muḥammad^{sa} sent Ṭalḥah bin ʿAbdullāh and Saʿid bin Zaid to gather information about it. Abū Sufyān also somehow found out about the intentions of Muḥammad^{sa}, and sent a rider named Ḍamḍam to Makkah to bring an army of Quraish for the protection of the caravan. The messenger of Abū Sufyān reached Makkah and according to the tradition of Arabs he made himself appear extremely terrified and began wailing and screaming. People became frightened on hearing his wailing and crying and gathered around the Ka'bah. The chieftains of the Quraish, who were looking

¹ Please read a note about fasting in Ramaḍān in Part II of *Sirat Khātamun-Nabiyyīn*.

² The Islamic festival celebrated at the end of the Islamic month of Ramaḍān.

for an opportunity, made provocative speeches against the Muslims. The result was that except Abū Lahab (who was afraid because of a terrible dream of his sister, 'Atika), a grand army of 1,000 strong including all of the brave and experienced fighters was prepared to defeat the Muslims.

Before leaving Makkah, the Quraish went to the Ka'bah and prayed:

O God, help the side that is on the side of truth and is more pious and better in Your sight, and humiliate and disgrace the other.¹

The army of Quraish set out with beating drums and singing women who appealed to their honour with great clamour. When the army reached Al-Juhfah, a place between Makkah and Badr, a messenger of Abū Sufyān informed him that his caravan had reached a safe place and there was no need for the army to move forward. But Abū Jahl and his companions, considering it a golden opportunity, sternly said, "By God, we will definitely go to Badr² to celebrate for three days so that our awe may be forever established throughout the land and people begin to fear us." This mighty army which included 700 camels and 100 horses, moved forward with great pomp and pride, and on the 9th day after leaving Makkah, camped on the near side of the valley of Badr.

On the other side, the two persons sent by Muḥammad^{sa} to report the whereabouts of the caravan were not back yet, but he found out from some other means that a mighty army of the Quraish was on its way. In order to keep Muslims from being disheartened, Muḥammad^{sa} did not make this information public. Like a wise general, without disclosing the news, he motivated them in such a

¹ Tāriḫul-Khamīs.

² Badr is a valley with a few springs located at a distance of eight or nine days travel from Makkah and four or five days from Madinah. There used to be an annual fair at this place. The Quraish thought that if they reached Badr, they would be able to awe the entire Arabia with the strength of their army as a lot of people would be gathered at Badr for the fair.

way that many Companions, in spite of thinking that the expedition was being prepared to stop the caravan, got ready to go along. Even the *Anṣār*, who according to the Second Pledge of 'Aqabah were not bound to go along, also hurried along. Muḥammad^{sa} assembled the Companions for deliberation. Abū Bakr^{ra} and 'Umar^{ra} gave very passionate speeches showing their utmost sacrificial spirit, but Muḥammad^{sa} did not react to them and sought the advice of other Companions. The chieftains of *Anṣār* understood that the question was directed to them. So Sa'd bin 'Ubādah^{ra}, the chieftain of the Khazraj said, "O Messenger of Allah, we, the *Anṣār* are ready for every kind of service." The selected Companions, who were informed about the army by Muḥammad^{sa}, were concerned because of the weak state of the Muslims and the lack of provisions. The Qur'ān says:

إِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَدِرْهُونَ

(Al-Anfāl 8:6)

While a party of the believers were averse, *therefore He helped thee against thy enemy.*

Even this group eagerly stood up to go according to the directive of their master.

After traveling a short distance out of Madīnah, Muḥammad^{sa} made an assessment of the army and noticed some minors whom he asked to return. 'Umair, the son of Sa'd bin Abī Waqqāṣ, started crying on hearing the instructions of Muḥammad^{sa} for the children to return. Muḥammad^{sa} allowed him to stay after seeing his extraordinary fervour for participation. The strength of the Muslim army was 313, which included 60 *Muhājirūn*. The Muslims had only 70 camels and 2 horses, and the Companions took turns riding. The

same was the case with the Leader of the Two Worlds¹. When his companions insisted that he should not walk, he smilingly said, "I am neither weaker than you in walking, nor do I have any less desire for reward. Why then should I not take my turn?"²

It is very important to mention here that it was practice of Muḥammad^{sa} to appoint someone as the chief of Madīnah (*Amīr*) whenever he would leave town. On this occasion, he named 'Abdullāh bin Ummi Maktūm^{ra} as the chief. However, 'Abdullāh^{ra} was blind and there was fear of attack on Madīnah; therefore, when the Prophet reached Rauḥā', a place located 36 miles from Madīnah, he appointed Abū Lubābah bin Abdil Mandhar^{ra} as the chief and sent him back to Madīnah. However, 'Abdullāh bin Ummi Maktūm^{ra} was still kept to lead *Ṣalāt*.

From Rauḥā', he sent two Companions to gather intelligence about the movement of the enemy. They were still far away from Badr when the news came that the army of the enemy was close by. Now the time of secrecy was over; therefore, Muḥammad^{sa} gathered all the Companions and informed them about the army and asked for their advice. A few Companions, mentioning the weakness of Muslims said that they would have preferred to fight with the trade caravan. However, some of the most revered Companions made very passionate speeches and Miqdād bin Aswad^{ra} said:

O Messenger of Allah! We do not say to you as the Children of Israel said to Moses^{as}, 'Go thou and thy Lord and fight, and here we sit.' Rather, go and we are with you.³

Muḥammad^{sa} was very pleased with this speech, but he wanted to find out about the intentions of the *Anṣār*; therefore, he said, "Friends should give me their advice; what do they think?" Hearing

¹ The Leader of the Two Worlds is a title of Muḥammad^{sa}. [Publisher]

² Ibni Sa'd.

³ Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

these words, Sa'd bin Mu'adh^{ra}, the chieftain of Banū Aus immediately understood and said:

O Messenger of Allah! Perhaps it is our counsel that you seek. By God!, when we have believed in you as being truthful, and have placed our hands in your hand, then go forth wherever you desire, we are with you. We swear by that Being who has sent you with the truth, that if you order us to jump into the sea, we shall jump into it, and not a single one of us shall hold back. God willing, you shall find us steadfast in battle and shall witness from us that which shall be the delight of your eyes.

Muḥammad^{sa} was very pleased to hear this speech and said:

Go forth then in the name of Allah, because Allah has promised me that He shall definitely grant us victory over one of these two parties (i.e., the army or the caravan). I swear by God that at this very time I am witnessing the places where the enemy men shall fall after being slain.¹

Muḥammad^{sa} swiftly advanced towards Badr and when reaching close to it, he sent 'Alī^{ra} and Zubair^{ra} forward for reconnaissance. When they reached the valley of Badr, they saw a few people drawing water from a spring. They attacked them and arrested an Abyssinian slave and brought him to Muḥammad^{sa}. They interrogated him and gathered information about the army of the Quraish. When he told them that 'Utbah, Shaibah, Abū Jahl, Abul Bakhtarī, 'Uqbah bin Abī Mu'īt, Ḥakīm bin Ḥizām, An-Naḍr bin Ḥārith, Umayyah bin Khalaf, Suhail bin 'Amr, Naufal bin Khuwailid, and others were with them, Muḥammad^{sa} addressing the Companions said:

¹ Ibni Hishām and Ibni Sa'd.

هَذَا مَكَّةَ قَدْ آلَقَتْ إِلَيْكُمْ أَفْلا ذَكَبْتَهَا

Here you are! Makkah has thrown before you its greatest heroes.¹

When a nation becomes corrupt, and God the Exalted wants to wipe them off the face of the earth, their machinations do not work for them. It is recorded that the army of the Quraish reached the valley of Badr before the Muslim army and occupied a place that had an abundance of water and grass. As the poor Muslims reached there afterwards, they were forced to camp at a site where there was neither much water, nor any reasonable provisions for grass. They were forced to setup camp on a sand dune, but God's blessings descended on them in such a way that after a while it started to rain. The Muslims were able to gather water in the form of pools, and because the sand hardened beneath their feet, they were able to firmly place their feet on the ground. On the other hand the Quraish, because of being on a slope, had access only to muddy water, and second, the mud caused the feet of people as well as horses to slip. And third, as the later events will show, at the time of the start of the fighting, when Muḥammad^{sa} threw a handful of gravel towards the enemy, such a strong storm started to blow from the direction of the Muslims to the disbelievers which aided the arrows of the Muslims, and also blinded the enemy and made it hard for them to launch arrows.

It was Friday, the 17th of Ramaḍān, and the two armies were ready to face each other. All of a sudden, two people approached Muḥammad^{sa} and said:

We are only just arriving from Makkah. When we set out from Makkah, the Quraish detained us and we were released

¹ Ibni Hishām

on the condition that we would not fight on your side against them.

Though this pledge was not binding, Muḥammad^{sa} said, "Then go and fulfill your pledge! We only ask God for help, and He alone do we trust."¹

Muḥammad^{sa} was still arranging the ranks of the Muslim army when the army of disbelievers started advancing towards the battlefield. It was time when the disbelievers could see the smaller number of the Muslim army,² but the organization of the Muslim army done by Muḥammad^{sa} was so remarkable that the disbelievers were awed by their strength. The Qur'ān says that the Muslims appeared twice their real strength to the Quraish, while the Quraish appeared less than their real strength to the Muslims.³ The disbelievers' army was disheartened while the confidence of the Muslim army increased.

At this stage, the army of the Quraish started to become concerned. They sent 'Umair bin Wahb to assess the real strength of the Muslim army. 'Umair was so overwhelmed by the unmatched determination and majesty of the Muslims that on his return he said:

I have not been able to spot any hidden reinforcements, but O company of the Quraish! I have witnessed that in the Muslim army, it is not men who ride upon the saddles of these she-camels, rather, death is seated upon them. Destruction is mounted upon the backs of the she-camels of Yathrib.⁴

When the Quraish heard these words of 'Umair, a wave of anxiety rippled through their ranks.

¹ Muslim, Kitābul-Jihād (Book of Fighting for the Cause of Allah) and Bāb al-Wafā bil 'Ihd (Fulfillment of Covenants).

² Ibni Hishām and Aṭ-Ṭabarī.

³ The Qur'ān, Āl 'Imrān and Al-Anfāl.

⁴ Aṭ-Ṭabarī, Ibni Sa'd, and Ibni Hishām.

But Abū Jahl, who could be truly regarded as the Pharaoh of the nation, was determined not to give up. He, sensing the nature of the situation, called 'Āmir bin Ḥaḍramī, the brother of 'Amr bin Ḥaḍramī and said, "'Āmir, it appears that your brother will not be avenged.'" 'Āmir was enraged upon hearing this; he tore off his clothes according to the traditions of Arabia, and started wailing, "Woe to 'Amr! Woe to 'Amr! My brother is not being avenged!" His painful yelling and screaming enraged a fire of hostility and revenge, and the Quraish became prepared to fight.

So according to the ancient tradition of war, 'Utbah, Shaibah, and Walīd stepped forward and asked for individual combat. On the other side, a few youth of the *Anṣār* wanted to go forward for the fight, but Muḥammad^{sa} stopped them and asked Ḥamzah^{ra}, 'Alī^{ra}, and 'Ubaidah^{ra} to step forward for the fight. Though the men of both sides knew each other well, according to the traditions of Arabia, introductions were conducted. 'Ubaidah^{ra} went to confront Walīd, Ḥamzah^{ra} to 'Utbah, and 'Alī^{ra} to Shaibah. Ḥamzah^{ra} and 'Alī^{ra} killed their opponents in a few strokes, but 'Ubaidah and Walīd, both fell down severely wounded by each other's strokes. Seeing the condition of 'Ubaidah^{ra}, Ḥamzah^{ra} and 'Alī^{ra} stepped forward and killed Walīd, and carried 'Ubaidah^{ra} back to the camp, but 'Ubaidah^{ra} did not survive the wounds.

After the individual combat, Muḥammad^{sa} gave some advice to the Muslims and went to his tent. Abū Bakr^{ra} also accompanied him. A little while later, the army of the disbelievers started general combat. At this time, Muḥammad^{sa} raised his hands and prayed to Allah the Exalted in the following words:

O My God! Fulfill Your promises. O My Master! If today, this party of Muslims is destroyed in the field of battle, there

shall remain none who would worship You on the face of this earth.¹

On the other side, Abū Jahl also prayed:

O God, annihilate the side today in the battlefield that has severed ties of kinship, and created an innovation in religion.

According to the description of the Qurʾān, Abū Jahl prayed at that occasion or earlier in the following words:

O Allah, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment.

(Al-Anfāl 8:33)

Soon afterwards the battle started raging. The *Muhājirūn* destroyed rank after rank of enemies. The *Anṣār's* enthusiasm could be assessed from the following description of 'Abdur-Raḥmān bin 'Auf^{ra}:

While I was fighting in the front line on the Day (of the Battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them (because in such battles, the outcome greatly depends on the fighters around you). Then one of them whispered secretly in my ear so that his companion may not hear, "O Uncle! Where is that Abū Jahl (who gave grief to Muḥammad^{sa} in Makkah)? I said, "O nephew! What will you do to him?" He said, "I will either kill him or be killed before I kill him." Then the other nudged me and whispered the same in my other ear. I would not have been pleased to be between any other men on that day instead of those two boys. I pointed them in the direction of

¹ Bukhārī and Muslim.

Abū Jahl. Both of them attacked him like two hawks (leaving him and his associates completely dumbstruck) and knocked him down.¹

The *Muhājirūn* and *Anṣār* were fighting with full fervour and sincerity, but the significantly larger number of the enemy and their superiority in provisions were hindering the progress of the Muslims. Muḥammad^{sa} was continuously praying and his anxiety was rising moment by moment. He got up from a long prostration and the following glad tidings revealed much earlier were once again initiated on his tongue:

سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدَّبْرَ

(Al-Qamar 54:46)

The hosts shall soon be routed and will turn their backs *in flight*.

Muḥammad^{sa} came out of the tent loudly reciting this verse. He looked around and then picked up a handful of sand and gravel and threw it in the direction of the disbelievers and fervently called out:

شَاهَتِ الْوُجُوهُ

May their faces be ruined.²

He also loudly instructed the Muslims to launch a sudden attack.³ The words of their beloved struck their ears, and the devotees raising the slogan of *Allāhu Akbar* jumped at the enemies with new vigour.

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

² The Qurʾān, Chapter Al-Anfāl.

³ Aṭ-Ṭabarī and Az-Zarqānī.

When Muḥammad^{sa} picked up a handful of sand and pebbles and threw it towards the enemies, such a strong gust of air blew towards the disbelievers covering their eyes, mouths, and noses with sand and pebbles.¹ Muḥammad^{sa} said that it was the army of the angels of God that had descended to their help. The sudden attack of the Muslims and the abrupt storm dislodged the Quraish and confusion created havoc among them and within moments the battlefield was abandoned. The Muslims captured 70 prisoners, and when the dead bodies of the enemy were counted, it appeared to be the same number mostly consisting of the chieftains of the Quraish. However, they could not find the body of Abū Jahl. Muḥammad^{sa} asked 'Abdullāh bin Mas'ūd^{ra} to investigate. After a short search, he found him breathing his last. 'Abdullāh asked him if he was Abū Jahl. He said:

هَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ

Have you killed anyone greater than I?²

Then he said:

فَلَوْ غَيْرَ أَكَّارٍ قَتَلَنِي

If only I had not been killed at the hands of a farmer.³

He asked, "Who got the upper hand?" 'Abdullāh replied, "Allah and His Messenger." When 'Abdullāh bin Mas'ūd^{ra} was about to cut off his head, Abū Jahl said, "I am the chieftain of the nation; cut my head so that my neck is longer than other people and it looks like the head of a chieftain." 'Abdullāh bin Mas'ūd^{ra} cut off his head and notified Muḥammad^{sa}.

¹ Aṭ-Ṭabarī.

² Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

³ Bukhārī, the Quraish looked down upon the profession of farming and the people of Madīnah were mostly farmers.

According to the instructions of Muḥammad^{sa}, 24 chieftains of the Quraish were buried in a mass grave, and everyone else was buried in individual graves.

Among the Muslim martyrs, there were six *Muhājirūn* and eight *Anṣār*, but this loss could not overshadow the jubilation of the victory. Muḥammad^{sa} and the Muslims joyfully collected the spoils of the war and returned back to Madīnah.

In terms of the treatment of the prisoners, Sir William Muir writes about how well they were treated under the instructions of Muḥammad^{sa}:

In pursuance of Moḥammad's command, and in accord with the passage already quoted, the Citizens, and such of the Refugees as had houses of their own, received the prisoners with kindness and consideration. 'Blessings on the men of Medīna!' said one of these in later days: 'they made us ride, while they themselves walked afoot; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates.' It is not surprising, therefore, that some of the captives, yielding to these influences, declared themselves Believers, and to such their liberty was at once granted. The rest was kept for ransom. But it was long before Ḳoreish could humble themselves to visit Medīna for the purpose. The kindly treatment was thus prolonged, and left a favourable impression on the minds even of those who did not at once go over to Islām.¹

According to the Arab tradition, war prisoners were either killed or made slave for the rest of their lives. But Muḥammad^{sa} disliked this custom. After listening to the advice of Abū Bakr^{ra}, he decided to fix a ransom of 1,000 to 4,000 dirhams for the freedom of the prisoners

¹ The Life of Moḥammad: From the Original Sources, Sir William Muir and T. H. Weir p. 233, Published at Edinburgh by J. Grant, 1912.

depending on their means. Among the prisoners included the uncle of Muḥammad^{sa}, 'Abbās, and Muḥammad's son-in-law, Abul-'Āṣ. The *Anṣār* pleaded that 'Abbās should be freed without ransom, but Muḥammad^{sa} disagreed and insisted that 'Abbās should pay the ransom. There is another tradition regarding 'Abbās that when he was tied to a pillar in the Masjid an-Nabawī, his painful groans would not let Muḥammad^{sa} sleep. When the *Anṣār* found out, they loosened the ropes around him. Muḥammad^{sa} noticing his silence said, "If you must loosen his ties, then do so for all the prisoners." Thereafter, all the prisoners' ties were loosened.

In the ransom of Abul-'Āṣ, Zainab^{ra}, the daughter of Muḥammad^{sa}, who was still in Makkah, sent a few things including a necklace given in dowry by Khadijah^{ra}. When Muḥammad^{sa} saw this necklace, tears started from his eyes. He said, "If you agree, you can return Zainab's things to her." The Companions immediately returned Zainab's belongings to her. Muḥammad^{sa} made a deal with Abul-'Āṣ that instead of the cash ransom, he would send Zainab to Madīnah on his return to Makkah, and in this way the soul of a believing woman was delivered from Makkah, the abode of disbelievers. After some time, Abul-'Āṣ accepted Islam and moved to Madīnah to unite with his wife.

With regard to the migration of Zainab^{ra}, it is narrated that when she set out for Madīnah, a few Quraish tried to stop her by force. When she refused, a wretched person attacked her with a brutal swing of a spear. The trauma and the shock of the blow resulted in a miscarriage.¹ She never fully recovered after that and faced an untimely death.²

The literate prisoners were allowed to teach 10 boys to read and write as ransom. The acceptance of the teaching of 10 boys instead of the 4,000 dirhams clearly shows the appreciation of learning in

¹ Ibni Hishām.

² Az-Zarqānī.

the heart of Muḥammad^{sa}. In reality, it was a great favour upon those prisoners because services done in captivity according to the local rules did not deserve any remuneration, but they were awarded freedom in lieu of that.¹

The success of the Muslims in this battle disheartened the disbelievers and washed away their hopes. The Jews and the surrounding tribes also realized the strength of Islam, and were awed by the Muslims.

The disbelievers of Madīnah seeing this extraordinary and grand victory of Muḥammad^{sa} accepted Islam. 'Abdullāh bin Ubayy bin Salūl, a distinguished and well-known chieftain of Banū Khazraj outwardly became a Muslim, but remained an enemy at heart until his death.

¹ For a detailed discussion regarding the issue of slavery, see *Sīrat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 378 to 406.

Chapter Seven

Marriages of Muḥammad^{sa}

Expulsion of Banū Qainuqā' and Banī Naḍīr

Battle of Uḥud

Incident of Al-Rajī' and Bi'r Ma'ūnah

Ghazwah Banū Muṣṭalīq

The Incident of the Accusation (*Ifk*)

The Traditional Wedding-Farewell (*Rukhṣati*) of 'Ā'ishah^{ra}, Shawwāl, 2 A.H.

It has already been mentioned that after having a dream, Muḥammad^{sa} performed a *Nikāḥ*¹ with 'Ā'ishah^{ra} in Shawwāl of 10th Nabawī.² At the time of the *Nikāḥ*, 'Ā'ishah^{ra} was seven years old.³ Since she had not reached adulthood, she continued to live with her parents for some time. Two years after the Migration, as it had been five years since the *Nikāḥ* and 'Ā'ishah^{ra} was 12 years old⁴ and fully matured, Abū Bakr^{ra} went to Muḥammad^{sa} and made a request for the traditional wedding-farewell ceremony (*rukḥṣati*). In the Shawwāl of the 2 A.H., 'Ā'ishah^{ra} bade farewell to her parents' house and entered into the blessed household of Muḥammad^{sa}.

Distinction of 'Ā'ishah^{ra}

'Ā'ishah^{ra} has the distinction among all other wives of being the only one who was unmarried prior to marrying Muḥammad^{sa}. All the other wives were either widows or divorcees, and every one of them was of elderly age. The motivations for the marriages with these wives included favour or goodwill to some party, to establish relationship with some nations, to break the traditions of the disbelievers of the time of ignorance, or simply because the woman

¹ Formal declaration of marriage.

² Isti'āb.

³ Ibnī Hishām, discussion of the wives of Muḥammad^{sa}.

⁴ See *Sirat Khātāmun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 423, for a detailed discussion about the age of 'Ā'ishah^{ra}.

did not have any other guardian besides Muḥammad^{sa}. Among all these wives, Muḥammad^{sa} loved 'Ā'ishah^{ra} most dearly. It was not because she was young and pretty or solely because of her extraordinary intelligence and wisdom; rather, because of her higher status in spirituality and physical purity compared to all the other wives.

There is also a *Ḥadīth* that once the other esteemed wives complained to Muḥammad^{sa} about 'Ā'ishah^{ra} regarding a domestic matter at which Muḥammad^{sa} kept quiet. On further insistence, Muḥammad^{sa} said:

Do not bother me about 'Ā'ishah, as the Divine Inspiration does not come to me on any of the beds except that of 'Ā'ishah.¹

By God, how holy a husband was he, whose liking was based on nothing but holiness and purity. And how holy was the wife whose standard of purity was so high that the angel who brought the revelation did not hesitate to go to her quarters. Muḥammad^{sa} is reported to have said a few times that he loved 'Ā'ishah more dearly than all other people.² Once he said that there had been many perfect men, but very few perfect women. Then he named Āsiyah, the wife of Pharaoh, and Mary, the daughter of 'Imrān³, and said that 'Ā'ishah^{ra} had the same excellence over women that the best Arabian food Tharīd has over other foods.⁴

The superb work of training and educating the Muslim women carried out by 'Ā'ishah^{ra} has no match. A very large and critical portion of the traditions of Muḥammad^{sa} is based on her narrations. Her knowledge, excellence, and understanding of religion were such

¹ Bukhārī, Bāb Faḍl 'Ā'ishah (Virtues of 'Ā'ishah).

² Bukhārī, Bāb Manāqib Abū Bakr^{ra} (Virtues of Abū Bakr^{ra}).

³ Mary, the mother of Jesus^{as} is referred to as 'Mariam bint 'Imrān' in Islam. [Publisher]

⁴ Bukhārī, Bāb Faḍl 'Ā'ishah (Virtues of 'Ā'ishah).

that the most eminent Companions accepted her as an authority and benefitted from her grace.

Good Treatment of the Pure Wives

Muḥammad^{sa} also took special care to ensure that his esteemed wives enjoyed the lighter side of life as well. Once a few Abyssinians were showing Muḥammad^{sa} and the Companions tricks of spears in the courtyard of Masjid an-Nabawī. Muḥammad^{sa} lifted 'Ā'ishah^{ra} next to the wall of the house behind him, and stayed there until she was tired of the show.¹

Once Muḥammad^{sa} competed in a race with 'Ā'ishah^{ra} and 'Ā'ishah^{ra} won. Many years later, on another occasion Muḥammad^{sa} beat her in a race as she had gained some weight by that time. Muḥammad^{sa} smilingly said:

هَذِهِ بِتِلْكَ

This evens the score of that day.²

On certain happy occasions, when a few friends of 'Ā'ishah^{ra} gathered at the Prophet's house to sing some virtuous poetry, Muḥammad^{sa} did not object. Once Abū Bakr^{ra} tried to warn the girls, but Muḥammad^{sa} stopped him saying, "Abū Bakr, let it go, it is the day of the 'Īd. Let the girls have some fun."

When 'Ā'ishah^{ra} was young, one of her dolls with wings used to be placed on the shelf. Once, Muḥammad^{sa} remarked, "'Ā'ishah, dolls have wings?" 'Ā'ishah^{ra} said, "Wings of Sulaimān's horses have been mentioned too." Muḥammad^{sa} smiled and kept quiet. Everyone makes jokes in some fashion, but her pious jokes were also a proof of her piety and veracity.

¹ Bukhārī, Kitābun-Nikāḥ (Book of Wedlock, Marriage).

² Sunan Abī Dāwūd, Kitābul-Jihād (Book of Fighting for the Cause of Allah).

Polygamy and its Rationale

The marriage of Muḥammad^{sa} with `Ā'ishah^{ra} marked the beginning of the practice of polygamy by Muḥammad^{sa}, so it is appropriate to briefly discuss this issue here. It should be remembered that the *Sharī'ah* (the Islamic Law) allows a man to have up to four wives under certain circumstances. The Qur'ān says:

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

(Al-Nisā' 4:4)

Then marry women of your choice two, or three, or four.
And if you fear you will not deal justly, then *marry only* one.

We find from the Qur'ān and the authentic *Aḥādīth* that in the case of having more than one wife, a man should strive his best to treat them with justice.

Some people are of the opinion that it is unfair to have more than one wife. But when carefully pondered, we find that this view is against human nature and physical needs. It appears appropriate to mention here a few sayings of the Promised Messiah^{as} ¹ related to the rationality and the wisdom behind multiple wives. Promised Messiah^{as} says:

The *Sharī'ah* of God has all types of remedies in it. If Islam did not allow multiple marriages, then the *Sharī'ah* would have had no remedy for the situations that man faces requiring the second marriage. For instance if a woman becomes insane, or becomes leprous, or suffers from some other irremediable sickness that renders her useless, or

¹ The founder of Ahmadiyya Movement in Islam who came as the Messiah at the end of the 19th century and his advent was foretold by Muḥammad^{sa}. [Publisher]

some other situation occurs so that the woman deserves our sympathy but is inept and the man also requires sympathy and cannot bear celibacy. In that situation it would be unfair to the faculties of the man to deny him a second marriage. In reality, due to the consideration of these matters, the *Shari'ah* of God left this path open. It has also left the path open for the woman at the time when she has no recourse, for if a man suffers a similar fate, she can go to the authorities to receive separation from her husband, which is equivalent to a divorce.¹

He further says:

From a practical standpoint, all wives should be treated with equity. For instance, there should be equity in clothing, expenses, food, social contact, and even the conjugal relationship... We describe without any concession whatever we have learned from God, the Exalted. The intention behind the permission of the Qur'an for more wives is that by establishing yourself on righteousness, and achieving other goals like the procuring of righteous children, and taking care of kin and relatives and fulfilling their rights, you could gain reward. And it is for the achievement of these goals that man has been given the right to marry one, two, three, or up to four women. But if you are unable to carry on with justice among them, then it would be a sin, and you would be entitled to punishment instead of reward, for the revulsion of one sin inclined you to another sin. Breaking someone's heart is a significant sin, and the relationship of girls is especially a very delicate matter. When parents separate the girls from themselves, and hand them over to

¹ Kashti-i-Nūḥ.

someone, think about the expectations of their hearts that could be judged from the following commandment¹:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

(Al-Nisā' 4:20)

And consort with them in kindness

Marriage of Fāṭimah^{ra}, Dhul-Ḥajjah, 2 A.H.

Fāṭimah^{ra} was the youngest child of Muḥammad^{sa} born of Khadijah^{ra}. When she reached the age of 15, Abū Bakr^{ra} and 'Umar^{ra} sent proposals of marriage one after the other, but Muḥammad^{sa} did not accept them. Both the elders then assumed that Muḥammad's desire was about 'Alī^{ra}, so they urged 'Alī^{ra} to propose marriage. 'Alī^{ra} also perhaps wanted but was quiet because of his modesty. On the advice of the elders, 'Alī^{ra} presented his request before Muḥammad^{sa}. Muḥammad^{sa} who had already received Divine indication about the marriage of Fāṭimah^{ra} with 'Alī^{ra} asked Fāṭimah^{ra}, who remained quiet out of modesty. In a way, this was also an expression of acceptance.

Muḥammad^{sa} gathered the *Muhājirūn* and *Anṣār* and announced the *Nikāḥ*. The traditional wedding-farewell (*rukḥṣati*) was most probably proposed to take place in the month of Dhul-Ḥajjah of 2 A.H., after the Battle of Badr. When Muḥammad^{sa} asked 'Alī^{ra} about the dowry money,² 'Alī^{ra} replied that he had no means to arrange dowry money. On the advice of Muḥammad^{sa}, 'Alī^{ra} sold the body armour that he received from the spoils of the Battle of Badr for 400 dirhams. Muḥammad^{sa} used the money from it for the expenses of the wedding. The dowry given to Fāṭimah^{ra} by Muḥammad^{sa}

¹ Al-Hakm, February 28th, 1902.

² *Haq Mehr* refers to an amount that is fixed at the time of a marriage ceremony and is payable by the groom to the bride according to the Islamic traditions. [Publisher]

included an embroidered mantle, a leather bed which was stuffed with dry leaves of the date palm tree, and a water skin made of leather.¹ According to another tradition, it also included a hand mill.²

On the same day after the traditional wedding-farewell (*rukḥṣati*), Muḥammad^{sa} went over to their house, and asked for some water that he supplicated on and sprinkled on the husband and the wife with the following prayers:

اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا نَسْلَهُمَا

“O my Allah! Bless their mutual relationship, and bless their relationship with other people, and bless their progeny.”³

He returned to his house after that.

Advice Regarding the Bringing up of Girls and the Love for Fāṭimah^{ra}

In that age, the birth of girls was considered unfortunate in certain tribes and as the Qur’ān states, if a girl was born to someone, his face would turn black out of grief and he would hide from his people out of embarrassment. Muḥammad^{sa} quite sternly eradicated this misconduct, and it was fully inculcated in the minds of people that raising a girl entitles one to great rewards from God the Exalted.

‘Ā’ishah^{ra} relates that the Messenger of Allah said, “The one who is given girls, if he raises them admirably, those girls will become an obstacle between him and the punishment of Hell.” According to a *Ḥadīth Qudsī*,⁴ Muḥammad^{sa} said that the one who (properly) raised two girls, he and Muḥammad^{sa} would be close to each other in Paradise like two fingers joined together.” Ibn ‘Abbās^{ra} relates that

¹ Nasā’ī, cited by Kitābun-Nikāḥ in Talkhīs al-Mazāh.

² Al-Iṣābah.

³ Al-Iṣābah.

⁴ A saying of Allah narrated by Muḥammad^{sa} but not part of the Qu’ran. [Publisher]

Muḥammad^{sa} said, "The one who was given a daughter by God, and he did not bury her alive, and did not consider her a disgrace, and did not prefer a boy over her will enter into Paradise." There is another tradition that once Muḥammad^{sa} said, "When you buy something (for your family), it is essential that you start distribution with your daughters, because your act of keeping your daughters happy is tantamount to fearing God, and consequently you will be saved from the fire of Hell."

Besides these teachings, the life of Muḥammad^{sa} is full of excellent examples where he showed us how to recognize the true status of daughters. It is narrated that when Muḥammad's daughter, Fāṭimah^{ra}, visited him, Muḥammad^{sa} would stand in her respect, and hold her hand and kiss it, and make her sit in his place. When going on a journey, he would meet her last, and on his return, he would meet her first, so the time of separation was minimized. This was the excellent example of Muḥammad^{sa} that he showed us in order to establish the appreciation and the status of women.

Fāṭimah^{ra} was very dear to Muḥammad^{sa} because of her personal qualities. But in spite of this love and affection, when once a woman committed theft, and Muḥammad^{sa} ruled to have her hand cut off as a punishment, a few people came from her tribe to intercede for her. Muḥammad^{sa} said:

لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

If Fāṭimah, daughter of Muḥammad, were to commit theft, I would have her hand cut off.¹

This incident tells us that though he had a great love for his children, his love did not extend to an undue support of them. Rather, if the

¹ Ibni Mājah (Book of Punishments), Muslim, Kitābul-Hadūd (Book of Punishments).

fault of a child was proven, he was always ready to carry out the appropriate treatment with justice and equity.

***Ghazwah*¹ of Banū Qainuqā', Late 2 A.H.**

It has already been mentioned that when Muḥammad^{sa} migrated to Madīnah, three major tribes of the Jews lived there: Banū Qainuqā', Banū Naḍīr, and Banū Quraizah. Muḥammad^{sa} settled treaties with them to live in peace and help each other. In the beginning they abided by the treaties, but after the Battle of Badr, their attitude started to change at the increasing strength of the Muslims, and they tried to create rifts among the Muslims. There is a tradition that once the tribes of Aus and Khazraj were having a social discussion at some place, when a few malicious Jews reminded them about the Battle of Bu'āth.² This created a rift among the Muslims and they pulled out swords, but fortunately Muḥammad^{sa} reached there in time and reminded them about the brotherhood in Islam and not to re-adopt the practices of Ignorance. The *Anṣār* were so deeply moved by the admonition of Muḥammad^{sa} that they had tears in their eyes, and they repented for their action and embraced each other.³

The Jews plotted a lot of other mischief, but Muḥammad^{sa} always overlooked them and advised the Muslims to show patience. The period of peace with the Jews did not last very long, as they had the seed of enmity and hatred planted deeply in their hearts and they exceeded all bounds in their evil machinations.

Once a Muslim woman went to a Jewish shop to purchase some goods, and the shopkeeper started harassing her, and mischievously pinned up her lower body garment to the mantle on her back while she was sitting. When she stood up she was exposed and the Jews around her burst out in laughter. Outraged, the Muslim woman

¹ A battle participated by Muḥammad^{sa}. [Publisher]

² This was a horrific war that took place between these two tribes before the Migration to Madīnah. [Publisher]

³ Tafsīr Ibnī Jarīr.

screamed out of embarrassment and appealed for help. By chance a Muslim who was nearby rushed there and shortly afterwards killed the Jewish shopkeeper. The Muslim man was alone, so the Jews from all around attacked him and killed that indignant young man.

The Muslims also gathered there in a large number and a situation of unrest was created.¹ When Muḥammad^{sa} came to know about this, he advised the chieftains of Banū Qainuqā' to refrain from these malicious acts. But instead of being remorseful and promising to be peaceful in future, they very arrogantly said:

O Muḥammad! Do not become arrogant over your victory at Badr. When you are to fight us you shall come to know the real likes of warriors.²

Left with no choice, Muḥammad^{sa} reluctantly set out towards the fortresses of Banū Qainuqā' with a force of Companions and besieged them for 15 days. Finally they opened the doors on the condition that Muslims could take hold of their possessions, but their lives and families will be spared. Though they were liable to be put to death according to the Mosaic Law³, because of the merciful nature of Muḥammad^{sa}, he decided that they should simply leave Madīnah. So everyone from Banū Qainuqā' left very peacefully and went towards Syria, and so a very troublesome element was eliminated from Madīnah.

Jannatul-Baqī'

At the end of this year, Muḥammad^{sa} selected a cemetery for the Companions which came to be known as Jannatul-Baqī'. The Companions who were buried there had a stone placed at the head side of the grave as a special mark. The first Companion who was buried there was 'Uthmān bin Maz'ūn^{ra}.

¹ Ibni Hishām.

² Tārikhul-Khamīs.

³ Deuteronomy (KJV), 19:21: And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. [Publisher]

Marriage of Ummi Kulthūm bint Muḥammad^{ra}, Rabī'ul-Awwal, 3 A.H.

The first wife of 'Uthmān bin 'Affān^{ra} was Ruqayyah bint Muḥammad^{ra}, the daughter of Muḥammad^{sa}. When Muḥammad^{sa} was about to depart for the Battle of Badr, she became gravely sick. Muḥammad^{sa} asked 'Uthmān^{ra} to stay in Madīnah to take care of her, but she did not survive the sickness and passed away after a few days. After her death, Muḥammad^{sa} married his second daughter Ummi Kulthūm with 'Uthmān. For this reason, 'Uthmān^{ra} was also known as *Dhun-Nūrain*, meaning the one with two lights.

Marriage of Ḥafṣah bint 'Umar^{ra}, Sha'bān, 3 A.H.

After the Battle of Badr, Khunīs bin Ḥudhāfah, the first husband of Ḥafṣah^{ra}, and the son-in-law of 'Umar bin al-Khaṭṭāb^{ra} fell ill and died. 'Umar^{ra} was concerned about the second marriage of his daughter, Ḥafṣah^{ra}. He approached 'Uthmān^{ra} and Abū Bakr^{ra}, but they avoided the subject. 'Umar^{ra} was very upset about his daughter, so he approached Muḥammad^{sa} and narrated the entire story. Muḥammad^{sa} comforted 'Umar^{ra}, and after some time considering the high degree of his sincerity, the unique relationship, and his circumstances, sent a marriage proposal for her that 'Umar^{ra} gladly accepted. In the Sha'bān of 3 A.H., Ḥafṣah^{ra} was married to Muḥammad^{sa} and became part of the holy household of Muḥammad^{sa}. At that time, Ḥafṣah^{ra} was 20 years of age. After the marriage, Abū Bakr^{ra} said to 'Umar^{ra}:

Perhaps your heart had been saddened on my account. The fact is that I was aware of the intention of Muḥammad^{sa}, but did not want to mention it. Of course, if Muḥammad^{sa} had not intended so, I would have most gladly married Ḥafṣah.

Muḥammad's marriages with the widows are a testament of the respect and the regard he had for the sincere parents of the widows as well as for the widows of sincere Muslims. Otherwise, a person in

his position could have chosen unmarried girls instead of marrying widows.

Birth of Imām Ḥasan^{ra}, Ramaḍān, 3 A.H.

In Ramaḍān of the 3 A.H., 'Alī bin Abī Ṭālib^{ra} and Fāṭimah^{ra} were blessed with a child who was named Ḥasan by Muḥammad^{sa}. That was the same Ḥasan^{ra} who afterwards received the appellation of Imām Ḥasan^{ra}.

Love for Children

We find out from various *Aḥādīth* that Muḥammad^{sa} very dearly loved children and would often say to his companions:

أَكْرَمُوا أَوْلَادَكُمْ

Treat your children with respect.

As discussed in the section about Fāṭimah^{ra}, Muḥammad^{sa} would stand up to greet her when she came to visit him at his house, and offer her his seat and pillow. Similarly we learn from *Aḥādīth* that Muḥammad^{sa} had a special love for the children of Fāṭimah^{ra}, and he used to pray, "O Allah! I love these children; do Thou also love them, and love the ones who love them." Many times it happened that Muḥammad^{sa} was offering *Ṣalāt*, and Ḥasan^{ra} would cling to him. He would be in prostration while offering *Ṣalāt* and Ḥasan^{ra} would go through his legs making a path. It was Muḥammad's habit that when he would go to Fāṭimah's house he would say, "Bring my children!" When she would bring the boys, he would express his love towards them, and embrace them. In that age, showing affection to children was thought strange, and the elderly people, especially the chieftains thought it against their status and honour to show affection to children. The affection shown by Muḥammad^{sa} for children would shock them. When one person saw Muḥammad^{sa} showing such love for his grandson, he said, "O Messenger of Allah! I have 10 sons and I have never treated them with affection."

Muḥammad^{sa} said, "If you are deprived of love and mercy for your children, what can I do?" The words of Muḥammad^{sa} tell us that love is a natural sentiment, and the lack of love cannot be attributed to someone's high status, rather it is due to the callousness of the heart.

Muḥammad's disposition was such that if a child would climb on Muḥammad's back while he was offering *Ṣalāt*, he would not lift his head from prostration until the child himself came down from his back. Once, Muḥammad^{sa} offered *Ṣalāt* while holding his granddaughter Umāmah in his lap. When he would go down in prostration, he would put her down on the floor, and lift her again when standing up. If he was on a journey, he would have the young children of his family ride with him in turns. But in spite of so much love and affection for children, he never neglected their proper upbringing and training. It is recorded that when his grandson, Ḥasan^{ra}, was 3 or 4 years old, while playing, he put a date in his mouth from a pile of dates reserved for charity (*Zakāt*).¹ Muḥammad^{sa} immediately removed the date from his mouth and threw it away saying, "Yuck! Do not do it again! Don't you know that it is forbidden for our family to take charity?"

Similarly, once his stepson, Ibni Abī Salamah was eating while sitting in his lap, and his hands were going all over the plate. Muḥammad^{sa} said, "Child! Begin eating food with the name of Allah; eat with your right hand; eat from the side of the plate that is in front of you, and do not eat from all over the plate."

It was a habit of Muḥammad^{sa} that instead of teaching the children pointless things, he would teach them things that carried a moral lesson. It is related by Ḥasan^{ra}:

Muḥammad^{sa} made me memorize a phrase in my childhood that I still remember, which is:

¹ Obligatory alms instituted in Islam. [Publisher]

دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

Leave what makes you in doubt for that which does not make you in doubt.¹

The example shown by Muḥammad^{sa} in the training of children, love for children, and the good treatment and respect for children is a model worth following.

Battle of Uḥud, Shawwāl, 3 A.H.

The defeat of Badr was very painful for the Quraish of Makkah. The remaining chieftains of Makkah had taken vows that they would not rest until they had avenged the deaths of their elders at Badr. For this purpose, they toured all of Arabia and antagonized all the famous warrior tribes against the Muslims. The Jews were already with them, so according to the saying:

الْكُفْرُ مِلَّةٌ وَاحِدَةٌ

Disbelievers are a single nation.

There were a handful of the Muslims on one side, and the whole Arabia was united on the other side. The Quraish had earlier decided to allocate all the profits of the trading caravan that came back from Syria under the command of Abū Sufyān for the preparation of war against the Muslims.² Now they brought out the money and started making preparations for the war with great zeal. `Abbās bin `Abdul-Muṭṭalib, the uncle of Muḥammad^{sa} informed Muḥammad^{sa} through a swift rider about the intentions of the Quraish. Therefore, the Muslims also started preparations.

¹ Tirmidhī.

² Ibni Sa'd.

Abū Sufyān left Makkah most probably in Ramaḍān of 3 A.H., with a mighty army of 3,000 including some of the most prominent warriors of Arabia. The army was amply equipped with armament and had 3,000 camels, and 200 horses. Singing women to call upon their national honour with their hateful poetry were also with them. After traveling for 11 consecutive days, this army reached the north side of Madīnah, and stopped three miles from Madīnah at the mountain named Uḥūd. They raided the pastures of Madīnah and let loose their horses and camels to graze there.

Muḥammad^{sa} received information about all of these events through his informants. He gathered the Companions and said to them:

Last night I saw a cow in a dream, and also saw that the tip of my sword had broken.¹ Thereafter, I saw the cow being slaughtered, and I had placed my hand in a secure and strong body armour.²

The Companions said:

O Messenger of Allah! What is the interpretation of your dream?

Muḥammad^{sa} replied:

I have understood the slaughtering of the cow to infer that some of my Companions shall be martyred, and it seems as if the breaking of the tip of my sword is an indication towards the martyrdom of someone from among my relatives, or perhaps I shall myself suffer an injury in this campaign. As for placing my hand in body armour, I have understood this to infer that in order to fend off this attack, it is more appropriate for us to remain in Madīnah.

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

² Ibni Hishām.

Some of the prominent Companions agreed with Muḥammad's suggestion, and 'Abdullāh bin Ubayy bin Salūl, the chief of the Hypocrites, also advised that the strength of the enemy was far greater than theirs and that therefore they should fight them from within Madīnah. But most of the Companions, and especially the young ones who did not get the opportunity to fight in the Battle of Badr strongly insisted on going outside Madīnah to fight. Muḥammad^{sa}, seeing their enthusiasm, accepted their suggestion and went inside his house and came out wearing double body armour. The Companions later thought about it and realized their big mistake and also realized that they should not have insisted on their suggestion over Muḥammad's opinion. One of them with this thought in mind said to Muḥammad^{sa}, "O Messenger of Allah! Your advice was correct. We should stay in Madīnah to fight." Muḥammad^{sa} said:

It does not befit a Prophet of God to put on his arms and then lay them down before God issues forth a verdict.¹

In the evening, Muḥammad^{sa} left Madīnah with an army of 1,000 men and two horses including 100 men wearing body armour. A few young boys also accompanied him for the love of *Jihād*. Muḥammad^{sa} sent some of them back; however, since Rāfi's father had recommended him to be included in the army because of his archery skills, Muḥammad^{sa} permitted him to be included. Another boy, Samurah bin Jundab also approached Muḥammad^{sa} with his father and pleaded that if Rāfi` was included, he must also be included because he was stronger than Rāfi` and could easily wrestle him down. Muḥammad^{sa} appreciated the desire of the boy and smilingly said, "Okay, let's have a wrestling match of Rāfi` and Samurah so we can find out who is stronger." The match took place, and Samurah defeated Rāfi` in a moment. Muḥammad^{sa} granted permission to Samurah to come along. The boy was very pleased.

¹ Bukhārī, Kitābul-I'tiṣām (Book of Holding Fast).

Later in the evening, Muḥammad^{sa} asked the Muslims to camp. In the morning when the Islamic army started marching forward, 'Abdullāh bin Ubayy bin Salūl said:

Muḥammad^{sa} did not pay heed to my advice, and being swayed by inexperienced youngsters has come out of Madīnah. Hence, I cannot remain with him and fight.

He returned to Madīnah with 300 soldiers.¹ The Islamic army was now left with only 700 men to face an army of 3,000, and further, they were no match for the disbelievers with respect to the number of riders and the quantity of armour. Some of the Muslims began to lose courage at the departure of 'Abdullāh bin Ubayy bin Salūl,² but since their hearts still possessed the enlightenment of faith, they overcame those thoughts. Muḥammad^{sa}, trusting God camped at the foot of the Uḥud Mountain. There was a mountain pass behind the army from where it was possible for the enemy to attack them. Muḥammad^{sa} stationed 50 archers on the passage under the command of 'Abdullāh bin Jubair to guard it, and said:

Listen, this mountain pass should not be left empty under any circumstances. Even if you see that we have become victorious, and the enemy has fled in defeat, do not leave this place; and if you see that the Muslims have been defeated, and the enemy has prevailed upon us, do not move from this place.³

According to another tradition he said:

Even if you see that vultures are tearing away at our remains, do not budge from this place until you receive an order to leave.⁴

¹ Ibni Hishām and Ibni Sa'd.

² The Qur'ān, Āl 'Imrān 3: 122 to 130

³ Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

⁴ Bukhārī, Kitābul-Jihād (Book of Fighting for the Cause of Allah).

As Ṭalḥah bin Abī Ṭalḥah was holding the standard of the Quraish, Muḥammad^{sa} took away the standard of the *Muhājirūn* from 'Alī bin Abī Ṭālib^{ra} and gave it to Muṣ'ab bin 'Umair^{ra}, who like Ṭalḥah also belonged to the tribe of Qusayy bin Kilāb. Before the general combat, there was individual combat between 'Alī^{ra} and Ṭalḥah, the standard bearer of the Quraish. 'Alī^{ra} brought Ṭalḥah to the ground with a few blows. After Ṭalḥah, his brother 'Uthmān bin Abī Ṭalḥah came out from the Quraish side. From the Muslim side, Ḥamzah^{ra} stepped forward and swiftly finished him. The disbelievers, frustrated by the results of individual combat rushed in for a general combat. Muslims also stepped forward loudly proclaiming the slogan of *Allāhu Akbar* and both the armies became entangled in a fierce battle.

It was probably at this moment when Muḥammad^{sa}, holding his sword in his hand said, "Who shall take this sword and do justice to it?" One after the other, many Companions pled to take the sword, but Muḥammad^{sa} handed over the sword to Abū Dujānah Anṣārī and he very well justified the possession of the sword. The famous English historian, Sir William Muir writes:

A general engagement ensued and, pressed by the fierce ardour of the Muslims, the Meccan army began to waver. Their horse sought repeatedly to turn the left flank of Moḥammad; but they were each time forced back by the galling archery of the little band which Moḥammad had posted there. The same daring contempt of danger was displayed as at Bedr. The Meccan ranks might be seen to quiver as Abu Dujāna, distinguished by a red kerchief round his helmet, swept along the enemy's ranks, and, with a sword given him by Moḥammad, dealt death on every hand. Ḥamza, conspicuous from his waving ostrich feather; 'Alī, known by his long white plume, and Az-Zubeir, by his bright yellow turban, like heroes of the Iliad,—carried confusion

wherever they appeared. Such were the scenes in which were reared the great leaders of the Muslim conquests.¹

So the battle took place and indeed it was fierce. Nine standard bearers of the Quraish were killed one after the other. Finally an Abyssinian slave Ṣawāb took the standard and when he was killed, disarray spread in the disbeliever's army and in a little while, the battlefield was clear and the Muslims occupied themselves in collecting the spoils of the war.²

When 'Abdullāh bin Jubair's companions saw the victory, and that the Muslims were gathering the booty, they sought 'Abdullāh's permission to step down and join the Muslim army. 'Abdullāh reminded them of the strict instructions of Muḥammad^{sa} and tried to stop them, but they stepped down saying, "Muḥammad^{sa} only meant to guard the mountain pass until security fully prevailed, and now that victory has been clinched, there is no reason not to step down." Everyone stepped down except 'Abdullāh bin Jubair^{ra} and his few companions. When the sharp eyes of Khālīd bin Walīd noticed the vacated passage, he swiftly launched an attack with the support of the squad of Ikramah bin Abū Jahl. These two groups attacked the Muslim army voraciously and caused a great deal of upheaval in them.

Ḥamzah^{ra}, the uncle of Muḥammad^{sa} was fighting with great valour and tearing apart the ranks of the enemy forces, however the enemy was laying in ambush of him. Jubair bin Muṭ'im from the enemy side had especially brought along an Abyssinian slave by the name of Waḥshī promising him great reward for killing Ḥamzah^{ra} as revenge since Ḥamzah^{ra} killed Jubair's uncle during the Battle of Badr.

¹ The Life of Muḥammad: From the Original Sources, Sir William Muir and T. H. Weir p. 260, Published at Edinburgh by J. Grant, 1912.

² Ibni Sa'd.

Waḥshī attacked Ḥamzah^{ra} with a small spear from an ambushed position. The hit was so direct and brutal, that Ḥamzah^{ra} fell down and died.

Muḥammad^{sa} loved Ḥamzah^{ra} so dearly that when, after the *Ghazwah* of Ṭā'if, Ḥamzah's killer Waḥshī came before Muḥammad^{sa} after accepting Islam, Muḥammad^{sa} said, "O Waḥshī! Do not come before me." Waḥshī then resolved in his heart not to be content until he had killed some great enemy of Islam, so in the time of the *Khilāfat* of Abū Bakr^{ra}, he fulfilled his pledge by killing Musailamah the Liar.¹

At the time of the fierce battle, the Muslim women carried out a great service by tending and taking care of the wounded.

When the battle was raging at its peak and the Muslims were fighting with their full strength, a brave warrior of Quraish named 'Abdullāh bin Qam'ah martyred Muṣ'ab bin 'Umayr, the standard bearer of the Muslims with his repeated blows. The standard was taken by someone else, but since Muṣ'ab had a resemblance with Muḥammad^{sa}, the disbelievers spread the rumour that Muḥammad^{sa} had been killed. This rumour completely knocked the heart out of the Muslims.

According to the traditions, after hearing this rumour, some of the Muslims fled the battlefield, and some sat aside having lost heart, and a third group was incessantly fighting. As the people of the second group found out that Muḥammad^{sa} was still alive, they frantically gathered around him. When the attack of the Quraish would gain intensity, the Muslims around Muḥammad^{sa} would be pushed aside in different directions. At one of these times, a stone thrown by 'Utbah bin Abī Waqqāṣ, the idolater brother of Sa'd bin Abī Waqqāṣ, hit the blessed face of Muḥammad^{sa} and broke one of his teeth, and his lip also sustained a cut. A little while later, a stone

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

thrown by 'Abdullāh bin Shahāb hit Muḥammad's forehead, and after that a third stone thrown by Ibni Qum'ah hit Muḥammad's cheek with such force that the two links of his face armor pierced inside his cheek.

A dangerous battle was raging at this time; sometimes the attack was so furious that Muḥammad^{sa} was left almost entirely alone. The daring Companions who remained with Muḥammad^{sa} in the most arduous times included Abū Bakr^{ra}, 'Alī^{ra}, Ṭalḥah^{ra}, Zubair^{ra}, Sa'd bin Abī Waqqāṣ^{ra}, Abū Dujānah Anṣārī^{ra}, Sa'd bin Mu'ādh^{ra}, and Abū Ṭalḥah Anṣārī^{ra}. In the peak of the battle, a Muslim woman, Ummi 'Ammārah^{ra}, boldly cut through the ranks of disbelievers with her sword to get close to Muḥammad^{sa}. When 'Abdullāh bin Qum'ah was stepping forward to attack Muḥammad^{sa}, she took the blow upon herself and attacked Ibni Qum'ah by her sword, but a weak female was no match for a sturdy male fighter wearing double body armour. The blow was ineffective, and ibni Qum'ah moving through the ranks of the Muslims came close to Muḥammad^{sa} and attacked the face of Muḥammad^{sa} with such force that it sank the hearts of the Muslims. The heroic Ṭalḥah^{ra} took the blow on his hand, but a bare hand was not enough to block the blow. The sword, cutting through his hand, reached Muḥammad^{sa}. By the blessings of God, Muḥammad^{sa} was not wounded, but staggered to the ground, and Ibni Qum'ah jubilantly screamed that he had killed Muḥammad^{sa}.¹ When Ibni Qum'ah stepped back after attacking Muḥammad^{sa}, 'Alī^{ra} and Ṭalḥah^{ra} aided Muḥammad^{sa} in getting up. Finding Muḥammad^{sa} still alive, the dismayed faces of the Muslims radiated with joy.

The battle lost its force, and the Muslims were trying to recapture the mountain passage. When Muḥammad^{sa} reached the passage, a squad under the command of Khālid bin Walīd again attacked the

¹ Ibni Sa'd and Ibni Hishām.

passage, but `Umar^{ra} with a few *Muhājirūn* pushed him back under the instructions of Muḥammad^{sa}.¹

After taking back the control of the passage, when there was a little calm, Muḥammad^{sa} washed his wounds with the help of `Alī^{ra} and Abū `Ubaidah bin Jarrāh removed the two links of the face armour that were stuck into the blessed cheeks of Muḥammad^{sa} by pulling them out with his teeth. In this struggle, he lost two of his own teeth. It is narrated that at this time, when blood was flowing down the wounds of Muḥammad^{sa}, he said:

كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ
بِالدَّمِّ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ

How can a people prosper who stain the face of their Prophet with (his own) blood while he is calling them towards God?²

For a few moments after this, he remained quiet and then said:

رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

O my Allah! Forgive my people, (they have committed this act out of ignorance,) for they do not know.³

Tradition says that at that time the following verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

¹ Ibni Hishām.

² Ibni Mājah (Book of Tribulations), Aṭ-Ṭabarī and Ibni Hishām.

³ Ibni Mājah (Book of Tribulations) and Muslim, (Events of Uḥud).

(Āl `Imrān 3:129)

Though hast no concern in the matter.

This verse signifies that punishment and forgiveness is with Allah, and Muḥammad^{sa} has no say in it. God will forgive and punish whosoever He desires.¹

Soon afterwards, Fāṭimah^{ra}, the daughter of Muḥammad^{sa} also arrived upon hearing the horrific news of his injuries and stuffed ash from a burnt mat into the open wounds to stop the bleeding and dressed the other wounds with bandages.

While the Muslim women were busy tending the wounds of the injured Muslims in the battleground, the disbelieving women were viciously mutilating the bodies of the martyred Muslims. Hind bint `Utbah, the wife of Abū Sufyān, cut out the liver of Ḥamzah^{ra} from his body and chewed on it.²

The chieftains of Makkah first searched for Muḥammad^{sa} for quite some time, but when they did not find him, Abū Sufyān shouted loudly from a position close to the army of the Muslims, "Muslims! Is Muḥammad among you?" Muḥammad^{sa} motioned the Muslims to stay quiet. Then he asked about Abū Bakr^{ra}, and `Umar^{ra}, but Muḥammad^{sa} still advised the Muslims to stay quiet. When he did not get a response, he proudly proclaimed:

أَعْلَىٰ هُبَلٍ

O Hubal! Exalted be thy name!³

¹ Bukhārī (Events of Uḥud).

² Ibni Hishām and Aṭ-Ṭabarī.

³ Bukhārī Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

How could Muḥammad^{sa} who stood for the Unity of God tolerate the notion of supremacy of an idol over God? He said to his companions, "Why do you not respond?" The Companions said, "O Messenger of Allah! What should we say?" Muḥammad^{sa} replied, "Loudly proclaim:

اللَّهُ أَعْلَىٰ وَأَجَلُّ

Allah is more Elevated and more Majestic.¹

Abū Sufyān said:

لَنَا الْعُزَّىٰ وَلَا عُزَّىٰ لَكُمْ

We have 'Uzzā (an idol) with us, but you have no 'Uzzā with you!²

Muḥammad^{sa} instructed the Companions also to proclaim:

اللَّهُ مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ

"Our Allah is our Helper, and you do not have any helper."³ It meant that 'Uzzā was of no value while Allah was the Helper of Muslims and the disbelievers had no real helper.

Abū Sufyān proclaimed:

Our today's victory is revenge against you for the Battle of Badr. In war (victory) is always undecided and is shared in

¹ Bukhārī Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

² Bukhārī Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

³ Bukhārī Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

turns by the parties. Next year let us fight again during the same days at Badr.

A Companion replied on Muḥammad's advice, "Very well! Be it so."

Thereafter, Abū Sufyān descended from the mountain and left for Makkah with his army. Muslims also descended down the mountain and looked at the bodies of their martyrs and discovered that 70 Muslims were lying in pools of blood presenting a dreadful display of the barbaric tradition of mutilation and disfiguring of bodies known as *Muthlah*. Ḥamzah^{ra} has been mentioned above; his body was also a victim of the same heinous act. When Muḥammad^{sa} saw the condition of the bodies of the martyrs, he prohibited the tradition of mutilation (*Muthlah*) forever.

Muḥammad^{sa} instructed his companions to bury all the martyrs without bathing them and without the offering of funeral prayers. The Companions wrapped two martyrs in one shroud and buried them in one grave. After the burial, Muḥammad^{sa} left for Madīnah. On the way to Madīnah, a few Companions ran into a woman from the *Anṣār* who was running towards Uḥud in great anxiety. She asked them about Muḥammad^{sa}. The Companions told her that her father had been martyred. The woman said, "I did not ask you about my father. Tell me, how is Muḥammad^{sa}?" The Companions told her that her brother had also been martyred." She again said, "I did not ask you about my brother, tell me about Muḥammad^{sa}. Is he okay?" Then the Companions told her that her husband had been martyred too. She said, "For God's sake, tell me about the well-being of Muḥammad^{sa}?" The Companions finally told her that Muḥammad^{sa} was doing well by the blessings of God. When she caught sight of Muḥammad^{sa}, she spontaneously said:

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ

If you are alive, then all hardships are insignificant.¹

A young Companion named Jābir^{ra} appeared before Muḥammad^{sa}. Muḥammad^{sa} noticed the signs of grief on his face because of the martyrdom of his father. Muḥammad^{sa} said, "Jābir, shall I tell you some good news?" Jābir said, "Yes, Messenger of Allah." Muḥammad^{sa} said:

Allah does not speak to anyone except from behind a veil, but He conversed directly with your father (after his martyrdom) without a veil and said, 'Ask of Me whatever it is you desire and I shall give you.' Your father submitted, 'O my Allah! (Your favours are endless.) But my desire is that I am brought back to life, so that I may once again give my life for Your sake.

Allah responded:

(We would have fulfilled this desire of yours except that) We have vowed that:

أَنَّهُمْ لَا يَرْجِعُونَ

(Al-Anbiyā' 21:96)

They shall not return.

This meant that no dead person could ever return to the world. Muḥammad^{sa} said, "Your father said, in that case describe my (good) condition to my brothers so they could also be drawn towards *Jihād*." The following verse was revealed after that:

¹ Ibni Hishām and Tārīkhul-Khamīs.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ
أَحْيَاءٌ وَلَكِنَّ لَّا تَشْعُرُونَ ﴿١٥٥﴾

(Al-Baqarah 2:155)

And say not of those who are killed in the cause of Allah that they are dead; nay they are living; only you perceive not.

This meant that the people who achieve martyrdom in the path of Allah should not be considered dead. Rather they are alive, and are living happily with their Lord.¹

Islamic Law of Inheritance

About 70 Companions were martyred in the Battle of Uḥud. According to the ancient tradition of Arabs, if a deceased person did not have any male children his property was appropriated by his paternal relatives. At this time the verses of the Chapter Al-Nisā' with injunctions about inheritance were revealed.

Ghazwah of Ḥamrā'ul-Asad

As mentioned before, Abū Sufyān and his companions, satisfied with the events of Uḥud started traveling towards Makkah. They had gone only a few miles when they started thinking about what they would present on reaching Makkah as the proof of their victory. They realized that they were neither able to kill Muḥammad^{sa}, nor enslave any Muslim women, nor bring any captives with them, nor capture any of the Muslim's bounties and possessions. This thought troubled them, and they turned back. When Muḥammad^{sa} found out about it, he asked the Muslims to make preparations and instructed that only those who had participated in the Uḥud battle would go. The next day, after traveling a distance of eight miles, Muslims arrived at Ḥamrā'ul-Asad. When Abū Sufyān and his companions

¹ Tirmidhī and Ibnī Mājah, cited by Az-Zarqānī.

found out about the arrival of Muḥammad^{sa} and his companions, they immediately instructed their army to depart for Makkah.

Prohibition of Alcohol

Though Muḥammad^{sa} because of his righteous nature never consumed alcohol, he never prohibited the Companions from drinking since he had not received any specific injunction about it. After the Uḥud battle, either towards the end of the 3 A.H., or the beginning of the 4 A.H., a definite injunction regarding the prohibition of alcohol was revealed to Muḥammad^{sa}.¹ According to the tradition, when alcohol was prohibited, Muḥammad^{sa} asked a Companion to go and proclaim it in the streets of Madīnah. A few Companions were drinking in a house when this announcement was made. On hearing the announcement, they did not question the commandment or investigated the announcer; rather, they immediately withdrew their hands and stopped drinking in full obedience.²

Audacity of the Tribes of Arabia after the Uḥud Battle

After the Uḥud battle, the tirade against Islam grew significantly stronger among the tribes of Arabia, and several tribes prepared to fight the Muslims. The tribes of Asad and Liḥyān made complete arrangements to raid Madīnah but Muḥammad^{sa} successfully thwarted the attacks.

Incident of Al-Rajī, Ṣafar, 4 A.H.

These days were full of fear for the Muslims as horrifying and disturbing news was constantly received from everywhere. The disbelievers had decided to wipe out Muslims using every possible means including deception, treachery, pretense, cheating, and violence. The tribes of 'Aḍal and Qārah sent a few people to Muḥammad^{sa}. They stated that their tribes were inclined towards

¹ Az-Zarqānī (Events of Uḥud).

² Bukhārī, Kitābut-Tafsīr (Book of Commentary).

Islam and requested him to send instructors to teach religion to their people.¹ Muḥammad^{sa} sent a party of ten instructors with them.

When this party of instructors reached a place called Al-Rajī, 200 riders of Banū Liḥyān attacked them. The instructors immediately climbed a dune and prepared to fight. Eight of them died fighting, but two of them, Khubaib bin 'Adiyy^{ra} and Zaid bin Dathinah^{ra} trusting the promise of disbelievers, handed themselves over to them. But as soon as they did, the disbelievers tied them with the strings of their bows and sold them to the people of Makkah. Khubaib^{ra} was bought by the sons of Hārith bin 'Āmir because their father was killed by Khubaib^{ra} in the Battle of Badr, and Zaid was bought by Ṣafwān bin Umayyah.²

During his imprisonment, one day Khubaib^{ra} asked the daughter of Hārith for a blade for personal use that she gave him. A young child of the daughter of Hārith was playing there, and it wandered over to Khubaib^{ra} who made him sit on his thigh. The mother of the child was terrified for the child's safety seeing Khubaib^{ra} holding a blade in his hand. Khubaib^{ra} realizing the fear of the mother said, "Do you think, I will kill this child? No, I will God willing (*In shā' Allah*) never commit such an act."

The woman was so impressed by the character of Khubaib^{ra} that afterwards she always said that she had never seen such a good prisoner in her entire life. When Khubaib^{ra} was taken out in the open field to be executed, he hurriedly offered two *rak'āt* of *Ṣalāt* with full devotion of heart and said, "I really wanted to offer a longer *Ṣalāt*, but I did not do so as people might think that I was afraid of death, therefore I hurried." After this, Khubaib^{ra} bowed down his neck reciting the following poetic verses:

¹ Ibni Hishām and Ibni Sa'd.

²Ibni Hishām and Ibni Sa'd.

فَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا
 عَلَى أَيِّ جَنْبٍ كَانَ لِلَّهِ مَصْرَعِي
 وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ
 يُبَارِكْ عَلَيَّ أَوْ صَالٍ شَلَوِ مُمَزَّعٍ

As I am martyred as a Muslim,
 I care not in what way I receive my death for Allah's sake.
 For this is for the Cause of Allah and if Allah so wills,
 He shall bless the severed limbs of my body.¹

On the other side, when Zaid bin Dathina^{ra} was to be beheaded, Abū Sufyān asked him, "Would you not prefer Muḥammad to be killed instead of you?" Zaid's eyes turned red with passion and he angrily retorted, "Abū Sufyān! What nonsense do you utter? By God! I would not wish a thorn were to prick the foot of the Messenger of Allah in lieu of my life!" It is narrated that Abū Sufyān spontaneously said, "By God, I have never seen anyone more in love with another person than the love the companions of Muhammad have for Muhammad."²

Incident of Bi'r Ma'ūnah, Ṣafar, 4 A.H.

The incident of Bi'r Ma'ūnah took place in Ṣafar, 4 A.H., which is similar to the event of Al-Rajī'. This incident involved Banū 'Āmir and Banū Sulaim who were part of the Hawāzin tribe. Abū Barā', their chieftain, appeared before Muḥammad^{sa} and requested, "I am confident that the people of Najd will accept Islam if you send a few

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

² Ibni Hishām and Ibni Sa'd.

instructors with me to Najd.” Muḥammad^{sa} was concerned about the safety of instructors, but Abū Barā’ assured him that he would take full responsibility for their safety. Therefore, Muḥammad^{sa} sent 70 missionaries with him. When they reached the place of Bîr Ma’ūnah, they found a mighty army of Banū Sulaim, Banū A’lā, and Banū Dhakwān waiting to attack them. One by one, they martyred all the missionaries and only Ka’b bin Zaid^{ra} survived, as the disbelievers took him for dead and left him.¹

Besides Ka’b^{ra}, two other missionaries, ‘Amr bin Umayyah Ḍamrī and Al-Mundhir bin ‘Amr^{ra} also survived as they were grazing their camels at the time of the attack. When they saw flocks of birds hovering over the camp site, they realized that something terrible had happened. They consulted each other and one of them suggested to immediately return to Madīnah to inform Muḥammad^{sa}. But the other person in his passion refused to flee the place where their leader Al-Mundhir bin ‘Amr was martyred. He decided to fight and was martyred. The first person was also captured, but somehow he escaped and reached Muḥammad^{sa}. Muḥammad^{sa} was so grieved over this incident that for the next 30 days, every morning he cried before the Lord in the morning Prayers with extreme agony and humility and supplicated naming the tribes of A’lā, Dhakwān, ‘Uṣayyah and Liḥyān in the following words:

O our Master! Have mercy upon us and hold back the hands of the enemies of Islām who are so mercilessly and ruthlessly spilling the blood of innocent Muslims with the intention that Your religion may be expunged.²

Exile of Banī Naḍīr, Rabī’ul-Awwal, 4 A.H.

In spite of the fact that Banī Naḍīr entered into a treaty with Muḥammad^{sa}, they constantly schemed with the Quraish of Makkah against the Muslims. As an example, once Muḥammad^{sa} and a few

¹ Ibni Hishām.

² Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

of his companions were in the neighborhood of the houses of Banī Naḍīr, and Muḥammad^{sa} was sitting in the shade of a wall, when the people of Banī Naḍīr planned to throw a heavy stone upon Muḥammad^{sa}. Muḥammad^{sa} was however informed about the evil scheme of the Jews through a Divine revelation, so he moved away from there.

Seeing the mischievous activities of the Jews, Muḥammad^{sa} said, "Since these people have crossed all bounds in their mischief, it does not make sense for them to live in Madīnah." Muḥammad bin Maslamah^{ra} took the message of Muḥammad^{sa} to Banī Naḍīr, but they said very arrogantly, "Tell Muḥammad, we are not prepared to leave Madīnah, do what you may." Muḥammad^{sa} gathered a group of Companions and went to fight Banī Naḍīr,¹ and surrounded them for 15 days. Finally, they opened the doors on the condition that they would be allowed to leave with their possessions.² Since the objective of Muḥammad^{sa} was to stop their schemes, he immediately agreed and thus this tribe departed from Madīnah.³

The Marriage with Zainab bint Khuzaimah^{ra}

The same year, Muḥammad^{sa} married *Ummul-Mu'minin* Zainab^{ra}, whose husband, 'Abdullāh bin Jaḥsh^{ra} was martyred in the Battle of Uḥud leaving her alone with no support. Muḥammad^{sa} married her for the sake of taking care of her, but she soon passed away. Zainab^{ra} was a very pious and virtuous lady, and she was known by the name of "the Mother of the Destitute" because of her charity, almsgiving, and care for the poor.⁴

¹Ibni Hishām and Ibni Sa'd.

²Ibni Hishām and Ibni Sa'd.

³ The Qur'ān, Chapter Al-Ḥashr describes in detail the incidence of the *Ghazwah* of Banū Naḍīr.

⁴ Az-Zarqānī (Account of Zainab bint Khuzaimah).

The Birth of Ḥusain^{ra}, Sha'bān, 4 A.H.

The same year, in the month of Sha'bān, a second child was born to 'Alī bin Abī Ṭālib^{ra} and Fāṭimah^{ra}, who was named Ḥusain^{ra}. Muḥammad^{sa} loved him like he loved Ḥasan^{ra}. According to a *Ḥadīth*,¹ sometimes Ḥusain^{ra} would climb on the back of Muḥammad^{sa} while he was in prostration during *Ṣalāt*, and Muḥammad^{sa} would not raise his head until he would get down by himself. This is the same Ḥusain^{ra}, who during the times of Yazīd bin Mu'āwiyah was ruthlessly martyred on the 10th of Muḥarram in 61 A.H. To this day, Shiites mourn his martyrdom and participate in mourning processions and meetings.

Ghazwah of Badrul-Mau'id, Dhul-Qa'dah, 4 A.H.

At the time of the Battle of Badr, Abū Sufyān had promised to fight again the following year at the site of Badr, so Muḥammad^{sa} went to Badr with an army of 1,500 in Dhul-Qa'dah, 4 A.H., but Abū Sufyān did not dare to confront the Muslims.

Marriage with Ummi Salamah^{ra}, Shawwāl, 4 A.H.

Ummi Salamah^{ra} belonged to a noble family of the Quraish. Her husband, Abū Salamah bin 'Abdul-Asad, was a great rider who participated in the Battle of Badr and the Battle of Uḥud in which he was wounded and subsequently died. 'Abdul-Asad was also a foster-brother of Muḥammad^{sa}. His sincerity could be judged by the fact that Muḥammad^{sa} called nine additional *Takbīrs*² in his funeral prayers instead of the usual four additional *Takbīrs*, and mentioned that he deserved thousands of *Takbīrs*.

After the death of her husband, Ummi Salamah^{ra} received a proposal of marriage from Abū Bakr^{ra} because of her personal piety and wisdom, but she rejected it. Muḥammad^{sa}, considering the fact that her husband was such a sincere Companion and that she was an

¹ Sayings of Muḥammad^{sa}. The plural of *ḥadīth* is *ahādīth*. [Publisher]

² The proclamation of *Allāhu Akbar*. [Publisher]

intelligent and wise woman, sent her a proposal for marriage out of empathy for her situation. At first, she excused herself because of her mature age but later accepted it. Ummi Salamah^{ra} was a very wise and pious lady, and was literate too. She especially took on the education and training of the Muslim women. Many of the traditions in the books of *Aḥādīth* were narrated by her. She was blessed with an extraordinarily long life, and passed away at the age of 84 years in the time of Yazīd bin Mu'āwiyah.

Muḥammad^{sa} greatly valued her opinion. At the time of the Ḥudaibiyyah treaty, which will be mentioned later, when Muḥammad^{sa} asked the Companions to give up their plan of performing *'Umrah*¹ and instead asked them to offer sacrifices and shave their heads, the Companions hesitated a bit. Sensing this, Muḥammad^{sa} went to *Ummul-Mu'minīn* Ummi Salamah^{ra} and mentioned about the Companions. Salamah^{ra} said, "O Prophet^{sa}, do not talk with anyone; just shave your own head and sacrifice your animal." Muḥammad^{sa} did so, and the Companions immediately followed him with tremendous fervour. Ummi Salamah^{ra} also has the distinction of being the first woman to migrate to Madīnah.²

Ḡhazwah of Dummatul-Jandal, Rabī'ul-Awwal, 5 A.H.

So far the battles fought by the Muslims were all defensive battles; however, a Muslim's responsibility is not only limited to his own defence, but also to always protect the oppressed from the oppressors. Muḥammad^{sa} found out that some merciless bandits at Dummatul-Jandal were attacking the travelers who were traveling in ones and twos and in small caravans, and robbing them of their goods and possessions. There was also the concern that these villains might turn their sights towards Madīnah and begin doing the

¹ Pilgrimage to Makkah undertaken on any days of the year except during the days of *Hajj*. [Publisher]

² Please see *Sirat Khātāmūn-Nabiyyīn* for a very beneficial note about the gathering and the ordering of the Qur'ān, Urdu edition, published by Islam International Publications, 1996, p. 534 to 539.

same to the Muslims.¹ Therefore, Muḥammad^{sa}, after traveling for 15 or 16 days, reached Dummatul-Jandal, close to Syria, with 1,000 Companions, but found out that the bandits had dispersed on learning about the arrival of the Muslims' army.

Marriage of Zainab bint Jaḥsh, 5 A.H.

Zainab bint Jaḥsh was the daughter of an aunt of Muḥammad^{sa} and in spite of being righteous and pious, still was conscious of the high status of her family. Muḥammad^{sa}, who only considered one's personal character, righteousness, and piety as measures of greatness, married her to his freed slave and adopted son, Zaid bin Hārithah^{ra}. Though Zainab^{ra} treated Zaid^{ra} kindly, Zaid^{ra} felt that Zainab^{ra}, because of the status of her family, did not like him. Therefore, he appeared before Muḥammad^{sa} and requested permission to divorce Zainab^{ra} since they were not getting along.² Muḥammad^{sa} felt bad about it since he had personally arranged this marriage. Muḥammad^{sa} therefore advised Zaid^{ra}:

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ

(Al-Aḥzāb 33:38)

Keep thy wife to thyself, and fear Allah.

But since it was decreed in the heavens, after some time their differences grew and Zaid^{ra} divorced Zainab^{ra}. Muḥammad^{sa} married her because of a Divine revelation. The dowry was set at 400 dirhams and Abū Aḥmad bin Jaḥsh, the brother of Zainab^{ra}, acted as her guardian for the marriage.³

¹ Ibnī Sa'd.

² Bukhārī, Kitābut-Tauhīd (Book of Unity of God).

³ Ibnī Hishām (Account of Wives.)

From this marriage it becomes clearly evident that Zainab^{ra} was not to be blamed for not getting along with Zaid^{ra}, because if it was her fault, there was no reason for her to deserve an excellent husband like Muḥammad^{sa} instead of Zaid^{ra}.

A benefit of this marriage was that the Arabs considered it unlawful to marry the wife of their adopted son just like the wife of their real son. But because of this act of Muḥammad^{sa}, this ignorant tradition was eradicated from the Muslims forever by the commandment of Allah the Exalted.

Commandments Regarding Modesty

In order to specially announce this marriage, the wedding banquet of Zainab^{ra} was arranged on a relatively larger scale¹ compared to the other wives of Muḥammad^{sa}. Since the injunctions regarding the observance of modesty had not come yet, the Companions freely mingled and chatted after the banquet for a long time and precious time of Muḥammad^{sa} was wasted. Finally, Muḥammad^{sa} stood up, and most of the Companions also left, but even then three people kept socializing without realizing that that they were causing inconvenience to Muḥammad^{sa}.

Because of his shy nature, Muḥammad^{sa} did not say anything to them. They finally got up after a long time, but this event became a reason for a Divine injunction and the initial verses regarding the observance of modesty were revealed. Thereafter, Allah the Exalted revealed in Chapter Al-Aḥzāb of the Qur'ān:

¹ Bukhārī, Kitābun-Nikāḥ (Book of Wedlock and Marriage).

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿٦٠﴾

(Al-Ahzāb 33:60)

O Prophet! Tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks *from their heads over their faces*. That is more likely that they may *thus* be recognized and not molested. And Allah is Most Forgiving, Merciful.

Similarly, Chapter Al-Nūr had detailed commandments for both men and women:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا
مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٢٤﴾ وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا

لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤَ
 بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ
 نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ
 الرِّجَالِ أَوْ الْوَطْءِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا
 يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ
 جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

(Al-Nūr 24:31, 32)

Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.

And say to the believing women that they restrain their eyes and guard their private parts, and they display not their beauty and embellishments except that which is apparent thereof, and that they draw their head-covers over their bosoms, and they display not their beauty and embellishments thereof save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed. And turn you to Allah altogether. O believers, that you may succeed.

The following can be concluded from these verses:

First, it is the tradition of the Qur'ān that women are generally included in the injunction given to men, but here women are explicitly addressed. This is because the sin of immodesty occurs as a result of the coming together of both sexes.

Second, the words:

إِلَّا مَا ظَهَرَ مِنْهَا

Except that which is apparent

used for women tell us that it is acceptable for the parts of the body to be exposed that become apparent by themselves. In these wise and perfect words of the Qur'ān, the mention of the specific parts of the body is completely omitted. Instead it is said that women are commanded to observe modest covering, and there is no sin if it is not possible for them to cover a certain part of the body. However, they must observe modest covering of the parts they are able to cover. For example, a poor woman in a village—who has to help out her husband to make ends meet—is unable to cover her hands and feet while performing work. On the other hand, it is essential for a wealthy city woman to cover her body as much as possible.

So the modest covering for villages and cities is different according to their situation, and the rich women of the cities would have different requirements compared to the poor women.

Now as far as the observance of modesty in India is concerned, the manner in which women cover their body is not required by the Islamic law (*Shari'ah*). It has an adverse effect on the lawful freedom of women. According to the teachings of Islam, a woman wearing appropriate clothing can participate in all worldly and religious matters, though she is not allowed to openly wander with an uncovered face and socialize with the non-family male members of the society by herself. *Ahādīth* and history prove that the women

during the times of Muḥammad^{sa} used to attend educational gatherings. They learned matters from other people and taught them as well while observing modest covering. They went with men on journeys and rode too. They watched entertaining shows. They participated in wars and provided first aid to the wounded. Thus, according to the Islamic teachings, women are neither forced to lead a life of captivity, nor are they left completely exposed as in Western society.

Promised Messiah^{as} says:

These days, the observance of modesty (*pardah*) is attacked, but these people do not know that the Islamic observance of modesty does not mean imprisonment; rather, it is a form of barrier so that an unacquainted man and woman do not look at each other. When there would be observance of modesty, they would be saved from temptation. A fair-minded person will appreciate that the free mixing of men and women and their going about together would expose them to the risk of succumbing to the flare of their emotions. It has been observed that some people see no harm in a man and woman being alone together behind closed doors and consider it civilized behavior. To avoid such untoward situations from arising, the Lawgiver of Islam has forbidden all such acts as might prove to be a temptation for anyone. (Malfūzāt, vol. 5, p. 33)

He further says:

Islamic modesty does not mean that a woman is confined as if she is imprisoned. The Qurʾān intends that women cover their private parts, and not look at other men. The women who need to go out for cultural reasons are not barred from leaving their homes. They can certainly go, but the observance of modesty is a must. (Malfūzāt, vol. 1, p. 430)

Zainab^{ra} enjoyed a special lofty status with respect to her righteousness and piety. `Ā'ishah^{ra} said:

I have not seen a more pious lady than Zainab^{ra}. She was very righteous and truthful, she was very kind towards relatives, she would give a great amount of charity and alms, and worked tirelessly for goodness and to attain Divine nearness.¹

`Ā'ishah^{ra} narrates that once Muḥammad^{sa} said:

أَسْرَعُكُمْ لِحَاقَابِي أَطْوَلُكُمْ يَدًا

The one among you with the longest hands will be the first one to join me (after my death).²

`Ā'ishah^{ra} said, "We, thinking (Muḥammad^{sa} meant) our physical hands, compared the length of our hands, but Zainab^{ra} was the first one to pass away after the death of Muḥammad^{sa}. Then, the secret dawned on us that the hands meant the hands of charity and alms, not the physical hands."

Ghazwah of Banū Muṣṭaliq, Sha'bān, 5 A.H.

In the Sha'bān of the 5 A.H., Muḥammad^{sa} found out that the Banū Muṣṭaliq were making preparations with great zeal to attack Madīnah. Muḥammad^{sa} took a large force of Companions with him and very swiftly arrived at a place called Al-Muraisī,³ which was close to where Banū Muṣṭaliq were present. Muḥammad^{sa} instructed his companions to stop and camp there. He sent a messenger to Banū Muṣṭaliq with the message that if they would stop the hostilities against Islam, the Muslims would still return back. But the

¹ Muslim, Bāb Faḍl Zainab (Virtues of Zainab^{ra}).

² Bukhārī and Muslim.

³ Al-Muraisī is a place close to the shore between Makkah and Madīnah.

people of Banū Muṣṭaliq sternly refused and prepared for war.¹ When the two armies confronted each other, after a little while, disbelievers began to waver, and they put down their weapons.

After the encounter, Muḥammad^{sa} stayed at Al-Muraisī for few days. During this time, an unpleasant incident took place which almost caused internal civil war among the weaker Muslims. Jahjāh, a servant of `Umar bin al-Khaṭṭāb^{ra}, and Sinān, from the confederates of *Anṣār*, went to get water from a local well at Al-Muraisī. These two ignorant people started an altercation with each other and called their allies for help. It almost reached the point that some of the ignorant youth of the *Anṣār* and *Muhājirūn* were about to attack each other, but the sensible and sincere *Muhājirūn* and *Anṣār* sorted out the matter. When Muḥammad^{sa} heard about it, he called it a display of ignorance and expressed his dismay at it.

However, this incident provided an opportunity for the chief of the hypocrites, `Abdullāh bin Ubayy bin Salūl to greatly incite the *Anṣār* against the *Muhājirūn*. He said to them that they would not have seen that day if they had not given refuge to the Muslims. This unfortunate person even went far enough to say:

لِنَرْجِعَنَّ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ لَنَا عَزُومَهَا الْأَذَلَّ

When we return to Madīnah, the most honoured man shall surely expel the meaner person (from the city).²

`Umar^{ra} wanted to behead him, but Muḥammad^{sa} stopped him. When Ḥabbāb, the son of `Abdullāh bin Ubayy bin Salūl found out about it, he went to Muḥammad^{sa} and said:

¹ Az-Zarqānī, *Ghazwah* of Al-Muraisī.

² Bukhārī, *Kitābul-Manāqibil-Anṣār* (Virtues of the Companions of Muḥammad^{sa}), Tirmidhī and *Kitābut-Tafsīr*.

O Messenger of Allah, I have heard that you intend to execute my father. If this is your verdict, then permit me. I shall sever my father's head, but I urge you not to command anyone else. I fear that a tinge of ignorance may flare up in my body, and at some time, I may cause harm to the executioner of my father.

Muḥammad^{sa} said, "We have no such intention and we shall demonstrate compassion and benevolence towards your father."¹ When the army was ordered to march, Ḥabbāb (who was named 'Abdullāh by Muḥammad^{sa}) blocked the way of his father and said, "By God, I will not let you return unless you confess that the Messenger of Allah is the most honoured and you are most disgraced." 'Abdullāh bin Ubayy bin Salūl was forced to repeat these words, after which Ḥabbāb, his son let him go.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Bless, O Allah, Muḥammad and the people of Muḥammad.

The Great Calumny (*Ifk*)

In regards to the *Ghazwah* of Banū Muṣṭaliq another mischievous effort to create rift among the Muslims by the Hypocrites is also worth mentioning. It is about the great calumny concerning 'Ā'ishah^{ra}, which happened at the time of the return of the Muslims from this *Ghazwah*.² This calumny in its nature was similar to the accusations against Maryam, the mother of the Jesus^{as} and Sīta Jī, the wife of Rāmchandar Jī Mahārāj, raised by evil people. Bukhārī includes detailed traditions of 'Ā'ishah^{ra} regarding this incident, but here this incident is briefly touched upon.

¹ Ibni Hishām and Aṭ-Ṭabarī.

² Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

ʿĀ'ishah^{ra} says:

As we approached near the city of Madīnah, one night, Muḥammad^{sa} ordered a departure. When I heard this announcement, I left to one side, away from the army, in order to attend to the call of nature, and returned after I had finished. When I returned to my camel, I noticed that my necklace was missing. I went back in search of it and was delayed a short while. In the meantime, those who had been appointed to lift my litter (hooded camel-saddle, sometimes called litter) and place it on the back of the camel arrived, and assuming that I was inside it lifted it and placed it on the camel, and marched on with the army. In any case, when I returned after finding my necklace, lo and behold, the army had left, and the plane was empty. I became extremely worried, but I thought to myself that I should remain at my place, because when people would realize that I had been left behind, they would surely return. Therefore, I sat on that spot and was soon overcome by sleep. Now, it so happened that there was a Companion, whose duty was to stay behind the army (so that fallen items, etc., could be retrieved). When he arrived from behind the army and reached my resting place just before dawn, he found me sleeping there alone. Since he had already seen me prior to the revelation of injunctions relevant to modesty (*purdah*), he recognized me immediately, upon which he became flustered and said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

I was awakened by his voice, and upon seeing him, immediately veiled my face with my head cover. By God, he did not say a word to me, nor did I hear any words from him

except for the ones just mentioned. After this, he brought forward his camel and made it kneel close to me. Then he placed his foot upon its knees (so that it would not stand up suddenly). I mounted upon the camel, and Şafwān began to walk ahead, leading it by its halter, until we finally reached the place where the Muslim army had setup camp. This is the account, due to which some gossipmongers used foul comments against me and ruined themselves. The key proponent who was responsible for spreading this slander was `Abdullāh bin Ubayy bin Salūl, chief of the hypocrites. After this, we reached Madīnah, and it so happened that as soon as we arrived, I fell ill, and this illness lasted for one month. During this time, the forged statements of the slanderers were widely circulated and rumours were spread. However, until then, I had absolutely no notion of this calumny. One thing I did notice, however, was that during my period of illness, Muḥammad^{sa} did not extend to me the usual affection and kindness that I was accustomed to, and this troubled me greatly. When Muḥammad^{sa} would visit me, he would only say, "How are you feeling now?" Then he would return. This grieved me deeply. I remained unaware in this state, and my illness rendered me very weak and frail. During these days, I learnt by chance, from a lady of the scandal which was being propagated about me. When I heard these painful allegations, I forgot about my previous illness, and I felt as if another critical illness has overtaken me. After this, when Muḥammad^{sa} came to visit me as usual and asked, "How are you feeling now?" I submitted, "O Messenger of Allah! If you permit me, may I go to the home of my parents for a few days?" Muḥammad^{sa} granted permission and I went to my parent's house. At dawn, I was still crying. My state was the same as usual, my tears would not stop, nor could I sleep. I remained as such for two whole nights and one day. I felt as if my liver would burst into pieces.

One day Muḥammad^{sa} was sitting at my house, when he was overtaken by the state which he would experience upon the receipt of Divine revelation. Though, it was a cold day, drops of perspiration began to fall from his countenance, and after sometime this state left him. Muḥammad^{sa} smiled and looked towards me saying, "O `Ā'ishah! God has affirmed your innocence." At this, my mother spontaneously said, "O `Ā'ishah! Get up! Thank the Messenger of Allah." At the time, since my heart was saturated with gratitude to God, I said, "Why should I thank Muḥammad^{sa}? I am thankful to my Lord alone, who has affirmed my innocence." It was then that the verses of Sūrah Nūr were revealed, which begin with the following words:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

(Al-Nūr 24:12)

Verily, those who brought forth the lie...

Marriage with Juwairiyah bint Ḥārith^{ra}

Among the captives of the *Ghazwah* of Banū Muṣṭaliq, Juwairiyah^{ra}, the daughter of Ḥārith bin Ḍirār, the chieftain of the tribe was also included, and she was given under the care of Thābit bin Qais^{ra}, an *Anṣār* Companion. She appeared in the presence of Muḥammad^{sa} for her freedom and said that since she was the daughter of a chieftain, she wanted help in the arrangement of the ransom money. Muḥammad^{sa} considering that she might become instrumental in the swift propagation of Islam in her tribe, paid the ransom money, and married her.¹ The immediate result of this marriage was that the Companions thought it inappropriate to keep captive the people of the tribe of his new wife, so they immediately freed the 100 families of the prisoners of Banū Muṣṭaliq. Seeing this favour of

¹ Ibni Hishām and Sunan Abī Dāwūd

Muḥammad^{sa}, Banū Muṣṭaliq embraced Islam. In this way, this blessed woman became a means for the physical as well as spiritual emancipation of the captives. The freeing of all the slaves by his companions clearly proves that the freedom of Juwairiyah^{ra} and her entrance in the blessed house of Muḥammad^{sa} was considered a source of honour for the tribe. Their entrance into the company and figurative slavery of Muḥammad^{sa} was a practical expression of their gratification. 'Ā'ishah^{ra} says, "Hundreds of homes were liberated because of the blessings of Juwairiyah^{ra}." ¹ The marriage of Muḥammad^{sa} with Juwairiyah^{ra} provides clear proof of the fact that Muḥammad^{sa} never liked to disgrace the chiefs of defeated enemies.

¹ Ibni Hishām, *Ghazwah* of Banū Muṣṭaliq and Sunan Abī Dāwūd, Kitābul-Kahanah and Az-Zarqānī (Account of Juwairiyah).

Chapter Eight

Battle of the Confederates

Expulsion of the Banū Quraizah

Letters to Various Kings Inviting Them to Islam

***Ghazwah* of Khaibar**

'Umratul-Qaḍā'

The Battle of Muthah

Battle of the Confederates (Battle of the Ditch)

The next part of the life of Muḥammad^{sa} is characterized by a united effort on part of all Arabia to make its utmost and final attempt to wipe out Islam. The Quraish of Makkah and the tribes of Najd, including Banū Ghaṭafān and Banū Sulaim, were already thirsty for the Muslims' blood. When the exiled Jews who had settled at Khaibar toured all of Arabia, they cleverly convinced the other tribes of Arabia to wage war against the Muslims. About two years after the Battle of Uḥud, a mighty army of disbelievers estimated to be between 10,000 and 24,000 under the command of Abū Sufyān descended on Madīnah like a great flood in all of its pomp and pride.

This army had barely left Makkah when Muḥammad^{sa} found out about it through some special means. Muḥammad^{sa} immediately gathered the Companions and consulted with them. Salmān, the Persian^{ra},¹ who was aware of foreign strategies of war, pointed out that Madīnah was protected on three sides because of its natural geographic location—its thick trees, continuous rocks, and walls. He advised that a deep and long ditch be dug on the fourth side to thwart a sudden attack of the enemy. Muḥammad^{sa} approved of this proposal² and instructed groups of 15 Companions each to dig a piece of land about 15 feet wide to prepare the ditch under the supervision of Salmān^{ra}.³ Muḥammad^{sa} took part in the digging of

¹ A Companion of Persian origin. [Publisher]

² Aṭ-Ṭabarī and Ibnī Sa'd.

³ Baiḥaqī, cited by Faṭḥul-Bārī.

the ditch along with the Companions. Muḥammad^{sa} often recited the following poetic verse to keep a pleasant environment for the Companions:¹

اللَّهُمَّ لَاعِيْشِ الْاٰخِرَةِ فَاعْفِرْ لِلْاَنْصَارِ وَالْمُهَاجِرَةِ

O Our Lord! True life is that of the Hereafter. Forgive the *Anṣār* and the *Muhājirūn*.

Some of the Companions often recited the following verse in response:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا

We are those who have taken oath on the hand of Muḥammad^{sa} that we shall continue to strive in *Jihād* as long as we live.²

It is narrated by a Companion that when the Companions were reciting these verses, they were extremely starved due to hunger and thirst. Muḥammad^{sa} himself had to tie stones on his belly to deal with the pain of hunger.³

While the ditch was being dug, a hard rock was encountered at one place. All the brawny Companions tried but no one could break the rock. Muḥammad^{sa} went with an axe to the place of the rock, and with the name of Allah struck the rock with such force that it caused sparks to come out of it and weakened the rock. Muḥammad^{sa} loudly raised the slogan of *Allāhu Akbar* and said, "I have been given the keys of the kingdom of Syria - and by God, at this time I am beholding the red stone palaces of Syria." Then Muḥammad^{sa}

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

² Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

³ Bukhārī, Kitābul-Maghāzī (Book of Expeditions Led by Muḥammad^{sa}).

wielded the axe a second time and again a spark was ignited. Muḥammad^{sa} again loudly proclaimed *Allāhu Akbar* and said, "This time I was given the keys of Persia and I can see the white palaces of Mada'in." When he hit the rock a third time, again a spark ignited and he said, "This time, I have been given the keys of Yemen—and by God, the gates of San'ā' have been shown to me." This time the rock was weakened so much that it broke into pieces. Muḥammad^{sa} addressing the Companions said, "Gabriel told me that my community will triumph over all these countries."¹ The Hypocrites laughed at the Muslims and said, "They do not leave their homes out of fear and are starving to the point where they have stones tied to their bellies, but are still dreaming of the treasures of Caesar and Khosrau."²

A sincere Companion, Jābir bin 'Abdullāh^{ra}, slaughtered a goat and prepared food for Muḥammad^{sa}. Allah the Exalted miraculously blessed the food so much that after feeding hundreds of people, there was still food left over.³

The task of digging the ditch was finally completed after weeks of round-the-clock effort. The ditch was barely finished when the mighty army of idolaters from all of Arabia, along with the Christians and Jews (the People of the Book)⁴ intoxicated with their power and sense of pride, dawned upon the horizon of Madīnah like a thick cloud.

Muḥammad^{sa} divided the Companions into different squads and stationed them around Madīnah at a certain distance from each other.

¹ Musnad Aḥmad, Nasā'ī and Baiḥaqī, cited by Faṭḥul-Bārī.

² Ibnī Hishām

³ See *Sīrat Khātāmun-Nabiyyīn* regarding the miracle about the food blessed by the prayers of Muḥammad^{sa}, Urdu edition, published by Islam International Publications, 1996, p. 578.

⁴ 'People of the Book' is a term used in the Qur'ān for the Muslims, Christians, and Jews, however here only Christians and Jews are meant. [Publisher]

In the darkness of night, Abū Sufyān sent Ḥuyayy bin Akḥṭab, the chieftain of the Banī Naḍīr to Banū Quraizah, a tribe that had still not openly campaigned against the Muslims. At first, Ka'b bin Asad, the chieftain of the Banū Quraizah, did not agree with him. But Ḥuyayy promised a very bright future and convinced Ka'b with smooth talk of the looming destruction of Islam and their own victory, offering them his personal assurance and guarantee. Finally, the chieftain of Banū Quraizah was convinced, and he instructed his tribe to prepare for war against the Muslims. When Muḥammad^{sa} found out about Banū Quraizah's plans, he tried different strategies to stop them but they bluntly refused stating that there was no pact between them and Muḥammad^{sa}.

The joining of Banū Quraizah with the idolaters further swayed the balance on the side of the idolaters, and added to the worries of the Muslims who were already helpless. The group of Hypocrites started openly saying:

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

(Al-Aḥzāb 33:13)

Allah and His Messenger promised us nothing but a delusion.

But this event had no effect on the devotion of the firm believers, who after seeing the strength of the army of disbelievers said:

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

(Al-Aḥzāb 33:23)

This is what Allah and His Messenger promised us; and Allah and His Messenger spoke the truth. And it only added to their faith and submission.

The condition of the believers in this sensitive and dangerous situation is sketched by the Qur'an in the following words:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١١﴾ هُنَالِكَ
أُتْبِلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾

(Al-Aḥzab 33:11, 12)

When they came upon you from above you and from below you, and when *your* eyes became distracted and *your* hearts leapt to your throats and you entertained *wayward* thoughts about Allah. There *and then* were the believers *sorely* tried, and they were shaken with a violent shaking.

The Suffering of the Muslims at the Time of the Siege

During the siege, the Muslim groups had to stay vigilant all along the ditch day and night with very long shifts causing them extreme fatigue. Further, due to the rebellion of Banū Quraizah, their internal guard for the protection of women and children also had to be further strengthened.

On the other side, wherever the disbelievers found a comparatively weak spot along the ditch, they would mass their troops there and launch a full force attack. The Muslims would rush to the spot and use all their strength to barely push back the disbelievers.

'Amr bin 'Abdi Wudd was a famous fighter from the army of disbelievers. He stepped forward and demanded an individual

combat. 'Alī bin Abī Ṭālib^a stepped forward to confront him. Muḥammad^{sa} honoured 'Alī^a with his sword and prayed for him.¹ For a moment, the two warriors stood face to face. 'Amr hamstrung his own horse [an Arab custom implying one will not flee, either being victorious or dying in the process] and stepped towards 'Alī^a with the determination to swiftly cut him down. He swung his sword with such a force that his sword cut through 'Alī's shield and wounded his forehead. Then 'Alī^a raised the slogan of *Allāhu Akbar* and retaliated at 'Amr so fiercely that his sword made a deep cut from the shoulder downwards, killing him instantaneously.

But this one-off success had no bearing on the greater battle, and the long siege was taking a toll on the strength of the Muslims. Seeing the situation, Muḥammad^{sa} sought the advice of the chieftains of *Anṣār*, asking "What should be done under these circumstances? Should we strike a deal with Banū Ghaṭafān on the condition of entitling them to a part of the revenues of Madīnah?" The Companions replied, "O Messenger of Allah, if you have received a revelation in this regard, then we bow our heads in obedience. However, if you said this because of our pain, then our advice is that since we never conceded anything to our enemies when we were disbelievers, why should we give in after becoming Muslims? By God, we will not show them anything other than the blade of our swords."²

This was a time of great pain for the Muslims. Their distress, anxiety, and apprehension had made them extremely exhausted. But some relief soon came in the form of Nu'aim bin Mas'ūd, a member of the Ghaṭafān tribe and a Muslim at heart. With great cleverness he set about causing a rift between the Jews and the disbelievers.

First, he went to the Banū Quraizah and told them with great sympathy that they had rebelled against Muḥammad^{sa} trusting the

¹Ibni Sa'd.

² Ibni Hishām and Ibni Sa'd.

Quraish, but the Quraish would be of no use to them after the war. He further told them that the siege was going to last only a few days and the Quraish would be gone, leaving the Banū Quraizah at the mercy of the Muslims who would certainly not forget their rebellion. Nu'aim advised them to demand a few members of the Quraish tribe as a guarantee. Nu'aim then went to the Quraish and told them about the intentions of Banū Quraizah, advising them *not* to give the hostages as they might be betrayed and the hostages turned over to the Muslims.

Nu'aim's plan soon took hold. The Quraish called upon the Banū Quraizah saying that they were growing tired of the long siege, and asking the Banū Quraizah to join forces with them to launch a combined sudden attack on the Muslims the following day. The Banū Quraizah were cautious because of Nu'aim's advice, stating that they could not join them as the following day was the day of Sabbath. They also demanded few hostages from them as a condition to join forces with them against the Muslims as a guarantee for not betraying them afterwards.

The Quraish and Banū Ghatafān were stunned on hearing this condition. It further strengthened their suspicion. They readily refused to provide any hostages and left it up to them if they wanted to join the attack. At the same time, the Banū Quraizah saw Nu'aim's self-fulfilling prophecy come true, and their doubts about the Quraish were further strengthened. In this way, Nu'aim bin Mas'ud's strategy created a wave of rift and mistrust in the army of the disbelievers.

The other relief for the Muslims came in the form of a strong storm that started at night. The storm caused pandemonium in the enemy's army, with tents being blown away, pots and pans were overthrown, fires being extinguished, and sand and pebbles being blown fiercely into the faces of the enemy.

The Quraish, who were already prone to suspicion, were so overawed by this scene that nothing could keep them together at this point. In the middle of the night, Abū Sufyān ordered his army to depart, and by the morning there was no sign of the dust of the army of disbelievers in the sky of Madīnah. The Muslims expressed their gratitude to God and praised Him.

Expulsion of the Banū Quraizah, Dhul-Qa'dah, 5 A.H.

Shortly after the return of Muḥammad^{sa} from the *Ghazwah* of the Confederates, he was told in a vision not to disarm until the matter related to the betrayal of the Banū Quraizah was fully resolved. So he gathered the Companions and besieged the fortresses of the Banū Quraizah.

Initially, the Banū Quraizah showed great arrogance and pride, but with the passage of time they grew tired of the severity and length of the siege. Ka'b bin Asad, the chieftain of the Banū Quraizah, called upon his people and suggested three options. First, they could become Muslims. Second, they could kill their women and children and take up swords to go to the battlefield. Third, since it was the day of Sabbath and the Muslims might consider themselves out of danger from their attack, they could wage a sudden night attack. The people of Banū Quraizah rejected the first proposal outright. They did not accept the second proposal because they thought that after killing their women and children their lives would not be worth living. And they thought the third proposal too dangerous and further they felt they had already suffered due to dishonouring the Sabbath in the past.

No significant event happened at that time. As the siege was having a severe impact on the people of Banū Quraizah, they were completely bereft of any ability to fight. They made a strange proposal. Instead of accepting the judgment of Muḥammad^{sa}, they suggested that they would like to have Sa'd bin Mu'adh, the

chieftain of their old ally tribe, Aus, as their final judge, accepting whatever his judgment would be.¹ Muḥammad^{sa} accepted the proposal and instructed Sa'd to announce his judgment. Sa'd, announcing his judgment said:

The combatant men of the Banū Quraizah would be executed; their women and children would be taken captive and their wealth would be distributed amongst the Muslims.

Though this judgment was perfectly in accord with the Mosaic Law,² if these people had instead agreed to accept the judgment of Muḥammad^{sa}, who was a paragon of mercy, he would have—at the worst—treated them like he treated Banū Qainuqā' and Banī Naḍīr, and exiled them with peace.

According to the agreement, the judgment of Sa'd was carried out, and the men of Banū Quraizah were killed³ and their women and children along with their possessions were captured by the Muslims.⁴

Ghazwah of Ḥudaibiyyah, 6 A.H.

After the Battle of the Confederates, a few smaller battles took place, but since they have no significant bearing on Islamic history, and there is insufficient space in this brief book to describe them, we will pass over them to the event of the Ḥudaibiyyah Treaty, which occurred in the 6 A.H., one year after the Battle of the Confederates.

¹ Bukhārī, Kitābul-Maghāzī (Book of Expeditions led by Muḥammad^{sa}).

² Leviticus, 20:10

³ Tirmidhī, Bāb al-Jihād and Ibnī Hishām.

⁴ Note 1: The events of the 5 A.H. also include matters related to marriage and divorce that were revealed in this year. For details, see *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 671 to 674, and a brief sketch of an Islamic government from p. 630 to 657.

Note 2: See a very cogent essay on different aspects of the Islamic Equity in *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 684 to 687.

Note 3: See a detailed essay about the issues regarding the acceptance of prayers in *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 728 to 738.

It so happened that in the month of Shawwāl in 6 A.H., Muḥammad^{sa} saw a dream that he along with his companions was entering into the Ka'bah ¹ in complete peace. Muḥammad^{sa} mentioned this blessed dream to his companions. They were greatly pleased as they had for a long time been longing for the circuit and pilgrimage to the Ka'bah. In the month of Dhul-Qa'dah, 6 A.H., Muḥammad^{sa} along with 1,400 Companions set out for Makkah. The circuit of the Ka'bah was considered so sacred, that even the worst enemies were never stopped from it. However, the Quraish's enmity for the Muslims had crossed all bounds, so as a caution, Muḥammad^{sa} instructed the Companions to carry no weapons or provisions of war except their sheathed swords.

When Muḥammad^{sa} reached close to Makkah, he found out that the Quraish were preparing to fight. Muḥammad^{sa} sent Budail bin Warqā', a member of the Banū Khuzā'ah tribe who was still not a Muslim but was an ally of the Quraish, to communicate to them that the Muslims had come on a peaceful mission only to make the circuit of the House of Allah and the pilgrimage. Budail conveyed the message of Muḥammad^{sa}, but the bloodthirsty and incensed people of Makkah denied the Muslims entry into Makkah.

By the time Budail returned, Muḥammad^{sa} had camped at a place called Ḥudaibiyah.² Now, Muḥammad^{sa} sent Kharāsh bin Umayyah, but he was ill-treated by the people of Makkah. His camel was killed and an attempt was made on his life as well, but he survived with the aid of a few of his allies. This time, Muḥammad^{sa} dispatched 'Uthmān^{ra} as his ambassador to the Quraish; he was more influential and resourceful than the other Companions because of the size of his tribe. The Quraish said to 'Uthmān^{ra} that they would let him perform the circuit, but not the others. 'Uthmān^{ra} replied that

¹ Zādul-Ma'ad.

² See the discussion on the miracle of the abundance of water and the reality of miracles in the *Sīrat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 752 to 755.

performing the circuit without Muḥammad^{sa} was out of question. His reply enraged the Quraish and they detained him.

A rumour quickly spread among the Muslims that 'Uthmān^{ra} had been murdered. When this rumour reached Muḥammad^{sa}, he immediately assembled the Companions under an acacia tree and made a forceful speech saying, "If this news is true, by God, we will not move from this place until we have avenged 'Uthmān's death." He further said, "Come and pledge on my hand that no one among you will back away, and caring not for your own life, will not leave this place [until we are successful]." In their eagerness, the Companions tripped over each other to rush to take part in the pledge. At the time of the pledge, Muḥammad^{sa}, putting his left hand on his right hand said:

This is 'Uthmān's hand, for indeed he had gone to fulfill Your command and that of Your Messenger.

This event is known in history as the Pledge of Riḍwān.¹ This was such an important event that when people started visiting this tree during the time of 'Umar^{ra}, he had it cut down lest people start worshipping it.

When the Quraish heard about this pledge, they immediately freed 'Uthmān^{ra} and his Companions. The Muslims were overjoyed at their return. When the sensible people of the Quraish realized that the Muslims were ready to do or die, as they had previously observed during many battles, they showed their inclination towards making peace. They sent 'Urwah bin Mas'ūd, the chieftain of the Banū Thaḳīf, as their representative to Muḥammad^{sa}. 'Urwah addressing Muḥammad^{sa} said:

O Muḥammad, if you succeed in wiping out your enemy in the war, you will have committed such excess as no one in

¹ Bukhārī, Bāb Manāqib 'Uthmān (Virtues of 'Uthmān) and Ibni Sa'd.

Arabia had ever done before. And if you do not succeed and the Quraish are victorious, by God, I am seeing such faces here who would be gone before long and everyone will abandon you.

Abū Bakr^{ra} was annoyed with 'Urwah's speech and he harshly responded back to him.

In the meantime, it was time for *Ṣalāt*. The tradition says that when Muḥammad^{sa} was performing ablution (*Wuḍū'*), the dedication of the Companions was such that they would not let a drop of water used by Muḥammad^{sa} fall on the floor. 'Urwah was astonished to see this display of love. When he returned back to Makkah, addressing the Quraish he said:

"O people of Quraish, I have seen the courts of Caesar and Khosrau, but I have never seen the kind of love that the companions of Muḥammad^{sa} have for him. Therefore, my advice for you is to accept whatever Muḥammad^{sa} is saying to you. It is better to make peace with him."

Even the hot-headed people of the Quraish agreed with 'Urwah, and agreed to make peace. The Quraish of Makkah sent Suhail bin 'Amr as their representative to Muḥammad^{sa} to make peace on specific conditions. Muḥammad^{sa} was always inclined towards making peace. He readily agreed upon their conditions and called 'Alī^{ra} to scribe the treaty. When 'Alī^{ra} wrote on the top of the document 'In the name of Allah, the Most Gracious, the Ever Merciful' in the Islamic way, Suhail objected and said, "We do not accept the Gracious God (*Raḥmān*). If you have to write something, write 'In the name of everyone's Allah." Muḥammad^{sa} agreed. When 'Alī^{ra} wrote 'the Messenger of Allah' after the blessed name of Muḥammad^{sa}, Suhail again objected and said that they did not accept him as the Messenger of Allah, and that if they had accepted him, they would not have fought so many battles with them. Muḥammad^{sa} said to 'Alī^{ra} to erase that too. 'Alī^{ra} said to Muḥammad^{sa} that how he

dared not erase it. Muḥammad^{sa} himself erased it and Muḥammad bin `Abdullāh was written in its place. The following were the conditions of the treaty:

1. This year, the Muslims will return without performing the circuit of Ka'bah and the pilgrimage (*'Umrah*).¹
2. They will come back next year, but will not stay for more than 3 days, and will keep their swords sheathed.²
3. If a person from the Quraish goes over to the Muslims without the permission of his guardian, he will be returned to the Quraish.³ But if a person from the Muslims goes to the Quraish, he will not be returned.⁴
4. The tribes of Arabia will have the option to enter into treaties with any groups they wish.⁵
5. The duration of the treaty will be 10 years.⁶

These were the main conditions of the treaty and the Companions were particularly unhappy with the first three conditions.

When the treaty was being written, Abū Jandal, a Makkan who was the son of Suhail and had been imprisoned for the crime of becoming a Muslim, escaped and appeared before Muḥammad^{sa}. He showed his fresh wounds to Muḥammad^{sa} and said that living in Makkah was very painful for him, and requested permission to go to Madīnah with the Muslims. Suhail, his father, said that Muḥammad^{sa}

¹ Bukhārī, Kitāb ash-Sharūṭ and Kitāb aṣ-Ṣulḥ.

² Bukhārī, Kitābul-Maghāzī, Bāb 'Umratul-Qaḍa', and Kitābul-Jihād (Book of Fighting for the Cause of Allah), Bāb al-Maṣālah 'Alā Thalatha Ayyām (Three Day Treaty).

³ Ibnī Hishām, Bukhārī, Kitāb ash-Sharūṭ and Kitābul-Maghāzī.

⁴ Bukhārī, Kitāb aṣ-Ṣulḥ, Bāb aṣ-Ṣulḥ al-Mushrikīn (Treaty with Disbelievers).

⁵ Ibnī Hishām, Ibn Sa'd and Aṭ-Ṭabarī.

⁶ Sunan Abī Dāwūd, Kitābul-Jihād (Book of Fighting for the Cause of Allah) and Ibnī Hishām and Ibnī Sa'd.

could not take him to Madīnah according to the conditions of the treaty. Muḥammad^{sa} explained to him that the treaty was still being scribed, and should not apply to him, but Suhail disagreed and beating Abū Jandal, took him back to Makkah.

The Muslims felt humiliated at the terms of the treaty. It was particularly unbearable for 'Umar bin al-Khaṭṭāb^{ra}. He went to Muḥammad^{sa} and complained, "O Messenger of Allah, are you not a true prophet?" Muḥammad^{sa} replied, "Certainly." 'Umar^{ra} said, "Are we not on the right side and our enemy on the wrong side?" Muḥammad^{sa} said, "Yes, certainly it is so." 'Umar^{ra} said, "Then why are we tolerating this disgrace for our true religion?" Muḥammad^{sa} said, "Listen 'Umar, I am the Messenger of Allah and know Allah's will and I am following His guidance, and He is the One who is my Helper." 'Umar^{ra} said, "Did you not say that we would perform *Hajj*?" Muḥammad^{sa} said, "I certainly said that, but I did not say that we would do it this year." In a little while, when 'Umar^{ra} calmed down, he deeply regretted and grieved over this incident, and to expiate for his reaction he offered supplementary prayers, fasted, gave alms and freed slaves. Most Muslims still thought that Muḥammad^{sa} accepted these conditions under duress; and for this reason they hesitated when after the signing of the treaty, Muḥammad^{sa} asked them to offer sacrifices at Ḥudaibiyyah.¹

Seeing their hesitation, Muḥammad^{sa} went to his wife Ummi Salamah^{ra} for advice. Ummi Salamah^{ra} said, "O Messenger of Allah, your companions are not disobedient, but they are heartbroken by the conditions of this treaty. My suggestion is that first you offer your own sacrifice, and then watch how the Companions offer sacrifices in your footsteps." So once Muḥammad^{sa} offered his sacrifice, the Companions immediately followed in his footsteps and offered sacrifices.

¹ Sacrifice of animals is usually offered at the time of *Hajj*. [Publisher]

When Muḥammad^{sa} was returning to Madīnah from Ḥudaibiyyah, Chapter Al-Faṭḥ of the Qur'ān was revealed which starts with the following words:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

(Al-Faṭḥ 48:2)

Verily, We have granted thee a clear victory.

The conditions of the treaty proved so beneficial that in a little while the progress of Islam tremendously accelerated. It is recorded in history that within one and a half to two years, the Muslims started living in peace and safety, and propagated their faith with great ease, and by the time of the victory of Makkah, the number of Muslims had exceeded 10,000 compared to the 1,400 present at Ḥudaibiyyah.

Apparently, the third condition of the treaty was very painful for the Muslims, but it proved to be greatly beneficial because the Muslims living in Makkah (who were not allowed to go to Madīnah) were continuously spreading Islam. Further, no Muslim wanted to go over to the Quraish, and if someone did go there after reverting back on his faith, the Muslims had no need for him anyway.

In addition, another incident soon made the treaty easier to bear. After a few days, a person named Abū Baṣīr came to Madīnah tired of the atrocities of the Quraish. The Quraish sent two people to Muḥammad^{sa} to bring him back. Muḥammad^{sa} instructed Abū Baṣīr to go back with them according to the conditions of the treaty. The poor man went with them, but when he got to a place called Dhul-Ḥalaifah, he said to one of his accompanying guards, "It looks like you have a great sword!" Hearing the praise of the sword, one of the guards took the other guard's sword to look at it. Abū Baṣīr also expressed his desire to look at it. The guard without thinking

handed over the sword to Abū Baṣīr. Abū Baṣīr got the opportunity and swung the sword so skillfully that he severed the neck of one of the guards. The other guard ran away. Abū Baṣīr chased the guard towards Madīnah, but the guard reached there first and appeared before Muḥammad^{sa}.

The guard was still in the Masjid an-Nabawī narrating his story when Abū Baṣīr got there. Muḥammad^{sa} seeing Abū Baṣīr said, "It looks like this person (Abū Baṣīr) wants to instigate a fight." These words of Muḥammad^{sa} convinced Abū Baṣīr that it would be difficult for him to live in Madīnah. He said to Muḥammad^{sa}, "O Messenger of Allah, you have fulfilled your promise and handed me over to the disbelievers of Makkah. But now God freed me, so I beg leave, and I will spend the rest of the days of my life at some other place."

Abū Baṣīr went towards the coastal areas, and settled at a place called Saiful-Baḥr. This place was neither under the power and authority of Muḥammad^{sa} nor under the Quraish. When the persecuted Muslims of Makkah who were unable to go to Madīnah because of the treaty came to know about the migration of Abū Baṣīr to Saiful-Baḥr, they also started migrating to Saiful Baḥr, and in a little while, quite a few Muslims settled there. As these people were not bound by the Ḥudaibiyah Treaty, they started raiding the trade caravans of the Quraish and greatly aggravated the Quraish. The Quraish sent a request to Muḥammad^{sa} to dismiss the second condition of the treaty, and pleaded with him to call the Muslims of Saiful-Baḥr to move to Madīnah under the authority of the Prophet^{sa}. Muḥammad^{sa} accepted the request of the Quraish, and removed the restriction on these Muslims to enter Madīnah. But unfortunately when the messenger of Muḥammad^{sa} reached Abū Baṣīr, he was sick. He held the blessed letter of Muḥammad^{sa} with great passion and passed away in a little while.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

The rest of the Muslims, after burying him at Saiful-Baḥr, appeared before Muḥammad^{sa} with mixed feelings of happiness and grief.

Invitation to Various Rulers to Accept Islam, 6 A.H.

During the time when the Muslims enjoyed some respite from the battles after the Ḥudaibiyah Treaty and were freely inviting people towards Islam in Arabia, Muḥammad^{sa} sent letters to the rulers of the neighboring areas inviting them to Islam. Muḥammad^{sa} sent letters to the following rulers:

1. Heraclius, Emperor of the Byzantine Empire
2. Khosrau, Emperor of Persia
3. Muqauqis, Viceroy of Egypt
4. Negus, King of Abyssinia
5. Various chieftains of the neighboring lands of Arabia

Letter to Heraclius, the Byzantine Emperor

Dihya al-Kalbī took the letter of Muḥammad^{sa} to the chief of Baṣrah who delivered it to Heraclius, the Byzantine Emperor. Heraclius asked his people to locate an individual belonging to the nation of the claimant of prophethood. Incidentally, Abū Sufyān was in Syria on a trading trip and was, therefore, presented before the court. The exact dialogue that took place between Heraclius and Abū Sufyan regarding the claimant of prophethood is recorded in history and reproduced here:

Heraclius: How is his family and lineage?

Abū Sufyān: Noble and respected.

Heraclius: Did any Arab ever claim prophethood before him?

Abū Sufyān: No.

Heraclius: Have you ever accused him of lying before the claim of prophethood?

Abū Sufyān: No.

Heraclius: Were there any kings among his ancestors?

Abū Sufyān: No.

Heraclius: Who have followed him? Are they the poor and the weak or the nobles?

Abū Sufyān: His followers mostly consist of the poor and the weak.

Heraclius: Are his followers increasing or decreasing in number?

Abū Sufyān: Increasing.

Heraclius: Has anyone renounced his religion after accepting it?

Abū Sufyān: No.

Heraclius: Does he ever break his pledge?

Abū Sufyān: No, but these days we have a treaty with him which we have some apprehension about, and cannot say what will come out of it.

(Abū Sufyān said that he did not find any other opportunity besides this to say anything against Muḥammad^{sa}.)

Heraclius: Did you ever fight a war with him?

Abū Sufyān: Yes.

Heraclius: What was the outcome of the battles?

Abū Sufyān: Sometimes he won and sometimes we.

Heraclius: What does this claimant call you to?

Abū Sufyān: He tells us to believe in One God, and not to associate partners with Him. He forbids us to worship as was done by our ancestors, and asks us to perform *Ṣalāt*, give charity, refrain from evil deeds, fulfill our pledges, and not to breach our trusts.

When the dialogue ended, Heraclius said to Abū Sufyān:

When you mentioned to me in your response that his family was noble and respected, I know that prophets do have good lineage.

When you said that no one in Arabia ever claimed to be a prophet before, if it had happened, I would have assumed that he probably was simply following the early claimant.

When you said that he never lied before his claim, I concluded how a person who does not lie about human beings could ever lie about God.

Then you said that he did not have any kings among his ancestors. If there had been a king, I would have assumed that he was trying to revive his kingship through this claim.

You said that in the beginning poor people accepted him; in the beginning this honour is always achieved by the poor.

Then you said that his followers were increasing, so this is a distinction of true faith, that it gradually grows and reaches perfection.

You confessed that no one has turned back from his religion considering it bad. This is also a sign of the true faith that once it enters into a heart, then no one reverts back considering it bad.

You said that he never broke a promise, and this is the practice of the messengers of God.

As you said that in wars, sometimes you succeed and sometimes he succeeds; this is how the initial periods of the prophets of God are; however, in the end they are triumphant and successful.

Abū Sufyān narrates that after this, Heraclius sent for the letter of Muḥammad^{sa} and had it read out before the court. The following is the text of the letter:¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ
 الرُّومِ - سَلَامٌ عَلَيَّ مِنْ تَبَعِ الْهُدَى - أَمَا بَعْدُ
 فَانِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلِمَ -
 يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ - فَإِنْ تَوَلَّيْتَ فَإِنَّ
 عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ - وَيَا أَهْلَ الْكِتَابِ
 تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
 إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
 بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا
 أَشْهَدُوا بِأَنَّا مُسْلِمُونَ -

In the name of Allah, the Most Gracious, the Ever Merciful.

(This letter is) from Muḥammad, the servant of Allah and His Messenger, written to Heraclius, the Ruler of Rome [Byzantine].

¹ Bukhārī, Kitābul-Jihād (Book of Fighting for the Cause of Allah).

Peace be upon him who accepts the guidance.

I invite you to Islam. Accept Islam and enter into the protection of God. Allah the Exalted will grant you a double reward. But if you reject this invitation of Islam, you will be responsible for the misguidance of the peasants (i.e. your nation).

O People of the Book! Come towards the belief that is common between you and us, that we worship not anyone besides Allah nor associate anyone with Him under any circumstances, and do not consider anyone among us as our lord and provider besides God. Then if these people turn away, tell them to bear witness that we are Muslims.

Abū Sufyān relates:

When this dialogue ended and the reading out of the letter was completed, the Byzantine chieftains raised a huge hue and cry in the court. At that time, we were instructed to leave the court. When I came out with my companions, I said to them that the star of Muḥammad^{sa} appears to be rising very high, as the Emperor of the Byzantine Empire seems to fear him. After this I always remained low and my heart was full of conviction that the religion of Muḥammad^{sa} would triumph.¹

Heraclius asked a few more questions of the same kind. He was much impressed by the responses and the content of the letter. But since he was concerned about losing his empire by personally accepting Islam, he initially gathered his courtiers and tried to convince them. When he noticed that the courtiers were getting agitated, he changed his tone stating that he was just testing them.

¹ Bukhārī, Kitābul-Jihād (Book of Fighting for the Cause of Allah).

It appears that in spite of his rejection, Heraclius's respect for Muḥammad^{sa} was deep in his heart and he kept the letter of Muḥammad^{sa} with him as a benediction, and it remained with his family for many centuries. It is recorded in history that once a few ambassadors of the Sulṭān Manṣūr Qalā'ūn (7 A.H.) visited a country of Europe. The representative of the European country showed them a golden box that contained a letter wrapped in a silk fabric and said, "Your Messenger sent a letter addressed to one of my ancestors, Heraclius, which is still kept as a benediction in our house."

The Letter to Khosrau, the Emperor of Persia

The second letter of Muḥammad^{sa} of invitation to Islam was addressed to Khosrau, the Emperor of Persia. In those days, *Khosrau* was the official title of the kings of Persia. The real name of this king was Parvez bin Hormizd and he belonged to the famous Sassanid family. The letter to the king was carried by a long-time devoted companion of Muḥammad^{sa}, 'Abdullāh bin Ḥudhāfah as-Sahmī. He was instructed to first take the letter to the chief of Bahrain, and then on his behalf to Khosrau. The name of the chief was Al-Mundhir bin Sāwā and he was the viceroy of Khosrau for the land of Bahrain.¹ This letter also carried the official seal of Muḥammad^{sa} as had the letter sent to Heraclius. The following is the text of the letter:

¹ Bukhārī, Kitābul-'Ilm (Book of Learning) and Kitābul-Jihād (Book of Fighting for the Cause of Allah).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ
 فَارِسَ - سَلَامٌ عَلَيَّ مِنْ تَبِعِ الْهُدَى وَأَمِنَ بِاللَّهِ وَ
 رَسُولِهِ وَشَهِدَانَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ وَإِنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - ادْعُوكَ بِدِعَايَةِ
 اللَّهِ فَإِنِّي رَسُولُ اللَّهِ إِلَى النَّاسِ كَأَفَّةٍ لَا نَذْرَ مَنْ
 كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكُفْرِينَ - اَسْلِمَ
 تُسَلِّمَ - فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمَ الْمَجُوسِ -

In the Name of Allah, the Most Gracious, the Ever Merciful.

(This letter is) from Muhammad, the Messenger of Allah to Khosrau, the chief of Persia.

Peace be upon him who follows the guidance, believes in Allah and His Messenger, and bears witness that there is no one worthy of worship besides Him and that Muhammad is His Servant and Messenger.

(O ruler of Persia!) I invite you towards Allah, because I have been sent as a Messenger to all mankind to warn them that God's judgment may overtake the infidels.

(O ruler of Persia!) Accept Islam. If you turn away, you will be responsible for the sins of your Zoroastrian subjects.¹

ʿAbdullāh bin Ḥudhāfah says that when a translator read out the letter to Khosrau, he was enraged. He took the letter from the hands of the translator and tore it into pieces and said, "My subject addresses me like this?"² The tradition says that when Muḥammad^{sa} was informed about the reaction of Khosrau, he, due to his sense of honour for his religion, said, "May God Himself tear these people into pieces."³ And according to another tradition he said, "Now these people will themselves be torn to pieces."⁴

Khosrau and his people were fire worshippers, but were greatly influenced by the Jewish propaganda against the Muslims. Because of that influence, Khosrau not only tore up Muḥammad's letter, but also instructed Bādhān, the Governor of Yemen, to immediately send two strong troopers to Ḥijāz to arrest the claimant of prophethood and summon him before him, killing him if he resists. Bādhān sent two sturdy troopers with a letter to Muḥammad^{sa}. On reaching Madīnah, the troopers presented the letter to Muḥammad^{sa} and counselled him to go along with them; otherwise, the Khosrau might destroy his country and nation. Muḥammad^{sa} smiled, invited them to Islam, and told them to stay the night and that he would God willing (*In shā' Allah*) answer them the next day. The next day, Muḥammad^{sa} addressing them said:

أَبْلَغًا صَاحِبِكُمْ أَن رَّبِّي قَتَلَ رَبَّهُ فِي هَذِهِ اللَّيْلَةِ

¹ Tārikhul-Khamīs and Az-Zarqānī, narrated by Wāqadī.

² Aṭ-Ṭabarī, Tārikhul-Khamīs, and Az-Zarqānī.

³ Bukhārī, Kitābul-Jihād (Book of Fighting for the Cause of Allah) and Kitābul-ʿIlm (Book of Learning).

⁴ Kitābul-Amwāl, cited by Az-Zarqānī.

Go and tell your master (the Viceroy of Yemen) that my Lord, the Majestic God, has killed his lord (the Khosrau) this very night.

When these two messengers returned to Bādhān with the message of Muḥammad^{sa}, Bādhān spontaneously said, "If what he says really comes to pass, there will be no doubt in his prophethood." Not long after, Bādhān received a directive from Shīrwaeh (also known as Qabād II), the son of the emperor Khosrau Parvez, which read, "I, in the interest of my country, have killed my father, Khosrau Parvez, who was a tyrant and mercilessly killed the nobles of the country. When you get this letter, take a pledge of allegiance in my name from the people of your land. I have been informed that my father sent you an order about an Arabian person—consider that rescinded and wait for my next directive."

When Bādhān received the directive of Shīrwaeh, the new Khosrau, he spontaneously said, "Muḥammad's words proved true. It appears that he is a true prophet, and I believe in him." He immediately wrote a letter expressing his allegiance to Muḥammad^{sa}, and many people of Yemen also became Muslims with him.¹ The tradition says that Khosrau Parvez was killed the same night when Muḥammad^{sa} recieved the news about him from God.

Allah the Exalted dealt with Heraclius and Khosrau the same way they dealt with the letters of Muḥammad^{sa}. Because of the tearing of the letter of Muḥammad^{sa}, the great state of Khosrau was disintegrated into pieces. On the other hand, because of honouring the letter of Muḥammad^{sa}, Heraclius's descendents were given respite for a long time, and his family ruled for centuries.

The Letter to Muqauqis, the Viceroy of Egypt

The third letter of Muḥammad^{sa} was addressed to Muqauqis, who was the viceroy or the heir of Heraclius for Egypt and Alexandria,

¹ Aṭ-Ṭabarī and Tārikhul-Khamīs.

and a Christian by religion like Heraclius. His real name was Jurajj bin Mīna and he belonged to the Coptic nation. Muḥammad^{sa} sent this letter through his companion, Ḥāṭib bin Abī Balta'ah^{ra}.¹ Following is the text of this letter:²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوِّسِ
 عَظِيمِ الْقَبْطِ - سَلَامٌ عَلَيَّ مِنْ اتَّبَعَ الْهُدَى -
 أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمَ
 تُسَلِّمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ - فَإِن تَوَلَّيْتَ
 فَعَلَيْكَ إِثْمُ الْقَبْطِ - يَا أَهْلَ الْكِتَابِ تَعَالَوْا
 إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
 إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
 بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا
 أَشْهَدُوا بِأَنَّا مُسْلِمُونَ -

In the name of Allah, the Most Gracious, the Ever Merciful.

¹ A companion of Muḥammad^{sa} who took part in the Battle of Badr [Publisher].

² See the image of this letter in *Sirat Khātamun-Nabiyyīn*, Urdu edition, published by Islam International Publications, 1996, p. 823.

(This letter is) from Muḥammad, the servant of God and His Messenger, written to Muqauqis, the chief of the Copts.

Peace be upon him who accepts the guidance.

Thereafter, I call you towards the guidance of Islam. Accept Islam; Allah will grant you double reward. If you turn away, then (in addition to your own sins), you will bear the burden of the sins of the Copts.

O People of the Book! Come towards the belief that is common between you and us, that we worship not anyone besides Allah nor associate anyone with God under any condition, and do not consider anyone among us as our lord and provider besides God. If they turn away, say to them to bear witness that we are Muslims.¹

The content of this letter and the subsequent discussion with Ḥāṭib^{ra} had a deep impact on Muqauqis, and he acknowledged without any hesitation that not only was he a wise person, but also an ambassador of a wise person. He also added, "I have considered the matter regarding your prophet. His teachings do not include anything bad and do not stop us from anything good." He put the letter of Muḥammad^{sa} in an ivory box, and put his seal on it, and handed it to one of the respectable girls of the house for its safekeeping.²

Thereafter, Muqauqis sent for his Arabic scribe and dictated a letter to Muḥammad^{sa}. The translation of that letter follows:

In the name of Allah, the Most Gracious, the Ever Merciful.

To Muḥammad bin 'Abdullāh, from Muqauqis, the chief of the Copts. Peace be on you!

¹ Az-Zarqānī and Mawāhib al-Ladunīyah.

² Az-Zarqānī and Tāriḫul-Khamīs.

I have read your letter and have understood its contents, and that to which you have called me. I am aware that a prophet is yet to arise; but I am of the opinion that he will appear in Syria (not in Arabia).

I have done honour to your envoy and I am sending you with him two damsels of high status among the Copts, raiment, and a mule for you to ride upon. Peace be with you!

The two girls mentioned in this letter were Māriyah and Sīrīn. They were sisters, and belonged to the Coptic nation. Muḩauqis himself belonged to the Coptic nation too. These girls enjoyed a high status in the Coptic nation as mentioned by Muḩauqis in his letter. It appears that it was long-standing tradition among Egyptians to offer noble girls of their family or nation for marriage to those people with whom they wanted to further relationships. When Abraham^{as} went to Egypt, the chief of Egypt presented him a noble girl (Hagar^{ra}) for marriage. Among the two girls sent by Muḩauqis, Muḩammad^{sa} married Māriyyah Qibṭiyyah, and her sister Sīrīn was married to the famous Arabian poet, ḩassān bin Thābit Anṣārī^{ra}.¹

Māriyyah is the same blessed lady who gave birth to Ibrāhīm, the son of Muḩammad^{sa}, who was the only child born during his prophethood. The mule that was gifted to Muḩammad^{sa} was called Duldul. Muḩammad^{sa} often rode it, and also used this mule during the *Ghazwah* of ḩunain.²

The Letter to Negus, the King of Abyssinia

Negus was the title of the kings in Abyssinia. The real name of Negus during the time of Muḩammad^{sa} was Aṣḩamah bin Abjar, who was a good-natured king. During the time of Muḩammad^{sa} in Makkah, when the disbelievers committed a large number of atrocities against the Muslims, Muḩammad^{sa} sent many Companions

¹ Az-Zarqānī, Māriyyah and Sīrīn.

² Tārīkhul-Khamīs.

(including some women) to Abyssinia. In spite of the Quraish's pursuit of the Companions and their multiple efforts to incite Negus, Negus stuck to integrity and justice, and the Muslims emigrants lived in peace and security under his rule for a long time. In spite of having good beliefs, he was still not a Muslim; therefore, when Muḥammad^{sa} sent letters to various kings after the Ḥudaibiyah Treaty; he also sent a letter to Negus through his companions 'Amr bin Umayyah Ḍamrī. The text of the letter was as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ
 مَلِكِ الْحَبَشَةِ سَلِّمْ أَنْتَ - أَمَّا بَعْدُ فَإِنِّي
 أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
 الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُنُ - وَ أَشْهَدُ
 أَنَّ عِيسَى ابْنَ مَرْيَمَ رُوحُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
 إِلَى مَرْيَمَ الْبَتُولِ

وَإِنِّي أَدْعُوكَ إِلَى اللَّهِ وَحَدَهُ لِأَشْرِيكَ لَهُ وَمَوَالَاهُ
 عَلَيَّ طَاعَتِهِ وَإِنْ تَتَّبَعْنِي وَتُؤْمِنُوا بِالَّذِي جَاءَنِي
 فَإِنِّي رَسُولُ اللَّهِ وَإِنِّي أَدْعُوكَ وَجُنُودَكَ إِلَى اللَّهِ
 تَعَلَى وَقَدْ بَلَغْتُ وَنَصَحْتُ فَأَقْبِلُوا نَصِيحَتِي
 وَقَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمَّتِي جَعْفَرَ وَمَعَهُ نَفَرٌ
 مِنَ الْمُسْلِمِينَ - وَأَسْلَامٌ عَلَيَّ مِنْ اتِّبَاعِ الْهُدَى -

In the name of Allah, the Most Gracious, the Ever Merciful.

(This letter is) from Muḥammad, the Messenger of Allah, to the Negus, King of Abyssinia.

Peace be on you!

Thereafter, I praise Allah besides whom there is no one worthy of worship, the King, the Most Holy, the Source of Peace, the Bestower of Security, the Protector. I bear witness that Jesus son of Mary was raised by the Word of Allah which He sent to Mary...

I call you to Allah, the One who has no associate, and to cooperate with me in obedience to Him and to follow me, and to believe in that which has been revealed to me, for I am the Messenger of Allah, and call you and your people to Allah the Exalted.

I have conveyed my message to you, and have called you out of sincerity to the truth. So respond to my sincere call.

I have already sent my cousin Ja'far and a party of Muslims to your country. Peace be on him who follows the guidance.

When Negus received Muḥammad's letter, he raised it to his eyes and descended from his throne out of respect, and said, "I bear witness that Muḥammad is a prophet of God." He sent for an ivory box and secured Muḥammad's letter in it, and said, "I am certain that as long as this letter would remain secure in our house, the people of Abyssinia would continue drawing goodness and blessings from it." The author of *Tārīkhul-Khamīs* wrote that this letter was still secured with the royal family of Abyssinia.

The translation of Negus letter in response to Muḥammad's letter follows:

In the name of Allah, the Most Gracious, the Ever Merciful. To Muḥammad, Messenger of Allah, from the Negus Aṣḥamah. Peace be on you, Messenger of Allah, and His mercy and His blessings. Allah, besides whom there is no one worthy of worship, He it is who has guided me to Islam. Messenger of Allah! Your letter has reached me. By the Lord of heaven and earth, Jesus, peace be on him, is not any more than you have mentioned, even by a particle. I have recognized that with which you have been sent to us. I bear witness that you are a true Messenger of Allah whose truth has been testified to. I make my pledge at the hand of your cousin and embrace Islam for the sake of Allah, Lord of the worlds. Peace be on you and the mercy of Allah and His blessings.¹

The letters of Muḥammad^{sa} and Negus, both had a strange aura. It appears as if Muḥammad^{sa} had the conviction that Negus would believe immediately upon receiving the letter, and every single word of the response of Negus also proves that his soul was ready to

¹ Az-Zarqānī.

accept the truth. Allah the Exalted granted Negus the good fortune to accept Islam. When he died in 9 A.H., Muḥammad^{sa} offered his funeral prayers and said, "One of your righteous brothers, Negus died in Abyssinia. Let us pray together for his soul."¹

It is noteworthy that when Muḥammad^{sa} wrote the letter to Negus with the invitation to Islam, which he accepted, he also sent him another private letter, and drew his attention towards two matters; first, to perform Muḥammad's *Nikāḥ* in absentia with Ummi Ḥabībah, the daughter of Abū Sufyān, and second, to send Ja'far bin Abī Ṭālib and his companions back to Arabia under his own arrangements. Negus carried out both of these requests.

Acting upon the first request, he sent a message to Ummi Ḥabībah to get her formal permission before performing the *Nikāḥ*. Khālid bin Sa'īd, her close relative approved the *Nikāḥ* as her guardian at a dowry of 400 dirhams.² He also carried out the second request according to the wishes of Muḥammad^{sa}, and made arrangements for the return of Ja'far and his companions. Ja'far and his companions returned when Muḥammad^{sa} was returning from the victory of Khaibar, and the tradition says that he was so pleased after meeting Ja'far that he said, "I do not know if I am more pleased with the victory of Khaibar or on the arrival of Ja'far and his companions." Unfortunately, Ja'far did not live long, and after a little while, he was martyred in the *Ghazwah* of Mutaḥ.³

The Negus died in 9 A.H., and after him another Negus took the throne. The new Negus did not accept Islam, but the revered Companions spent a long time in Abyssinia with peace and security under his rule. The Muslims remembered the favour of Abyssinia and never carried out a military campaign against Abyssinia while they waved the flag of Islam far and wide in the world with their victories. This appreciation of Negus's favour could be observed

¹ Bukhārī, Muslim and Az-Zarqānī.

² Ibnī S'ad and Az-Zarqānī and Usdul-Ghābah

³ Bukhārī (Account of the *Ghazwah* of Mutaḥ).

even centuries later in the Muslim nations. This is a strong moral point, from which nations could learn a valuable lesson.

Thereafter, Muḥammad^{sa} wrote letters to the other chieftains of Arabia, but the details are being skipped in this brief treatise.

Detailed Account of Ummi Ḥabībah^{ra}

Ummi Ḥabībah^{ra} was the daughter of Abū Sufyān. Her first marriage was with `Ubaidullāh bin Jaḥsh, cousin of Muḥammad^{sa}. After the arrival of Islam, both she and her husband accepted Islam and migrated to Abyssinia. The real name of Ummi Ḥabībah^{ra} was Ramlah bint Abī-Sufyān, but after having a baby girl she came to be known by the name of Ummi Ḥabībah^{ra} (the Mother of Ḥabībah).

At the time of the demise of `Ubaidullāh^{ra} in Abyssinia, Ummi Ḥabībah^{ra} showed great steadfastness and remained resolute in her faith inspite of the hardships. Considering her sincerity and steadfastness, Muḥammad^{sa} sent a proposal of marriage through `Amr bin Umayyah Ḍamrī as an expression of care for her. Negus performed the *Nikāḥ* after consulting Ummi Ḥabībah^{ra}. This *Nikāḥ* took place either in the 6 A.H. or 7 A.H. Thereafter, Negus boarded Ummi Ḥabībah^{ra} and other Muslims on a ship to Madīnah with great honour according to the instructions of Muḥammad^{sa}. Ummi Ḥabībah^{ra} was 37 years old at the time of this marriage. When she landed on the coast of Arabia, Muḥammad^{sa} was in Khaibar.

When the Quraish violated the Treaty of Ḥudaibiyyah, Abū Sufyān came to Madīnah for the renewal of the treaty assuming that Muḥammad^{sa} did not know about the violation. He stayed at the house of his daughter Ummi Ḥabībah^{ra}, and unintentionally sat on the prayer mat of Muḥammad^{sa}. Ummi Ḥabībah^{ra}, who was meeting her father after so many years, made him get up from the prayer mat of Muḥammad^{sa} not tolerating that an idolater (even her own father) would sit upon the mat which Muḥammad^{sa} used to offer prayers. Abū Sufyān was amazed at the devotion of his daughter.

The motivation behind the marriage with Ummi Ḥabībah^{ra} was none other than to bring to an end the long chain of wars with the tribes of Arabia. As mentioned before, the father of Ummi Ḥabībah^{ra} was Abū Sufyān, the most powerful chieftain of the Quraish after Abū Jahl. Because of his great desire to end the hostilities as soon as possible, Muḥammad^{sa} did not wait for the return of Ummi Ḥabībah^{ra} from Abyssinia and sent the message to Negus in Abyssinia to conduct the *Nikāh*. It is notable that Ummi Ḥabībah^{ra} was already beyond her youth at that time.

Muḥammad's Care for His Wife's Feelings

Muḥammad^{sa} took special care of the feelings of his wives. Once when he saw Mu'awiyah, the brother of Ummi Ḥabībah^{ra} sitting next to her, he called it a beautiful manifestation of the love of siblings, and sat close to them and asked, "Ummi Ḥabībah^{ra}, is Mu'awiyah dear to you?" "Yes, O Prophet!" said Ummi Ḥabībah^{ra}." Muḥammad^{sa} said that if he was dear to her, then he was dear to him also.

***Ghazwah* of Khaibar, Muḥarram, 7 A.H.**

After the Ḥudaibiyah Treaty, Muḥammad^{sa} felt some relief from the hostilities of the Quraish of Makkah. However, after reaching Madīnah in Muḥarram, 7 A.H. he learned that the Jewish tribes of Banī Naḍīr and Banū Quraizah, who had moved to Khaibar after their exile from Madīnah, had already completed their preparation to attack the Muslims. He further learned that the Ghaṭafān tribe was also partnering with them in this scheme. After verifying the news, Muḥammad^{sa} set out towards Khaibar with 1,600 Companions. They camped at Ar-Rajī, a place located between Khaibar and Ghaṭafān.¹

This strategic move of Muḥammad^{sa} caused the Banū Ghaṭafān to worry about the safety of their own houses and, as a result, they gave up plans to support the Jews.² Now the fight was only with the Jews. Muḥammad^{sa} was hoping that they would make peace on

¹ Mu'jamul-Buldān.

² Aṭ-Ṭabarī.

seeing the strength of the Muslims, but on reaching Khaibar he found out that they were fully prepared to fight. The Jews initially fought in the open battlefield, but when their famous fighters Marḥab and Yāsir died at the hands of Muḥammad bin Muslim^{ra} and Zubair bin al-ʿAwwām^{ra}, they retreated back into their fortresses. The Muslims attacked the fortresses and after a fierce battle of a few days, conquered all the fortresses except the fortresses of Al-Qamūs which was heavily fortified. After a few days, Muḥammad^{sa} said, "Tomorrow morning, I will hand over the standard to the person who will not return from the field without achieving complete victory."¹ The believers were very pleased on hearing this, and anxiously waited to see who received this honour. The next morning, Muḥammad^{sa} supplicated, and gave the Islamic standard to 'Alī bin Abī Ṭālib^{ra}. 'Alī^{ra} was suffering with inflamed eyes. Muḥammad^{sa} applied his saliva to 'Alī's eyes and prayed, and by Allah's blessings he recovered. Thereafter, 'Alī^{ra} remembering the name of Allah marched towards the Al-Qamūs fortress with his faithful companions and conquered the fortress after a continuous siege of 20 days.

A Wonderful Event of the Truthfulness of Muḥammad^{sa}

While the siege of the fortress was going on, a shepherd of one of the chieftains of the Jews accepted Islam and said to Muḥammad^{sa}, "O Messenger of Allah, I cannot go to those people anymore, but these goats belong to the Jewish chieftain, what should I do with them?" He said, "Turn them in the direction of the fortress and spur them from the back; God the Exalted will take them to their owner." He spurred the goats and when they reached close to the fortress, the people took them inside.² This event portrays how firmly Muḥammad^{sa} honoured the trusts of people. Can we find any such example in the religions of this age that the animals of the enemy are captured, and then returned? Would it not have provided months of food supply for the starving enemy? The Messenger of Allah accepted the strengthening of the enemy during the siege but

¹ Bukhārī.

² Sīratul-Ḥalbiyyah.

did not like that the goats entrusted to a new Muslim should not be returned to the enemy at war.

The Kindness of Muḥammad^{sa} and the Mischief of the Jews

The defeated Jews made a request to Muḥammad^{sa} that they not be expelled and in return they would always provide half of their produce to the Muslims. Muḥammad^{sa} accepted their request. But in spite of Muḥammad's magnanimity, the Jews did not abstain from mischief. There is an event recorded in history that a Jewish woman asked the Companions which part of meat was liked by Muḥammad^{sa}. The Companions told her that he liked the shoulder part of the meat. She slaughtered a goat and made kebabs on stones and poisoned the meat, particularly the shoulder part that Muḥammad^{sa} liked. She sat outside the tent of Muḥammad^{sa} with this meat. When Muḥammad^{sa} returned to his tent after the evening (*Maghrib*) prayers, he said to the woman, "O Lady, what brings you here?" She said, "O Abul-Qāsim, I brought some meat as a gift for you." Muḥammad^{sa} asked one of his companions to take the meat.

When Muḥammad^{sa} sat for dinner, he had only taken one bite of the meat from the shoulder when he sensed the poison and immediately stopped the Companions. By then, Bishr bin Barā' had already taken a bite, he said, "O Messenger of Allah, by God who has given you honour, I also felt the poison in the bite I ate. I wanted to spit it out, but as you had already swallowed the bite, I thought it inappropriate to spit it out, so I swallowed it following you (we find from a tradition that Bishr fell sick after a little while and died at Khaibar). Muḥammad^{sa} sent for the woman and asked, "Did you poison the meat?" She asked, "Who told you?" Muḥammad^{sa} was holding the shoulder piece of the meat in his hand at that time and said, "This hand told me." The woman realized that her secret was out, so she confessed poisoning the meat. Muḥammad^{sa} asked her, "What made you do this misdeed?" She said, "You fought with my nation. I thought that I would poison you, and that if you were really a

prophet, you would be saved. And if not, we will be saved from you.” Hearing this, Muḥammad^{sa} forgave her.¹

How great is this treatment of Muḥammad^{sa} to an enemy that was out for blood! Certainly, history cannot find any match for it.

Marriage with Ṣafiyah^{ra}, 7 A.H.

Among the captives of Banī Naḍīr, Ṣafiyah bint Ḥuyayy, the daughter of their chieftain, Ḥuyayy bin Akḥṭab, was also included. Her mother was the daughter of the chieftain of Banū Quraizah. The tribe was famous throughout Arabia for the bravery and valor of its people. Ṣafiyah’s first marriage to Salām bin Mishkam ended in divorce. Thereafter, she married Kinānah bin Rabī. He was the chieftain of Al-Qamūs, the famous fortress of the Jews and he lived there with his family.

When the fortress was conquered and Kinānah was killed, his whole family including Ṣafiyah^{ra} was captured, and Ṣafiyah^{ra} was assigned to Dihya al-Kalbī. A few Companions entreated that the woman given to Dihya was the “First Lady” of Banī Naḍīr and Banū Quraizah, and as such should not be given to a soldier; only Muḥammad^{sa} was appropriate for her. Muḥammad^{sa} accepted their suggestion. Muḥammad^{sa} gave another slave woman to Dihya in place of her, freed Ṣafiyah^{ra} and married her.

Ṣafiyah’s marriage to Muḥammad^{sa} proved to be a great proof of the truthfulness of Muḥammad^{sa}. Ṣafiyah^{ra} had long marks on her face. When Muḥammad^{sa} asked her about the marks, she said, “O Messenger of Allah! Once I had a dream that the moon had fallen in my lap, and I narrated my dream to my husband. He thought it a strange dream, and took me to my father. When I narrated my dream to my father, he struck my face so severely leaving these marks on me. My father yelled at me accusing me that I wanted to

¹ *Sīratul-Ḥalbiyyah*

marry the King of Arabia.”¹ The national symbol of Arabia was the moon. Therefore, if a woman would see that the moon had fallen in her lap, it was interpreted that she had established a link with the King of Arabia.

The motivation behind this marriage was the desire that the Jews would stop creating mischief, make peace with the Muslims, and incline towards Islam. After the *Nikāh*, when the couple left Khaibar, the wedding reception and the banquet were arranged at a place called Aṣ-Ṣahbā’.

Ṣafīyyah^{ra} loved Muḥammad^{sa} dearly. When Muḥammad^{sa} was indisposed, she said with great desperation, “O Prophet of Allah! I pray that your affliction had befallen me.” Muḥammad^{sa} addressing all of his wives said, “By God, she is only telling the truth.” Muḥammad^{sa} also loved her greatly and took special care of her. He was particularly sensitive to the fact that the Jews were disgraced in the eyes of the Muslims because of their misdeeds, and that she was from Jewish descent. Once, someone from the Prophet’s wives taunted her on her Jewish lineage. When Muḥammad^{sa} found out about it, he said, “Why did you not tell them that Aaron was your father, Moses was your uncle, and Muḥammad is your husband? Who could be better than you?”

Ṣafīyyah^{ra} was a very generous and contented person and had great sympathy for others. She died in the 50 A.H., at the age of 60 years and was buried in the Jannatul-Baqī’.²

Marriage with Maimūnah^{ra}, 7 A.H.

Maimūnah’s first marriage was with Mas’ūd bin ‘Amr who divorced her. She then married Abū Arham bin ‘Abdul-‘Adiyy who died in 7 A.H., and she became a widow. ‘Abbās^{ra}, Muḥammad’s uncle, was also her uncle. ‘Abbās^{ra}, observing her situation requested that

¹ *Sīratul-Ḥalbiyyah*

² A cemetery in Madīnah close to the Mosque of the Prophet.

Muḥammad^{sa} marry her, and he agreed. This was the last marriage of Muḥammad^{sa}.

Maimūnah^{ra} had very righteous beliefs and a mature mind. Most of her time was spent in explaining religious matters to the people. Once a woman was indisposed and she pledged to pray in the Baitul-Muqaddas on recovering. Allah the Exalted granted her recovery and she came to see Maimūnah^{ra} before leaving to fulfill her pledge. Maimūnah^{ra} explained to her that the reward for offering *Ṣalāt* in the Masjid an-Nabawī was greater than the reward of offering *Ṣalāt* in any other mosque by more than 1,000 times; therefore, she should fulfill her pledge by offering *Ṣalāt* in Masjid an-Nabawī.¹ Maimūnah^{ra} died in 51 A.H., and Ibn Abbās led her funeral prayers.

If the objective of Muḥammad's multiple marriages was—God forbid—his own pleasure as alleged by non-Muslim historians, he would not have married elderly ladies. Instead, he would have chosen beautiful unmarried girls, and it was not hard for him to do so because the parents of such girls would have taken pride in marrying their girls to Muḥammad^{sa}. Therefore, as mentioned before, Muḥammad's marriages with widows and mature women, mostly beyond the age of marriage, is clear proof that his objective was to facilitate the propagation of Islam to various tribes and to spread Islamic teachings among the Muslim women.

Marriage with Māriyyah^{ra}

As mentioned before, the Muqauqis of Egypt sent two girls of his family to Muḥammad^{sa} as a gesture of his devotion to Muḥammad^{sa}. Out of the two, Muḥammad^{sa} married Māriyyah^{ra}. Allah gave him a son from her who was named Ibrāhīm. Before the birth of this child, Muḥammad^{sa} had borne the loss of all of his sons and daughters except Fāṭimah^{ra}.

¹ Al-Iṣābah

Naturally, he had great love for Ibrāhīm. But by the decree of God, this child also did not stay with him for long, he became sick at the age of one and a half years and passed away. Muḥammad^{sa} was deeply grieved at his death and tears started flowing from his eyes. Seeing his condition, 'Abdur-Raḥmān bin 'Auf^{ra} said, "O Messenger of Allah, you also cry!" Muḥammad^{sa} replied, "O son of 'Auf, this is a mercy which God has put in the heart of His servants." Then he said:

تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا
يَرْضَى رَبُّنَا إِنْ أْنَا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

Our eyes shed tears and our hearts grieve. But we say only what our Lord is pleased with. O Ibrāhīm, we are sorely grieved for you.¹

What a great example of patience was shown by our Prophet^{sa}! Usually it is seen that if a father who after losing all of his children is blessed with a son from Allah the Exalted in an old age, and if that son also dies, he would lose control and resort to wailing and crying. But what a perfect example was shown by our Prophet^{sa}, that neither the heart was so hard that tears did not come, nor was there any complaint to God. Rather, he adopted the way which was based on the perfect balance and exemplified the true relationship with Allah.

Aversion to Pretension

The study of the life of Muḥammad^{sa} shows us that there was absolutely no pretension in him. He hated anything that might even raise a suspicion of pretension about him in other people's hearts. At the time of the death of Ibrāhīm, his son, the sun coincidentally had an eclipse. As Muḥammad^{sa} was very grieved by his death, some

¹ Sunan Abī Dāwūd (Book of Funerals)

Muslims thought that perhaps the sun was grieving too and the eclipse was a demonstration of that. On hearing this, Muḥammad^{sa} said:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ - لَا يَنْكَسِفَانِ
لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ - فَإِذَا رَأَيْتُمُوهُمَا
فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ

The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So, when you see them eclipsed, invoke Allah and pray till the eclipse is clear.¹

What a perfect model of personal integrity was presented by him! If God forbid, his claim was based on pretence, he would have been pleased to see another sign of his truthfulness for the Muslims, or at least have remained quiet. But he did not accept that people would have this kind of misunderstanding; therefore, he immediately corrected them. Is this event not a grand proof of his truthfulness?

'Umratul Qadā', Dhul-Qa'dah, 7 A.H.

In the Ḥudaibiyah Treaty, the idolaters agreed that the Muslims would be able to perform the 'Umrah the following year. Therefore, on the sighting of the moon of the Dhul-Qa'dah, 7 A.H., Muḥammad^{sa} made plans to travel to Makkah to make up for the missed 'Umrah of the time of the Ḥudaibiyah Treaty. Muḥammad^{sa} specially instructed all the Companions who were with him at the time of the Ḥudaibiyah Treaty to accompany him. Other people were also allowed to go along. Muḥammad^{sa} set out from Madīnah with 2,000 Companions. On reaching there, Muḥammad^{sa} instructed

¹ Bukhārī (Account of Eclipses)

the Companions to bare their shoulders, take out the *Ihram*¹ from under their arm, wrap it around their neck, and swiftly running, perform the circuit of the Ka'bah. In this way, the idolaters would have a good impression of the strength, splendor, and agility of the Muslims.

Quraish were extremely dismayed by the entry of the Muslims in Makkah; therefore, many of them went to the passages and valleys outside Makkah, as they could not stand to see the Muslims performing the circuit of the Ka'bah.

Muḥammad^{sa} stayed for three days in Makkah. During his stay, good character and admirable qualities of the Muslims left a deep imprint of the truth of Islam on the hearts of many God-fearing people.

During these days, Maimūnah^{ra}, the niece of 'Abbās^{ra}, who had been a widow for a long time, married Muḥammad^{sa} according to the wishes of 'Abbās. The tradition says that on the third day of the Muslims' stay in Makkah, the disbelievers told the Muslims to immediately leave according to the treaty, which they complied with. Because of the sensitivity of the people of Makkah, Muḥammad^{sa} even left the newly wedded Maimūnah^{ra} behind in Makkah; she joined them later outside Makkah in the woods when the animals carrying the provisions for the journey joined them. This event of her life was so dear to her, that when she passed away at the age of 80 years, she made a will to be buried outside Makkah at the place where she met Muḥammad^{sa} for the first time.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Bless, O Allah, our master, Muḥammad and the people of Muḥammad

¹ A special clothing consisting of white sheets worn during pilgrimage to Makkah or 'Umrah. [Publisher]

Certainly, this was the result of the excellent treatment extended by Muḥammad^{sa} to his virtuous wives.

The Acceptance of Islam by 'Amr bin al-Āṣ^{ra} and Khālid bin Walid^{ra}

A few days after Muḥammad's return to Madīnah, 'Amr bin al-Āṣ accepted Islam in Makkah and decided to migrate to Madīnah. Khālid bin Walid^{ra}, a very close friend of 'Amr who was also deeply impressed by the recitation of the Qur'ān that he heard from the blessed tongue of Muḥammad^{sa} during the Ḥudaibiyah journey, also decided to join him. In this way, two famous Makkan chieftains and renowned warriors of Arabia accepted Islam.

The Battle of Mutah, Jumādiul-Awwal, 8 A.H.

After returning from the pilgrimage to the Ka'bah, Muḥammad^{sa} received news that Arabian Christian tribes on the provocation of the Jews and the disbelievers were preparing for an attack. Muḥammad^{sa} sent a party of fifteen to investigate, who, because of the passion they felt for their faith, started preaching to the non-Muslims. Those people had no soft corner for the Muslims; they attacked the Muslims and martyred them. When Muḥammad^{sa} learned about this event, he sent a letter to Shuraḥbīl bin 'Amr Ghassāni, the ruler of Baṣrah. When the messenger of Muḥammad^{sa} reached him, he was also killed with great brutality. The killing of the messenger was a clear declaration of war. Therefore, Muḥammad^{sa} sent an army of 3,000 faithful under the command of Zaid bin Ḥārithah^{ra} towards Syria.¹ The appointment of Zaid bin Ḥārithah^{ra}, a freed slave, over the eminent *Muhājirūn* and *Anṣār* is a grand proof of the Islamic equity demonstrated by Muḥammad^{sa} during his life.

When the army was ready, Muḥammad^{sa} addressed them saying, "If Zaid^{ra} is martyred, appoint Ja'far bin Abī Ṭālib^{ra} as your chief (*Amīr*).

¹ Bukhārī (Account of the *Ghazwah* of Mutah).

If he is also martyred, appoint 'Abdullāh bin Rawāḥah^{ra} as your chief. He also advised not to hurt priests and not to kill women, children, and elders, nor destroy trees.

When the army of the Muslim faithful reached Muthah, they found out that Shuraḥbīl was ready with a huge army, many times bigger than the Muslim army, and they also heard rumours that Caesar was making preparations to fight as well. A dangerous battle was fought with the army of Shuraḥbīl. When Zaid^{ra} was martyred, Ja'far^{ra} took the standard. Ja'far^{ra} also fought bravely, and was martyred after receiving 90 wounds. After him 'Abdullāh bin Rawāḥah^{ra} took over the standard, but he was martyred also. When all the commanders nominated by Muḥammad^{sa} were martyred, the Muslims appointed Khālid bin Walīd^{ra} as their commander after mutual consultation. Khālid bin Walīd^{ra} fought so bravely around the clock that it completely reversed the balance on the battleground. Khālid^{ra} showed such feats of bravery that Muḥammad^{sa} awarded him the title of "the Sword of Allah."

Chapter Nine

The Fall of Makkah

The Battle of Ḥunain, and Reasons for the Initial Setback

The Battle of Tabūk

The Arrival of the Tribes from Various Directions

Abū Bakr^{ra} as the *Amīr Ḥajj*

The Victory of Makkah, Ramaḍān, 8 A.H.

Following the Ḥudaibiyyah Treaty, fighting had largely halted in Arabia and the Muslims found ample opportunities to preach in peace. As a result, their strength was remarkably increasing day by day. The Quraish were very upset with the progress of the Muslims, and their tyranny and persecution of Muslims had crossed all bounds. They were therefore looking for an opportunity to incite people to wage an all-out war against the Muslims.

In the meantime, Banū Bakr, a tribe allied with the Quraish, attacked Banū Khuzā`ah, a tribe allied with the Muslims, because of their historic enmity. According to the conditions of the Ḥudaibiyyah Treaty, the Quraish were bound to stop Banū Bakr, but instead, they aided them with arms¹ and, as a result, 20 to 30 people of the Khuzā`ah tribe were killed at the hands of Banū Bakr. A delegate of Banū Khuzā`ah appeared before Muḥammad^{sa} and narrated the story of their oppression in the form of a painful poetic rendition. Muḥammad^{sa} was very sympathetic towards them; he comforted them and assured them of his help.

After the return of the delegation of Banū Khuzā`ah, Muḥammad^{sa} sent one of his messengers to the Quraish and gave them three options: pay the blood money for the Banū Khuzā`ah's murdered people; distance themselves from Banū Bakr; or break the

¹ Aṭ-Ṭabarī

Ḥudaibiyah Treaty. The Quraish initially chose the third option,¹ but soon afterwards realized their lack of foresight and sent Abū Sufyān to Muḥammad^{sa} to renew the treaty. Muḥammad^{sa} had already witnessed the violation of the treaty by the Quraish, so he did not accept their demands, and Abū Sufyān returned unsuccessful.

Muḥammad^{sa}, joined by the allied tribes, raised an army of 10,000 strong. He started preparation for an assault on Makkah, and instructed his companions to keep it confidential especially from the Quraish of Makkah. But Ḥāṭib bin Abī Balta'a^{ra}, sent a letter by the hand of a woman to the Quraish to alert them of the preparation of the army by Muḥammad^{sa}. Muḥammad^{sa}, through a Divine revelation came to know about it. He sent 'Alī bin Abī Ṭālib^{ra} and Zubair bin al-'Awwām^{ra} to intercept the woman to recover the letter and arrest her. They reached the woman at Raudatul-Jannah. On questioning, first she denied having any letter; but since they had full conviction in the words of Muḥammad^{sa}, they searched her and found the letter in her tresses. The woman was arrested and presented in the court of Muḥammad^{sa}. Ḥāṭib^{ra} was also asked to appear before Muḥammad^{sa}. Ḥāṭib said:

O Messenger of Allah! I swear to God that I have faith in Allah and His Prophet. I am also certain that Allah shall give you a victory over Makkah. But since I have family members and relatives in Makkah, I wanted to do a favour to the people of Makkah. In this way, they would be obliged to me and not hurt my family members and relatives."

'Umar bin al-Khaṭṭāb^{ra}, greatly angered, wanted to behead him, but Muḥammad^{sa} said:

O 'Umar, Ḥāṭib is a veteran of Badr and speaks the truth. He made a mistake which can be forgiven.

¹ Az-Zarqānī, cited by Al-Maghāzī.

Thus Ḥāṭib^{ra} was forgiven.

Finally, on the 10th of Ramaḍān, 8 A.H., Muḥammad^{sa} with 10,000 men, set out to Makkah with great dignity and splendor; thus, fulfilling the prophecy of Moses^{as} about the coming of a prophet with an army of 10,000 saints¹ over the mountain Paran. On the way, Muḥammad^{sa} met his uncle 'Abbās^{ra}, who had accepted Islam and was on his way to Madīnah with his family. 'Abbās^{ra} joined the Muslim army and sent his family to Madīnah.

When the Quraish heard about the approaching Muslim army, they sent Abū Sufyān, Ḥakīm bin Hizam, and Budail bin Warqā' to gather intelligence. When they neared Marraḥ-Zahrān, they were intimidated to see so many blazing campfires spread over a vast area and were frightened by the strength of the army. In the meantime, 'Abbās^{ra}, who had a strong desire for the Quraish to accept Islam, came out of the army camp riding the mule of Muḥammad^{sa}. He hoped to find influential people of Makkah to warn them of the upcoming danger, and advocate them to accept Islam. 'Abbās^{ra} recognizing the voice of Abū Sufyān, called him, and had him ride on the mule behind him towards the army camp. On the way they met 'Umar Farooq^{ra}, who recognized Abū Sufyān and wanted to kill him, but 'Abbās^{ra} was able to take Abū Sufyan to the camp of Muḥammad^{sa}.

Since, Muḥammad^{sa} was a paragon of kindness; he gave respite for one night to Abū Sufyān on the intercession of 'Abbās^{ra}. The next morning, Abū Sufyān accepted Islam, and became one of the passionate followers of Muḥammad^{sa}. 'Abbās^{ra} requested, "Since Abū Sufyān is a chieftain, can he be awarded some special honour?" Muḥammad^{sa} said:

¹ Deuteronomy 33:2

He who takes refuge in the house of Abū Sufyān will be safe,
and he who keeps the door of his house locked will be safe,
and he who lays down arms will be safe.

Abū Sufyān was greatly pleased with the honour awarded to him. He ascended to a raised spot to view the spectacle of the Muslim army and then hurried back to Makkah ahead of all to announce the directive of Muḥammad^{sa}. This announcement of Muḥammad^{sa} is a clear depiction of his utmost desire to avoid bloodshed at all costs in Makkah.

As Makkah is nestled in mountains, strategically the army had to enter from multiple directions. Therefore, Muḥammad^{sa} instructed his army to enter from multiple directions. He asked Khālid bin Walīd^{ra} to enter from the upper side from where the Banū Khuzā'ah were attacked, and where lived Ikramah bin Abū Jahl. In spite of the announcement of the general pardon, the Makkans living on the upper side of the town started a fight,¹ and Khālid^{ra} was forced to use the sword. Muḥammad^{sa} was observing the entry of the army from a higher place. He was greatly disturbed to see the shine of the swords of the squad of Khālid^{ra} since he clearly instructed to maintain peace. When Khālid^{ra} returned, Muḥammad^{sa} questioned him, but was satisfied at his reasonable explanation.

Muḥammad^{sa} went to the Ka'bah, and performed seven circuits while riding his mule. He cleansed the Ka'bah from the adulteration of the 360 idols housed there. Tradition says that he kept hitting the idols with his staff while reciting the following verse:²

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

(Banī Isrā'īl 17:82)

¹ Bukhārī.

² Bukhārī (Victory of Makkah).

Truth has come, and falsehood has vanished away.
Falsehood does indeed vanish away *fast*.

Muḥammad^{sa} then went to the Station of Abraham¹ and offered two *rak'āt* of *Ṣalāt*. Thereafter, he entered the Ka'bah after taking the keys from 'Uthmān bin Ṭalḥah, the doorkeeper of the Ka'bah and offered the supplemental forenoon prayer. Then, he returned the keys to 'Uthmān saying, "These keys will always remain with you and your descendents." 'Uthmān was so moved by the generosity of Muḥammad^{sa} that he immediately accepted Islam.

Thereafter, Muḥammad^{sa} delivered a sermon in which he described the Oneness of God, the sanctity of Makkah, and the equality of the human race. Addressing the gathering of the Quraish, he said:

O Quraish! What do you think of the treatment that I am about to accord to you?

The Quraish replied:

O noble brother and son of a noble brother! We expect nothing but kindness from you.

Upon this, Muḥammad^{sa} said:

I say to you what Yūsuf said to his brothers.

لَا تَثْرِيْبَ عَلَیْكُمْ الْیَوْمَ یَغْفِرُ اللهُ لَكُمْ
وَهُوَ اَرْحَمُ الرَّحْمِیْنَ

(Yusuf 12:93)

¹ It is a raised place next to the Ka'bah about which it is said that Abraham^{as} stood there while building the Ka'bah. [Publisher]

No blame *shall lie* on you this day; may Allah forgive you!
And He is the Most Merciful of those who show mercy.

Ikramah bin Abū Jahl had run away from Makkah out of fear of retribution for his crimes. His wife appeared in the court of Muḥammad^{sa} crying and begging forgiveness for her husband. How could Muḥammad's vast mercy deny the request of a woman? He immediately pardoned him. Abū Sufyān's wife Hind, who chewed on the liver of Muḥammad's uncle, Ḥamzah bin 'Abdul-Muṭṭalib^{ra}, was also pardoned as she had already privately accepted Islam. Waḥshī, who was responsible for the martyrdom of Ḥamzah^{ra}, was pardoned too. However, at the time of pardoning him, Muḥammad^{sa} did say, "Do not appear before me, as you remind me of Ḥamzah^{ra}."

In this way, every oppressor, despot, and deceitful, dishonest, and prejudiced person was pardoned. We do not find its parallel in the entire history of mankind. Muḥammad's unmatched mercy had such a deep impact on people, that they started accepting Islam in large numbers.

Text of the Oath of Allegiance (*Bai'at*)¹

The people who took the *Bai'at* at the hand of Muḥammad^{sa} affirmed the following:

We will not associate anyone with Allah. We will not steal, fornicate, kill our children, or falsely accuse anyone. We will not disobey you in any good matter, and we will always remain steadfast on truth under any situation and always remain on the path of Allah; we will not fear the reproach of anyone who reproaches.²

¹ Oath of allegiance to a religious leader; initiation at the hands of a prophet or his caliph. Literally means 'to be sold'.

² Aṭ-Ṭabarī

The wording of the *Ba'at* of the women included one extra phrase, "We will not wail on deceased people." The ones who did not happily take the *Ba'at* at this time were not out of favour by any measure. There were many such people who accepted Islam much later. Sir William Muir writes:

Although the city had cheerfully accepted his authority, all its inhabitants had not yet embraced the new religion, nor formally acknowledged his prophetic claim. Perhaps he intended to follow the course he had pursued at Madīnah, and leave their conversion to be gradually accomplished without compulsion.¹

Battle of Ḥunain, Shawwāl, 8 A.H.

The news of the victory of Makkah, and the acceptance of Islam by most of the Quraish greatly troubled the neighboring tribes. The powerful tribes of Hawāzin and Thaḳīf who lived between Makkah and Ṭā'if were considered peers of the Quraish in their strength and power. They prepared a mighty army to fight with the Muslims. When Muḥammad^{sa} learned about their intentions, he immediately started preparation for war. He already had an army of 10,000 with him when he conquered Makkah, but now an additional 2,000 men joined him from Makkah. He reached the valley of Ḥunain with an army of 12,000. The enemy, well-acquainted with the place, prepared an ambush for the Muslim army by obscuring themselves in hideouts on both sides of the passage.

The Muslims had barely reached the valley, when they came under a severe barrage of arrows from both sides. At the forefront of the Muslim army was a brigade of 2,000 men from Makkah including some non-Muslims under the command of Khālid bin Walīd. This squad considered itself invincible because of the strength of the army and their abundance of armour. The sudden and unexpected

¹ The Life of Muḥammad: From the Original Sources, Sir William Muir and T. H. Weir p. 414, Published at Edinburgh by J. Grant, 1912.

attack of the enemy caused them to be thrown into complete chaos and they started running away. This resulted in further pandemonium in the horses and the camels of the Muslim faithful who were right behind them, and they ran off too.

Muḥammad^{sa}, standing on the right side of the valley, was left with a handful of Companions including Abū Bakr^{ra}, 'Umar^{ra}, 'Alī^{ra}, and 'Abbās^{ra}. The tradition says that Muḥammad^{sa} in this state of concern and chaos said with great passion and majesty:

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا بِنُ عَبْدِ الْمُطَّلِبِ

I am the Prophet (of Allah); it is not a lie; I am from the children of 'Abdul-Muṭṭalib.¹

Muḥammad^{sa} instructed 'Abbās^{ra} to call the Muslims back. 'Abbās^{ra} started calling every tribe by name, "O *Anṣār*, God's Messenger is calling you. O *Muhājirūn* come this way, the Messenger of God is here." The Companions later recalled, "Recognizing his voice, we turned back. Those who were unable to ride as the horses and the camels were running away wildly, cut off the necks of the horses and brisked on foot to rally around Muḥammad^{sa}." Even then, hardly 100 people gathered around Muḥammad^{sa}. Muḥammad^{sa} with this small squad raised the slogan of *Allāhu Akbar*, and attacked the enemy in front of them so fiercely that the enemy lost its bearing and ran away in confusion. In the meantime, the Muslim army orchestrated an organized attack from all sides. In a little while, the tables were turned, the enemy was defeated, and the Muslims gained victory. In this battle, the Muslims captured 24,000 camels, more than 40,000 sheep, 4,000 silver auqiyas, and 6,000 captives.

¹ Bukhārī, Kitābul-Jihād (Book of Fighting for the Cause of Allah)

The Siege of Ṭā'if

In the Battle of Ḥunain, most of the chieftains and stalwarts of the enemy were killed; nevertheless, a part of the remaining army ran away to Auṭās. Muḥammad^{sa} sent a small army there and defeated them.¹ The remaining army took refuge in Ṭā'if. Ṭā'if was considered quite secure because of its fenced walls, and the people were also well versed in the art of war. They gathered food and provisions for an entire year inside the city and set up artillery around the city. Muḥammad^{sa} besieged the city for twenty consecutive days. During this time, most of the neighbouring tribes approached Muḥammad^{sa} and accepted Islam. When Muḥammad^{sa} saw that the siege had gone on for a long time, he took counsel with his companions and asked them for their opinion on what should be done. An experienced elderly man said:

O Prophet^{sa} of Allah! The fox is hunted down in his den. We need not follow them into it, for eventually they will be compelled to emerge. If we just leave it as is, no harm will come from it, but the ultimate decision is yours.

Muḥammad's objective was to defend the Muslims from the attacks of the disbelievers, which he had accomplished. He lifted the siege and directed the army to march back.²

Distribution of the Spoils of War

When Muḥammad^{sa} reached Al-Ji'ranah, the captives and the spoils of the battle were distributed. According to the rules, one fifth was kept for the treasury and the rest was distributed among the army. While at Al-Ji'ranah, a delegation of the Hawāzin tribe appeared before Muḥammad^{sa} and reminding Muḥammad^{sa} of his wet nurse Ḥalimah, pled for a pardon. Muḥammad^{sa} said, "The prisoners who were awarded to me and to Banū 'Abdul-Muṭṭalib are all free—you

¹ Musnad Aḥmad.

² Ibni Sa'd.

can take them." Upon this, the *Muhājirūn* and *Anṣār* said, "O Messenger of Allah:

مَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللَّهِ

Our portion is the portion of the Messenger of Allah.

They freed all the prisoners of Banū Hawāzin. In this way, 6,000 prisoners were freed in a short time.

Among the captives was Muḥammad's foster-sister Shīmā'. When she identified herself, at first Muḥammad^{sa} did not recognize her. But when she recalled some past incidents, he recognized her, and spread his mantle for her and seated her there with great respect and honour. He said that if she would go to Madīnah with him, he would keep her with great respect, and if she wanted to go back to her people, she was free to do that. Shīmā' liked the second option. Muḥammad^{sa} bade her well after giving her a handsome amount of money, provisions, a slave girl, and a slave boy.

Objection of the *Anṣār* Youth

After the distribution of the spoils of war, Muḥammad^{sa} gave generous gifts to some chieftains of the Quraish to win their hearts. A few youths of the *Anṣār* started to grumble among themselves that their swords have not even dried up from the blood, yet Muḥammad^{sa} distributed the spoils among the Makkan people and his relatives among the Quraish.¹ When Muḥammad^{sa} found out about this, he gathered the *Anṣār* and questioned them about it. The sensible and the senior *Anṣār* said:

¹ Bukhārī (Account of the *Ghazwah* of Ṭā'if).

None of the senior *Anṣār* have said anything of what has been reported. A few unwise youth uttered these words.¹

Muḥammad^{sa} said to them:

O *Anṣār*! Is it not true that you were misguided before this time and Allah the Exalted bestowed upon you the wealth of faith through me?

The *Anṣār* said:

Certainly, it is a great favour of Allah and His Messenger upon us.²

Muḥammad^{sa} said:

You were enemies to each other, and you became united through me.

The *Anṣār* replied:

Certainly, it is true and a great favour of Muḥammad^{sa} upon us.

Then Muḥammad^{sa} said:

You were destitute, and Allah the Exalted made you rich through me.

The *Anṣār* said:

No doubt, this is a great favour of Allah and His Messenger upon us.

¹ Bukhārī.

² Bukhārī.

Muḥammad^{sa} said:

You could have said that all Arabia rejected you (Muḥammad^{sa}) and we affirmed your truth, everyone abandoned you and we gave you refuge. You were needy, and we aided you, and I would affirm all of this. But O *Anṣār*! Would you not rather like that the other people bring home sheep and camel, and you bring home the Messenger of Allah? I swear by God who owns my life, if people follow one course and the *Anṣār* follow a different course, I will certainly follow the course of *Anṣār*.

This speech had such an effect on the *Anṣār* that though it brought tears to everyone but at the same time every heart was joyed.

Cause of the Initial Setback of the Battle of Ḥunain

The initial setback of the Battle of Ḥunain occurred because some of the Muslims grew overconfident, considering that they were able to defeat the enemy in the Battle of Badr when the Muslims were one third of the number of the enemy with very little provisions of war compared to the enemy. Now that they were large enough in number and well equipped with armour, they assumed victory was destined for them. They forgot that the victory of the Muslims in the Battle of Badr was not the result of any strength or bravery; but was merely because of the blessings of God the Exalted due to the prayers of the Messenger of Allah^{sa} and the Muslims. The Qurʾān affirmed this truth in the following words:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَوَضَّاعَتْ عَلَيْكُمْ الْأَرْضَ بِمَا رَحَبَتْ

(At-Taubah 9:25)

On the Day of Ḥunain, when your great numbers made you proud, but they availed you naught; and the earth, with *all* its vastness, became straitened for you.

The second reason was that the army included the new Muslims of Makkah as well as idolaters who were still devoid of the real strength of the true faith. Therefore, when they were attacked with a barrage of arrows from the front, they could not withstand it and ran away bewildered.

The Battle of Tabūk, Rajab, 9 A.H.

It had not been long since Muḥammad^{sa} returned to Madīnah, when he was informed that the Christian Ghassānid king was raising a grand army to avenge the Battle of Mutah. Muḥammad^{sa} also learned that Heraclius of the Byzantine Empire had sent an army of 40,000 in support of the Ghassānid king, and the combined forces wanted to attack Madīnah to challenge the rising power of the Muslims.

People were still being drawn in great numbers from all sides to accept Islam, and no satisfactory arrangements for the peace and security of the territory and for the education and training of the new Muslims were in place. Therefore, under these conditions, if the Christian forces were not stopped at the Syrian border, their sudden entrance into Arabia would have certainly led to great disorder. Therefore, Muḥammad^{sa} informed all the tribes to urgently reach Madīnah to combat the combined army of Heraclius and Ghassānid. To provide the Muslim army the necessities for the journey, a large sum of money was needed. Therefore, Muḥammad^{sa} made a general but emphatic appeal to collect funds. 'Uthmān^{ra} donated all of the trading capital that he had gathered for his upcoming trip to Syria. Other Companions also participated to the best of their abilities, but the contributions of Abū Bakr^{ra} and 'Umar bin al-Khaṭṭāb^{ra} are most notable.

At that time, 'Umar^{ra} had abundant possessions. He took half of his possessions and went to the court of Muḥammad^{sa} thinking that he would surpass Abū Bakr^{ra} in sacrifice that day. When 'Umar^{ra} saw that Abū Bakr^{ra} presented his entire possessions in the service of the Prophet, he felt embarrassed in his heart.

After making satisfactory arrangements, Muḥammad^{sa} set out with an army of 30,000 in Rajab, 9 A.H. Muḥammad^{sa} had barely travelled for an hour, when he reached the town of Zī-Awān. A group of Hypocrites approached Muḥammad^{sa} and requested him to honour a mosque built by them by offering *Ṣalāt* there. Muḥammad^{sa} told them that he would look into it upon his return from the journey.

Muḥammad^{sa} left 'Alī bin Abī Ṭālib^{ra} in Madīnah to take care of his family. The Hypocrites, taking advantage of the situation, started spreading rumours that Muḥammad^{sa} left 'Alī^{ra} behind because he had no appreciation for him and considered him a burden. 'Alī^{ra} could not withstand this taunt. He immediately went to Muḥammad^{sa} who had traveled only a few miles. Muḥammad^{sa} said, "'Alī, these people are liars. I left you for the caring of my family in Madīnah." Further, for the sake of encouragement, he said to 'Alī^{ra}:

أَمَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَىٰ إِلَّا أَنَّهُ لَا نَبُوَّةَ بَعْدِي

Are you not pleased that you are to me as Aaron was to Moses except that there is no prophethood after me?¹

'Alī^{ra} returned after hearing these comforting words and Muḥammad^{sa} ordered the army to march forward. When the army reached Al-Hijr where the ruins of the cities of the nation of Thamūd

¹ Muslim Kitābul-Manāqibil-Anṣār and Ṭabaqātul-Kabīr.

were still present, Muḥammad^{sa} said to his army to move quickly from that land seeking forgiveness of Allah, as the punishment of God overtook Thamūd in that land. When Muḥammad^{sa} was forced to stay for one night in the vicinity of Al-Hijr he warned the Companions not to go outside the camp alone. On seeing the ruins, Muḥammad^{sa} covered his face with his mantle, and ordered the army to march swiftly.

After a journey of fourteen *manāzil*,¹ they reached the Tabūk spring which was their destination. Upon investigation they found out that Heraclius of Byzantine awed by the truth had not made a definite decision to fight the Muslims. Further, the Ghassānid ruler (whose formal army of 100,000 was defeated by the Muslim army of 3,000 at the Battle of Mutah) lost courage after hearing about the grand preparation of the mighty Muslim army and, thus, his army dispersed. Since Muḥammad's objective was the establishment of peace, he did not chase them. Otherwise, if he had desired, as has been alleged by the non-Muslim historians, he could have forcefully converted all the tribes to Islam by sword.

Muḥammad^{sa} stayed there for twenty days. During this time he signed treaties with some smaller Christian rulers. Being satisfied with the situation of peace in that land, Muḥammad^{sa} ordered the army to march back. When the army reached close to the mosque of the Hypocrites near Madīnah, he instructed certain Companions to demolish the mosque and said, "Allah the Exalted has informed me that this mosque is harmful (Masjid aḍ-Ḍirār)." ² Muḥammad^{sa} entered Madīnah after an absence of two months, in Ramaḍān, 9 A.H.

Success of a Few Companions in a Trial

As the journey to Tabūk was long and arduous, and further it was summer time when crops were almost ready, the Hypocrites came

¹ A distance equivalent to 19 miles [Publisher]

² Al-Taubah 9: 107.

again and again with various excuses to stay behind. A few Companions, who were no doubt sincere, stayed behind out of negligence. They included Ka'b bin Mālik, Marārah bin ar-Rabī, and Hilāl bin Umayyah^{ra}. On return of Muḥammad^{sa} to Madīnah, they appeared in the court of Muḥammad^{sa} and clearly confessed their mistake. Muḥammad^{sa} ruled the Companions to excommunicate them. History proves that they spent the next 50 days in such anxiety and pain that is beyond imagination. Because of their utmost sincerity, every moment of their life appeared unbearable to them. As a result of their incessant plea for forgiveness and repentance, the command about the acceptance of their repentance came from Allah the Exalted on the 50th day.¹ Muḥammad^{sa} and all the Companions congratulated them.

These Companions' true sincerity could be judged from one incident. When the news of their boycott (over the 50-day period) reached the Ghassānid ruler, he sent a messenger to Ka'b bin Mālik and conveyed, "Muḥammad has mistreated a noble and respectable chieftain like you. I have full sympathy with you at this time of distress. If you move here, you will be honoured and well recognized." Ka'b was enraged when he read this letter. He threw the letter in a burning oven and told the messenger to leave, and that this action of his was his response to the letter.²

The Delegation of Ṭā'if

When the people of Ṭā'if heard about the events of the *Ghazwah* of Tabūk, they were convinced that Muḥammad^{sa} could not have achieved such great victory without Divine support. They sent their chieftain, 'Abd Yalail bin 'Amr as their representative to Madīnah. Muḥammad^{sa} treated him with great respect, and set up a tent for him in the courtyard of the mosque. He took the *Bai'at* at the

¹ Al-Taubah 9: 118.

² Bukhārī (Account of the *Ghazwah* of Tabūk).

blessed hand of Muḥammad^{sa} representing his nation and thereafter returned.¹

Arrest of Safānah bint Ḥātim Ṭā'ī

In those days, the Ṭā'ī tribe started some mischief. Muḥammad^{sa} sent 'Alī bin Abī Ṭālib^{ra} with 200 riders to capture them. The captives included Safānah bint Ḥātim, the daughter of Ḥātim Ṭā'ī.² When Muḥammad^{sa} found out about her, he immediately released her as a favour. But the daughter of the generous father said that she would not like to be freed while her nation was imprisoned. Muḥammad^{sa} immediately ordered the release of all the captives.

Safānah's brother 'Adiyy bin Ḥātim had run away to Syria. When Safānah reached 'Adiyy, and mentioned the favours and the generosity of Muḥammad^{sa}, 'Adiyy was so impressed that he immediately returned back and appeared before Muḥammad^{sa} and accepted Islam representing his clan.

Abū Bakr^{ra} as the *Amīr Hajj*

Since the tribes of Arabia were frequently visiting Madīnah during the season of *Hajj*,³ Muḥammad^{sa} himself stayed in Madīnah, sending a *Hajj* caravan to Makkah with Abū Bakr^{ra} as the Chief (*Amīr*) and instructed him in the following words:

Announce it on the day of sacrifice that no idolater after this year can perform *Hajj*, and no one should perform the circuit while being naked.

¹ Sunan Abī Dāwūd and Ibni Mājah fi Khabr aṭ-Ṭā'if (Account of Ṭā'if)

² An Arab whose generosity became a legend in Arabia. [Publisher]

³ Though the *Hajj* was performed in the month of Dhul-Qa'dah, according to the system of counting of the months followed by the Quraish, every second or third solar year, one extra month was added to the year which was called Dhul-Ḥajjah and the *Hajj* was performed in that month. Therefore, the *Hajj* was performed in the virtual month of Dhul-Ḥajjah, which in reality was Dhul-Qa'dah. When the *Hajj* was performed in the 10 A.H., Muḥammad^{sa} himself participated in it, and it came to be known by the name of *Hajjatul-Wadā'*. It was the month of Dhul-Ḥajjah with respect to both the counting systems since the 9 A.H. had 13 months.

It was not long after the *Hajj* caravan had left, when the first verses of Chapter At-Taubah were revealed. Muḥammad^{sa} sent 'Alī^{ra} to recite these verses on the day of An-Nahr.

'Alī^{ra} joined the caravan at the place of Dhul-Ḥalaifah and mentioned the purpose of his trip to Abū Bakr^{ra}. Abū Bakr led the rituals of *Hajj* as the *Amīr*, and 'Alī^{ra} recited the verses of the Chapter At-Taubah. The summary of these verses is that the idolaters had proven to be dishonest about their pledges; therefore, the pledges with them were terminated. They were given a respite of four months to make appropriate arrangements for themselves. The pledges made with those idolaters who had not done any mischief against the Muslims would still be honoured.

The same year, Ummi Kulthūm bint Muḥammad^{ra} passed away, and also the well-known Hypocrite of Madīnah, 'Abdullāh bin Ubayy bin Salūl died.

Chapter Ten

Year of Delegations

Farewell Pilgrimage (*Ḥajjatul-Wadā'*)

Demise of Muḥammad^{sa}

Year of Delegations, 9 A.H. and 10 A.H.

As mentioned before, the chief of Ṭā'if, 'Abd Yalail, represented his nation in accepting Islam in Madīnah. The same year, the delegation of Banū Tamīm appeared before Muḥammad^{sa}. The measure used by them to judge the truth of Muḥammad's claim is unique. They presented their orators and poets to compete with the orators and the poets of Muḥammad^{sa}. When the orators and the poets of Muḥammad^{sa} presented the subject of the Unity of God and the exposition of the Islamic teachings in a very simple but impressive manner, it had a deep impact on Banū Tamīm, and they accepted Islam.

Around the same time, Ka'b bin Zuhair, a famous poet of Arabia, who always used to arouse people against Muḥammad^{sa} by reciting poetic verses, appeared before Muḥammad^{sa} with his famous *Qaṣīdah al-Burdah*, a poem in praise of Muḥammad^{sa}, and accepted Islam. It is the same *Qaṣīdah* that became known by the name of *Bānat Su'ād*. The same year, many chiefs of Yemen, Mahra, Oman, Bahrain, and Yamāmah accepted Islam through letters or by sending delegations. The Christians of Mahra and Yemen also accepted Islam this year. Muḥammad^{sa} sent a missionary to Al-Mundhir, the chief of Bahrain, who immediately accepted Islam.

Also in the same year, a delegation came from Yamāmah that included Musailamah the Liar. According to a tradition of Saḥīh Bukhārī narrated by Ibn 'Abbās^{ra}, Musailamah the Liar said:

If Muḥammad appoints me as his successor, I will follow him.

The Messenger of Allah^{sa} met him in the company of Thābit bin Qais and said:

If you ask me for the splinter of a palm branch that I am holding, I will not give it to you. Because based on my observation, you will not meet a good end.

Ibn 'Abbās^{ra} says that the above saying of Muḥammad^{sa} was based on a dream, where he saw that he had two gold bangles in his hand and that worried him. In the same dream he was inspired to blow on them. When he did so they both blew away. The bangles represented two liars who would gain strength after him. One would be Aswad 'Ansī San'ā' and the other, Musailamah the Liar.

The same year a delegation of the Christians of Najrān consisting of 70 people came to see Muḥammad^{sa}. As usual, Muḥammad^{sa} treated them with great honour and let them stay in Masjid an-Nabawī while a debate took place. When the debate continued until Sunday, Muḥammad^{sa} allowed them to pray in the mosque. Finally, when they did not accept clear arguments, Muḥammad^{sa} invited them to a prayer duel (*Mubāhalah*), but they became apprehensive, and signed a treaty.¹ In the 10 A.H., a few tribes of Yemen also accepted Islam, and after that almost the entire Arabia came into the fold of Islam.

Farewell Pilgrimage, Dhul-Qa'dah, 10 A.H.

In the meantime, the season of the *Hajj* started and Muḥammad^{sa} decided to go for *Hajj*. According to a tradition, 124,000 people attended the *Hajj* that year, and not a single idolater was among them. Only a few years ago, Muḥammad^{sa} used to wander around all alone at the time of *Hajj* to propagate the message of truth and no one listened to him. Whichever group he went to, turned him away calling him names. Whomsoever he told a word of piety responded harshly. But on that day, the massive crowd present there felt great honour to be counted among his followers.

¹ Zādul-Ma'ād by Ibnul Qayyim.

During this *Hajj*, Muḥammad^{sa} delivered a famous sermon while riding on a camel. Because of the size of the gathering, the arrangements were made such that some people were made to stand at a certain distance from each other loudly repeating Muḥammad's words. The following is a gist of that sermon.

After praising the Lord, Muḥammad^{sa} said:

O People! Listen to me carefully, for I know not whether I will ever stand before you in this valley and address you as I address you now¹... O People! Remember that as this day and this month is sacred to you, so are your lives and possessions sacred for each other... Whosoever of you is keeping a trust of someone else should return that trust to its rightful owner...

It is the responsibility of each of you to convey my message that I am giving today to the others who are not here. Remember, you will be asked about your deeds...

Allah has forbidden you to take usury, therefore, all interest obligations shall henceforth be waived...

Retribution for all the bloodshed committed in the Age of Ignorance is pardoned...

O People! Today, Satan has lost all hope of ever being worshipped in the world, so beware of following him in small matters²...

O People! Women have rights over you, as you have rights over them. They are a trust given to you by God the Exalted. You should treat them well, and slaves should also be taken

¹ Muslim and Sunan Abī Dāwūd.

² Ibnī Mājah and Tirmidhī.

care of. Provide them with the same food that you eat, and dress them the same way you dress yourself...

O People! Listen carefully! All Muslims are brothers to each other and all of you belong to the same brotherhood. It is not permissible for a Muslim to appropriate the possessions of another Muslim without full consent.

When Muḥammad^{sa} finished delivering the sermon, he loudly proclaimed:

اللَّهُمَّ هَلْ بَلَغْتُ

Have I delivered to you all of the commandments of God?¹

Everyone said with one voice:

قَالُوا نَعَمْ

Yes.² (You have certainly delivered us the Message of God).

Muḥammad^{sa} said:

اللَّهُمَّ اشْهَدْ

O Allah! Be my Witness (that I have delivered Your message).¹

¹ Sunan Abī Dāwūd (Book about the Rites of *Hajj*), Bukhārī, Bāb al-Khuṭbah Ayyām Minā (Sermon of the Days of Minā).

² Sunan Abī Dāwūd, Bukhārī, Bāb al-Khuṭbah Ayyām Minā (Sermon of the Days of Minā).

Since Muḥammad^{sa} had the intimation that it was his last pilgrimage, he used such words as if he was asking leave to depart, and this *Hajj* came to be known as *Hajjatul-Wadā'* (the Farewell Pilgrimage). On the day of 'Arafah, when Muḥammad^{sa} was still in Makkah, the following verse was revealed:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

(Al-Mā'idah 5:4)

This day have I perfected your religion for you and completed My favour upon you.²

Most of the Companions were very pleased upon hearing these verses, but Abū Bakr^{ra} had tearful eyes as he realized that Muḥammad's demise was close at hand.

The Demise of Muḥammad^{sa}, 12th Rabī'ul-Awwal, 11 A.H.

In the month of Muḥarram, 11 A.H., Muḥammad^{sa} came down with a fever, and day by day his health deteriorated. In the middle of his illness, on the 26th of Ṣafar, 11 A.H., his condition somewhat improved. After hearing of threats to the borders of Syria and Palestine, he instructed his companions to prepare an army for battle with the Byzantine Empire under the command of Usāmah bin Zaid^{ra}.

On the 28th of Ṣafar, 11 A.H., his illness worsened. Even in this state, Muḥammad^{sa} dispatched the army having made Usāmah^{ra} the commander over many prominent Companions. Usāmah^{ra} had just gone a short distance when he heard about the worsening of the health of Muḥammad^{sa}. With Muḥammad's permission, Usāmah^{ra}

¹ Sunan Abī Dāwūd, Bukhārī, Bāb al-Khuṭbah Ayyām Minā (Sermon of the Days of Minā).

² Bukhārī, Muslim and Sunan Abī Dāwūd

went no further. In his sickness, Muḥammad^{sa} chose to stay in 'Ā'ishah's room with the permission of the other wives.¹ Muḥammad^{sa} went to the mosque for *Ṣalāt* in his illness for seven or eight days, but because of extreme weakness, he rarely spoke. One day when he went for *Ṣalāt*, he had a piece of cloth tied around his head because of the pain. After the *Ṣalāt*, Muḥammad^{sa} delivered a short address. He said, "Allah the Exalted gave a choice to His slave, that he could choose this world or the Hereafter. But this slave chose the life of the Hereafter." Abū Bakr^{ra}, who was attentively listening suddenly burst into tears. Muḥammad^{sa} asked that all the doors of the mosque be closed except Abū Bakr's door.²

The next day, when Muḥammad's condition worsened further, he appointed Abū Bakr^{ra} to lead the *Ṣalāt*. 'Ā'ishah^{ra} said, "O Messenger of Allah! My father, Abū Bakr^{ra} is very soft of heart, and sobs while reading the Qur'ān, so please appoint 'Umar bin al-Khaṭṭāb^{ra} to lead the *Ṣalāt*." Muḥammad^{sa} said, "No, Abū Bakr^{ra} will lead the *Ṣalāt*." One day, when he felt a little better. He lifted the curtain on the door and saw people offering *Ṣalāt* behind Abū Bakr^{ra}. The sight of the Muslims offering *Ṣalāt* brought such joy to him that his blessed face started glowing with delight as he saw that the trust given to him by God the Exalted was well fulfilled by the Muslims. This was a Monday. People felt that Muḥammad^{sa} was somewhat better, so they reverted to their daily life. Abū Bakr^{ra} also went to see his family in his other house which was in the outer suburbs of Madīnah at Sunḥ. Muḥammad^{sa} noticed a teeth cleaning twig (*miswāk*) in the hand of 'Abdur-Raḥmān, Abū Bakr's son. He signaled him to bring it and cleansed his mouth with it. Soon after that he passed away while repeating the words:

فِي الرَّفِيقِ الْأَعْلَى

¹ Bukhārī, Muslim and Sunan Abī Dāwūd

² Bukhārī, Kitābuṣ-Ṣalāt (Book of Prayers)

To the blessed Companion on High.¹

and left this transitory world to meet his Lord on the afternoon of Monday, 12th Rabī'ul-Awwal, 11 A.H.²

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

¹ Bukhārī, Kitābul-Manāqibil-Anṣār (Virtues of the Companions).

² There is consensus regarding the death of Muḥammad^{sa} as far as the day of the week, the month, and the year are concerned, that it was a Monday, Rabī'ul-Awwal, 11 A.H.; however, there is disagreement regarding the date. Most historians are of the opinion that the date was the 12th and a few say that it was the 2nd Rabī'ul-Awwal. They base their view on a tradition in Bukhārī narrated by 'Umar^{ra}, that the *Ḥajjatul-Wadā'* was on Friday, 9th Dhul-Ḥajjah, 10 A.H. In that case, 12th Rabī'ul-Awwal, 11 A.H. was not a Monday. However, this reasoning is not strong enough to ignore the aforementioned dates which are found in most of the traditions. Also it is mentioned in Bukhārī about this tradition that it cannot be said with full certainty that the 9th Dhul-Ḥajjah, 11 A.H. was really a Friday. And on the other hand, the day of Sunday, or Monday, Rabī'ul-Awwal is mathematically proven, because the average number of days in a lunar month are 29.53058815. And when we work backwards from any current lunar month to Rabī'ul-Awwal 11 A.H. based on the average number of days per month, and break down the days of the week, we find out that 1st Rabī'ul-Awwal, 11 A.H. was either a Wednesday or a Thursday, and 12th Rabī'ul-Awwal, 11 A.H. was either a Sunday or a Monday. When we look at the research done by geographers and astronomers that 1st Dhul-Ḥajjah, 10 A.H. was a Friday, and 1st Rabī'ul-Awwal, 11 A.H. was a Wednesday, then the comparison of the aforementioned tradition of Bukhārī, and the date of 12th Rabī'ul-Awwal, 11 A.H., becomes easy, because a difference of a day between the mathematical counting and the lunar calendar is not beyond the realm of possibility.

Further, if we assume that 9th Dhul-Ḥajjah was a Friday, it is impossible from the mathematics perspective for 2nd Rabī'ul-Awwal to be a Monday unless there were 3 consecutive months of 29 days each, and from mathematics, it is impossible to have 3 consecutive months of 29 days each, and also it is not easy to find its precedence from the lunar calendar perspective. Only God knows the real truth!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ مَجِيدٌ

Bless, O Allah, Muḥammad and the people of Muḥammad.
And O Allah, prosper and send peace upon them. Thou art
the Praiseworthy, the Glorious.

The news of the demise of Muḥammad^{sa} spread like lightening in
Madinah and stunned the Companions. Especially, 'Umar Farooq^{ra}
was beyond himself in a state of shock. He took out his sword loudly
proclaiming:

إِنَّ رِجَالَ الْمُنَافِقِينَ زَعَمُوا أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَإِنَّهُ لَمْ
يَمُتْ وَإِنَّهُ ذَهَبَ إِلَى رَبِّهِ كَمَا ذَهَبَ
مُوسَىٰ وَلَيَرْجِعَنَّ فَيَقْطَعَنَّ أَيْدِي رِجَالٍ وَ
أَرْجُلَهُمْ

A few Hypocrites think that Muḥammad^{sa} has passed away.
In reality he did not die, but has gone to his Lord like
Moses^{as} did. He will certainly return and cut the hands and
feet of the Hypocrites.¹

'Umar^{ra} was speaking in a greatly agitated and furious tone. No one
dared to explain to him the reality. In the meantime, Abū Bakr^{ra}
arrived. He went straight to the blessed room of Muḥammad^{sa},
looked at his blessed body and kissed his forehead, and said, "My

¹ Tārikhul-Kāmil by Ibnī Athīr.

mother and father be sacrificed for you! Certainly, death has overtaken you, but after this, certainly there would not be another death on you.” Then repeating:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely, to Allah we belong and to Him shall we return.

He stepped out. He told 'Umar^{ra} to calm down, but 'Umar^{ra} in his fury ignored him. Abū Bakr^{ra} addressed the gathering in the following words:

أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ
حَيٌّ لَا يَمُوتُ

No Doubt! Whosoever worshipped Muḥammad^{sa} should know that he has passed away. But whosoever worshipped Allah should know that Allah is alive, and shall never die.¹

Thereafter, he recited the following verse of the Qur'ān:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَإِنْ مَاتَ أَوْ قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ
يُنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٠٠﴾

¹ Bukhārī, Kitābul-Manāqibil-Anṣār (Virtues of the Companions).

(Āl `Imrān 3:145)

And Muḥammad is only a Messenger. Verily *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful.

`Abdullāh bin `Abbās later narrated, "When Abū Bakr Ṣiddīq^{ra} recited this verse, by God, it seemed as if Allah the Exalted had just revealed this verse to him (Abū Bakr^{ra}), and other people heard it for the first time. At that time I did not see anyone who did not have this verse on his tongue." Sa`īd narrated that `Umar^{ra} said, "When Abū Bakr^{ra} recited this verse, only then did I believe that Muḥammad^{sa} had actually passed away. Hearing this, I lost all strength in my body, my eyes blanked out, and I became unconscious." All the Companions were stricken with the utmost grief, and everyone had his own way of expression. `Ā'ishah^{ra} narrated that the Muslims stricken with this grief were like a sheep that goes around worried in a winter night. Ḥassān bin Thābit Anṣārī^{ra}, the poet of Muḥammad's court, expressed well the feelings of the Companions:

كُنْتَ السَّوَادَ لِنَاطِرِي فَعَمِيَ عَلَيْكَ النَّاطِرُ
مَنْ شَاءَ بَعْدَكَ فَلَيْمْتَ فَعَلَيْكَ كُنْتُ أَحَاذِرُ

You were the pupil of my eye; your death blinded me. Now I do not care whosoever dies after you, because I only dreaded your death.

يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا
فِي هَذِهِ الدُّنْيَا وَبَعَثِ ثَانٍ

O Lord, bless forever Your Prophet in this world and the next.

In Praise of Muḥammad^{sa}

(Sayyida Nawāb Mubāraka Begum^{ra}, the Daughter of Promised
Messiah^{as}. Translated from Urdu)

Peace! O guide of the guided course, the life of the universe.
Prayers for you, O perfect goodness, O king of time and space.

Meeting you, we achieved the objective of our life.
Meeting you, we achieved the desire of our heart, the comfort of
our soul.

You showed us by example the path of communion with the
Beloved.

You told us how to reach the (apparently) invisible Beloved.

The door of your generosity is wide enough for everyone.
Why would not the men and women, young and old, be grateful?

Thirsty spirits are quenched by your benevolence.
O endless ocean of knowledge and Divine enlightenment!

There is only one ladder (Muḥammad) to reach the Lord.
Without following you, this expedition is not viable.

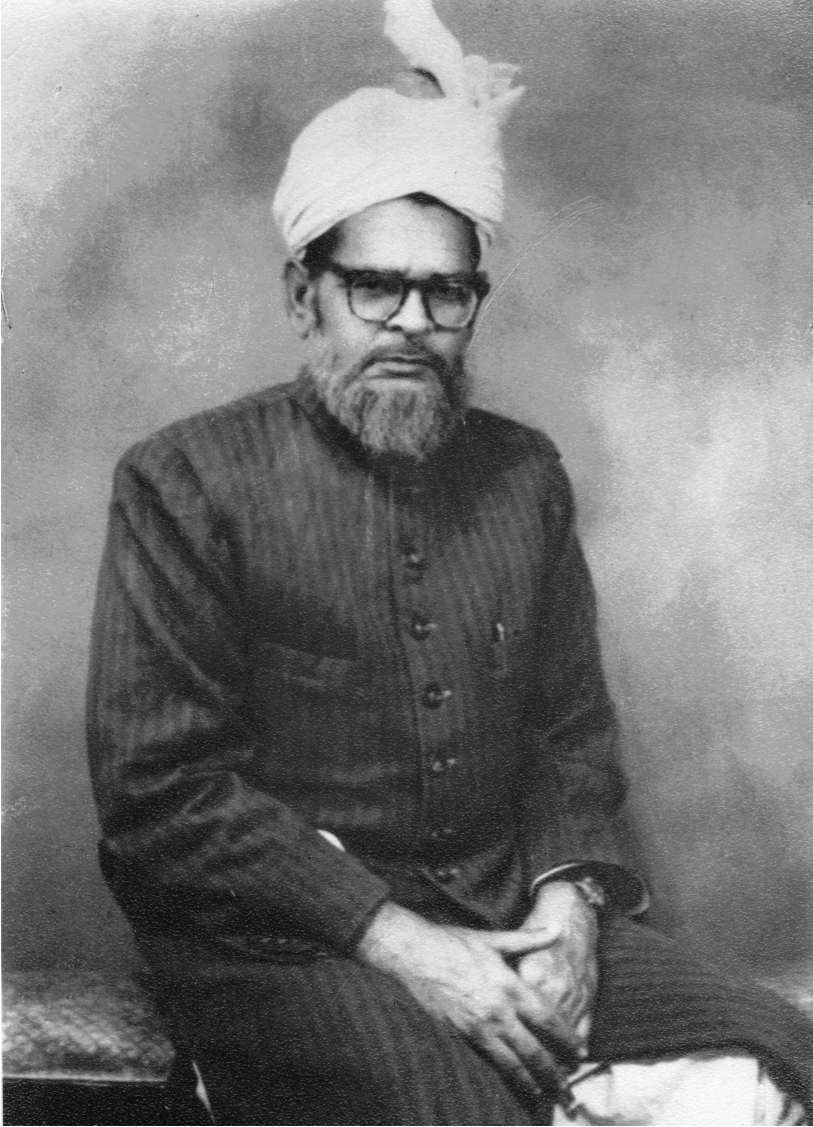
You are the mirror, who showed us the face of the Friend,
Gifted the spirit to the body of clay, O life of the universe.

May your teaching stay vivid until the Judgment Day!
You are the eternal physician of the spiritual patients.

This is the beauty that does not fade.
This is the garden that touches not autumn.

No path is shorter than the path of love.
Well said was this point, by the Latter Day Mahdi.

I pray—may it be my heart and your love!
May it be my forehead (prostrating) at your holy threshold!



Sheikh 'Abdul-Qādir (Formerly Saudāgarmal),
the author of *Sīrat Sayyidul-Anbiyā*^{sa}

In the Name of Allah, the Most Gracious, the Ever Merciful
We praise Him and invoke His blessings upon His Noble Messenger

About the Author, Sheikh 'Abdul-Qādir

(Written by Maulāna Abul-'Aṭā' Jalandharī and published at the end of *Ḥayāt-e-Ṭayyibah* written by Sheikh 'Abdul-Qādir, formerly Saudāgarmal. Translated by the translator)

With heartfelt joy and pleasure, I congratulate my learned and dear friend, Sheikh 'Abdul-Qādir, (Maulawī Fāḍil) ¹ on successfully completing *Ḥayāt-e-Ṭayyibah*, and feel pleasure in introducing the readers to his life history.

In my view, Sheikh 'Abdul-Qādir is one of the best missionaries of Islam. He possesses a profound devotion for Aḥmadiyyat, has a heart that yearns for the service of Islam, and leads a simple life of a true believer. I have known him, or more appropriately, have had a close friendship and affection for him since the time when he was a student. Right from the beginning, he possessed an exemplary nature and was always full of the desire to serve religion. Since his life history can be a source of motivation for righteousness for many a youth, I consider it essential to include the account of his life in this book. This is my only intention behind writing these passages.

Sheikh 'Abdul-Qādir was born on August 15th, 1909 in the territory of Gorna Pathāna, Tehsil Bhalwāl, District Sargodhā in a Hindu Khatrī family. His parents chose the name Saudāgarmal for him. His father, Lāla Wazīrchand, did not have the faintest idea that his child, whom he named Saudāgarmal² because of his trading business, would become a spiritual trader by serving Islam in the future, and a source of guidance for many.

¹ An educational degree

² Saudāgarmal literally means a trader. [Publisher]

Saudāgarmal received his primary education in his village, Gorna Pathāna, and passed the middle school from Middle School Lālian, District Jhang. Proposals for further education were under review when Allah decreed to bring him in the fold of Islam. He started helping his family in business, which, by then had moved from District Sargodha to Zakhīra Beranwāla, Tahsīl Hāfizabād, District Gujrānwāla. In the village of Tahsīl Hāfizabād, where Saudāgarmal lived as a bright Khatrī youth, a sincere Aḥmadi and a compassionate Muslim by the name of Miān Muḥammad Murād also had a cloth store. Miān Sāhib's piety and righteousness were well known in a vast area. Our dear friend, Saudāgarmal, (now Sheikh 'Abdul-Qādir) somehow was introduced to Miān Muḥammad Murād. He, seeing signs of piety and auspiciousness in this young man, started preaching him Islam. The logical teachings of Islam started to have a profound impact on him.

Miān Murād visited Qādiān in 1924 to attend the Jalsa Salāna (the Annual Convention). He also took a local resident, Allah Jawāya Musallī, with him for the sake of introducing him to Islam. Allah Jawāya returned from Qādiān greatly impressed with Qādiān and its spiritual environment. However, when people asked him about Qādiān, he said that Qādiān was a materialistic marketplace and thugs lived there. This greatly puzzled Saudāgarmal. He observed that the local representative of Qādiān, Miān Muhamamd Murād, lived an admirable and chaste life, and people praised his morals but Allah Jawāya said that Qādiān was a materialistic marketplace and thugs lived there. In order to find the truth, Saudāgarmal decided to privately meet Allah Jawāya. He called Allah Jawāya to come alone to his brother's shop at night and, after seating him on the cotton pile, asked him, "You say that Qādiān is a marketplace and thugs live there, but Miam Muḥammad Murād is miles away from being a thug, and lives a life of piety. Tell me the truth?" Allah Jawāya without hesitation said, "I was lying. I am an ordinary worker of the village. The landlords of the village are against the people of Qādiān; therefore, I cannot openly speak the truth. I say what they want to hear to please

them. In reality, the truth is that if Islam exists anywhere in the world, it is only in Qādiān. I am telling you the truth. If I say this to the other people of the village, the landlords of the village will throw me out of the village hitting me with shoes. Therefore, I will continue saying to them what I have been telling them. But the real truth is what I just told you.”

Talking with Allah Jawāya not only resolved the puzzle of Saudāgarmal’s heart, but he also left with the determination of going to Qādiān to see and study the situation. Though, Saudāgarmal was outwardly weary of the decadence, lack of education, corrupted morals, and financial abyss of the Muslims, the heart-rending plain talk and excellent example of Miān Muḥammad Murād was luring him to Qādiān. He was in a strange predicament. He would outwardly say that he would never become a Muslim even if the entire world converted, but his heart was eagerly drawing in that direction.

The next morning, after talking to Allah Jawāya, Saudāgarmal was ready to go to Qādiān. He also confided with Miān Muḥammad Murād. Miān Muḥammad Murād told him that he had overheard his previous night’s conversation with Allah Jawāya, and had made up his mind to accompany Saudāgarmal to Qādiān, if he decided to go.

In a little while, both were on their way to Qādiān. They boarded the train from Sāngla Hill train station and instead of getting off at the Batāla Station, they got off at the next station of Chena, as they feared that Saudāgarmal’s relatives might chase them on the road from Batāla to Qādiān.

On his arrival at Qādiān, Saudāgarmal immediately announced in the guest house that he was a Hindu and would not eat food cooked by any Muslim. Our teacher, late Mīr Muḥammad Ishāq was overseeing the guest house in those days. God had gifted him a special sense of hospitality. He made arrangements for his food to be delivered from the houses of local Hindus. This

arrangement continued for a full week. In this period, Miān Muḥammad Murād introduced Saudāgarmal to the newly converted Muslim devout who had converted from Hindus or Sikhs. Meeting with Chaudhry Bhai 'Abdul-Raḥīm^{ra}, Bhai 'Abdul-Raḥmān Qādiāni^{ra}, Master Sardār 'Abdul-Raḥmān B.A.^{ra}, Sheikh Ghulām Aḥmad Wa'iz^{ra} and Sheikh Muḥammad Yūsuf^{ra} (Editor of the newspaper *Nūr*, Qādiān) had a profound impact on Saudāgarmal since they came from Hinduism and Sikhism and had attained an unusual enlightenment and spiritual vitality after accepting Islam. In addition, Miān Murād also introduced Saudāgarmal to some of those devout Muslim elders, who were special recipients of the blessings of Aḥmadiyyat. The heartfelt conversations and the blessed models of Maulawī Rajeki^{ra}, Hafiz Roshan 'Alī^{ra}, Khalīfa Rashīduddīn^{ra}, Maulawī Zulfiqār 'Alī Khan^{ra}, and Maulawī 'Abdul-Ghanī^{ra} convinced the heart of Saudāgarmal to become Sheikh 'Abdul-Qādir.

It had been only a week since Saudāgarmal came to Qādiān, when a seven-member delegation of his family came to Qādiān to take him back. The delegation met with Chaudhry Nasrullāh Khan, who in those days was the acting Naẓir A'lā, and insisted on taking Saudāgarmal back with them. Chaudhry Nasrullāh Khān said, "According to the Islamic teachings of:

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in religion", and compulsion is neither permissible. If dear Saudāgarmal wants to go back with you, he is free to go.

The relatives asked Saudāgarmal to go back with them, but he, in his heart had already transformed to 'Abdul-Qādir. He refused to go back with them and stayed at Qādiān, the centre of the propagation of Islam.

Three or four days later, Saudāgarmal requested Khalifatul-Masīḥ II^{ra} to accept his pledge to initiate him in the Aḥmadiyya Community. Hudūr said that there was no need to hurry, and that he should wait for another two to three months. But Saudāgarmal insisted saying that he had attained full conviction about the truthfulness of Islam. Thereupon, Hudūr asked Maulānā Sayyid Muḥammad Sarwar Shāh^{ra} to have him repeat the pledge. So the next day, Hudūr took his *Bai'at* and Lāla Saudāgarmal became Sheikh 'Abdul-Qādir. All praise belongs to Allah!

There was such a deep influence of the Hindu culture on Sheikh 'Abdul-Qādir that in the beginning, in spite of accepting Islam, 'Abdul-Qādir found it hard to swallow food cooked by Muslims. But after a few days, he integrated so well that it was hard to tell if this young man became Muslim from Hindus or he was a born Muslim. Actually, this transformation was a result of the sincerity that existed in the heart of Saudāgarmal for religion. Islam greatly enhanced that unblemished sincerity.

It had been only a few months since his spiritual birth when a famous Pundit of Sanātan Dharm, Rāj Nārā'in, came to Qādiān. Sheikh 'Abdul-Qādir was enrolled in the Aḥmadiyya School. A few Hindu Pundits of Qādiān brought Rāj Nārā'in to show him the Aḥmadiyya School, as the Aḥmadiyya School was producing such young missionaries who were everywhere challenging the Ārya Samāj and Christianity. Incidentally, Sheikh 'Abdul-Qādir, the new convert was standing in the courtyard and the Hindus of Qādiān knew about his recent conversion. A Hindu pointing towards 'Abdul-Qādir said to the Pundit that this young man was also a Hindu and had converted to Islam. The Pundit went straight to 'Abdul-Qādir and asked him, "What quality did you see in Islam that is not found in the Hindu religion?" After a pause, young 'Abdul-Qādir said to the Pundit, "Tell me; what is the objective of religion?" The Pundit said, "Meeting with the Permeshewar." 'Abdul-Qādir said, "Have you met Permeshewar?" The Pundit replied, "No." 'Abdul-Qādir said, "Do you know of any living Hindu who has met Permeshewar?" The Pundit answered in negative,

but also said, "But I could say that about Rāmchandar Jī and Karishan Jī." 'Abdul-Qādir said that he wanted to see a Hindu of the current times. Thereupon, the Pundit said, "Can you tell me of such a Muslim who has met the Permeshewar?" 'Abdul-Qādir immediately mentioned the name of Promised Messiah^{as} and mentioned the revelation:

يَأْتُونَ مِنْ كُلِّ فِجٍّ عَمِيقٍ

People will come to you in large numbers from all directions

in support of his truthfulness. At this point, the Hindus called the Pundit, and he went the other way.

This simple conversation that Sheikh 'Abdul-Qādir had in his initial days as a Muslim with a great Sanātan debator shows how serious 'Abdul-Qādir was about his beliefs, and how focused he was on his mission.

'Abdul-Qādir was now a bright student of the Aḥmadiyya School, very well behaved and hard-working. He graduated from Punjab University in 1931 with a Maulawī Fāḍil Degree and after getting missionary training for some time, started his missionary work in 1934 under the supervision of Maulawī Rajeki for the first few months. Thereafter, he has been continuously in the service of religion until now. For a long time, he served as the missionary for the entire Karachi region. He has also served in Lyallpur, Sheikhpura, Sargodha, and Lahore. These days, he is serving as the missionary for the Lahore region.

Sheikh 'Abdul-Qādir always had a dignified and impressive demeanor. Once he mentioned to me that in the early days after we were first introduced, once on the way to the mosque I told him about a *Ḥadīth* of the Prophet that if you love someone, you should let him know. He said that according to that *Ḥadīth*, he

was telling me that he loved me. When 'Abdul-Qādir mentioned this to me, his entire past life flashed across my mind.

Sheikh 'Abdul-Qādir's speech is effective, but he tries to avoid speeches as much as possible because of his shy nature. In debates, he speaks with great passion and effective voice. He has a great grip on his opponent. He is also fond of writing, but his inclination is mostly towards historical matters. He contributed significantly to the initial chronological ordering of the events of Tadhkirah. He also served for a long time as Director of Publications in the Office of Propagation.

Muḥammad^{sa} said:

الْأَرْوَاحُ جُنُودٌ مَجْنُونَةٌ

The souls of human beings are attracted to each other according to their mutual harmony.

Therefore, it is natural for the harmonious souls to develop love and affection for each other. Our teacher, Maulāna Muḥammad Ismā'īl Halālpurī and Maulawī 'Abdul-Ghanī Khān, Director, the Office of Propagation (*Nāẓir Da'wat-o-Tabligh*) had special affection for Sheikh 'Abdul-Qādir. This is also a well-known and established fact that Ṣāhibzādah Mirzā Bashīr Aḥmad^{ra} had a special attachment with Sheikh 'Abdul-Qādir because of his piety and God-fearing nature. I am mentioning this because of my personal knowledge. Sheikh 'Abdul-Qādir also got a fair share of the kindness and mercy of Khalīfatul-Masīḥ II^{ra}.

My close relationship and love for Sheikh 'Abdul-Qādir spans a quarter century. I have never seen Sheikh 'Abdul-Qādir arguing with anyone except perhaps once. This speaks of his peaceful nature. Sheikh 'Abdul-Qādir married the daughter of Sheikh 'Abdur-Rabb (a convert). By the blessings of God the Exalted, Sheikh 'Abdul-Qādir is blessed in terms of family. His financial

condition has always been weak, but because of his patience and serene nature, he has been able to endure it with courage, and never uttered a word of discontent.

At this time, Sheikh 'Abdul-Qādir is about 50 years old. I pray that Allah the Exalted blesses his life, and enables him to abundantly serve religion, and blesses this book, *Ḥayāt-e-Ṭayyibah* with His special acceptance. *Āmīn*.

I congratulate him with a heart full of love.

Humbly,
Abul-'Aṭā' Jalandharī
17th Ramaḍān Mubārak, 1379
March 16th, 1960
Rabwah, Pakistan

Glossary of Terms and Abbreviations

<i>Abī:</i>	Father of.
<i>Abū:</i>	Father of.
<i>Āriba:</i>	Ancient Arabs.
<i>Adhān:</i>	Call for prayers.
<i>Aḥādīth:</i>	Plural of <i>Ḥadīth</i> (sayings of Muḥammad ^{sa}).
<i>Al-Ḥijābah:</i>	The office of guardianship of Ka'bah.
<i>Allāhu Akbar:</i>	Allah is Great.
<i>ʿAlaihis-salām:</i>	On whom be peace.
<i>Āmīn:</i>	So be it.
<i>Anṣār:</i>	Helpers. <i>Anṣār</i> is the plural of <i>Nāṣir</i> . The citizens of Madīnah were called <i>Anṣār</i> as they helped the Emigrants who came there from Makkah and other places.
<i>Aṣḥābul-Fil:</i>	The People of the Elephant.
<i>Auqīyya:</i>	An old Arabian currency which was equivalent to 40 dirhams.
<i>Bai'at:</i>	Oath of allegiance to a religious leader; initiation at the hands of a prophet or his caliph. Literally means 'to be sold'.
<i>Bā'idah:</i>	Perished or extinct Arabs.
<i>Bānat Su'ād:</i>	A famous poem written by Ka'b bin Zuhair in praise of Muḥammad ^{sa} .
<i>Dhun-Nūrain:</i>	Possessing two lights. A title of Uthmān ibn 'Affaan.
<i>Dirham:</i>	Arabian currency.
<i>Fādil:</i>	An educational degree.
<i>Ghazwah:</i>	Expedition or battle participated by Muḥammad ^{sa} .
<i>Ḥadīth:</i>	A saying of Muḥammad ^{sa} .
<i>Hajj:</i>	Pilgrimage to Ka'bah in Makkah during the month of Dhul-Ḥajjah.
<i>Ḥadīth Qudsī:</i>	A <i>Ḥadīth</i> that refers to a saying of God not included in the Qur'an.
<i>Ḥajjatul-Wadā':</i>	The last pilgrimage of Muḥammad ^{sa} .
<i>Ḥilful-Fuḍūk:</i>	A pledge participated by Muḥammad ^{sa} in his youth to always support the victims in obtaining justice.

<i>Īdul-Fiṭr:</i>	The Islamic festival celebrated at the end of the Islamic month of Ramaṡān.
<i>In shā' Allah:</i>	God Willing.
<i>Ishā'at:</i>	Publications.
<i>Jāmi'ah:</i>	Religious Seminary.
<i>Jihād:</i>	Concerted effort.
<i>Kauthar:</i>	Abundance of good.
<i>Khātamun-Nabiyyīn:</i>	Seal of the Prophets.
<i>Khilāfat:</i>	Caliphate.
<i>Majūsī:</i>	Fire worshippers / Zoroastrians.
<i>Muthlah:</i>	Arab's tradition of mutilating bodies during battles.
<i>Maulawī Fāḍīf:</i>	An advanced degree.
<i>Miswāk:</i>	A teeth cleaning twig made from a twig of the <i>Salvadora persica</i> tree.
<i>Mubāhalah:</i>	A prayer duel.
<i>Muhājirūn:</i>	Emigrants.
<i>Musaddas:</i>	A genre of Urdu poetry in which each unit consists of 6 lines.
<i>Musta'ribah:</i>	Arabized Arabs.
<i>Nāzir:</i>	Director or head of a department.
<i>Nikāḥ:</i>	Formal declaration of marriage.
<i>Purdah:</i>	Observation of modesty (in dress and otherwise). Also known as Hijab.
<i>Qaṣīdah:</i>	A poem in praise of someone.
<i>Qaṣīdah al-Burdah:</i>	A poem that was written in the praise of Muḥammad ^{sa} . Also known as <i>Bānat Su'ād</i> .
<i>Raḍīallāhu 'anhā:</i>	May Allah be pleased with her. A prayer for the believing ladies who accepted Islam during the time of Muḥammad ^{sa}
<i>Raḍīallāhu 'anhu:</i>	May Allah be pleased with him. A prayer for the believing men who accepted Islam during the time of Muḥammad ^{sa}
<i>Rifādah:</i>	An office for feeding of poor pilgrims.
<i>Rukḥṣatī:</i>	A ceremony when a bride leaves her parents' house.
<i>Sabians:</i>	Certain religious sects found in some parts of Arabia.
<i>Ṣalāt:</i>	Formal Islamic prayers held 5 times a day.
<i>Ṣallallāhu 'alaihi</i>	May peace and blessings of Allah be upon him.

<i>wasallam:</i>	
<i>Shaqul-Qamar:</i>	Miracle of the splitting of the moon.
<i>Sharī'ah:</i>	Islamic laws and legal system.
<i>Siqāyah:</i>	The office to provide drinking water to the pilgrims.
<i>Takbīr:</i>	The proclamation of <i>Allāhu Akbar</i> .
<i>Tālif-o-Taṣnīf:</i>	Publications.
<i>Ummul-Mu'minīn:</i>	Mother of the Believers; a title given to the wives of the Holy Prophet ^{sa} .
<i>'Umrah:</i>	Pilgrimage to the Ka'bah in Makkah performed on days other than the prescribed days in the month of Dhul-Ḥajjah when the <i>Ḥajj</i> is performed.
<i>Wuḍū':</i>	Ablution performed before the 5 daily prayers.
<i>Zakāt:</i>	Obligatory alms instituted in Islam.

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