

The Life & Character of the
Seal of Prophets

(May Peace and Blessings of Allāh be upon him)

VOLUME II

(Sīrat Khātamun-Nabiyyīn)

By
Ḥaḍrat Mirzā Bashīr Aḥmad M.A.

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The Life & Character of the Seal of Prophets
An English rendering of *Sīrat Khātamun-Nabīyyīn*^{sa} — Volume II

Written by Ḥaḍrat Mirzā Bashīr Aḥmad M.A.

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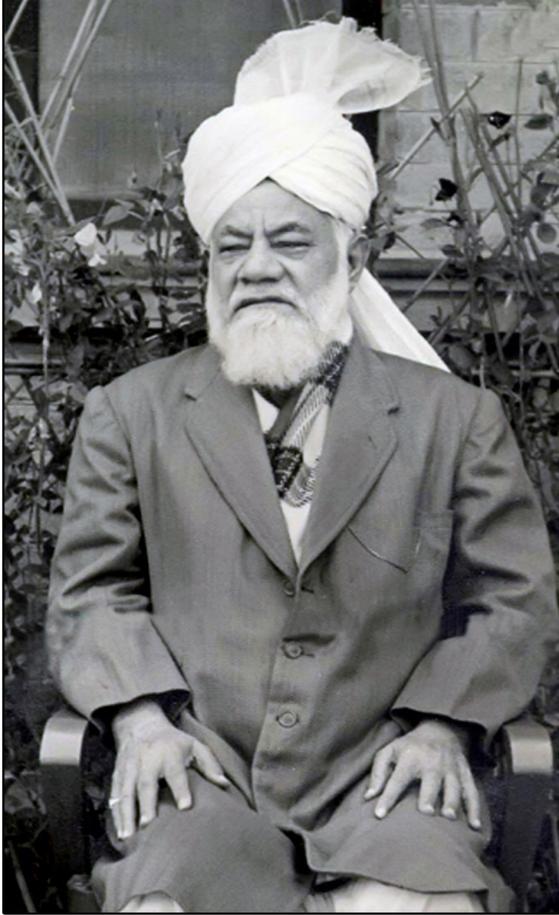
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About the Author



Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} was born to the Promised Messiah^{as} on April 20, 1893, according to the Divine prophecy:

*“The Moon of the Prophets will arrive and your affair will become manifest...
Soon a son will be born to you and grace will come close to you.”*

He passed his matriculation with distinction in 1910 and did M.A. (Arabic) in 1916 in compliance with the wish of the Promised Messiah^{as}.

The blessings of Allāh which accompanied him, the prayers of the Promised Messiah^{as} in his favour, the guidance given to him by his elder brother, Ḥaḍrat Khalifatul-Masīḥ II^{ra}, and his God-given abilities enabled him to

serve the Aḥmadiyya Muslim Jamā'at throughout his life in various capacities.

He was a great religious scholar and a prolific writer. His books, articles and speeches are easily comprehensible even for the average reader. He wrote on a number of topics; and his magnum opus is Sīrat Khātamun-Nabiyyīn. Moreover, Sīratul-Mahdī, Silsila-e-Aḥmadiyyah, Tabligh-e-Hidāyat, Kalimatul-Faṣl and Hamāra Khudā are some of his significant works.

Apart from his books, he contributed many articles, the number of which runs into the hundreds, to Jamā'at dailies and periodicals - especially the Al-Faḍl.

He was a man of God and the recipient of Divine revelations and visions, but he would not disclose them, except rarely. One of his revelations was السلام علیکم i.e., 'Peace be upon you', and another one was:

اٹھ محمدی تیری سر بلندی کا وقت قریب آ گیا ہے

Meaning, "Rise Muḥammadī, the time of your eminence has drawn near."

He passed away on September 2, 1963 at the age of 71.

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Publishers' Note

In this text, references to verses of the Holy Qur'ān have been footnoted and are given in the modern numerical system. In these references, we have counted *Bismillāhir-Raḥmānir-Raḥīm* as the first verse, except for *Sūrah At-Taubah* (that is Chapter 9 of the Holy Qur'ān). In these footnotes, the name of the *Sūrah* (chapter) has been mentioned, and then the numerical reference has been provided in brackets, whereas the first number refers to the *Sūrah* (chapter) and the second number refers to the *Āyah* (verse). The translation of verses of the Holy Qur'ān, *Aḥādīth* and other Arabic or Persian quotations have been rendered into English from the idiomatic Urdu translation of Ḥaḍrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} himself, as found in the original Urdu work.

The names of Islāmīc months have been used in their original form. In the field of Islāmīc history, there are two famous eras in the life of the Holy Prophet^{sa}: prior to migration and after migration. Years spent by the Holy Prophet^{sa} in Makkah, prior to the migration are referred to as *Nabawī* years, and those following the migration are referred to as *Hijrī* years. In this text, *Nabawī* years have been clearly specified, for they have been followed by the term '*Nabawī*' in italics. *Hijrī* years have been specified by the abbreviation A.H. (i.e., after *Hijrah*).

In certain footnotes more than one reference has been cited. In all such instances, references appearing in the same footnote have been separately distinguished with bullet points.

All of the original references provided in this translation have been checked and verified by the Research Cell, Rabwah. Wherever additional references are provided, which are not cited in the original Urdu book, they have been marked with the words [Publishers] in square brackets.

The following abbreviations have been used in this book; readers are requested to recite the full salutations when reading the book:

SA: An abbreviation for *Ṣallallāhu 'alaihi wa sallam*, meaning, "May peace and blessings of Allāh be upon him," is written after the name of the Holy Prophet Muḥammad^{sa}.

AS: An abbreviation for *'Alaihissalām / 'Alaihassalām / 'Alaihimussalām*, meaning, "May peace be upon him / her / them," is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}.

RA: An abbreviation for *Raḍiallāhu 'anhu / 'anhā / 'anhum*, meaning, "May Allāh be pleased with him/her/them," is written after the names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}.

RH: An abbreviation for *Raḥimahullāh*, meaning, “*May Allāh have mercy upon him,*” is written after the names of deceased pious Muslims who are not Companions.

In transliterating Arabic terms we have followed the following system:

ا	at the beginning of a word, pronounced as <i>a, i, u</i> , preceded by a very slight aspiration, like <i>h</i> in the English word ‘ <i>honour.</i> ’
ث	<i>th</i> , pronounced like <i>th</i> in the English word ‘ <i>thing.</i> ’
ح	<i>ḥ</i> , a guttural aspirate, stronger than <i>h</i> .
خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in ‘ <i>loch.</i> ’
ذ	<i>dh</i> , pronounced like the English <i>th</i> in ‘ <i>that.</i> ’
ص	<i>ṣ</i> , strongly articulated <i>s</i> .
ض	<i>ḍ</i> , similar to the English <i>th</i> in ‘ <i>this.</i> ’
ط	<i>ṭ</i> , strongly articulated palatal <i>t</i> .
ظ	<i>ẓ</i> , strongly articulated <i>z</i> .
ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> ‘ <i>grasseye</i> ’ in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق	<i>q</i> , a deep guttural <i>k</i> sound.
ء	’, a sort of catch in the voice.

Short vowels are represented by:

- a for $\underline{\text{ـ}}$ (like u in 'bud');
i for $\overline{\text{ـ}}$ (like i in 'bid');
u for $\overset{\text{ء}}{\text{ـ}}$ (like oo in 'wood');

Long vowels by:

- \bar{a} $\overset{\text{آ}}{\text{ـ}}$ or $\bar{\text{آ}}$ (like a in 'father');
 \bar{i} for $\overline{\text{ـ}}$ or $\overline{\text{ـ}}$ (like ee in 'deep');
 \bar{u} for $\overset{\text{ؤ}}{\text{ـ}}$ (like oo in 'root');

Other:

- ai for $\overline{\text{ـ}}$ (like i in 'site')¹;
au for $\overset{\text{ؤ}}{\text{ـ}}$ (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 ك is transliterated as 'kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus, the Urdu word میں would be transliterated as 'mein'. The consonants not included above have the same phonetic value as in the principal languages of Europe.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ع , and ' for ء . Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

1 In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

Foreword

We are pleased to publish the English translation of the second volume of *Sīrat Khātamun-Nabiyyīn*, [The Life and Character of the Seal of Prophets] may peace and blessings of Allāh be upon him, written by Ḥaḍrat Šāhibzādah Mirzā Bashīr Aḥmad Šāhib^{ra}. This magnificent work not only highlights the various aspects of the life and character of the Holy Prophet^{sa} founded on the Holy Qur'ān, Sunnat [Practice of the Holy Prophet^{sa}] and the *Aḥādīth* [Sayings of the Holy Prophet^{sa}] with references particularly from the six authentic books of *Aḥādīth* and history; rather, it presents the prominent events and episodes in the history of Islām with solid historical testimonies. Some prejudiced orientalist and historians have misrepresented various incidents from the history of Islām in an attempt to tarnish the character of the Holy Prophet^{sa}. Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} has refuted those allegations with convincing argumentation in this book.

Moreover, in addition to a formidable rebuttal of the objections of orientalist, the current volume covers a detailed review of scholarly discussions such as the arrangement and the layout of the Holy Qur'ān, Divine revelation, reality of miracles, polygamy, Islām and slavery, Jihād with sword, capitation tax, the wives of the Holy Prophet^{sa}, toleration of non Muslims, the Islāmic laws regarding marriage and divorce, the electoral system for '*Khilāfat*' (succession) and the just and democratic form of Islāmic government, etc. However, Ḥaḍrat Mīānī Šāhib^{ra} was only able to complete this treatise up to the sixth year of migration but his lucid, persuasive and convincing style is so alluring that a person is immensely bound to accept the glory and elegance of Islām and the Holy Prophet^{sa}.

For those residing in the West and especially the youngsters of this hemisphere it was imperative that this book be translated into English, published and circulated abundantly. With the permission of Ḥaḍrat Khalīfatul-Masīḥ V^{aba}, Ayyaz Mahmood Khan translated the first volume of this book and it was published in 2011; now, he has completed the English translation of volume two.

Under the directive of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his helper) this volume was initially serialised in the Review of Religions starting from the May 2012 Edition onwards. For this reason, the initial review of the English translation was done by Munawara Ghauri, Farhana

Dar and Hina Rahman for the Review of Religions. We are grateful to them for reviewing the English translation and providing valuable suggestions.

We are also grateful to Shahzad Ahmad, Qudsi Rasheed, Faisal Mahmood Khan and Naveed Iqbal, who rendered invaluable services in the final stages of the preparation of this book. The references were checked and verified with the help of Research Cell, Rabwah.

May Allāh the Almighty give 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 of this volume.

Everyone should not only study this fascinating book but publicise it prolifically 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 and the superiority of Islām established; O Allāh, may it be so. *Āmīn!*

Humbly,

Munīr-ud-Dīn Shams
Additional Wakilut-Taṣnīf
August 2013

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ¹

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِیْمِ وَعَلَى عَبْدِهِ الْمَسِيْحِ الْمَوْعُوْدِ -²

Preface - Volume II

The actual introduction to *Sīrat Khātamun-Nabiyyīn*^{sa} [The Life and Character of the Seal of Prophets, may peace and blessings of Allāh be upon him] can only be written when this work reaches completion, however, there are a few things in particular which must be submitted with respect to volume two specifically. Initially, in 1919, when I began the work of writing on the topic of *Sīrat* myself for the Review of Religions, Qadian, at the time, the purpose of this work was very limited. As such, the first volume of *Sīrat*, which was printed in book form in 1920 was based on this very limited purpose, which was to make a brief and simple biography available to the Muslim youngsters of India. No academic research or extensive analyses were in view at the time. It is for this reason that in volume one, even references were not cited.

A short time afterwards, when Ḥaḍrat Khalīfatul-Masīḥ II^{ra}, Head of the Aḥmadiyya Muslim Jamā'at based in Qadian, took an interest in completing this work and instructed me to complete the second volume of *Sīrat* in the beginning of 1929, he also advised that taking into account people of all academic backgrounds, this second volume should contain more research and analysis in particular as compared to volume one.

The extent to which I have been able to follow these instructions is now presented before readers in the form of *Sīrat Khātamun-Nabiyyīn*, volume two. In certain parts of the current volume, if I have prolonged discussions more than is necessary, this is perhaps due to my natural inability to maintain

1 In the name of Allāh, the Gracious, the Merciful [Publishers]

2 We praise Allāh and invoke blessings upon His Noble Messenger [Publishers]

control in writing briefly. In this respect, I fear that I have not been able to fully abide by the instructions of Ḥaḍrat Khalīfatul-Masīḥ, may Allah be his helper.

I need not say anything in respect to the research and analysis presented herein. This field is so vast that if it were referred to as infinite, this would not be out of order. My own feelings are that whenever I have reviewed this manuscript of *Sīrat*, I have almost always found a new gate for research. Undoubtedly, there are certain parts where it is evident that more research is required. However, whatever has been completed thus far is being presented to our readers. It is my prayer, that by his grace and mercy, God honours this work with acceptance and He fulfills the actual purpose for which this book was written. *Allāhumma Āmīn*.

A study of volume two reveals that it contains four salient features in addition to volume one: firstly, more extensive research and analysis; secondly, more detail and elaboration; discussions on other topics of relevance and fourthly, the citing of references. Due to these features, it has become necessary that when and if it is felt that a second edition of volume one be published, it should be revised in light of the aforementioned points; otherwise, both these volumes will seem completely disjointed.

The books which I have benefited from for the preparation of volume two cannot be fully realised by only those names which are recorded as references in footnotes. Generally, references of the books of contemporaries have not been recorded, because whenever I have found something new or beneficial from these books, instead of citing them, I have consulted the original sources and recorded the references of these early books instead. However, it is obvious that I am still equally indebted to the books written by our contemporaries as well.

It is possible that the question may arise in the minds of some that in the presence of Maulānā Shibli's *Sīrat*, what is the use of this book? The answer to this question can only be ascertained by a study of both these works. However, I feel that it is necessary to submit that I fully accept the qualities of *Sīratun-Nabī*^{sa} [written by Maulānā Shibli] and in certain instances, I have even benefited from this book and other books published by Dārul-Muṣannifin.

However, the treasures of research can never be exhausted. Moreover, everyone possesses a unique viewpoint and style, therefore, this humble effort of mine should not cause offense to anyone. As a matter of fact, if tomorrow, someone else presents new research or a unique point of view, or presents a new style of composition before the world, this shall definitely be an additional good-fortune for Islamic literature.

وَلِكُلِّ أَمْرٍ مَّا نَوَىٰ وَإِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

[For everyone is a reward, according to his intention;
verily deeds are based on intentions]

I am also obliged to offer gratitude to those revered elders and friends who furnished any assistance whatsoever in the preparation of this book. Ḥaḍrat Khalīfatul-Masīḥ II^{ra}, Head of the Aḥmadiyya Muslim Jamā'at (may Allāh be his helper) very graciously spared his invaluable time and reviewed a better part of the manuscript and granted me the opportunity to benefit from his precious guidance on various occasions. Ḥaḍrat Maulawī Sher 'Alī Ṣāḥib B.A., Nāẓir Ta'lif-o-Taṣnīf, Qadian [Director of Publications, Qadian] reviewed almost every page and in addition to helping me correct them, even provided me with beneficial suggestions in certain places. Maulawī 'Abdur-Raḥīm Ṣāḥib Dard, M.A., (ex-Missionary of Islam in London) studied specific portions of the manuscript and presented valuable suggestions. Maulawī Arjumand Khān Ṣāḥib (Maulawī Fāḍil, Professor Jami'ah Aḥmadiyya Qadian) offered noteworthy assistance in correcting the pages of this book. May Allāh grant them all the best of rewards. Similarly, the manager of the Book Depot Ta'lif-o-Ishā'at (Qadian), Manager Alah Bakhsh Steam Press (Qadian) and the scribe of this book are also deserving of thanks due to their affectionate attention.

This humble one,
Mirzā Bashīr Aḥmad
Employee Naẓārat Ta'lif-o-Taṣnīf
31st March 1930

Map of Arabia



I

*Early Establishment of Madīnah and
Foundation of the Islāmic Government*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹ -
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ² -

I

Early Establishment of Madīnah and Foundation of the Islāmic Government

State of Madīnah

The migration of the Holy Prophet^{sa} and his Companions has already been mentioned in Volume I of this book. Now, after the migration, the Medinite life of the Holy Prophet^{sa} begins. However, before we begin to discuss this era, it seems necessary to briefly describe the state of Madīnah itself, and its population. Without this, it is difficult to fully understand certain aspects of the Medinite life of the Holy Prophet^{sa}. It has already been mentioned that prior to the migration of the Holy Prophet^{sa}, the city of Madīnah was known by the name Yathrib. However, after the migration of the Holy Prophet^{sa}, people began referring to it as *Madīnatur-Rasūl*, i.e., the City of God's Messenger. Then, gradually thereafter, it became known only as Madīnah. Madīnah is an ancient city in the region of Ḥijāz, situated 200 to 250 miles north of Makkah, approximately 50 miles east, off the eastern coast of the Red Sea. In other words, Madīnah is situated close to the ancient desert trade-route which runs from Makkah towards Syria. It is for this reason that merchants travelling between Makkah and Syria would at times travel slightly out of their way and stop at Madīnah as well. As such, many people from Makkah and Madīnah were acquainted with one another, and some even maintained friendly relations.

As far as location is concerned, Madīnah is best described as a valley, which was surrounded by small mountains. Among these was the Mount of

1 In the name of Allāh, the Gracious, the Merciful (Publishers)

2 We praise Allāh and invoke blessings upon His Noble Messenger (Publishers)

Uḥūd, where a horrific war between the Muslims and disbelievers of Makkah took place, some time afterwards. In comparison to other regions of Arabia, Madīnah often receives substantial rainfall and the land is also not sandy and infertile, as is generally the case with other places in Arabia. It is for this reason that, since ancient times, the inhabitants of Madīnah have always been farmers by profession. In Madīnah, the warm season is intense, and the cold season is bitter. Furthermore, in the era under discussion, malaria and other such epidemics would often break out in Madīnah, and people would suffer severely from fever. As such, in the beginning, when the Holy Prophet^{sa} and his Companions migrated to Madīnah, they suffered immensely due to a change of climate. Many Muslims were struck by fever, and their health was adversely affected. As such, the prayer in which the Holy Prophet^{sa} supplicated to God upon witnessing this distress of the Companions is also recorded in the *Aḥādīth*.¹ As a result, Allāh delivered the Muslims from this difficulty, and the air in Madīnah was cleansed of epidemic germs to a great extent.²

In that era, the population of Madīnah was not concentrated, rather, it was somewhat dispersed. Every tribe inhabited different areas and had built small castles for their own protection. Ancient records show that the first people to inhabit Yathrib were the ‘Amālīq, who planted date orchards there, and built small castles. After them, the Jews inhabited this area. There are varying accounts as to whether they were of Arab origin, or were immigrants. However, historians are of the general opinion that they were mostly from the Banī Isrā’īl, who migrated from their homeland to live in Arabia. Afterwards, various inhabitants of Arab origin also gradually converted to their religion and began to live with them. In any case, after the ‘Amālīq, the Jews took up residence in Madīnah, and they gradually uprooted, or expelled the ‘Amālīq, and took their place. These Jews were divided into three groups: Banū Qainuqā’, Banū Naḍīr, and Banū Qurayzah. In the beginning, these three tribes generally lived together in great harmony and unity. In accordance with the customs of that time, these Jews also built small castles for their own residence, which were not attached to one another; rather, they were situated

1 Sayings of the Holy Prophet^{sa} [Publishers]

2 * Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Maqdamīn-Nabīyyī^{sa} Wa Aṣḥābihīl-Madīnah, Ḥādīth No. 3926

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, pp. 404-405, Dhikru Man I’talla Min Aṣḥābihī Rasūlillāh^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 350, Wa’ku Abī Bakrīn Waṣ-Ṣaḥābah, Mu’assasatu Sha’bān, Beirut

at a distance from one another in the surroundings of Madīnah. Trade was the general occupation of the Jews, but some of them were also involved in agriculture. The people of Banū Qainuqā' were mostly skilled-labourers. Since the Jews were more civilized, well-mannered, and educated than the people around them; they began to develop influence among the people around them, and quickly attained a great deal of power. It was at this time that two tribes from the Banū Qaḥṭān, who were referred to as the Aus and Khazraj, emigrated from Yemen to settle in Madīnah. These tribes were from the progeny of an individual named Ḥārith bin Tha'labah, who had two sons, i.e., Aus and Khazraj, and they lived together in great harmony and love. In the beginning, they lived in isolation from the Jews, but later became allies due to their strength and power.

After this, the Aus and Khazraj also began to spread and develop strength. They began to be on a par with the Jews, but in addition to being more intelligent, civilised, and influential; the Jewish people also had the upper hand in education and religious matters. The Aus and Khazraj were merely idol-worshippers and were generally uneducated. Hence, the Aus and Khazraj were deeply impressed by the Jews, so much so, that whenever an individual from the Aus or Khazraj was unable to give birth to a male child, he would vow that if a son was born to him, he would make him a Jew. As such, many people became Jews in this manner, and their strength grew day by day, to the extent that in the vanity of their power, the Jews began to inflict an array of cruelties upon the Aus and Khazraj. Due to this, relations between the Jews deteriorated substantially with the Aus and Khazraj. Eventually, on account of their frustration, the latter tribes had the eminent leaders from among the Jews cunningly murdered with the assistance of the leader of the state of Ghassān. The inevitable outcome of this was that the Jews lost their strength, and the Aus and Khazraj attained supremacy in the city. However, another outcome which slowly but surely began to manifest itself after the Jews lost their strength, was that the Aus and Khazraj, who, until then had lived together in peace and harmony, due to their opposition of the Jews, now began to fight and quarrel amongst themselves. Ultimately, these civil wars took on such a vast and horrific state, that on account of being relentlessly slaughtered at the hands of one another, both tribes became very weak. The Jews - who were probably responsible for igniting the fire of this civil war - found another opportunity to gain strength. The outcome was that the Aus and Khazraj,

once again, looked towards the Jewish tribes for support, and sought their aid in opposition to one another. As such, the Banū Qainuqā' allied with the Khazraj, whereas the Banū Naḍir and Banū Quraizah allied with the Aus. In this manner, the entire city became engulfed in the fire of a horrific civil war.

The people of Yathrib were in this very state of civil war, when - according to Divine command - the Holy Prophet^{sa} made his claim to prophethood, in Makkah. As such, the last battle between the Aus and Khazraj - which is known as the Battle of Bu'āth in Arab history - took place in the prophetic era of the Holy Prophet^{sa}, while he resided in Makkah. There was such immense carnage in this war, and so many people were killed from both parties, that as a last option, both the Aus and Khazraj were compelled to reconcile with one another. Hence, both tribes consulted each other and came to the agreement that in accordance with a few conditions, they would accept 'Abdullāh bin Ubayy bin Sulūl, who was a renowned and cunning chieftain from the Khazraj, to be their sole leader. Preparations for his formal coronation began. However, 'Abdullāh had yet to be decorated with the crown of leadership over the Aus and Khazraj when the voice of Islām reached Madīnah, and the course of events took a new turn. It is for this reason that 'Abdullāh bin Ubayy considered the arrival of the Holy Prophet^{sa} to Madīnah as being one of a rival, who had snatched away his proposed crown of leadership over the Aus and Khazraj. Hence, the fire of jealousy and enmity began to burn in his heart. Moreover, since he did not possess the courage to openly stand up against the Holy Prophet^{sa} in the opposition of his tribe, instead of opposing the Holy Prophet^{sa} openly, he began to secretly conspire and oppose him. After the Battle of Badr, he apparently accepted Islām as well. However, his ailment of the heart could not be lessened, and this is the state in which he died.¹

1 Details of Madīnah and its inhabitants are derived from:

- * Mu'jamul-Buldān, By Shihābuddīn Abī 'Abdillāh Yāqūtubnu 'Abdillāh, Volume 4, pp. 227-228, Madīnatu Yathrib, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon
- * Ar-Rauḍul-Unufī Fī Tafsīris-Sīratīn-Nabawīyyati libni Hishām, By Abul-Qāsim 'Abdur-Raḥmān bin 'Abdillāh bin Aḥmad, Volume 2, pp. 346-347, Matā Dakhālal-Yahūdu Yathriba, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition
- * Al-Kāmilu Fī Tārīkh (Tārīkhū Ibnīl-Athīr), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athīr, pp. 182-183, Ayyāmul-Anṣārī Wa Humul-Ausu Wal-Khazraj....., Baitul-Afkārid-Dauliyyah, Riyad, Saudi Arabia

Arrival in Qubā' - 20 September 622 A.D.

After presenting a brief account of the state of affairs prevalent in Madīnah and its inhabitants, we return to our actual subject. It has already been mentioned that when the *Anṣār*¹ heard of the arrival of the Holy Prophet^{sa}, the plain of Madīnah began to echo with slogans proclaiming the Greatness of Allāh. People quickly began to arrange their weapons, and eagerly made haste to the direction from which the Holy Prophet^{sa} was arriving. This was a wonderful time. The Chief of Mankind, the Holy Chosen One of God, in whose person the message of prophethood was to reach its perfection - distressed by the persecution of his friends and relatives - left his homeland for a city, which in terms of worldly relations, was a city of strangers. Yet, God instilled such love into the hearts of these very strangers, that the love of blood relations seemed absolutely worthless in comparison. From that day, the fate of the Aus and Khazraj became so closely intertwined with the destiny of Islām, that it is impossible for any historian of the world to mention one without the other. These Bedouins of Arabia spent most of their time indulging in alcohol, adultery, gambling, and violence. There is no doubt that Islām raised them from the depths of a dark abyss of disgrace, to a most brilliant summit of prosperity. None have done a favour upon Islām, rather, it is every single Muslim who is subject to the favour of Islām. Nonetheless, it is also a historical fact that the selfless dedication with which these pioneer devotees of Islām sacrificed their lives, and the fervent love and passion with which they irrigated the delicate and young plant of Islām with the water of their blood, is unparalleled in the history of the world. However, I should return to my subject matter. When the *Anṣār* laid eyes upon the Holy Prophet^{sa}, their faces lit up with joy, and they felt as if they had attained all the rewards of this world and the next, in the person of the Holy Prophet^{sa}. As such, there is a narration in Bukhārī related by Barā' bin 'Āzib^{ra} that, *"I have never seen the Anṣār as happy as they were at the arrival of the Holy Prophet^{sa} to Madīnah, on any other occasion."* Tirmidhī and Ibnī Mājah have related from Anas bin Mālik^{ra} that, *"When the Holy Prophet^{sa} arrived, we felt as if Madīnah had become illuminated; and on the day that the Holy Prophet^{sa} passed away, the city of Madīnah never seemed darker."*²

After meeting the people who had come to receive him, the Holy

1 The Muslims of Madinah who gave protection to the Muslim emigrants of Makkah [Publishers]
2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 165, Khātīmatu Fī Waqā'i'i Mutafarriqatin Ḥaṣalat Fil-Hijrati....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{sa} - due to a reason which history has not recorded - did not enter the city directly. Instead, the Holy Prophet^{sa} travelled out of his way to the right, and went to an elevated habitation named Qubā', which was situated at a distance of 2 to 2.5 miles from the city. Various families of the Anṣār resided here; among them, the family of 'Amr bin Al-'Auf^{ra} is distinct. In that era, Kulthūm bin Al-Hadam^{ra} was the chief of this family. The Anṣār of Qubā' gave the Holy Prophet^{sa} a very warm welcome. The Holy Prophet^{sa} stayed in the home of Kulthūm bin Al-Hadam^{ra}. Those Muhājirīn¹ who had already reached Qubā' prior to the arrival of the Holy Prophet^{sa}, were residing in the home of Kulthūm bin Al-Hadam^{ra} and other nobles from among the Anṣār. Perhaps this is the reason behind the Holy Prophet^{sa} deciding to first stop in Qubā'. In an instance, news of the arrival of the Holy Prophet^{sa} spread throughout Madīnah. All of the Muslims began to gather in troops at the residence of the Holy Prophet^{sa} restlessly, in the fervour of their love. At that time, a strange occurrence took place, which alludes to the simplicity of the assembly of the Holy Prophet^{sa}. Among those people of Madīnah who had not previously seen the Holy Prophet^{sa}, some mistakenly thought that Ḥaḍrat Abū Bakr^{ra}, was the Messenger of Allāh. However, it was only when the sun came out, and Ḥaḍrat Abū Bakr^{ra} shaded the Holy Prophet^{sa} with his mantle, that this misunderstanding was resolved.² The cause of this misunderstanding was that despite being younger in age, Ḥaḍrat Abū Bakr^{ra} apparently seemed older than the Holy Prophet^{sa}. Moreover, in comparison to the Holy Prophet^{sa}, much of his hair had become white; and since there was no formal seating arrangement in the assembly - nor was there any distinct seat for the Holy Prophet^{sa} - those who were unaware, were temporarily misled.

There is a slight variance in the narrations which relate to the arrival of the Holy Prophet^{sa} in Qubā', and the completion of the journey of migration. Historians generally believe that it was a Monday on the 12th of Rabī'ul-Awwal³ 14 Nabawī. However, some scholars have written that it was the 8th. Other mathematicians are of the belief that, according to the Christian calendar system, it was the 20th of September 622.⁴ The Islāmīc calendar begins from

1 The Muslims of Makkah who immigrated to Madīnah [Publishers]

2 Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} Wa Aṣḥābihi Ilal-Madīnah, Ḥadīth No. 3906

3 The third month of the Islāmīc Calendar [Publishers]

4 At-Taufiqātul-Ilhāmīyyatu Fī Muqāranatit-Tawārikhil-Hijriyyah, By Muḥammad Mukhtār Pāshā, p. 33, Sanatu 1 Hijriyyah, Mu'assasatul-'Arabiyyah, First Edition (1980)

this event of migration. However, the year does not begin from *Rabī'ul-Awwal*, which was the month of migration. Rather, it begins from *Muharram*,¹ which is considered to be the first month of the lunar calendar. As such, the first year of *Hijrah* did not actually consist of 12 months, rather, only of nine months and some days. There is also a difference of opinion among the historians with relation to the era in which the *Hijrah* calendar system was formally instituted. Ḥākim has narrated in *Iklil* that the Holy Prophet^{sa} initiated this calendar himself, after the migration.² However, in light of other narrations, most historians believe (and this seems to be correct), that this calendar was formally initiated in the *Khilāfat* of Ḥaḍrat 'Umar^{ra}.³ ⁴ وَاللَّهُ أَعْلَمُ

Historians write that the first task which the Holy Prophet^{sa} undertook in Qubā' was to erect a mosque. The Holy Prophet^{sa} laid the foundation stone of this mosque with his own blessed hand. The Companions worked together as labourers and builders. After a few days of hard work, the mosque was complete. The Holy Prophet^{sa} possessed great love for this mosque, until the end of his life. As such, even after taking up residence in Madīnah, the Holy Prophet^{sa} would visit Qubā' every week, and offer *Ṣalāt*⁵ in this mosque. Various scholars believe that this very mosque at Qubā' is the one which has been referred to in the following verse of the Holy Qur'an:

أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ -⁶

There is no doubt that Muslims had erected various mosques prior to this as well. However, the mosque at Qubā' was indeed the first mosque in Islām, the foundation of which was laid at the hands of the Holy Prophet^{sa}, on the first day after the completion of the migration. Muslims built this mosque as a national place of worship.

It has already been mentioned that when the Holy Prophet^{sa} emigrated from Makkah, he left Ḥaḍrat 'Alī^{ra} in his place, and strictly instructed him

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- 1 The first month of the Islāmic Calendar [Publishers]
 - 2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, pp. 152-153, Khātimatu Fī Waqā'i'i Mutafarriqatin Ḥaṣalat Fil-Hijrah....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 3 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 3, Dhikrul-Waqtilladhī 'Umila Fīhit-Tārikh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 4 And Allāh knows best [Publishers]
 - 5 The prescribed five daily prayers [Publishers]
 - 6 "...Which was founded upon piety from the very first day." (At-Taubah 9:108)

to return everyone's trusts, and quickly reach Madīnah. As such, the Holy Prophet^{sa} had only been in Qubā' for three days when Ḥaḍrat 'Alī^{ra} also reached there, safely. However, until then the family members of the Holy Prophet^{sa} were still in Makkah.

Arrival at Madīnah and the First Friday Prayer

The Holy Prophet^{sa} was perhaps still in Qubā' when the Muslims of Madīnah began to discuss whose home the Holy Prophet^{sa} would stay at. Every family desired the honour of hosting the Holy Prophet^{sa}. When the Holy Prophet^{sa} heard of this disagreement, he said, "I will stay with the maternal relations of 'Abdul-Muṭṭalib, the Banū Najjār."¹ This was a very wise decision of the Holy Prophet^{sa}, whereby the possibility of unbecoming emotions of enmity arising amongst the various tribes was prevented. Everyone was satisfied with this decision of the Holy Prophet^{sa}. Although everyone was equivalent in faith and sincerity, the Banū Najjār definitely possessed the additional distinction that Salamah, the mother of 'Abdul-Muṭṭalib, who was the paternal grandfather of the Holy Prophet^{sa}, was from this family.

After a stay of more than ten days² in Qubā', on Friday, the Holy Prophet^{sa} set out for the heart of the city. A large party from among the Anṣār and Muhājirīn accompanied the Holy Prophet^{sa}. The Holy Prophet^{sa} was riding a camel, and Ḥaḍrat Abū Bakr^{ra} was behind him. Slowly but surely, this caravan slowly began to advance towards the city. The time for Friday prayers arrived en-route. The Holy Prophet^{sa} stopped in the neighborhood of the Banū Sālim bin 'Auf. He delivered a sermon to his Companions, and led the Friday Prayer. Historians write that, although the Friday Prayer had already begun³, this was the first prayer service which the Holy Prophet^{sa} led himself.⁴ After this, the Friday Prayer service formally began. In actuality, Friday is an 'īd for the Ṣalāt, just as 'Īdul-Fiṭr is the 'īd for the fasting of Ramaḍān,⁵ and 'Īdul-Aḍḥā is the 'īd for Ḥajj. It is for this reason that the Friday Prayer has been given

1 Ṣaḥīḥu Muslim, Kitābuz-Zuhdi War-Raqā'iq, Bābu Fi Ḥadithil-Hijrah, Ḥadith No. 7522

2 Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} Wa Aṣḥābīhi Ilal-Madīnah, Ḥadith No. 3906

3 Sunanu Abi Dāwūd, Kitābul-Jumu'ati, Bābul-Jumu'ati Fil-Qura, Ḥadith No. 1069

4 As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 349, Hijratur-Rasūli^{sa} Khurūjuhū Min Qubā' Wa Safaruhu Ilal-Madīnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 The ninth month of the Islamic Calendar [Publishers]

great significance in the Islāmic *Shari'at*.¹ In this service, the *Imām* delivers a sermon in which matters of current relevance are discussed. The congregation is exhorted with regards to faith and good deeds, and after this, two *Rak'at*² of obligatory prayer are offered. The Holy Prophet^{sa} would also instruct that on Friday, every Muslim should, as much as possible: bathe, wear clean clothes, use fragrance, and reach the mosque before the sermon begins. In remembrance, a mosque named *Masjidul-Jumu'ah* has now been built at the place where the Holy Prophet^{sa} led this first Friday Prayer service.

After completing the Friday Prayers, the caravan of the Holy Prophet^{sa} continued to slowly proceed further. When the Holy Prophet^{sa} would pass by the homes of Muslims, in the fervour of their love they would move forward and say, “O Messenger of Allāh! This is our home. Our wealth and lives are at your behest. We also possess means of protection. Please stay with us.” The Holy Prophet^{sa} would supplicate for their prosperity and slowly moved towards the city. In the fervour of their happiness, the Muslim ladies and girls climbed the roofs of their homes and began singing:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ تَنْبِيَاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعٌ

“Today, the full moon has risen upon us from the valleys of Mount Wadā’;³ For this reason, gratitude to Allāh has become forever obligatory upon us.”⁴

The Muslim children ran about in the streets and alleys of Madīnah singing, “*Muhammad*^{sa} has arrived. The Messenger of Allāh has arrived.” To express their happiness upon the arrival of the Holy Prophet^{sa}, the Abyssinian slaves of Madīnah would move about demonstrating their feats of swordsmanship. When the Holy Prophet^{sa} entered the city, every individual desired that the Holy Prophet^{sa} stay with him. Each and every person would advance to offer his services. The Holy Prophet^{sa} would respond lovingly to everyone, and move forward until his she-camel reached the neighborhood of the Banū Najjār. At

1 Religious Law [Publishers]

2 The plural of *Rak'at*, which is a single cycle or unit in prayer [Publishers]

3 Wadā' is the name of a mount or in light of various narrations, the name of various mounts.

4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 165, Khātimatu Fī Waqā'i'i Mutafarriqatin Ḥaṣalat Fil-Hijrati....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

this place, the people of Banū Najjār stood in rows, decorated with arms to welcome the Holy Prophet^{sa}. The girls of this tribe were reciting the following couplet whilst beating their drums:

نَحْنُ جَوَارٍ مِنْ بَنِي نَجَّارٍ يَا حَبْدًا مُحَمَّدًا مِنْ جَارٍ

“We are girls of the Banū Najjār; How fortunate are we that Muḥammad^{sa}, the Messenger of Allāh, has come to stay in our neighbourhood.”

When the Holy Prophet^{sa} reached the Banū Najjār, the question once again posed itself as to which person the Holy Prophet^{sa} would stay with. Every individual of the tribe was desirous that he be the one to receive this honour. As a matter of fact, in the fervour of their love, some would even take hold of the reins of the camel belonging to the Holy Prophet^{sa}. Upon seeing this, the Holy Prophet^{sa} said, *“Leave my camel, for at this time, it has been divinely inspired.”* In other words, wherever Allāh so desired it would sit down itself; and upon saying this, the Holy Prophet^{sa} also released its reins. The camel gracefully advanced and sat down when it reached the place where, later, the *Masjid-e-Nabawī*, and living quarters of the Holy Prophet^{sa}, were built. At the time, this was an uncultivated plot of land, which was the property of two children from Madīnah. Immediately, however, it stood up and began to move forward; but after a few steps, it once again returned to its initial place of resting, and sat down. The Holy Prophet^{sa} stated:

هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ

“It seems as if the Will of Allāh desires that this be our place of residence.”¹

After this, the Holy Prophet^{sa} supplicated to Allāh and dismounted from his camel. Then the Holy Prophet^{sa} inquired as to whose home was closest from that place. Abū Ayyūb Anṣārī^{ra} rushed forward and said, *“O Messenger of Allāh! It is mine, and this is the entrance to my home. You are most welcome.”* The Holy

1 Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} Wa Aṣḥābihi Ilal-Madīnah, Ḥadīth No. 3906 – Note: Bukhārī has not mentioned the account of the camel in such detail. However, it has mentioned that the camel sat down by itself where the mosque was later built, upon which the Holy Prophet^{sa} stated, *‘This is our residence.’* The remaining details are derived from books of *Sīrat*.

Prophet^{sa} said, “*Alright, then go and prepare a place for me to stay.*”¹

Residence at the Home of Abū Ayyūb

Abu Ayyūb Anṣārī^{ra} immediately prepared his home and returned. The Holy Prophet^{sa} proceeded inside along with him. This was a two-storey home. Abū Ayyūb^{ra} desired that the Holy Prophet^{sa} stay on the top floor. However, taking into consideration the ease of those people who would come to visit, the Holy Prophet^{sa} preferred the ground-floor and resided there. At nightfall, Abū Ayyūb^{ra} and his wife could not sleep all night in the thought that the Holy Prophet^{sa} was beneath them, and they were above him. In addition to this, it so happened that during the night a pail of water broke on the roof. In his fear, Abū Ayyūb^{ra} quickly placed his quilt over the water to dry it, in order to prevent even a single droplet of water from seeping through to the ground floor. In the morning, he presented himself before the Holy Prophet^{sa}, and implored the Holy Prophet^{sa} to stay on the top floor. At first, the Holy Prophet^{sa} hesitated, but upon witnessing the insistence of Abū Ayyūb^{ra}, he agreed. The Holy Prophet^{sa} stayed in this home for seven months, or according to Ibnī Iṣḥāq, he remained here until the month of *Ṣafar*² 2 A.H. In other words, the Holy Prophet^{sa} remained here until the construction of *Masjid-e-Nabawī*, and the adjacent living-quarters of the Holy Prophet^{sa}. Abū Ayyūb^{ra} would present food to the Holy Prophet^{sa}, and then, whatever would remain of it, he would eat himself. Due to his love and sincerity, he would eat from where the Holy Prophet^{sa} had taken his food.³ Other Companions would also present food to the Holy Prophet^{sa}. As such, among these people the name of Sa’d bin ‘Ubādah^{ra}, chieftain of the Khazraj tribe, has been mentioned particularly in history. Anas bin Mālīk^{ra} was a ten year old orphan of Madīnah. His mother, Ummī Salamah, who was very sincere, brought him to the Holy Prophet^{sa}, and said, “*O Messenger of Allāh! I present Anas in your service. Kindly pray for him*

1 * Ṣaḥīḥu Muslim

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Al-Bidāyatu Wan-Nihāyath, By Abul-Fidā’ Ḥāfiẓ Ibnu Kathīr Ad-Dimashqī, Volume 3, p. 210, Sanatu 1 Hijri, Faṣḥun Fī Dukhūlihi ‘Alaihis-Salāmūl-Madīnata Wa Ainastaqarra....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001) [Publishers]

2 The second month of the Islamic Calendar [Publishers]

3 * Ṣaḥīḥu Muslim, Kitābul-Ashribah, Bābu Ibāḥati Aklith-Thaum....., Ḥadīth No. 5358

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 352, Hijratur-Rasūlī^{sa} Manzīlūhū Min Baiti Abī Ayyūb, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

and accept him so that he may serve you.” The Holy Prophet^{sa} supplicated for his prosperity, and accepted him in his service. After this, Anas bin Mālik^{ra} began to live in service of the Holy Prophet^{sa}, and did not depart from this service until the demise of the Holy Prophet^{sa}. This is the same Anas^{ra} on whose authority many narrations have been related in the books of *Aḥādīth*. He was from among the distinct Companions of the Holy Prophet^{sa}. Anas^{ra} was blessed with a long life and passed away in 91 A.H., or 93 A.H., at Baṣrah, when there was perhaps only one or two other Companions alive at the time. In his last days, he would often say that, “Due to the prayer of the Holy Prophet^{sa}, my wealth and progeny were blessed more than I could imagine. Now I am only waiting for his prayer regarding paradise to be fulfilled in my favour.”

Shortly after reaching Madīnah, the Holy Prophet^{sa} sent Zaid bin Ḥārithah^{ra} to Makkah with some money. In a few days, he returned safely to Madīnah with the family of the Holy Prophet^{sa}, and his own. Along with him, ‘Abdullāh bin Abī Bakr also brought the family of Ḥaḍrat Abū Bakr^{ra} to Madīnah as well.

Construction of Masjid-e-Nabawī

Upon arriving in Madīnah, the first task was the construction of *Masjid-e-Nabawī*. The place where the camel of the Holy Prophet^{sa} chose to rest, was the property of two children from Madīnah named Sahl and Suhail, who lived in the guardianship of Ḥaḍrat As‘ad bin Zurārah^{ra}. This was a vacant land, on which a few date palms had been planted in one area. In another area, there were ruins, etc. The Holy Prophet^{sa} selected this plot to construct the *Masjid-e-Nabawī*, and his own livings quarters. This plot of land was purchased for 10 Dinar, or approximately 90 Rupees. The surface was levelled and cleared of trees, after which the construction of *Masjid-e-Nabawī* began. The Holy Prophet^{sa} supplicated to Allāh, and laid the foundation stone himself. Just as in the construction of the mosque at Qubā’, the Companions worked as builders and labourers. The Holy Prophet^{sa} would also participate at times. Occasionally, while lifting bricks, the Companions would recite the following couplet of ‘Abdullāh bin Rawāhah^{ra}:

هَذَا الْحِمَالُ لَا حِمَالَ خَيْرٍ هَذَا أَبْرُ رَبَّنَا وَأَطْهَرُ

“This burden is not the burden of Khaibar’s commercial goods, which arrive loaded on the backs of animals; Rather, O our Lord! This is the burden of virtue and purity, which we bear for your pleasure.”

At times, the Companions would recite the following couplet of ‘Abdullāh bin Rawāhah^{ra}:

اللَّهُمَّ إِنَّ الْأَجْرَ الْأَخِيرَ فَارِحِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

“O Our Allāh! True reward is merely that of the hereafter. By Your Grace, send down Mercy upon the Anṣār and Muhājirīn.”

When the Companions would recite this couplet, at times, the Holy Prophet^{sa} would also join in. In this manner, after a long period of hard work, the mosque was completed.¹ The structure of the mosque was made from slabs and bricks, which were assembled between wooden pillars. The roof was covered by trunks and branches of date palms. Trunks of date palms were placed inside the mosque to support the roof. Until the building of a pulpit was proposed, the Holy Prophet^{sa} would lean upon one of these trunks when delivering his sermon. The floor of the mosque was unpaved, and since the roof would leak after heavy rainfall, the floor of the mosque would become muddy. As such, in light of this difficulty, later on a floor of gravel was paved. Initially, the direction of the mosque was towards Baitul-Maqdas, but after the alteration of the *Qiblah*, this orientation was changed. At that time, the height of the mosque was 10 feet, the length was 105 feet, and the width was 90 feet. Later on, however, this was extended.

To one corner of the mosque, a veranda was built, which was referred to as *Ṣuffah*. This was for those destitute *Muhājirīn* who were homeless. These people would stay here, and were known as the *Aṣḥābuṣ-Ṣuffah*. As such, they would remain in the company of the Holy Prophet^{sa} day and night, perform worship, and recite the Holy Qur’ān. These people possessed no means of permanent subsistence. The Holy Prophet^{sa} would take care of them personally and whenever the Holy Prophet^{sa} would receive a gift, etc., or there was

1 * Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} Wa Aṣḥābiḥi Ilal-Madīnah, Ḥadīth No. 3906

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 175-180, Dhikru Binā’il-Masjidin-Nabawī Wa ‘Amalil-Minbar....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

something available at home, he would especially separate their share. As a matter of fact, at times, the Holy Prophet^{sa} would himself starve and send whatever was in his home to the *Aṣḥābuṣ-Ṣuffah*. The *Anṣār* would also remain engaged in their hospitality in as much as possible, and would often attach clusters of dates within the mosque.¹ However, despite all this, they lived in a state of adversity, and would often reach a state of starvation. This state continued until some found work, due to the expansion of Madīnah, and others began receiving support from the National *Baitul-Māl*.²

A place of residence was constructed for the Holy Prophet^{sa} adjacent to the mosque. His home was a small chamber of merely ten to fifteen feet. A single entrance led from this chamber to the mosque, from which the Holy Prophet^{sa} would enter the mosque to lead the *Ṣalāt*, etc. When the number of his wives increased, additional living quarters were also built for the Holy Prophet^{sa} alongside the first. The homes of various other Companions were also built in close proximity of the mosque.

This was the *Masjid-e-Nabawī*, which was constructed in Madīnah. In that era, since there was no other public building where tasks of national importance could be performed, the mosque also served as the headquarters of administration. The assembly of the Holy Prophet^{sa} would take place here. It was here that all types of consultation took place. Legal verdicts were passed from here. It was from here that injunctions would be issued forth. This was the official guesthouse and, if required, it would be used as a confinement for prisoners as well.

Alluding to this mosque, Sir William Muir writes:

“But though rude in material, and comparatively insignificant in dimension, the Mosque of Mahomet is glorious in the history of Islām. Here the Prophet and his companions spent the greater portion of their time : here the daily service, with its oft-recurring prayers, was first publicly established : here the great congregation assembled every week, and trembled often while they listened to the orations of the Prophet and his messages from Heaven. Here he planned victories. From this spot he sent forth envoys to kings and emperors with summons to embrace Islām. Here he received embassies of contrite and believing tribes ; and from hence issued commands which carried consternation amongst the rebellious to the very outskirts of the Peninsula. Hard by, in the

1 Sunanut-Tirmidhī, Kitābu Tafsīril-Qur’ān, Bābu Wa Min Sūratil-Baqarah, Ḥadīth No. 2987
2 National Treasury of the Islamic State [Publishers]

room of Ayesha, he yielded up the ghost ; and there he lies buried.”¹

This mosque and its adjoining chambers were constructed in a period of seven months, more or less. The Holy Prophet^{sa} took up residence in his new home along with his wife Ḥaḍrat Saudah^{ra}. Various other *Muhājirīn* also acquired land from the *Anṣār*, and built homes in close proximity of the mosque. Those who could not obtain land near the mosque constructed their homes at a distance from the mosque. Others were fortunate enough to procure pre-constructed houses from the *Anṣār*.

Commencement of *Adhān*²

Until now there was no arrangement for a call to *Ṣalāt*, or *Adhān* etc. The Companions would generally congregate in the mosque at the approximate time themselves. These state of affairs, however, were not satisfactory. Upon the construction of *Masjid-e-Nabawī*, the question as to how Muslims would be congregated at the appropriate time was felt even more. One Companion proposed the use of a bell, like the Christians. Someone proposed the use of a trumpet, like the Jews; and others made other suggestions. However, Ḥaḍrat ‘Umar^{ra} proposed that an individual be appointed to announce that it is time for *Ṣalāt* at the appointed time. The Holy Prophet^{sa} approved this proposal, and appointed Ḥaḍrat Bilāl^{ra} to perform this duty.³ As such, after this, when the time for *Ṣalāt* would arrive, Ḥaḍrat Bilāl^{ra} would announce in a loud voice, ⁴ *الصَّلَاةُ جَامِعَةٌ* and people would congregate for the *Ṣalāt*. As a matter of fact, the very same call would be made if it was necessary to congregate the Muslims in the mosque for a purpose other than the *Ṣalāt* as well. Sometime afterwards, the words of the current *Adhān* were taught to a Companion named ‘Abdullāh bin Zaid Anṣārī^{ra}, in a dream. He presented himself before the Holy Prophet^{sa} and mentioned this dream saying, “I saw an individual in my dream call out such and such words as if calling the *Adhān*.” The Holy Prophet^{sa} said, “This dream is from Allāh,” and instructed ‘Abdullāh^{ra} to teach these words to Bilāl^{ra}. A strange coincidence was that when Bilāl^{ra} called out the *Adhān* in these words for the very first time, upon hearing them, Ḥaḍrat ‘Umar^{ra} made haste to the Holy

1 The Life of Mahomet, By Sir William Muir, Chapter VIII (The Mosque), how used, p. 186, Published by Smith, Elder & Co. London (1878)

2 The Muslim call to *Ṣalāt* [Publishers]

3 Ṣaḥīḥul-Bukhārī, Kitābul-Adhān, Bābu Bad’il-Adhān, Ḥadīth No. 604

4 Meaning, ‘The *Ṣalāt* is about to be held in congregation.’ [Publishers]

Prophet^{sa} and said, “O Messenger of Allāh! Today, the words in which Bilāl^{ra} called out the Adhān were exactly those which I also saw in my dream.”¹ In one narration it has also been related that when the Holy Prophet^{sa} heard these words of the Adhān, he said, “Revelation has already been sent down as such.”² Therefore, in this manner, the current method of Adhān commenced. The method which commenced in this manner is so blessed and attractive that no other method can compare to it. In other words, the Unity of God, and the Prophethood of Muḥammad^{sa}, the Messenger of Allāh, is proclaimed five times daily from every mosque, in every village, of every city in the Islāmic world. A summary of Islāmic teachings is conveyed to the people in extremely beautiful and comprehensive words.

Increase in the Rak‘āt of Ṣalāt

It has already been mentioned that the Ṣalāt, which is considered to be the most significant worship in Islām, had already been ordained in Makkah. However, aside from the Maghrib Prayer which consisted of three Rak‘āt, all of the other compulsory prayers consisted of two Rak‘āt. Sometime after the migration however, in accordance with Divine command, while the same two Rak‘āt remained for Ṣalāt offered on journey, the number of Rak‘āt for Ṣalāt offered in a state of fixed residence was increased to four Rak‘āt each, except for Fajr and Maghrib Prayer. In this manner, a distinction was drawn between Ṣalāt offered on a journey, and in a state of fixed residence. A distinct feature of the teaching brought by the Holy Prophet^{sa} is that a middle course has been taken in all of its injunctions. All of those practical difficulties have been taken into account, which continue to pose themselves in the life of an individual. As such, there are many injunctions even in matters of Ṣalāt, which change based on differing circumstances. For example, the distinction between Ṣalāt offered on a journey and in a state of fixed residence has just been mentioned. In addition to this, it is necessary to maintain the apparent form of Ṣalāt in normal circumstances. However, an individual who cannot offer the Ṣalāt in

1 A detailed account can be found in:

* Sunanu Abī Dāwūd, Kitābuṣ-Ṣalāh, Bābu Bad‘il-Adhān, Ḥadīth No. 498

* Sunanut-Tirmidhī, Kitābuṣ-Ṣalāh, Bābu Mā Jā’a Fi Bad‘il-Adhān, Ḥadīth No. 189

* Sunanu Ibnī Mājah, Kitābul-Adhān, Bābu Bad‘il-Adhān, Ḥadīth No. 706

A brief account can be found in: Al-Muwaṭṭā’, By Imām Mālik bin Anas, Kitābuṣ-Ṣalāh, Bābu Mā Jā’a Fin-Nidā’i Liṣ-Ṣalāh, Ḥadīth No. 149

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 201, Bābu Bad‘il-Adhān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

its prescribed form due to an illness, etc., is permitted to forgo its apparent form and offer his *Ṣalāt* whilst sitting, or if this is difficult as well, even whilst lying down. Similarly, it is compulsory to face the Ka'bah during *Ṣalāt*. Despite this however, when a person is on journey and he is unable to ascertain the direction upon his means of conveyance, or if it is difficult to maintain direction, Islām permits such an individual to offer his *Ṣalāt* in the direction of his conveyance. Similarly, it is necessary to perform ablution in the prescribed manner for the *Ṣalāt*. However, an individual who cannot obtain water, or is at a risk of contracting an illness if he performs ablution, is permitted to leave it, etc.

Similarly, whenever a reasonable and practical difficulty presents itself, Islām appropriately alters the form of its injunctions and presents another alternative. This demonstrates that firstly, the message of Islām possesses universal dimensions, which fully takes varying circumstances into account. Secondly, the true essence of the Islāmīc *Sharī'at* is the spirit of worship; and its physical form has only been prescribed to sustain and protect that spirit. It is for this reason that whenever it becomes difficult to maintain the physical form due to a change in circumstances, the physical form is abandoned, and the spirit is maintained.

At this occasion, it would not be out of place to mention that of all the Islāmīc forms of worship, the Holy Prophet^{sa} has laid most emphasis on *Ṣalāt*. The Holy Prophet^{sa} would state that, “*Ṣalāt is the Mi'rāj¹ of a believer.*” Moreover, he would state that *Ṣalāt* is such a form of worship, in which a servant converses with God and reaches the assembly of Allāh, as it were. The Holy Prophet^{sa} possessed such a deep love for *Ṣalāt*, that in addition to the five daily prayers, which were of course compulsory, the Holy Prophet^{sa} would offer voluntary *Ṣalāt* in great abundance as well. The Holy Prophet^{sa} was so fond of the *Tahajjud*² Prayer, i.e., the late night prayer, that the Holy Prophet^{sa} would wake up regularly to offer this prayer without fail. It has been narrated that the Holy Prophet^{sa} would stand in the *Tahajjud* Prayer for so long that at times his feet would become swollen. The Holy Prophet^{sa} would often say:

1 The word literally means, ‘ascension’ but in this context, refers to the spiritual apex of a believer. That is to say that *Ṣalāt* is the means by which a believer attains the highest point of his spiritual perfection. [Publishers]

2 Voluntary pre-dawn prayer [Publishers]

جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

“Ṣalāt is the delight of my eyes.”

He would exhort his Companions to offer prayer saying, “If people knew the spiritual reward for offering Ṣalāt in congregation, even if they were compelled to crawl to the mosque upon their knees, they would do so.” In his terminal illness, when the Holy Prophet^{sa} would repeatedly become unconscious and was in a state of extreme anxiety, one morning he lifted the covering which veiled his entrance, and saw the Companions offering their morning Ṣalāt in the mosque. Upon witnessing this sight, the countenance of the Holy Prophet^{sa} lit up with such immense pleasure, as if a flower which had withered away was once again immediately restored to full bloom. Then, in some narrations it has been related that the last words which were heard upon the tongue of the Holy Prophet^{sa} were:

الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ

“O People of my community! Do not be unmindful of my teaching with respect to Ṣalāt and slaves.”¹

First Muslim From Among the Jews

Among those who had become Muslim until now, there were perhaps a few Christians who had converted, but there were no Jewish converts yet. Nonetheless, after the migration, this began as well; and although very few people from among the Jews accepted the Holy Prophet^{sa} in his lifetime, this nation did not remain entirely deprived. The very first Jew who was honoured

1 All of these references are derived from authentic books of Aḥādīth:
* Mafātīḥul-Ghaib (At-Tafsīrul-Kabīr), By Imām Fakhrudīn Muḥammad bin ‘Umar..... Ar-Rāzī, Volume 1, p. 214, Al-Kalāmu Fī Tafsīri Majmū‘i Hādhihis-Sūrah, Al-Faṣlul-Awwal, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, Second Edition (2004)
* Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣalāh, Bābu Ḥakkil-Buzāqi Bil-Yadi Mīnal-Masjid, Ḥadīth No. 405
* Ṣaḥīḥul-Bukhārī, Kitābut-Tahajjud, Bābu Qiyāmin-Nabiyyi^{sa} Bil-Laili Ḥattā Tarima Qadamāhu, Ḥadīth No. 1130
* Sunanun-Nasa’ī, Kitābu ‘Ishratin-Nisā’i, Bābu Hubbin-Nisā’i, Ḥadīth No. 3940
* Ṣaḥīḥul-Bukhārī, Kitābul-Adhān, Babul-Istihāmi Fil-Adhān, Ḥadīth No. 615
* Ṣaḥīḥul-Bukhārī, Kitābul-Adhān, Bābu Ahlil-‘Ilmi Wal-Faḍli Aḥaqqu Bil-Imāmati, Ḥadīth No. 680
* Sunanu Ibni Mājah, Kitābul-Jana’iz, Bābu Mā Jā’a Fī Dhikri Maraḍi Rasūlillāhi^{sa}, Ḥadīth No. 1625

by accepting Islām was Ḥaṣīn bin Salām. This individual was a resident of Madīnah, and possessed great influence among the Jews on account of his knowledge and wisdom. The Holy Prophet^{sa} was still in Makkah when this individual heard of his claim, and began to feel inclined towards Islām. Until now however, he had not revealed his inner state to anyone. When the Holy Prophet^{sa} arrived in Madīnah, this individual presented himself before the Holy Prophet^{sa} in secret, and since he possessed a virtuous disposition, became Muslim in his very first meeting. After becoming Muslim, he felt a deep longing that the people of his tribe should not remain deprived of the light which had illuminated his own heart. Therefore, he requested the Holy Prophet^{sa} to invite the eminent leaders from among the Jews and convey the message of Islām to them. He further requested the Holy Prophet^{sa} to inquire of them as to what opinion they held of him, and how they perceived him, so that if they expressed a positive opinion with respect to him, perhaps his acceptance of Islām would become a source of guidance for them. As such, Ḥaṣīn bin Salām hid to one side, and the Holy Prophet^{sa} invited the leaders from among the Jews, and conveyed the message of Islām to them. They did not accept. Then, the Holy Prophet^{sa} inquired of their opinion with regards to Ḥaṣīn bin Salām, upon which they greatly praised his knowledge and wisdom, and said that he was their chief, and the son of a chief, etc. The Holy Prophet^{sa} said, “*Look here, if he becomes a Muslim, would you be prepared to accept Islām?*” They responded, “*We seek refuge with Allāh! It can never happen that Ḥaṣīn becomes a Muslim.*” The Holy Prophet^{sa} summoned Ḥaṣīn, and he came out of hiding. He addressed the Jewish leaders saying:

“O my people! Fear God and do not invite the punishment of Allāh upon yourselves. You are well aware that Muḥammad^{sa} has been mentioned in your Book and he is the same Prophet who was promised to you. So fear God, and do not step towards rejection.”

At first these Jewish people were extraordinarily confounded. Then they began to say, “*We do not believe Ḥaṣīn. He is a fabricator and a great liar.*” Thereafter, they left the assembly of the Holy Prophet^{sa}, cursing Ḥaṣīn bin Salām.

After Ḥaṣīn became a Muslim, the Holy Prophet^{sa} changed his name to ‘Abdullāh, and this is the name that he is known by in accounts of history and *Aḥādīth*. In actuality, it was the custom of the Holy Prophet^{sa} that when an individual would become Muslim, he would generally leave that person’s

name unchanged. However, if a person's name was polytheistic, the Holy Prophet^{sa} would change it. The name of Ḥaṣīn bin Salām was not polytheistic, but perhaps the Holy Prophet^{sa} thought it was appropriate to change his name to a purely Muslim one, since this individual was the first Muslim convert from among the Jews.

First Muslim From Among the People of Persia

It was approximately in this era that Salmān^{ra}, the Persian, became Muslim. Salmān^{ra} was a resident of the country of Persia, and was originally a follower of the Zoroastrian religion. His inherent virtue however, did not allow him to feel satisfied with the current state of that religion. He left his country in search of a better religion, and eventually reached Syria, where he became a Christian. It was in this era that he was made a slave during a plunder, but this very slavery became the means of his accepting Islām. After an exchange of numerous masters, finally an individual of Madīnah purchased him and kept him. As such, when the Holy Prophet^{sa} arrived in Madīnah, Salmān^{ra} presented himself before the Holy Prophet^{sa}, and became a Muslim. Thereafter, he gradually arranged for the money, and obtained freedom from his master. The very first time he participated in *Jihād*,¹ was in the Battle of the Ditch. It was upon his proposal that a ditch was dug. Salmān^{ra} was an extremely pure and virtuous man, and lived a very ascetic lifestyle. Once a person inquired as to the name of his father, to which he responded with great simplicity, “*I am the son of Islām.*” On one occasion, the Holy Prophet^{sa} said:

سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ

“*Salmān is from among us, that is, the Ahlul-Bait.*”^{2,3}

On one occasion, when the Qur’ānic verse was revealed that an era would come when a community like the Companions would be born, who would be the true bearers of their teaching, the Companions inquired, “*O Messenger of Allāh! Who are these people?*” Upon this, the Holy Prophet^{sa} placed his hand on the shoulder

1 Striving in the cause of Allāh [Publishers]

2 Literally means ‘*People of the House.*’ A term used for the house-folk of the Holy Prophet^{sa}.

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 4, p. 360, Aṭ-Ṭabaqatuth-Thāniyatul-Minal-Muhājirīna Wal-Anṣār / Salmān Al-Fārisī, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

of Salmān^{ra}, the Persian, and said:

لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رَجَالٌ أَوْ رَجُلٌ مِّنْ هَؤُلَاءِ

“Even if faith ascends to the distant star of the Pleiades, an individual from among the people of Persia would establish it in the world once again.”¹

Non-Muslim Leaders of the Aus and Khazraj

It has already been mentioned that until now, there were many people from among the Aus and Khazraj in Madīnah, who had not yet become Muslim. Rather, they were firm upon their religion just as before. Two people from among them were considered to be especially distinct and revered. ‘Abdullāh bin Ubayy bin Sulūl, chieftain of the Khazraj tribe, has already been mentioned above, as to how he initially remained dissociated from Islām. However, he later became a Muslim apparently, but remained a secret enemy of Islām, and became the chieftain of the hypocrites of Madīnah. The second individual was Abū ‘Āmir, who was chief of the Aus tribe. He had been a traveller in the early period of his life and after visiting many countries, became a recluse, and was referred to as a monk. Abū ‘Āmir was somewhat inclined towards Christianity and claimed to be an independent religious teacher. Upon the arrival of the Holy Prophet^{sa}, he began to oppose him, and eventually left Madīnah for Makkah, burning in his malice and envy. Those few people who were under his influence also left Madīnah along with him. At the Battle of Uḥud, Abū ‘Āmir entered the field of battle on behalf of the Makkans. An astonishing manifestation of Divine power is that in this very war, his son Ḥanzalah, who was an extremely sincere Muslim, was martyred fighting on behalf of the Muslims. Abū ‘Āmir remained in Makkah until the Victory of Makkah. After the Victory of Makkah he moved to Ṭā’if. When Ṭā’if was conquered at the hands of the Companions as well, he went to Syria with the intent of conspiring against the Muslims with the Roman Empire. However, he could not succeed in his plan. When Abū ‘Āmir was in Madīnah, he would refer to the Holy Prophet^{sa} as *Tarīd* and *Waḥīd* (i.e., a man who has been exiled from his homeland and left alone), in an attempt to disgrace and degrade him. However, ultimately, it was he who suffered the fate of dying in a state of exile, weakness and helplessness,

1 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Sūratul-Jumu’ati, Bābu Qaulihī Wa Ākharīna Minhum Lammā Yalḥaqū Bihim, Ḥadīth No. 4897

whilst wandering about in Syria.¹

Brotherhood of the Anṣār and Muhājirīn

In that era, the Muslims of Madīnah were divided into two groups. One was of those who were not residents of Madīnah, rather, they had migrated from Makkah or another place and settled in Madīnah. On account of their migration, these people were referred to as *Muhājirīn*. The second group was of those who were residents of Madīnah. Since these people had afforded protection to the Holy Prophet^{sa} as well as to other *Muhājirīn*, and since they had taken it upon themselves to assist them, for this reason they were referred to as the *Anṣār*. The *Muhājirīn* in Madīnah were generally in a state of complete destitution, because the indigent were of course in a difficult state, but even the wealthy *Muhājirīn* migrated, generally leaving all of their wealth and property behind. The *Anṣār* treated them with even greater kindness than blood brothers. Nevertheless, in order to further strengthen this relationship of brotherhood, the Holy Prophet^{sa} proposed that all of the *Anṣār* and *Muhājirīn* gather at the home of Anas bin Mālik^{ra}. Taking mutual suitability into account, the Holy Prophet^{sa} established a formal bond of brotherhood between ninety people, more or less. The love, sincerity and loyalty with which both parties acted upon this brotherhood puts to shame even the blood brotherhood of today. What to talk of brotherhood, these *Anṣār* and *Muhājirīn* were as if two figures of the same being. Presenting themselves before the Holy Prophet^{sa}, the first request made by these *Anṣār* after this relationship of brotherhood had been formed was that, “*The Holy Prophet^{sa} should divide our orchards between our brothers and us.*” However, the *Muhājirīn* were generally merchants by profession, and they were completely inexperienced in agriculture. As a matter of fact, the people of Makkah did not even like this work. Therefore, the *Anṣār* themselves proposed that, “*We shall manage and work on these orchards,*

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 407-408, Ghazwatu Uḥūd, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 29, Dhikru Khabari Abī 'Āmir Ar-Rāhib, Mu'assasatu Sha'bān, Beirut

* The Life of Mahomet, By William Muir, Chapter IX ('Helpers' or Converts of Medīna), Abu Aāmir and followers go off to Mecca, p. 189, Published by Smith, Elder & Co. London (1878)

* Mohammed and The Rise of Islām, By David Samuel Margoliouth, The Migration, p. 233, G. P. Putnam's Sons, New York & London, The Knickerbocker Press, Third Edition (1905)

but the Muhājirīn will receive a portion of its profit.”¹ As such, this continued until the businesses of the Muhājirīn, which they had taken up in Madīnah, began to flourish, and they also developed their own properties, and the assistance of the Anṣār was no longer required.² It is written that when the Muhājirīn witnessed this extraordinary kindness and affection of the Anṣār, they greatly praised this treatment before the Holy Prophet^{sa} and said, “O Messenger of Allāh! upon witnessing this virtue of the Anṣār, we fear that they may take all of our spiritual reward.” “Nay! Nay!” said the Holy Prophet^{sa}, “until you remain grateful of this virtue of the Anṣār and supplicate before God in their favour, you cannot remain deprived of spiritual reward.”³ Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra} was made a brother to Sa’d bin Ar-Rabi’ Anṣārī^{ra}. Sa’d^{ra} calculated all of his wealth and property and presented it to ‘Abdur-Raḥmān bin ‘Auf^{ra}. In the fervour of his love, he even said that, “I have two wives. I shall divorce one, and when she completes her prescribed period, you can marry her.” This was the fervour of love expressed uncontrollably by Sa’d^{ra}, for both knew that this was not possible. Hence, ‘Abdur-Raḥmān bin ‘Auf^{ra} thanked him and prayed for him saying, “May Allāh make all of this blessed for you, just tell me the way to the marketplace.” As such, ‘Abdur-Raḥmān bin ‘Auf^{ra} began to do business and since he was a remarkably intelligent and prudent man, slowly his business prospered, and ultimately he became a very rich and wealthy man. His business was still in its initial stage, and much time had not passed since his arrival in Madīnah, when he married a young Anṣārī lady from Madīnah. When the Holy Prophet^{sa} saw the colour of saffron on his clothes, which in the Arab tradition was a sign of marriage, he smiled and said, “Ibni ‘Auf, what is this?” “O Messenger of Allāh!” responded ‘Abdur-Raḥmān^{ra}, “I have married a young lady.” The Holy Prophet^{sa} asked, “What have you given as a dowry.” ‘Abdur-Raḥmān^{ra} responded, “O Messenger of Allāh! I have given gold equivalent to the size of a date-stone.” The Holy Prophet^{sa} said:

أَوْلِمَ وَلَوْ بِشَاةٍ

“Now it is necessary to offer a Walimah,⁴ even if it is limited to the meat of a single goat.”

1 * Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Kaifa Ākhan-Nabiyyu^{sa} Baina Aṣḥābiḥi, Ḥadīth No. 3937

2 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Raddil-Muhājirīna Ilal-Anṣār, Ḥadīth No. 4603

3 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Raddil-Muhājirīna Ilal-Anṣār, Ḥadīth No. 4603

4 Sunanu Abi Dāwūd, Kitābul-Adab, Bābu Fī Shukril-Ma’rūf, Ḥadīth No. 4812

4 Wedding reception [Publishers]

That is to say, now your financial status is no longer such that you merely invite one or two friends, and consider that you have performed your duty in holding a wedding feast. Rather, at least the meat of one goat should be prepared in the feast.¹ This system of brotherhood even affected inheritance. Therefore, it was decided that if an *Anṣārī* passes away, his *Muhājir* brother would also receive a portion of the inheritance according to his share. This mutual understanding remained until the Battle of Badr, after which this form of inheritance was prohibited by Allāh in accordance with Divine revelation, and only biological relations were deemed to be inheritors.² In this brotherhood, Ḥaḍrat Abū Bakr^{ra} became the brother of Khārijah bin Zaid^{ra}, Ḥaḍrat ‘Umar^{ra} of ‘Itbān bin Mālik^{ra}, Ḥaḍrat ‘Uthmān^{ra} of ‘Aus bin Thābit^{ra}, Abū ‘Ubaidah bin Al-Jarrāḥ^{ra} of Sa’d bin Mu‘ādh^{ra}, Sa‘īd bin Zaid^{ra} of Ubayy bin Ka‘b^{ra}, Salmān^{ra}, the Persian of Abū Dardā^{ra}, Muṣ‘ab bin ‘Umair^{ra} of Abū Ayyūb Anṣārī^{ra}, ‘Ammār bin Yāsir^{ra} of Hudhaifah bin Yamān^{ra}, and the list goes on.

This system of brotherhood proved to be beneficial and blessed in many respects:

FIRSTLY: The concern and anxiety which could have developed in the hearts of the *Muhājirīn*, due to their state of being destitute in a foreign land, was prevented to a great extent.

SECONDLY: The possibility of distress on account of being separated from relatives and loved ones was prevented by the attainment of these new spiritual relatives, who were ones to exhibit more love and loyalty than even biological relations.

THIRDLY: The love and unity which was required in those days between the *Anṣār* and *Muhājirīn* from a religious, political, and civil perspective was strengthened.

FOURTHLY: A means of support and sustenance was made available to indigent and unemployed *Muhājirīn*.

1 Ṣaḥīḥul-Bukhārī, Kitābul-Manāqib, Bābu Ikhā’in-Nabiyyi^{sa} Baina’l-Muhājirīna Wal-Anṣār, Ḥadīth No. 3781

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 193, Dhikrul-Mu‘ākhāti Bainaṣ-Ṣaḥābah....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Division of Society in Madīnah and Treaty with the Jews

It has already been mentioned that prior to the advent of the Holy Prophet^{sa}, the population of Madīnah was divided into two segments. One was of the idolatrous people consisting of the Aus and Khazraj, and the second was of the Jews, which consisted of the three tribes already mentioned above. The arrival of Islām resulted in the creation of a third community, i.e., the Muslims. When the Holy Prophet^{sa} arrived in Madīnah, another section was added to the population of Madīnah, which was known as the hypocrites. In other words, the blessed person of the Holy Prophet^{sa} was like that heavenly rainfall, by which all kinds of plantation, be it good or bad, begins to manifest itself. After the migration of the Holy Prophet^{sa}, even the Muslim population of Madīnah was distributed into two branches, and the terms *Muhājirīn* and *Anṣār* were introduced. As such, the following segments now existed in Madīnah:

FIRSTLY: The Muslims who were distributed into two branches:

(a) The *Muhājirīn*, who were generally residents of Makkah, and had left their homeland, distressed by the persecution of the disbelievers.

(b) The *Anṣār*, who were residents of Madīnah, and took it upon themselves to afford assistance and protection to Islām, and the Founder of Islām. Almost all of them were from the Aus and Khazraj tribes.

SECONDLY: The hypocrites, i.e., those people from the Aus and Khazraj who had apparently become Muslim, but were disbelievers at heart, and would secretly conspire against Islām and the Founder of Islām. Moreover, such people were also considered as being part of this group, whose actions, despite having believed, were generally at odds with true believers. Their relations with non-Muslims remained unaltered.

THIRDLY: The idolaters, i.e., those people from among the Aus and Khazraj who still firmly believed in polytheism.

FOURTHLY: The Jews, who were divided into the Banū Qainuqā', Banū Naḍīr, and Banū Qurayzah.

Among these four sections, the first group and both of its branches were completely united around a single nucleus, because their eyes would look up to a single person in every matter. Although their habits, customs, and

manners were different from one another, and in accordance with the ancient custom of Arabia; practice and tradition, their unification was not an easy task, but the doctrine of Islām, and the magnetic personage of the Holy Prophet^{sa}, suppressed all other emotions. The second group, which was of the hypocrites, was an extremely dangerous group. Apparently these people were Muslims, but in their hearts they were staunch enemies of Islām, and would burn in their malice and envy against the Holy Prophet^{sa}. In many instances, their secret conspiracies, and hidden mischief, brought about extremely dangerous situations for Islām and the Holy Prophet^{sa}. However, since these people were apparently referred to as Muslims, and classified themselves as being followers of the Holy Prophet^{sa}, for this reason, they had no choice but to live their lives with the Muslims. In the very least, they were compelled to apparently submit to the rule of the Holy Prophet^{sa}. The third group was of the idolatrous people. These people existed in substantial numbers at the time of the migration, but afterwards, their numbers quickly began to diminish. In no time, the city of Madīnah was cleansed completely of the element of polytheism. Although these people were not Muslims by religion, but under the influence of Arab civilization they felt a need to live in harmony with the majority of their Muslim brethren. Therefore, in a political context, these people were also under the flag of the Holy Prophet^{sa}, and submitted to his rule. The fourth group however, which consisted of the Jews was free and independent in every respect. It was far from the wise disposition of the Holy Prophet^{sa}, to leave the Jews of Madīnah without a treaty in such circumstances, when the peace of the city and the lives and wealth of the Muslims were in potential danger. Moreover, due to the enmity of the Quraish, it was a matter of life and death for the Muslims. As such, very little time had passed since the migration, when the Holy Prophet^{sa} gathered the *Muhājirīn*, Aus and Khazraj on the one hand, and the Jewish leaders on the other, and presented the need for a mutual treaty between the various people of Madīnah. Under this treaty, the future peace of the city, and the protection and welfare of different people, could be maintained; and no prospect of conflict or treachery would remain. Hence, at first, the Holy Prophet^{sa} established a few rules with relation to the internal policy and administration of the Muslims, among the Aus and Khazraj. After this, a treaty was mutually agreed upon with the Jews, which was formally put to writing. This treaty, which has been alluded to in the *Aḥādīth* and Holy Qur'ān, has been recorded by history in full detail. At this place, we present

the primary conditions of this treaty in our own words before our readers:

1. The Muslims and Jews would live together with sympathy and sincerity, and would not oppress or wrong each other.
2. All people would enjoy religious freedom.
3. The lives and wealth of all citizens would be honoured and safeguarded, except that an individual was guilty of oppression or criminality.
4. All disputes and conflicts would be presented before the Messenger of Allāh for his judgement, and all verdicts would be in accordance with Divine Command (i.e., the *Shari'at* of every specific people).
5. No party would set out for war without the permission of the Messenger of Allāh.
6. If another nation waged war against the Jews or Muslims, one would stand up in defense of the other.
7. Similarly, if Madīnah was attacked everyone would defend it collectively.
8. The Jews would not provide any aid or protection to the Quraish of Makkah or their allies.
9. Every community would bear their own expenses.
10. This treaty would protect no tyrant, criminal, or wrongdoer from punishment or retribution.¹

Due to this treaty mutual relations between the Muslims and Jews were strengthened. In a way, the foundation of a structured government was established in Madīnah, whereby every community, despite being free in its religious and internal affairs, was regulated by a common law and central government. The Holy Prophet^{sa} was declared to be the head of this central government.

Threatening Letter from the Quraish to the Idolaters of Madīnah

Much time had not passed since the arrival of the Holy Prophet^{sa} in Madīnah, when a threatening letter was sent by the Quraish addressing 'Abdullāh bin Ubayy bin Sulūl, chieftain of the Khazraj tribe, and his idolatrous

¹ As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālīk bin Hishām, pp. 353-355, Hijratur-Rasūli Kitābuhū Binal-Muhājirina Wal-Anṣāri Wa Muwāda'atu Yahūd, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

companions. The letter stated, ‘Relinquish your protection of Muḥammad^{sa}, or else.’ As such, the letter read as follows:

اَنْكُمْ اَوْيْتُمْ صَاحِبَنَا وَاِنَّا نَقْسِمُ بِاللّٰهِ لَئِنَّمَا لَنَكْفُرَنَّ اَوْ لَنُخْرِجَنَّهٗ اَوْ لَنَسِيْرَنَّ اِلَيْكُمْ بِاَجْمَعِنَا
حَتّٰى نَقْتُلَ مُقَاتِلَتَكُمْ وَنَسْتَبِيْحَ نِسَاءَكُمْ

“You have given protection to an individual of ours (i.e., Muḥammad^{sa}), and we swear in the name of Allāh that you shall either leave him and declare war against him, or in the least, exile him from your city. If not, we shall gather our entire army and attack you; and we shall kill your men and take your women in to our own possession, making them lawful unto ourselves.”¹

When this letter reached Madīnah, ‘Abdullāh and his companions, who already harboured deep enmity in their hearts against Islām, prepared to wage war against the Holy Prophet^{sa}. When the Holy Prophet^{sa} was informed of this, he immediately met these people and explained to them that:

“If you wage war against me, in fact it is you who shall suffer. For your own brethren and kindred would be your opponents. In other words, the Muslims from among the Aus and Khazraj will side with me in all circumstances. Hence, waging war against me only means that you would be taking up the sword against your very own sons, brothers, and fathers. Now you decide for yourself.”

‘Abdullāh and his companions, who still vividly remembered the bloodshed of the Battle of Bu‘āth, understood, and refrained from carrying out this intention.² When the Quraish failed in this plan, after some time, they sent a similar letter to the Jews of Madīnah. However, mention of this shall follow ahead its appropriate place. In actuality, the purpose of the Quraish was to wipe out all traces of Islām from the face of the earth. Distressed by the persecution of the Quraish, when the Muslims migrated to Abyssinia, they pursued them there as well. They exerted their utmost effort to convince the pure-hearted Negus to hand over these oppressed and exiled Muslims to the Makkans. Then, when the Holy Prophet^{sa} migrated to Madīnah, the Quraish

1 Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārah, Bābu Fī Khabarin-Naḍir, Ḥadīth No. 3004

2 Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārah, Bābu Fī Khabarin-Naḍir, Ḥadīth No. 3004

pursued him and left no stone unturned in trying to arrest him. Now they discovered that the Holy Prophet^{sa} and his Companions had reached Madīnah, and Islām was quickly spreading there. Therefore, they instigated the people of Madīnah to annihilate Islām by waging war against the Holy Prophet^{sa}, or to exile him from Madīnah by relinquishing their protection of him. By this letter of the Quraish, a custom of Arabia is also brought to light, whereby in war, they would kill the men, but the women would be taken as possession, and considered lawful for them. Moreover, with regards to the Muslims, their intentions were far more treacherous. The reason being that if this was the punishment they had prescribed for those who had only given protection to the Muslims, undoubtedly, their plans for the Muslims themselves must have been far more severe.

Threat of Abū Jahl

This letter from the Quraish of Makkah was not due to temporary vehemence. Rather, they had firmly decided never to allow the Muslims a life of peace, and were bent upon eliminating Islām from the world. As such, the following historical account demonstrates the bloody intentions of the Quraish of Makkah.

There is a narration in Bukhārī that some time after the migration, Sa'd bin Mu'ādh^{ra}, who was head chieftain of the Aus tribe and had become Muslim, travelled to Makkah with the intention of performing 'Umrah.¹ He stayed with an old friend from the era of the *Jāhiliyyah* named Umayyah bin Khalf, a chieftain of Makkah. Since he knew that the Makkans would provoke him, in order to avoid altercation, he said to Umayyah, "I wish to perform *Ṭawāf*² of the *Ka'batullāh*. Take me along at such a time when I can perform this duty alone in peace and return to my homeland." Hence, Umayyah took Sa'd^{ra} to the Ka'bah at mid-day, when people were generally in their homes. However, it so happened that exactly at this time, Abū Jahl also turned up and as soon as he saw Sa'd^{ra}, his eyes gorged with blood in rage. Suppressing his anger however, he addressed Umayyah saying, "O Abū Ṣafwān, who accompanies you?" Umayyah responded, "This is Sa'd^{ra} bin Mu'ādh, chieftain of the Aus." Upon this Abū Jahl furiously addressed Sa'd^{ra} saying:

1 Lesser Pilgrimage in which some of the rites of *Ḥajj* are left out. 'Umrah can be performed at any time during the year. [Publishers]

2 Circumambulation of the Ka'bah [Publishers]

“Do you think that after granting protection to that renegade (i.e., Muḥammad^{sa}), you shall be able to perform Ṭawāf of the Ka’bah in peace? And do you believe that you have the strength to protect him and support him? By God, if you had not been accompanied by Abū Ṣafwān, you would not have been able to return home safely.”

Sa’d bin Mu’ādh^{ra} would avoid altercation, but his veins also flowed of chieftain blood and his heart was replete of religious indignation. He retorted in a thunderous voice, *“By Allāh! If you obstruct us from the Ka’bah, then remember that you shall also not receive peace upon your Syrian trade route.”* “Sa’d!” interjected Umayyah, *“Do not raise your voice before Abul-Ḥakam, chieftain of the People of the Valley.”* “Keep out of this Umayyah!” responded Sa’d^{ra}, *“Do not interject. By Allāh, I cannot forget the prophecy of the Holy Prophet^{sa}, that one day you would be killed at the hands of a Muslim.”* Upon hearing this news, Umayyah bin Khalf became severely distraught and came home to inform his wife of this statement of Sa’d^{ra}. He said, *“By God! Now I shall not leave Makkah to oppose the Muslims.”*¹ However, the writings of Divine Decree were to be fulfilled. At the occasion of Badr, Umayyah was forced to leave Makkah, and was killed there at the hands of the Muslims, receiving the recompense of his evil deeds. This was the same Umayyah who would ruthlessly persecute Ḥaḍrat Bilāl^{ra}, due to his acceptance of Islām.

Death of Walīd bin Mughīrah and Bloody Intentions of the Quraish

Then, it was around this time that the father of Khālīd bin Walīd named Walīd bin Mughīrah, who was a very influential and revered chieftain of Makkah, became ill. When he realized that his time had come, he began to weep helplessly. At the time various chieftains of Makkah were sitting beside him. Perplexed, when they inquired as to the cause of his weeping, he responded, *“Do you think I am weeping out of the fear of death? By Allāh, this is not the case. I am grieved, lest the religion of Muḥammad^{sa} spreads and Makkah is lost to his rule.”* “Do not grieve,” responded Abū Sufyān bin Ḥarb, *“this shall never happen*

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Dhikrin-Nabiyyī^{sa} Maiñ-Yuqtalu Bi-Badrin, Ḥadīth No. 3950

until we live. We shall be responsible for this.”¹

Nights of Fear in Madīnah

All of these things shed light upon the bloody intentions of the Quraish of Makkah, which they harboured against Islām, after the migration. The Muslims were not unaware of these intentions. Rather, they knew full well that this change in the conduct of the Makkans, would soon bring about its results. Although they firmly believed in the promises of Allāh, but naturally, they were very fearful and apprehensive as well, as to the trials they would be compelled to bear. In the beginning, this fear was so prevalent that the Companions found it difficult to sleep at night in Madīnah, apprehensive of an impending attack. Of course, these dangers were far greater for the Holy Prophet^{sa} as compared to other Muslims. Moreover, since the Holy Prophet^{sa} was most concerned for the security of the Muslims, for this reason, he would remain more alert than others. As such it is narrated in Nasa’i²:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ يَسْهَرُ مِنَ اللَّيْلِ

“In the beginning, when the Holy Prophet^{sa} arrived to Madīnah, he would often remain awake at night.”

A similar narration is also recorded in Bukhārī³ and Muslim⁴:

أَرِقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ ثُمَّ قَالَ لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي
يَحْرُسُنِي اللَّيْلَةَ إِذْ سَمِعْنَا صَوْتَ السَّلَاحِ فَقَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هَذَا
قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَا رَسُولَ اللَّهِ جِئْتُ أَحْرَسُكَ فَتَنَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 353, Mautul-‘Āsibīnī Wā’il Min Mushrikī Makkah, Mu’assasatu Sha’bān, Beirut

2 Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 6, Kitābul-Jihād Was-Siyar, Bābul-Ḥīrāsati Fil-Ghazwī, p. 102, Ḥadīth No. 2887, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

3 Ṣaḥīḥul-Bukhārī, Kitābut-Tamannī, Bābu Qaulihī^{sa} Laita Kadhā Wa Kadhā, Ḥadīth No. 7231

4 Ṣaḥīḥu Muslim, Kitābu Faḍā’ilīṣ-Ṣaḥābah, Bābu Faḍli Sa’dībīnī Abī Waqqāṣ, Ḥadīth No 6230-6231

“One night the Holy Prophet^{sa} remained awake until very late. Then he stated, ‘If a suitable man from among our friends were to stand guard, I may be able to sleep a bit.’ Suddenly we heard the clanking of arms. The Holy Prophet inquired, ‘Who is there?’ ‘O Messenger of Allāh! It is I, Sa’d bin Abī Waqqās’ was the response, ‘I have come to stand guard.’ It was after this reassurance that the Holy Prophet^{sa} went to sleep.”

Another narration in this very chapter of Muslim specifies that this incident was from the initial era after the migration. It should be remembered that this anxiety of the Holy Prophet^{sa} was not for his own person, rather, it was for the security of Islām and the Muslims. In these days of fear, the Holy Prophet^{sa} considered it necessary to maintain security in Madīnah at night. As such, for this purpose the Holy Prophet^{sa} himself would often remain awake at night, and would also urge other Muslims to remain alert and vigilant. This apprehension of the Holy Prophet^{sa} was not due to fear or cowardice; rather, it was due to caution and vigilance. As far as the inherent bravery and courage of the Holy Prophet^{sa} was concerned, this was accepted by friend and foe alike. As such, there is a narration that one night there was a clamour in Madīnah. People came out of their homes anxiously, and headed in the direction of the clamour. The people had only proceeded a short distance when they saw the Holy Prophet^{sa} returning from the opposite direction, riding on the bare back of the horse of Abū Ṭalḥah^{ra}, with his sword hanging at his side. When the Holy Prophet^{sa} drew near, he said to his Companions, *“I have investigated the matter. Nothing to worry about, nothing to worry about.”*¹ Upon this, the people returned. It seems as if on this night as well, the Holy Prophet^{sa} was awake; and as soon as he heard this clamour, he dashed out immediately on the bare back of the horse of Abū Ṭalḥah^{ra}. Before other people could even reach there, he had already investigated, and returned.

Unified Opposition of the Arab Tribes and Delicate State of the Muslims

The Quraish of Makkah were not limited merely to those bloody intentions, which have been mentioned above. Rather, they carried out systematic propaganda against the Muslims throughout the Arab tribes. Since they enjoyed a deep influence upon the whole of Arabia on account of their

1 Şaḥīḥu Muslim, Kitābul-Faḍā'il, Bābu Fī Shajā'atin-Nabīyyī^{sa}, Ḥadīth No. 6006

guardianship of the Ka'bah, for this reason, due to their instigation, the whole of Arabia was developing severe enmity against the Holy Prophet^{sa}, and the Muslims. The caravans of the Quraish had made it incumbent upon themselves to incite the Arab tribes against the Muslims, wherever they would go. Hence, the Holy Qur'an¹ has alluded to these instigating travels of the Quraish. The poor Muslims, who until then would feel apprehensive merely at the thought of the Quraish, now began to grow immensely perturbed. As such, the following narration of Ḥākim and Ṭabrānī depicts this anxious state of the Muslims:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ الْمَدِينَةَ وَأَوْتَهُمُ الْأَنْصَارُ رَمَتَهُمُ
الْعَرَبُ عَن قَوْسٍ وَاحِدَةٍ وَكَانُوا لَا يَبْتَئُونَ إِلَّا بِالسَّلَاحِ وَلَا يُصْبِحُونَ إِلَّا فِيهِ كَانُوا وَقَالُوا
تَرَوْنَ أَنَا نَعِيشُ حَتَّى نَبِيتُ أَمْنِينَ مُطْمَئِنِينَ لَا نَخَافُ إِلَّا اللَّهَ

“The Holy Prophet^{sa} and his Companions migrated to Madīnah. 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 of 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.’”²

The Holy Qur'an, which is the most authentic source of Islāmic history, even for the opponents of Islām, depicts this state of Muslims in the following words:

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
النَّاسُ فَأَوَكُمُ وَأَيْدِكُمْ بِنَصْرِهِ وَرَزَقَكُمُ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٠﴾

1 * Al-Mu'min (40:5)

* Āl-e-'Imrān (3:197)

2 Lubābun-Nuqūli Fī Asbābin-Nuzūl, By 'Allāmah Jalālud-Dīn 'Abdur-Raḥmān bin Abī Bakr As-Suyūṭī, Sūratun-Nūr, Qauluhū Ta'ālā, Wa'adallahulladhīna Āmanū Minkum....., p. 174, Dārul-Kutubil-'Arabī, Beirut, Lebanon, First Edition (2003)

“O ye Muslims! And remember the time when you were few and weak in the land, and were in constant fear lest people should snatch you away (i.e., wage a sudden attack against you and destroy you). But God sheltered you and granted you support with His Succour and opened the doors of pure favours upon you. Therefore, you should now live as thankful servants.”¹

So true it is, for if the Succour of Allāh had not supported them, the state of the Muslims in that era was truly so delicate that in light of apparent means, the days of their lives seemed limited. No doubt, there were extremely severe trials for them in Makkah as well, and they were subjected to the merciless cruelties of the Quraish day in and day out. However, in the beginning, their state of affairs became more vulnerable and dangerous than before in many respects. The reason being, that in Makkah their only danger was the Quraish. Moreover, to some extent, the Muslims trusted that irrespective of how severe a turn this persecution took, whilst the Muslims were in Makkah, consideration of inter-tribal relations would deter the Quraish from slaughtering the Muslims without distinction, as one single force. Mutual hostility within the tribes, a sense of family ties, etc., and many other things of this nature, would generally dissuade the Quraish from taking severe action against the Muslims, or at least against such Muslims who were from noble families. As such, the lengthy discussion, reluctance and precautions taken by the Quraish before arriving upon their decision to assassinate the Holy Prophet^{sa}, may perhaps be remembered. However, now, after the migration, the opposition of the Quraish began to intensify. Furthermore, the thought that the Muslims had escaped their grasp safely, and that they had taken shelter with others, had dangerously ignited the fire of their malice and enmity. As a matter of fact, even the other tribes of Arabia stood up against the Muslims as one. Moreover, there were such hypocrites present in Madīnah who could have served to be a very effective instrument in the hands of their opponents. Further still, the presence of the Jews posed a possibility of further threats and in comparison to these threats, the body of the *Anṣār* was nothing. In this state of affairs, although the Muslims firmly believed in the promises of God, yet upon witnessing this apparent state, the hearts of many began to sink. Fear and anxiety were so prevalent that these poor souls found it difficult to sleep at night. Readers should particularly remember these facts, because it

1 Al-Anfāl (8:27)

was these very issues which subsequently became the basis of that Great War, which took place between the Muslims and disbelievers of Arabia, and caused rivers of blood to flow in the vast wasteland of Arabia.

First Child of the Muhājirīn after Migration and Affection of the Holy Prophet^{sa}

The first child to be born in Madīnah to the *Muhājirīn* was ‘Abdullāh bin Zubair^{ra}, and this is why the *Muhājirīn* were extremely joyous upon his birth. In the history of Islām, ‘Abdullāh bin Zubair^{ra} is a very famous and renowned man. The account of his father, Zubair bin Al-‘Awwām^{ra}, has already been mentioned in Volume I of this book. Zubair^{ra} was the paternal cousin of the Holy Prophet^{sa}, and was among his most distinguished Companions. Ḥaḍrat Abū Bakr^{ra} had given his daughter Asmā^{ra}, who was the elder sister of Ḥaḍrat ‘Ā’ishah^{ra}, to Zubair^{ra} in a bond of matrimony. ‘Abdullāh bin Zubair^{ra} was born to Asmā^{ra} in the first year after migration. When ‘Abdullāh^{ra} was presented to the Holy Prophet^{sa}, the Holy Prophet^{sa} softened a date in his own mouth, gave a taste of its liquid to ‘Abdullāh^{ra} and supplicated for his prosperity, and this was the child’s first feed. In the era of the Holy Prophet^{sa} ‘Abdullāh^{ra} was only a child, but when he later became an adult, he attained a great status on account of his knowledge and wisdom. Upon witnessing the deplorable religious ideologies of the Umayyad Rulers, he established his own independant government. Eventually, however, he was martyred in the reign of ‘Abdul-Malik bin Marwān. Ḥaḍrat ‘Ā’ishah^{ra} would consider him as her own son. This is why she was given the appellation Ummi ‘Abdillāh, according to his name, which was ‘Abdullāh.

Demise of Two Chieftains From Among the Anṣār

In the first year after migration, the Holy Prophet^{sa} was made to bear the loss of two very sincere Companions. Kulthūm bin Al-Hadam^{ra}, in whose home the Holy Prophet^{sa} had stayed when he arrived at Qubā’, and who was an aged man, passed away. It was in the same era that As‘ad bin Zarārah^{ra} also passed away. As‘ad was among the first six individuals who had accepted the Holy Prophet^{sa}, one year prior to the first *Bai‘at* at ‘Aqabah in Makkah. Muṣ‘ab bin ‘Umair^{ra}, the first missionary of Islām, stayed in his home when he came to Madīnah. Prior to the migration, he arranged for the *Ṣalāt* and Friday Prayer

service to be held in congregation. Moreover, he was among the 12 chiefs who had been appointed from among the *Anṣār* by the Holy Prophet^{sa}, on the occasion of the second *Bai'at* at 'Aqabah. Therefore, upon his demise, the Banū Najjār, whose leader he was, presented themselves before the Holy Prophet^{sa}, and requested him to appoint another chief in his place. However, since there was no longer a need for this, the Holy Prophet^{sa} said, "Now, I am your chief, there is no need for another one."¹

Death of Two Enemies of Islām

It was in the same year that the death of two extremely influential opponents of Islām also took place. The death of Walīd bin Muḡhīrah has already been alluded to above. The death of 'Āṣ bin Wā'il took place around the same time.² Both of these individuals were staunch enemies of Islām, and were looked upon with great reverence in Makkah. It is a remarkable sight however, that much time had not passed before the progeny of both these deceased was seen standing in the frontline of the devotees of Islām, after entering into the servitude of the Holy Prophet^{sa}. As such, in the history of Islām, the heroic feats of Khālīd bin Walīd and 'Amr bin Al-'Āṣ require no introduction whatsoever.

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḡammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 9, Khuṭbatu Rasūlillāhi^{sa} Fi Awwali Jumu'ah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḡammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 9, Khuṭbatu Rasūlillāhi^{sa} Fi Awwali Jumu'ah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

II

Commencement of Jihād by the Sword and Fundamental Discussion on Jihād

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Commencement of Jihād by the Sword

Now we are entering into the second year of migration. We now enter that era of Islāmic history in which war between the disbelievers and Muslims commenced. The issue of *Jihād* by the sword, on account of which the swords of the Muslims were unsheathed, despite actually being a very straightforward and simple issue, has become very confused. Unfortunately, this is due to the contradictory notions which have been expressed by Muslims themselves in this regard. Furthermore, the writings of various non-Muslim historians, which they have written not in their capacity as historians, but as prejudiced religious critics, have also contributed to the confusion. It is alleged that Islām was initially nurtured under the shadow of the sword, which was raised against every such individual who refused to accept Islām, and that it was made a religious obligation upon Muslims to convert people to Islām by force of the sword. How far off is this notion from the truth, and how contradictory is it to authentic historical account? The answers to this shall be provided in the following pages. The truth is that, in this early period, the actions of the Holy Prophet^{sa} and his Companions were solely in security and self-defense, and evidence in support of this shall be provided ahead. Moreover, these measures were only undertaken when the Quraish of Makkah - and upon their instigation - the hostile designs of the other Arabian tribes had reached such an extent, that remaining silent in response, and refraining from physical action, was equivalent to suicide for the Muslims. No sensible individual can deem this as being worthy of praise. Then, the various measures employed by

the Holy Prophet^{sa} in this defensive war were not only perfectly permissible and correct in light of prevalent events; rather, the standard of the code of conduct in war, as established by the Holy Prophet^{sa}, is an excellent model for the world even today. As such, further inclination towards severity and punishment would have been at odds with justice, whereas a course of mercy and leniency would have proven to be a lethal poison for world peace. In truth, the claim of Islām is that it is a religion which appeals to human nature. Therefore, it does not prescribe a punishment in all circumstances for every sin and every crime, nor does it teach that evil should never be repelled, because both of these teachings are at extreme odds. Acting upon such extreme teachings can never establish peace, nor can the morality of nations and individuals be reformed. Hence, the most perfect and equitable teaching is:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ ط

“The recompense of an injury or crime should be one which is most appropriate. If however, forgiveness brings about reformation, then one should forgive. A person who forgives in this manner shall be worthy of reward from Allāh.”¹

Does Islām Permit Compulsion in the Matter of Religion?

Prior to analyzing the early wars of Islām, it is incumbent upon us to first study the teachings presented by Islām regarding compulsion in religious matters. In other words, is it permissible - in light of Islāmic teachings - that people should be converted to Islām by force, and that Islām be propagated by the sword? If Islām permits compulsion, then undoubtedly, the issue would become dubious. In this case, the possibility would exist that perhaps the early wars of Islām were also fought for the purpose of converting people to Islām by force. However, if it is proven that in light of the Islāmic teaching compulsion in religion is prohibited, this would be a powerful argument to substantiate that these early wars of Islām were not for the purpose of converting people to Islām by force, rather, there were other reasons for them. For it is not possible in the least, nor can any sensible individual accept, that the Holy Prophet^{sa} himself and his Companions could have acted so openly against that teaching, which they conveyed to the people in the name of God, and upon which their national identity was based.

1 Ash-Shūrā (42:41)

Now, when we cast a glance upon the Holy Qur'ān, we find clear injunctions against propagation by force. Allāh the Exalted states:

قُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ١

“O Messenger! And say to the people that Islām is the truth from your Lord; wherefore let him who will believe and let him who will, disbelieve.”¹

Then He states:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ٢

“O Messenger! Say to the people that now has the truth come to you from your Lord. So whosoever accepts the guidance, follows it only for the good of his own soul, and whosoever treads the wrong path, the consequence thereof would also befall him. And I am not a keeper over you.”²

Then He states:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٣

“There should be no compulsion in the matter of religion. Right has become distinct from wrong; whosoever abandons misguidance and believes in Allāh, it shall be as if he has grasped a strong handle, which knows no breaking. And Allāh is All-Hearing, All-Knowing.”³

In practical elaboration of this Qur'ānic verse there is a Ḥadīth as follows:

1 Al-Kahf (18:30)
2 Yūnus (10:109)
3 Al-Baqarah (2:257)

فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ فَقَالُوا لَا نَدْعُ أَبْنَاءَنَا فَأَنْزَلَ اللَّهُ
تَعَالَى لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“When the Banū Naḍīr were exiled from Madīnah, the children of the Anṣār were also among them.¹ The Anṣār desired to keep them, but the Holy Prophet^{sa} forbade them from doing so due to the Qur’ānic verse: There should be no compulsion in religion.”²

Then, there is a narration related by Dathīq, the Roman, from the Khilāfat of Ḥaḍrat ‘Umar^{ra}:

كُنْتُ مَمْلُوكًا لِعُمَرَ فَكَانَ يَقُولُ أَسْلِمَ قَالَ فَابَيْتُ فَقَالَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ
أَعْتَقَنِي فَقَالَ اذْهَبْ حَيْثُ شِئْتَ

“Dathīq, the Roman narrates that, in the Khilāfat of Ḥaḍrat ‘Umar^{ra}, I was his slave. He would often persuade me to become a Muslim, but I would refuse and Ḥaḍrat ‘Umar^{ra} would say:

لَا إِكْرَاهَ فِي الدِّينِ ﷻ

Meaning: “There is no compulsion in religion.”

Then, he would remain silent. Thereafter, when the time of his demise drew near, Ḥaḍrat ‘Umar^{ra} freed me and said: “Now you may go wherever you desire.”³

Then, God the Exalted states:

- 1 In the era of the Jāhiliyyah whenever an idolater from the Aus or Khazraj was unable to attain male offspring, he would vow that if a son was born to him, he would make him a Jew. In this manner, many children from the Aus and Khazraj had become Jewish.
- 2 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fil-Asīri Yukrahu ‘Alal-Islām, Ḥadīth No. 2682
- 3 Izālatul-Khifā’i ‘An Khilāfatil-Khulafā’i, By Shāh Wali’ullāh Muḥaddath Dehlvi (Translated by Muḥammad ‘Abdush-Shukūr Fārūqī), Volume 1, p. 30, Mas’alah Dar Bayān Añicheh Bar Khalifah Wājib Ast.....Maṣālih-e-Muslimīn, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

قُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ۗ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا
فَأِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

“O Messenger! And say to those who have been given the Book and to the unlearned, ‘Do you submit?’ (i.e., convey the message of Islām to them). If then, they submit then know that they have been guided. But if they reject your message, then your duty is only to convey the message. And Allāh is Watchful of His servants.”¹

These verses of the Holy Qur’ān, which I have presented according to the chronological order of their revelation, are a conclusive proof that in light of the Islāmic teaching, compulsion in the matter of religion is not permissible. Rather, Islām has left the issue of religion to the conscience of every individual, in that every individual may choose to follow whichever religion one so desires. From among the verses just mentioned, the verse of Sūrah Al-Kahf is from the Makkan era. Some scholars are of the opinion that the verse of Sūrah Yūnus is from the last days of the Makkan era, whereas others believe it to be from the Medinite era. The verse of Sūrah Al-Baqarah is from the initial years in Madīnah when the wars of Islām had begun. The verse of Sūrah Āl-e-‘Imrān is from the latter period in Madīnah, when Makkah and Ṭā’if had been conquered, and the wars of Arabia had nearly come to a close. As such, these different verses were revealed in diverse eras during the life of the Holy Prophet^{sa}. The last verse was revealed close to the demise of the Holy Prophet^{sa}. All of these verses conclusively and definitely establish the prohibition of forceful propagation, and allude to the task of the prophet inasmuch that he should openly convey his teaching to the people. Thereafter, to accept or not to accept is the prerogative of people themselves. Now, in the presence of this clear and lucid teaching, which was loudly announced to the people day in and day out, and to which the disbelievers were invited, is it possible for the Holy Prophet^{sa} and his Companions to set out, sword in hand, so as to forcefully convert people to Islām? In this case, would the disbelievers not object saying that you preach a so-called divine word which speaks against compulsion, yet practice coercion yourselves? Yet history proves that this allegation was never raised by the disbelievers, despite their habitual tendency to level allegations

1 Āl-e-‘Imrān (3:21)

against the Holy Prophet^{sa} without holding back. A multitude of allegations have been recorded in the Holy Qur'ān, books of *Ḥadīth*, and history.

State of Muslims at the Commencement of Jihād Refutes the Notion of Compulsion

Then we see that when *Jihād* was initiated by the Muslims, their state at the time also refutes the notion of compulsion. Is it possible for a war of compulsion to be waged by a mere handful of people- against whom the entire country was armed - and who could barely sleep at night due to fear? In such a state of affairs, only such a person can set out to fight who either believes that now the only means to avert death is to take up the sword in self-defense, or if he believes that now death is inevitable either way, so why not die in the field of battle like men. An individual who is not mad cannot set out to fight for any other purpose except for the two just mentioned, in such conditions as were prevalent among the Muslims at that time. This is proof of the fact that the early wars of Islām were in security and self-defense, not for the purpose of compulsion and terrorism.

No Individual Has Ever Been Coerced to Become Muslim

Then it should also be remembered that if these wars of the Holy Prophet^{sa} and his Companions were for the purpose of converting people to Islām by force, then we should be able to find examples of such people who were converted to Islām by force. After all, history has recorded the names of thousands of Muslims and disbelievers. In the very least, there should be an example of one such person who was compelled to accept Islām at the dint of the sword. The fact is that not a single example of forceful propagation can be found in history. On the contrary however, history does affirm such examples, where an idolater expressed his acceptance of Islām in the very course of fighting, but the Muslims did not consider his declaration of Islām to be true. They finished him off with the thought that his proclamation of Islām was due to fear, and that his expression of Islām was not accompanied by the affirmation of his heart. As such, historical record proves that once Usāmah bin Zaid^{ra}, who was the son of Zaid bin Ḥārithah^{ra}, the freed-slave of the Holy Prophet^{sa} and was very dear to him, encountered a disbeliever in war. When the disbeliever saw that Usāmah^{ra} had subdued him, he said, “I become a

Muslim.” However, Usāmah^{ra} did not care for this and speared him. After the war, when this account was related to the Holy Prophet^{sa}, he became extremely displeased with Usāmah^{ra} and said, “Why did you kill a man who professed his acceptance of Islām?” “O Messenger of Allāh! He did so out of fear and was not a Muslim at heart,” was the response of Usāmah^{ra}. The Holy Prophet^{sa} said, “Did you cut open his heart to affirm this?” In other words, it is completely plausible that the truth of Islām was revealed to him at that very instance and he became Muslim at heart. For example, it is possible that in his heart, the criteria of judgment he may have set was that if he becomes victorious in this war, then it is evident that the idols that he is fighting for are truthful. If, however, he is defeated, then it would be evident that God is One. In any case, his acceptance of Islām in the very field of battle was not conclusive evidence of the fact that he had become a Muslim due to fear. Therefore, when the possibility existed that his acceptance was sincere, Usāmah^{ra} should have restrained his hand, and this is why the Holy Prophet^{sa} was so displeased with him. Usāmah^{ra} relates that the Holy Prophet^{sa} was so displeased with me that he desired, “O would that I had not become a Muslim prior to this occurrence. If I had become Muslim after this occurrence, I would not have been made to bear this displeasure of the Holy Prophet^{sa}.”¹ Then, such examples can also be found in history that, if the Holy Prophet^{sa} ever happened to discover himself that an individual had not become Muslim at heart, and his acceptance was merely due to fear or greed, he would not accept his declaration of Islām. As such, there is a narration in Saḥīḥ Muslim that during a war, the Companions imprisoned a disbeliever who was from among the allies of the Banū Thaḳīf. When the Holy Prophet^{sa} passed by this prisoner, in the thought that he would be set free, he said, “O Muḥammad^{sa}! Why am I kept in prison when I accept Islām?” The Holy Prophet^{sa} responded, “If you had come to Islām prior to this, it would have been accepted by Allāh and you would have attained salvation, but not now.” After this, the Holy Prophet^{sa} had two Muslim prisoners released from the Banū Thaḳīf, and returned him to the disbelievers.² Therefore, not a single example can be found in history where the Companions made a person Muslim, by threat of the sword. Rather, all the examples which are found indicate the opposite and this is practical evidence that these wars of the Muslims were not for the purpose of converting people to Islām by force.

At this instance, if anyone holds the reservation that releasing a

1 Saḥīḥu Muslim, Kitābul-Īmān, Bābu Taḥrīmi Qatlil-Kāfiri Ba'da An Qāla Lā Ilāha....., Ḥadīth No. 277
2 Mishkātul-Maṣābiḥ, Kitābul-Jihād, Bābu Ḥukmil-Isrā'i, Al-Faṣṣalul-Awwal, Ḥadīth No. 3969, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

disbeliever during war only upon his acceptance of Islām is also a sort of compulsion, then this would be an ignorant allegation. To abstain from fighting when the grounds of dispute cease to exist is known as morality and benevolence, not compulsion and cruelty. The only grounds upon which the Holy Prophet^{sa} fought against the disbelievers of Arabia was because they took up the sword against the Holy Prophet^{sa}, and desired to stop the peaceful propagation of Islām by force. In contrast, the Holy Prophet^{sa} desired to establish peace and religious freedom in the land. Now, if an individual becomes Muslim, irrespective of whether his heart is opened to Islām while sitting at home or in the field of battle, whenever he accepts Islām, in the least, his expression to that affect would surely indicate that now such a person ceases to pose the threat which was the initial cause of battle. In this case, therefore, action against such a person would definitely be brought to a halt. In actuality, as shall become evident ahead, war was initiated by the disbelievers. Hence, when an individual became a Muslim, this naturally inferred that such a person had now abstained from war, and had inclined towards reconciliation. Hence, war against such a person was brought to a halt. The purport of the following *Ḥadīth* of the Holy Prophet^{sa} is also the same, where he states:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

*"I have been ordered to fight those disbelievers who have entered the field of battle against Islām."*¹

However, various people have misunderstood this *Ḥadīth* to infer that the Holy Prophet^{sa} had been ordered to fight against all the disbelievers of the world, until they became Muslim. However, this inference clearly contradicts the Qur'ānic teaching and historical accounts. Furthermore, it would be an utterly dishonest act to ignore that meaning of a statement of the Holy Prophet^{sa}, which concurs with the Holy Qur'ān and history, and no objection can be levelled against it in terms of the Arabic language itself, for a meaning which is completely at odds with a clear Qur'ānic teaching and evident historical accounts. Hence, the purport of this statement of the Holy Prophet^{sa} is that he had been ordered to fight those disbelievers who had taken up the sword against the Muslims, and were becoming a disruption to the national peace.

1 Şaḥīḥu Muslim, Kitābul-Īmān, Bābul-Amri Bi-Qitālin-Nāsi Ḥattā Yaqūlū Lā Ilāha Illallah....., Ḥadīth No. 125

If however they were to become Muslim and no longer pose a threat, then he had been instructed to stop fighting. In other words, he had been ordered to fight until the natural outcome of war manifests itself, i.e., those people who have stood up against Islām are either defeated and war comes to an end, or until they become convinced of the truth of Islām and become Muslim, after which no risk of unrest on their account remains. Further evidence of this is that war was not only stopped upon the acceptance of Islām, rather, if a tribe would discontinue war against the Muslims and submit to their political rule, even if it remained fixed upon disbelief and polytheism, war would be ceased against it. Hence, there are many such examples recorded in history, which shall be presented at their appropriate place. Therefore, to desist from fighting upon the acceptance of Islām has no relation to coercion whatsoever. Quite the contrary, this is an act of good governance, which should be worthy of praise in the eyes of every sensible individual. The explanation of this *Ḥadīth*, which has just been presented is not merely a logical one, rather, the Holy Qur’ān itself very clearly presents the teaching that if the disbelievers refrain from their cruelties, and do not cause disorder and unrest in the land, then in this case, Muslims should immediately cease military activity against them. As such, the Holy Qur’ān states:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ ^ط فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩١﴾

“O Muslims! Fight those disbelievers who fight against you until there is no persecution in the land and every individual is able to profess whatever religion he so desires for the sake of Allāh (not due to fear or persecution). But if these disbelievers abstain from their cruelties, you should also stand back, because you do not have the right to take military action except against the aggressors.”¹

An explanation of this verse is also found in the following *Ḥadīth*:

1 Al-Baqarah (2:194)

عَنْ ابْنِ عُمَرَ فَإِنَّ اللَّهَ يَقُولُ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً قَالَ ابْنُ عُمَرَ قَدْ فَعَلْنَا عَلَى
عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ كَانَ الْإِسْلَامُ قَلِيلًا فَكَانَ الرَّجُلُ يُفْتَنُ فِي
دِينِهِ أَمَا يُؤْتَفُوهُ حَتَّى كَثُرَ الْإِسْلَامُ فَلَمْ تَكُنْ فِتْنَةً

“With regards to the statement of Allāh the Exalted that you should fight those disbelievers who fight against you until there is no persecution in the land, Ibni ‘Umar^{ra} states that, ‘In the era of the Holy Prophet^{sa} the Muslims were few in number and anyone who accepted Islām would be given grief in the way of religion. Some would be martyred while others would be taken prisoner. Thus, the manner in which we acted upon this divine command was to fight until the Muslims gained strength in number and power and new-Muslims were saved from persecution.’”¹

In the presence of this clear and lucid verse as well as this clear and lucid Ḥadīth, it is not at all an act of honesty to interpret a Ḥadīth, which may be constructed in different ways, to substantiate a teaching of forceful propagation.

Lives of the Companions Reject the Notion of Compulsion

Then, there are certain signs of faith by which an individual is recognized, and they can never be instilled in a person who has been converted to Islām by force of the sword. For example, true faith possesses love, it possesses sincerity, it possesses sacrifice and indignation. It is impossible for these qualities to be found in an individual whose faith is merely a faith of display, and who expresses a certain belief merely due to fear, while the heart of such a person remains devoid of faith. Therefore, we should study the lives of the Companions and then determine whether their state appears to be like that of such people, whose religion had been altered by the might of the sword? Does their faith not possess the fragrance of love? Do their hearts appear to be devoid of sincerity? Did they not possess the spirit of sacrifice? Does it seem as if there is a lack of indignation within them? If this is not the case -and indeed it is not -and all of these signs exist within the Companions, and not only that, but exist to an exceptional standard and every achievement

1 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Sūratul-Anfal, Bābu Wa Qātilūhum Ḥattā Lā Takūna Fitnatun....., Ḥadīth No. 4650

of their lives is a testimony to their faith, sincerity, love of Islām, sacrifice and indignation, how great an injustice would it be to doubt the truthfulness of their faith. Do not go far, take the example of ‘Ikramah bin Abī Jahl. His father, Abū Jahl, was thirsty for the blood of the Holy Prophet^{sa}, and perished in this very pursuit. Even the state of ‘Ikramah himself was such that he fought against the Holy Prophet^{sa} in every war, and exerted all his efforts to wipe out Islām. Eventually, at the occasion of the Victory of Makkah he fled from Makkah, considering subservience to the Holy Prophet^{sa} as being a cause for humiliation. Historians write that he was among those people whom the Holy Prophet^{sa} had ordered to be executed. However, when he finally became Muslim, the state of his faith and sincerity was such that in the reign of Ḥaḍrat Abū Bakr^{ra}, he exhibited unparalleled sacrifices in order to uproot the rebels. During a war when an occasion of brutal carnage ensued, and people were being slaughtered as though grass being cut with a scythe, ‘Ikramah took a few companions and leaped into the heart of the army. Various people attempted to hold him back saying, *“Right now the war has taken a dangerous turn, it is not wise to enter the enemy ranks in this manner,”* but ‘Ikramah did not stand down. He would move forward saying, *“I fought against Muḥammad^{sa} for the sake of Lāt and ‘Uzzā. Today I shall not stand back from fighting in the way of God.”* At the completion of battle, his corpse was found severely pierced by spears and sword wounds. His financial sacrifices were such that when ‘Ikramah would receive a portion from the spoils of war, he would readily spend it on charity, alms, and in the service of faith. He would often say that, *“There was a time when I would spend in opposition to the religion of God, but now I am not put to ease until I spend in His cause.”*¹ Are these the people who were converted to Islām by fear of the sword?

Desire of the Holy Prophet^{sa} to Reconcile Rejects the Notion of Compulsion

Another proof that these wars of the Holy Prophet^{sa} were not for the purpose of converting people to Islām by force, is that he would always desire

1 * Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 4 (Tatimmah ‘Ain), pp. 443-444, ‘Ikramah bin Abi Jahl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

* Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, pp. 566-569, ‘Ikramah bin Abī Jahl, Dārul-Fikr, Beirut, Lebanon (2003)

* Al-Isti‘āb Fī Ma’rifatil-Aṣḥāb, By Abū ‘Umar Yūsuf bin ‘Abdillāh, Volume 3, pp. 190-192, ‘Ikramah bin Abī Jahl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

reconciliation. The utmost effort of the Holy Prophet^{sa} would be to somehow bring these wars to an end, so that a state of peace and security could be brought about in the land. As such, history proves that upon the occasion of the Treaty of Ḥudaibiyyah, the Quraish stipulated the most severest of terms, to the extent that a majority of the Muslims considered the acceptance of these conditions to be a disgrace upon themselves. However, the Holy Prophet^{sa} was not bothered by any of this, and as the Quraish demanded, he accepted their conditions and came to a truce. Now this is an instance which calls for contemplation, for if the purpose of the Holy Prophet^{sa} in these wars was to convert the disbelievers to Islām by the dint of the sword, the state of affairs would have been different. The Quraish would have pressed for reconciliation and proposed such soft conditions as would be happily accepted by the Muslims. The Holy Prophet^{sa} would have in turn followed a course of rigidity and made excuses to avoid a proposal of reconciliation, continuing to spur on war, so that an opportunity for the forceful conversion of disbelievers to Islām, would remain available. However, at this instance, the matter appears to have been the opposite. This conclusively proves that the heartfelt desire of the Holy Prophet^{sa} was that by some means this war should be stopped and a prospect of peace and security should prevail, throughout the land. Furthermore, the Qur’ānic verse which was revealed on this occasion is also a proof that the objective of the Holy Prophet^{sa} in these wars was not forceful propagation, rather, the establishment of peace. As such, a narration in Bukhārī¹ states that the following Qur’ānic verse was revealed at the occasion of the Treaty of Ḥudaibiyyah:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝

“We have granted you a manifest victory.”²

In other words, Allāh the Exalted has referred to reconciliation and the establishment of peace as a manifest victory for the Muslims. In truth, the Treaty of Ḥudaibiyyah was such an extraordinarily magnificent victory, that in a way, the Battle of Badr and the Battle of the Ditch equate to nothing. The reason being that although the disbelievers were defeated and put to flight at

1 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Sūratul-Faṭḥ, Bābu Qaulihī Innā Fataḥnā Laka Faṭḥam-Mubīnā, Ḥadīth No. 4833-4834

2 Al-Faṭḥ (48:2)

the Battle of Badr and the Battle of the Ditch, the Muslims did not attain the objective of their *Jihād* in these wars, because the disbelievers were still in conflict just as before and war continued. However, at Ḥudaibiyyah, although there was no massacre and carnage and apparently the Muslims were made to give in to this treaty, but the purpose of their *Jihād* was ultimately attained. In other words, war was ceased, and peace was established in the land. Hence, the Treaty of Ḥudaibiyyah was the true victory, and it is for this reason that Allāh has referred to it as a '*Manifest Victory*'. This is a remarkably outstanding proof that the wars of the Muslims were either defensive or for the establishment of peace, and not for the purpose of spreading Islām by force.

Muslims Achieved Exceptional Progress During a Time of Peace

This question may be analysed from another perspective as well and that is to determine whether Islām achieved more progress during a time of peace or in a time of war. If it is proven that in comparison to war time, Islām progressed at an extraordinary speed during a time of peace, this would furnish practical evidence to substantiate that the wars of Islām were not for the purpose of forceful propagation. History identifies that war practically began in the second year of migration, and the Treaty of Ḥudaibiyyah took place in the sixth year of migration. In other words, prior to the Treaty of Ḥudaibiyyah, the Muslims underwent a five-year period of war. The number of Muslims in the span of these five years can be estimated by the number of warriors who participated in these wars on behalf of the Muslim army. War was announced in *Ṣafar* 2 A.H., and the first battle of the Muslims against the Quraish took place in *Ramaḍān* 2 A.H., at the occasion of Badr, where the Muslims numbered just over 300. The second battle took place in *Shawwāl*¹ 3 A.H., at the occasion of Uḥud, where the Muslims were 700 in number. The third battle was in *Shawwāl* 5 A.H., which is known as the *Ghazwah*² of the Confederates or the *Ghazwah* of the Ditch. In this war the Muslims were 3,000 in number. However, it should be remembered that since this battle took place in Madīnah, a larger number of Muslims were able to participate. For if this had been a distant journey, perhaps so many Muslims would not have been able to participate, because the weak, old and destitute would have been left behind

1 The tenth month of the Islāmic Calendar [Publishers]

2 A military expedition in which the Holy Prophet^ṣ participated himself [Publishers]

in large numbers. In any case, 3,000 Muslims participated in this war. After this, in Dhū Qa'dah 6 A.H., the *Ghazwah* of the Treaty of Ḥudaibiyyah took place, in which 1,500 Muslims participated. Thus, in the last *Ghazwah* of this four to five year period of war, the Muslim population went from 300 to 1,500, and if the number at the *Ghazwah* of the Ditch is made a basis, it can be said that this population touched 3,000. After this, an era of peace began, which lasted for approximately a year and three quarters. However, the astonishing speed at which Islām progressed in this era of peace can be discerned from the number of Muslims present at the *Ghazwah* of the Victory of Makkah, which took place in *Ramaḍān* 8 A.H. Historians agree that the number of the Muslim army in this *Ghazwah* comprised of 10,000 souls. Hence, in a four to five year period of war, the number of Muslims who were able to partake in *Jihād* had reached 1,500, or at most 3,000, but in an era of peace spanning a year and three quarters, this number reached 10,000. This proves that these wars were not for the purpose of forceful propagation, rather, they were actually a hindrance in the progress of Islām. The reason being that as soon as this war came to an end, Islām began to spread rapidly. In actuality, during a state of war, many people were unable to pay due attention to Islām. Many people of weaker dispositions feared the opposition of the disbelievers as well, and even Muslims themselves found very little opportunity for actual preaching, due to their engagement in war. However, when war ceased, on the one hand, people received an opportunity to reflect upon Islām and the fear of weaker dispositions, was relieved. On the other hand, preaching efforts took on pace, and the result of this is before us.

Hundreds of Disbelievers Remained Averse to Islām at the Victory of Makkah

Another proof of the fact that these wars of the Holy Prophet^{sa} were not for the forceful propagation of Islām, is the *Ghazwah* of Makkah. When Makkah was conquered at the hands of the Muslims; and the Holy Prophet^{sa} and his Companions entered Makkah as victors, at that time, although various people from the Quraish of Makkah became Muslim at their own will, many among the Quraish remained firm in their disbelief and there was absolutely no hostility whatsoever towards them. Thereafter, as the hearts of people were gradually opened towards Islām, they continued to become Muslim at their own will. The number of such people was in the hundreds, rather, perhaps ran into the thousands. As such, Ṣafwān bin Umayyah, who was the

son of Umayyah bin Khalf, a chieftain of the Quraish, and who was a staunch enemy of Islām, did not become a Muslim at the Victory of Makkah either. It was in this very state of disbelief that he sided with the Holy Prophet^{sa}, and participated in the *Ghazwah* of Ḥunain. Many other idolaters also took part in this war. However, gradually the truth of Islām began to manifest itself upon him due to the beautiful character of the Holy Prophet^{sa} and then, ultimately, he became a Muslim at his own will.¹ Now the question is that if the Holy Prophet^{sa} and his Companions would forcefully convert people to Islām, why were people not coerced to enter Islām after the Victory of Makkah, when the Quraish had lost their strength completely, and the Muslim army was dominant? After the Victory of Makkah, what better opportunity could the Muslims have found for their forceful propagation, when a very large community could have been made to enter Islām at the slightest wave of the sword? However, Islām brought a message of religious freedom and it was ordered that there should be no compulsion in the matter of religion. Therefore, it was with utmost honesty that the Holy Prophet^{sa} and his Companions left every single individual free to his own conscience, so that everyone could follow the religion of their choosing. However, Islām was not such a religion that, if the idolaters of Arabia were to receive an opportunity to calmly contemplate, they would not be won over by its qualities in comparison to their own religion. Hence, it was not the iron sword, but the sword of argumentation and signs, which did its work and in a very short time, the region of Arabia was cleansed of the element of polytheism.

Causes of War

Now the question which arises relates to the circumstances and people against whom the Muslims were permitted to engage in a *Jihād* of the sword, and what were its causes. In response to this question, we need not say anything of our own accord. The historical accounts are clear and by studying them an individual who possesses even the slightest insight can reach the correct conclusion, provided that his eyes are not covered by the

1 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 3, pp. 349-351, Ṣafwān bin Umayyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Uṣdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 2, pp. 420-421, Ṣafwān bin Umayyah, Dārul-Fikr, Beirut, Lebanon (2003)

* Al-Isti'āb Fī Ma'rifaṭil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh, Volume 2, pp. 274-275, Ṣafwān bin Umayyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

veil of prejudice. First and foremost, in the Makkan life of the Holy Prophet^{sa}, the cruelties which were inflicted upon the Muslims by the Quraish and the schemes they employed in order to expunge Islām, were enough reason for war to break out between any two nations, in every era, and in all types of circumstances. History substantiates that in addition to extremely degrading mockery, and exceedingly offensive taunt and slander, the disbelievers of Makkah forcefully stopped the Muslims from worshipping the One God and announcing His Unity. They were very brutally beaten and battered mercilessly, their wealth was usurped unlawfully, they were boycotted in an attempt to kill and ruin them, while some were martyred ruthlessly and their women were dishonoured. This was to the extent that disturbed by these cruelties, many Muslims left Makkah and migrated to Abyssinia. However, the Quraish did not rest at this either and sent a delegation to the Royal Court of the Negus in an attempt that these *Muhājirīn* would somehow return to Makkah and the Quraish would become successful in reverting them from their faith, or eliminating them. Then, great pains were inflicted upon the Master and Leader of the Muslims, who was dearer to them than their own souls, and he was subjected to all kinds of suffering. Upon professing the name of God, the friends and comrades of the Quraish bombarded the Holy Prophet^{sa} with stones in Ṭā'if, to the extent that his body became drenched in blood. Ultimately, with the agreement of all the representatives of the various tribes of the Quraish, it was decided in the National Parliament of Makkah that Muḥammad^{sa}, the Messenger of Allāh, be assassinated so that all traces of Islām may be wiped out, and Divine Unity may be brought to an end. Then, in order to practically implement this bloody resolution, the youth of Makkah who were from the various tribes of the Quraish, assembled a group and attacked the home of the Holy Prophet^{sa} by night. However, God protected the Holy Prophet^{sa}, and he departed from his home - leaving them in the dust - and he took refuge in the cave of Thaur. Were these cruelties and bloody resolutions not then equivalent to an announcement of war by the Quraish? In the backdrop of these incidents, can any sensible individual assert that the Quraish of Makkah were not at war with Islām and the Muslims? Then could these cruelties of the Quraish not become sufficient grounds to warrant a defensive war by the Muslims? In such circumstances, could any honourable nation of the world, which has not resigned itself to suicide, stand back from the acceptance of such an ultimatum as was given to the Muslims

by the Quraish? Most definitely, if there had been another nation in place of the Muslims, they would have entered the field of battle against the Quraish much earlier. The Muslims however, were ordered to exhibit patience and forgiveness by their Master. As such, it is written that when the persecution of the Quraish intensified, ‘Abdur-Raḥmān bin ‘Auf^{ra}, and other Companions, presented themselves before the Holy Prophet^{sa}, and sought permission to fight the Quraish, but the Holy Prophet^{sa} responded:

اِنِّى اُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوْا

“For now, I have been ordered to pardon. Thus, I cannot give you permission to fight.”¹

As such, the Companions bore every pain and insult in the way of religion, but did not let go of the handle of patience. When the goblet of the persecution of the Quraish had been satiated and began to overflow; and the God of this universe found the divine message to have been conveyed incontrovertibly, it was only then that God ordered His servant to leave the city. For now, the matter had exceeded the limit of forgiveness, and the time had come when the perpetrators would reach their evil end. Hence, this migration of the Holy Prophet^{sa} was a sign of the acceptance of the ultimatum of the Quraish. It was a subtle indication by God of the announcement of war; both the Muslims and disbelievers understood this. As such, during the consultation at *Dār-un-Nadwah*,² when an individual proposed that the Holy Prophet^{sa} should be exiled from Makkah, the chieftains of the Quraish rejected this proposal on the basis that if Muḥammad^{sa} was to leave Makkah, the Muslims would definitely accept their ultimatum and enter the field of battle in opposition to them. Upon the occasion of the second *Bai‘at* at ‘Aqabah, when the question of the migration of the Holy Prophet^{sa} arose before the *Anṣār* of Madīnah, they immediately said, *“This entails that we should become prepared for war against the whole of Arabia.”* When the Holy Prophet^{sa} left Makkah, he cast a sorrow-stricken glance upon the boundaries of Makkah and said, *“O Makkah! You were more beloved to me than all other cities, but your people have not allowed me to live here.”* Upon this, Ḥaḍrat Abū Bakr^{ra} said, *“They have exiled the Messenger of*

1 Sunanun-Nasa’ī, Kitābul-Jihād, Bābu Wujūbil-Jihād, Ḥaḍīth No. 3086

2 A council hall or parliament of the Quraish [Publishers]

God. Now they shall indeed be destroyed.”¹ In summary, until the Holy Prophet^{sa} resided in Makkah, he endured all kinds of torment, but did not take up the sword against the Quraish. The reason being that firstly, before any measures could be taken against the Quraish, according to the custom of Allāh, the divine message needed to be conveyed incontrovertibly, and this called for respite. Secondly, it was also the desire of God that the Muslims exhibit a model of forgiveness and patience to that final limit whereafter remaining silent was equivalent to suicide, which cannot be deemed a commendable deed by any sensible individual. Thirdly, the Quraish headed a kind of democratic government in Makkah and the Holy Prophet^{sa} was one of its citizens. Hence, good citizenship demanded that until the Holy Prophet^{sa} remained in Makkah, he respect the authority, and not allow anything as would disturb the peace, and when the issue exceeds the limit of forgiveness, he migrate from there. Fourthly, it was also necessary that until his people had become deserving of punishment due to their actions in the estimation of God, and until the time to destroy them had not arrived, the Holy Prophet^{sa} live among them, and when the time arrives, he migrate from there. The reason being that, according to the custom of Allāh, until a Prophet of God remains within his people, they are not struck by a punishment as would destroy them.² When a destructive punishment is impending, the Prophet is ordered to leave such a place. Due to these reasons, the migration of the Holy Prophet^{sa} possessed distinct indications within it, but it is unfortunate that these wrong-doing people did not recognize them, and continued to grow in their tyranny and oppression. For if the Quraish had abstained even now, and had refrained from employing a course of compulsion in religion, and had permitted the Muslims to live a life of peace, then God is the Most Merciful of those who are Merciful, and His Messenger was also *Raḥmatullil-Ālamīn*.³ Indeed, even then they would have been forgiven. However, the writings of divine decree were to be fulfilled. The migration of the Holy Prophet^{sa} served as fuel upon the fire of the Quraish’s enmity and they stood up with an even greater zeal and uproar than before, to obliterate Islām.

In addition to inflicting persecution and tyranny upon the poor and weak Muslims, who until now were still in Makkah, the first undertaking of the Quraish, as soon as they found out that the Holy Prophet^{sa} had left Makkah,

1 Sunanun-Nasa’i, Kitābul-Jihād, Bābu Wujūbil-Jihād, Ḥadīth No. 3085

2 Al-Anfāl (8:34)

3 A Mercy to all Peoples [Publishers]

was that they set out to pursue him. They scanned every inch of the Valley of Bakkah, in search of the Holy Prophet^{sa} and even reached the mouth of the cave of Thaur. However, Allāh the Exalted aided the Holy Prophet^{sa} and placed such a veil upon the eyes of the Quraish, that after having reached the very place of destination, they returned frustrated and unsuccessful. When they became disappointed in this search, they made a public announcement that any individual who brought Muḥammad^{sa} back - dead or alive - would receive a bounty of a hundred camels, which is equivalent to approximately 20,000 Rupees in today's currency. Many young men from the various tribes of the Quraish set out in all directions to search for the Holy Prophet^{sa}, in greed of the bounty. As such, the pursuit of Surāqah bin Mālik, which has already been mentioned in Volume I of this book, was also a result of this announcement of reward. However, the Quraish were made to confront failure in this scheme as well. If one contemplates, for war to break out between two nations, even this sole reason is enough, in that a bounty of this nature is set for the Master and Leader of the other. In any case, when this scheme also proved unsuccessful and the Quraish found out that the Holy Prophet^{sa} had reached Madīnah safe and sound, as it has been mentioned above, the chieftains of the Quraish sent a terribly threatening letter to the head chieftain of Madīnah, 'Abdullāh bin Ubayy bin Sulūl, and his companions:

أَنْتُمْ أَوْيْتُمْ صَاحِبَنَا وَإِنَّا نُقْسِمُ بِاللَّهِ لَتُقَاتِلَنَّهُ أَوْ لَتُخْرِجَنَّهُ أَوْ لَنَسِيرَنَّ إِلَيْكُمْ بِأَجْمَعِنَا
حَتَّى نَقْتُلَ مُقَاتِلَتِكُمْ وَنَسْتَبِيحَ نِسَاءَكُمْ

“You have given protection to an individual of ours (i.e., Muḥammad^{sa}), and we swear in the name of Allāh that you shall either leave him and declare war against him, or in the least, exile him from your city. If not, we shall most definitely gather our entire army and attack you; and we shall kill your men and take your women in to our own possession, making them lawful unto ourselves.”⁷¹

The anxiety which could have clung to the poor *Muhājirīn* due to this letter is evident, but a tremor of fear also surged through the *Anṣār* as well. When the Holy Prophet^{sa} received news of this, he went to 'Abdullāh bin Ubayy

himself. The Holy Prophet^{sa} reasoned with him and calmed him down saying, “Your very own kith and kin are with me, will you fight against your own loved ones?” It was in these days that Sa’d bin Mu’ādh^{ra}, chieftain of the Aus, came to Makkah for the purpose of ‘Umrah. Upon seeing him, the eyes of Abū Jahl gorged with blood in rage and he furiously said, “You have (God-forbid) given protection to that renegade (Muḥammad^{sa}). Do you believe that you will be able to protect him...?”¹ In this era, the Quraish were so preoccupied in uprooting Islām that when Walid bin Mughīrah, a chief of Makkah was about to die, he began to weep helplessly. The people inquired of his suffering, to which he responded, “I fear, lest the religion of Muḥammad^{sa} might spread after my death.” The leaders of the Quraish responded by saying, “Do not worry, we guarantee that we shall not allow his religion to spread.”² All of these instances are subsequent to the migration, when the Holy Prophet^{sa} had left Makkah, distressed by the persecution of the Quraish, and it could be thought that the Quraish would leave the Muslims at their state. This was not all, rather, when the Quraish noticed that the Aus and Khazraj refused to give up their protection of the Holy Prophet^{sa}, and it was apprehended that Islām may take root in Madīnah, they toured the other tribes of Arabia and began to incite them against the Muslims. Since the Quraish enjoyed a distinct influence upon the other tribes of Arabia, due to their guardianship of the Ka’bah, for this reason, upon the instigation of the Quraish, many tribes had become deadly enemies of the Muslims. The state of Madīnah was as if it had become surrounded by a raging fire. As such, the following narration has already been mentioned:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ الْمَدِينَةَ وَأَوْتَمَّتْ الْأَنْصَارُ رِمَتَهُمْ
الْعَرَبُ عَنِ قَوْسٍ وَاحِدَةٍ فَكَانُوا لَا يَبِيْتُونَ إِلَّا بِالسَّلَاحِ وَلَا يُصْبِحُونَ إِلَّا فِيهِ وَقَالُوا
أَتَرُونَ أَنَا نَعِيشُ حَتَّى نَبِيْتُ أَمِينٍ لَا نَخَافُ إِلَّا اللَّهَ

“Ubayy bin Ka’b^{ra} who was from among the distinguished Companions narrates, “When the Holy Prophet^{sa} and his Companions migrated to Madīnah, and the Anṣār gave protection to them, in turn all of Arabia collectively stood up against the Muslims. In that era, the Muslims would not even put off their

1 Ṣaḥīḥul-Bukhārī, Kitābul-Manāqibi, Bābu ‘Alāmātun-Nubūwwati Fil-Islām, Ḥadīth No. 3632
2 Tārīkhul-Khamīs Fī Aḥwālī Anfāsī Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 353, Mautu Al-‘Āṣ bin Wā’il Min Mushriki Makkata, Mu’assasatu Sha’bān, Beirut

arms at night and during the day they would walk around armed in case of a sudden attack. They would say to each other that let us see if we live till such a time when we might be able to sleep in peace at night without any fear except the fear of God.”¹

The state of the Chief of Mankind himself was that:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ يَسْهَرُ مِنَ اللَّيْلِ

“In the beginning, when the Holy Prophet^{sa} arrived to Madīnah, he would often remain awake during the night in apprehension of an enemy attack.”²

With regards to the very same era, the Holy Qur’ān states:

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
الْإِنْسَانُ فَأَوَّكِكُمْ وَأَيَّدَكُم بِنُصْرِهِ وَرَزَقَكُم مِّنَ الظَّهْرِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٧﴾

“O ye Muslims! And remember the time when you were few and were considered to be weak in the land, and were in constant fear lest people should snatch you away and destroy you. But God sheltered you and granted you support with His Succour and opened the doors of pure provisions upon you. Therefore, you should now live as thankful servants.”³

This was the state of external threats and, even in Madīnah, the state was that until now, a substantial segment from among the Aus and Khazraj stood firm upon polytheism. Although they were apparently with their brethren and kindred, but in such circumstances, how could a polytheist be trusted? Secondly, were the hypocrites, who at the outset had accepted Islām, but in secret they were enemies of Islām, and their presence in Madīnah posed

1 Lubābun-Nuqūli Fī Asbābin-Nuzūli, By ‘Allāmah Jalālud-Dīn ‘Abdur-Raḥmān bin Abī Bakr As-Suyūṭī, Sūratun-Nūr, Qauluhū Ta’ālā Wa’adallāhulladhīna Āmanū Minkum....., p. 174, Dārul-Kutubil-‘Arabī, Beirut, Lebanon (2003)

2 As-Sunanul-Kubrā’, By Abū ‘Abdir-Raḥmān Aḥmad bin Shu’aib An-Nasa’ī, Volume 5, p. 61, Kitābul-Manāqib, Sa’dubnu Mālik^{ra}, Ḥadīth No. 8217, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1991)

3 Al-Anfāl (8:27)

threatening possibilities. Thirdly, were the Jews, with whom although there was a treaty, but to these Jews the value of this treaty was nothing. Hence, in this manner, there were such elements present even in Madīnah itself, which were no less than a store of hidden ammunition against the Muslims. A tiny spark by the Arabian tribes was enough to set this ammunition on fire, and destroy the Muslims of Madīnah with a single blast. At this vulnerable time, which was such that a more critical time had never dawned upon the Muslims before, divine revelation was sent to the Holy Prophet^{sa}, that now he should also take up the sword in opposition to these disbelievers, who had entered the field of battle against him, sword in hand, purely by way of injustice and tyranny. In this manner, *Jihād* by the sword was announced.

At this time the number of such Muslims who were able to fight was not more than a few hundred. Even from among these few hundred souls, most of them suffered from a state of extreme weakness and poverty. For some, the matter reached the point of starvation every other day. Among them, there were very few who could even make the very basic equipment of war available to themselves. On the other hand, the state of the opposing party was such that in terms of religion, the entire country was, without exception, an enemy. Practically, in addition to the Quraish as well, who were thousands in number, and were far more powerful than the Muslims in terms of wealth, property and military supplies, many other Arabian tribes had become allies of the Quraish. It was due to these threats that the Muslims could not sleep at night. At such a vulnerable time the command of God was revealed that: “O Muslims! Now you shall also take up the sword against these disbelievers.” There remains no doubt whatsoever with regards to the fundamental purpose of this *Jihād*, because in such circumstances only such an individual can enter the field of battle who had decided upon one of two things. The first being that now, my death is inevitable, why not therefore give my life in the field of battle like men. Secondly, now, if there is any possibility to avert death, then it is to take up the sword and enter the field of battle, and then ‘Come what may.’ The early battles of the Muslims were due to this latter objective, but despite this divine command and coerced decision to fight, the state of many weak-hearted Muslims was that their hearts would sink at the thought of war. As such, the Holy Qur’ān states:

فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالَ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ
خَشِيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۗ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ ط

“When Jihād was prescribed for the Muslims, a section of them feared the disbelievers to the extent that this fear was greater than their fear of God; and these people would say, ‘O our Lord! Why have you prescribed Jihād upon us so soon; would you not grant us respite yet a while?’”¹

Then He states:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ ۗ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۗ ط

“O ye Muslims! We are aware that Jihād of the sword has been ordained for you at a time when it is a difficult and burdensome task for you to bear; but remember, it may be that you consider a thing to be a means of difficulty for you, while it is good for you, or it may be that you consider a thing to be good for you, while it is bad for you. Undoubtedly, Allāh knows all things, and you know not.”²

First Qur’ānic Verse Regarding Jihād

Historians write that the very first Qur’ānic verse regarding Jihād by the sword was revealed to the Holy Prophet^{sa} on 12 Şafar 2 A.H.³, or 15 August 623 A.D.⁴, when a period of approximately one year had elapsed since the arrival of the Holy Prophet^{sa} to Madīnah. That verse is as follows:

1 An-Nisā’ (4:78)

2 Al-Baqarah (2:217)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, p. 218, Kitābul-Maghāzī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 At-Tauḥīqātul-Ilhāmīyatu Fī Muqāranatit-Tawārikhil-Hijriyyah, By Muḥammad Mukhtār Pāshā, p. 34, Sanatu 2 Hijriyyah, Mu’assasatul-‘Arabiyyah, First Edition (1980)

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿١﴾ الَّذِينَ
 أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
 بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ
 اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢﴾

“Permission to fight is granted to the Muslims against whom the disbelievers have taken up the sword because they (i.e., the Muslims) have been wronged - And Allāh indeed has power to help them - Those who have been driven out of their homes unjustly, only because they said, ‘Our Lord is Allāh’ - And if Allāh the Exalted did not repel some men by means of others (by granting permission for defensive war), there would surely have been pulled down cloisters belonging to monks and Christian churches and Jewish synagogues and mosques, wherein the name of God is oft-commemorated. And Allāh the Exalted will surely help one who helps Him. Undoubtedly, Allāh the Exalted is Powerful, Mighty.”¹

The clarity and lucidity with which these verses of the Holy Qur’ān exhibit the fundamental purpose of the initial Islāmic wars and the state of the Muslims at the time requires no explanation. If one contemplates, four things are evident from this verse. Firstly, in this war, it was the disbelievers who took the first step as is evident from the word *يُقَاتَلُونَ*. Secondly, that the disbelievers severely wronged the Muslims, and it was these very cruelties which were the cause of war, as has been mentioned in the words, *بِأَنَّهُمْ ظَلَمُوا*. Thirdly, the purpose of the Quraish was to annihilate the religion of Islām as indicated in the word *لَهَدَمَتْ*. Fourthly, the purpose of the Muslims announcing war was self-defense and protection, as indicated in the words *لَوْلَا دَفْعُ اللَّهِ النَّاسَ*. Therefore, this verse of the Holy Qur’ān, which is the very first verse on *Jihād* by the sword, states with extreme clarity that it was the disbelievers who had initiated these wars, and they desired to expunge Islām by force. It was the Muslims who had been wronged, and it was only in self-defense and protection that they took up the sword. I believe this sole verse to be a sufficient response to all those allegations which have been levelled by the opponents of Islām, in relation to

1 Al-Hajj (22:40-41)

Jihād by the sword. If only one choses to understand.

Holy Qur’ān as the Most Authentic Historical Evidence

At this instance, the doubt may arise in someone’s heart that as the Qur’ān is the religious scripture of the Muslims themselves, how can its testimony be given such a rank so as to base such a significant historical account upon it. The response is that such a doubt can only arise in the heart of such a person who is completely ignorant of the science of history and Islāmic literature. The standing of the Holy Qur’ān is such that no other record of Islāmic history possesses any value in comparison to it. In comparison to the Holy Qur’ān, what weight could the narrations of Ḥadīth and history possibly possess, despite the extensive scrutiny of the Muḥaddithīn¹ and historians? This is not merely a biased claim; rather, it is a clear truth, which has been accepted by both friend and foe. The fact is that here, there is no question of a religious issue, whereby a non-Muslim can reject the idea of the Qur’ān saying that he does not believe the Qur’ānic teaching to be from God. Rather, on this occasion, it is a question of historical testimony. As such, it is accepted that the most authentic and genuine historical testimony is that which is from the era in which an occurrence has taken place, it is related by those people before whom the occurrence has taken place, it is put to writing immediately and then remains pure from all types of interpolation afterwards as well. The standard therefore, which the Holy Qur’ān enjoys in this respect, is not at all enjoyed by any other book. The Holy Qur’ān was not only put to writing in the era of the Holy Prophet^{sa}, rather, many Ḥuffāz² had preserved its every word in their minds as well. Thereafter, it has remained pure from every kind of interpolation to this day, and is present even today, in the exact form and condition as in the era of the Holy Prophet^{sa}, and the Companions. As this is an accepted fact, I do not wish to spend too much time on this discussion, otherwise I would have spoken about how very magnificent the status of the authenticity of the Holy Qur’ān truly is, and how it is an insult of the truth to present any other testimony in comparison to it. I present two testimonies, merely by way of example, and even they are of such people who are critics of Islām. ³ وَالْفُضْلُ مَا شَهِدَتْ بِهِ الْأَعْدَاءُ

1 Scholars of Ḥadīth [Publishers]

2 People who have committed the Holy Qur’ān to memory [Publishers]

3 An Arabic proverb, which means, ‘True superiority is that to which even enemies testify.’ [Publishers]

Sir William Muir, who was a famous English Historian, and whose book on the life of the Holy Prophet^{sa} is perhaps most widely circulated among all western literature on this subject, writes in his book ‘The Life of Mahomet’:

“We may upon the strongest presumption affirm that every verse in the Corân is the genuine and unaltered composition of Mahomet himself.”

Then he writes:

“To compare (as the Moslems are fond of doing) their pure text, with the various readings of our Scriptures, is to compare things between the history and essential points of which there is no analogy.”

Then he writes:

“There is otherwise every security, internal and external, that we possess a text the same as that which Mahomet himself gave forth and used.”¹

It should be remembered that Sir William Muir is not from among the friends of Islâm, rather, on countless occasions, he has made grave attacks upon Islâm and the Founder of Islâm. The Qur’ân however, is of such lofty grandeur as cannot be tainted by the prejudice of a single person.

Nöldeke who was a very renowned German-Christian orientalist, and who is accepted as an authority in this field, writes with regards to the Qur’ân:

“The Qur’ân present today is exactly the same as in the time of the companions of the Prophet.”

Then he states:

“All efforts of European scholars to prove the existence of latter interpolation in the Koran have failed.”²

This is the testimony of the people of the West as regards to the general authenticity of the Holy Qur’ân. However, particularly from a historical

1 The Life of Mahomet, By Sir William Muir, Appendix (Sources for the Biography of Mahomet) - The Corân, p. 561, Published by Smith, Elder & Co. London (1878)

2 The Encyclopedia Britannica (11th Edition), Volume 15, p. 905, Under the word ‘Koran’, Encyclopedia Britannica Inc., New York (1910-1911)

perspective, Sir William Muir writes:

*“The Corân becomes the ground-work and the test of all enquiries into the origin of Islām and the character of its founder.”*¹

Then he states:

*“Of Mahomet’s^{sa} biography the Corân is the key-stone.”*²

Then, Professor Nicholson, who is a Christian-British orientalist, and whose book ‘Literary History of the Arabs’ has been widely published and introduced, writes in his book:

*“Here [i.e., in the Holy Qur’ān] we have materials of unique and incontestable authority for tracing the origin and early development of Islām - such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion.”*³

Therefore, the Holy Qur’ān is a completely honest and most authentic record of early Islāmīc history, and it possesses a rank which is not enjoyed by *Ḥadīth*, *Sīrat*, or history. Thus, when the Holy Qur’ān very clearly and invariably states in this verse, which was the first to be revealed allowing *Jihād* by the sword, that it was the disbelievers who were the instigators and the Muslims only took up the sword in self-defense, to search for evidence of Muslim instigation, through flimsy and weak argumentation, cannot be considered an honest deed.

Some Additional Qur’ānic Verses Relevant to Jihād

At this occasion, it seems appropriate to record various other verses of the Holy Qur’ān as well on *Jihād* by the sword, which were revealed to the Holy Prophet^{sa} from time to time. The reason being that they shed such light on the circumstances of these early Islāmīc wars, as cannot be attained anywhere

1 The Life of Mahomet, By Sir William Muir, Appendix (Sources for the Biography of Mahomet) - The Corân, p. 563, Published by Smith, Elder & Co. London (1878)

2 The Life of Mahomet, By Sir William Muir, Appendix (Sources for the Biography of Mahomet) - The Corân, p. 563, Published by Smith, Elder & Co. London (1878)

3 A Literary History of the Arabs, By Reynold A. Nicholson M.A., Chapter IV (The Prophet and the Koran), Historical Value of the Koran, p. 143, Charles Scribner’s Sons, New York, 1907 Edition

else. Allāh the Exalted states:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾
 وَاقْتُلُوهُمْ حَيْثُ نَفَقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجَكُمُ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ ۗ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمُ فِيهِ ۚ فَإِن
 قَاتَلَكُمُ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾ فَإِنِ اتَّهَمُوا فَإِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۗ فَإِنِ اتَّهَمُوا فَلَا عُدْوَانَ
 إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

“O ye Muslims! And fight in the cause of Allāh against those who fight against you, but do not transgress, because Allāh loves not the transgressors. And fight those disbelievers who fight against you wherever you meet them. And drive them out from where they have driven you out, i.e., wherever they desire to forcefully abolish your influence, oppose them. Undoubtedly, the persecution which these people are inflicting is far worse than killing. And fight them not in the area of the Ḥaram.¹ But if they initiate war against you in the Ḥaram, then undoubtedly you should also fight them therein: such is the requital for the ungrateful. And if the disbelievers desist, then know that surely Allāh is Most Forgiving, Merciful. And O ye Muslims! fight the disbelievers until there is no persecution in the land and religion is freely professed for Allāh, i.e., there remains no fear of anyone except God in the matter of religion and every individual can profess any faith he so desires with freedom of conscience. But if these disbelievers desist from war, then you should also desist immediately. Remember that no hostility is allowed except against the aggressors.”²

The purport of this verse is very clear as well, and it becomes evident that Muslims were only given permission for *Jihād* against those people who fought against them in the matter of religion, and desired to revert them from their faith at the dint of the sword. Moreover, the Muslims were also ordered

1 Sacred proximity of the Ka'bah [Publishers]

2 Al-Baqarah (2:191-194)

that if these disbelievers desisted from war then they should also stand down immediately. Furthermore, the wisdom behind war has also been mentioned in this verse, and it is so that persecution no longer remains in the land and religious freedom may be established.

Then He states:

وَإِنْ جَعَلُوا لِلسَّلَامِ فَاجْتَبِهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾

“And if these disbelievers incline towards peace, then O Messenger! you should also incline towards it, and put thy trust in Allāh. Surely, it is He Who is All-Hearing, All-Knowing.”¹

Then He states:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْنِغْهُ مَأْمَنَهُ ۗ

“And if anyone of the idolaters wish to come into your protection in order to investigate religion then let him come, then convey him to his place of security in your protection.”²

Then He states:

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا ۗ
وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٠﴾

“And those who have believed but have not migrated, i.e., they do not support you in your afflictions are not entitled to your political friendship. Albeit, if they seek your help in the matter of religion, then it is your duty to help them, except against those disbelievers between whom and yourselves there is a treaty. And O ye believers! Be aware that God the Exalted sees what you do.”³

1 Al-Anfāl (8:62)

2 At-Taubah (9:6)

3 Al-Anfāl (8:73)

Then He states:

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the covenant; for surely you shall be answerable to God with respect to the covenant.”¹

Then He states:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

“Allāh forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them and show benevolence; surely Allāh the Exalted loves those who are equitable and benevolent. Allāh the Exalted only forbids you from befriending those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out. And whosoever makes friends of them - it is these that are the transgressors.”²

Then He states:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ إِعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

1 Banī Isrā'īl (17:35)

2 Al-Mumtaḥinah (60:9-10)

“O ye who believe! establish equity and justice in the world for the sake of Allāh; and let not a people’s enmity incite you to act unjustly towards them. Rather, be always just and equitable, even with your enemy, for justice and equity are requirements of virtue. And fear Allāh. And remember that Allāh closely watches over your deeds.”¹

Some Fundamental Narrations Relevant to Jihād by the Sword

The above is an exposition by the Holy Qur’ān, and after a Qur’ānic elaboration there remains no need for any further explanation. However, in the consideration that lest a person be led to doubt that perhaps the general historical account is at odds with the Qur’ān, at this juncture, it seems appropriate to include such narrations as shed fundamental light on the initial wars of Islām. Thus, it is narrated that the Holy Prophet^{sa} would say to the Companions:

يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَأَسْأَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا

“O ye Muslims! you should not desire to fight the enemy, and remain desirous of the peace and security of God. If however, contrary to your desire, you are compelled to fight an enemy then demonstrate steadfastness.”²

This clearly substantiates that despite the fact that an announcement of war had been made by the disbelievers, the Holy Prophet^{sa} had accepted their challenge and that war had begun, the Muslims were still ordered not to desire fighting even in the sub-conflicts of this war. Albeit, if they were confronted by the enemy, then they should fight valiantly.

Then it is narrated:

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ

1 Al-Mā’idah (5:9)

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Kānan-Nabiyyu^{sa} Idhā Lam Yuqātil Awwalan-Nahār....., Ḥadīth No. 2966

* Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Karāhati Tamannī Liqā’il-‘Aduwwi....., Ḥadīth No. 4542

* Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fi Karāhati Tamannī Liqā’il-‘Aduwwi, Ḥadīth No. 2631

رِيَاءَ أَى ذَلِكَ فِي سَبِيلِ اللَّهِ قَالَ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ
اللَّهِ

“It was inquired of the Holy Prophet^{sa}, that ‘One individual fights in order to demonstrate his courage, another fights due to family and tribal indignation and another fights to show off. Which one from among them would be deemed as fighting in the cause of Allāh?’ The Holy Prophet^{sa} responded, ‘None of them. Rather, only that person would be considered as fighting in the cause of Allāh, who strives to uproot the efforts of those disbelievers who wish to suppress the religion of Allāh the Exalted; and so that the religion of God emerges victorious over these efforts of the disbelievers.’”¹

Then, there is a narration that:

عَنْ سُلَيْمَانَ بْنِ بَرِيرَةَ رَضِيَ اللَّهُ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِلَالٍ فَإِنْ أَجَابُوكَ فَاقْبَلْ
مِنْهُمْ وَكُفَّ عَنْهُمْ أَدْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ
أَدْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ
مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ
كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ تَعَالَى الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ
وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ وَإِنْ هُمْ

1 * Ṣaḥīḥul-Bukhārī, Kitābut-Tauhīd, Bābu Qaulihī Ta’ālā Wa Laqad Sabaqat Kalimatunā Li-
‘Ibādīnā....., Ḥadīth No. 7458

* Ṣaḥīḥu Muslim, Kitābul-Imārati, Bābu Man Qātala Li-Takūna Kalimatullāhi Hiyal-‘Ulyā....., Ḥadīth
No. 4919

* Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Man Qātala Li-Takūna Kalimatullāhi Hiyal-‘Ulyā....., Ḥadīth
No. 2517

* Sunanut-Tirmidhī, Kitābu Fadā’ilil-Jihād, Bābu Mā Jā’a (Fī Man) Yuqātīlu Riyā’an Wa Lid-Dunyā,
Ḥadīth No. 1646

* Sunanun-Nasa’ī, Kitābul-Jihād, Bābu Man Qātala Li-Takūna Kalimatullāhi Hiyal-‘Ulyā, Ḥadīth No.
3136

أَبَوْا فَسَلَّهُمُ الْجِزْيَةَ فَإِنْ هُمْ أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتَلَهُمْ

“Barīrah^{ra} narrates that whenever the Holy Prophet^{sa} would dispatch a company he would advise its commander that, ‘When you are confronted by your enemy, i.e., you encounter a nation against whom a war has broken out, invite them to three options before the commencement of fighting. If they accept even one of the three, then do not fight them. First and foremost, invite them to Islām. If they believe, then accept their proclamation of Islām and withhold your hand from them. Then encourage them to migrate to Madīnah and tell them that if they migrate, they shall be endowed the rights of the Muhājirīn and upon them shall be the responsibilities of the Muhājirīn as well. If they do not agree to migrate then inform them that they would be deemed as having entered Islām, but they shall not receive the rights of the Muhājirīn, because these rights can only be attained through Jihād in the cause of Allāh. If they reject your invitation to Islām altogether then tell them to pay a tax and accept the rule of the Islāmic government. If they accept this option, then do not fight them. However, if they refuse, then fight them in the name of God.’”¹

Then, it is narrated that:

حَدَّثَنِي مُسْلِمُ بْنُ الْحَارِثِ بْنِ مُسْلِمِ التَّمِيمِيِّ عَنْ أَبِيهِ قَالَ بَعَثْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَلَمَّا بَلَّغْنَا الْمَعَارَ اسْتَحْثَثْتُ فَرَسِي فَسَبَقْتُ أَصْحَابِي فَتَلَقَّانِي أَهْلُ الْحَيِّ بِالرَّبِيِّينَ فَقُلْتُ لَهُمْ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَقَالُواهَا فَلَا مَنِي أَصْحَابِي فَقَالُوا أَحْرَمْتَنَا الْغَنِيمَةَ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ بِالَّذِي صَنَعْتُ فَدَعَانِي فَحَسَّنَ لِي مَا صَنَعْتُ ثُمَّ قَالَ لِي أَمَا إِنَّ اللَّهَ تَعَالَى قَدْ كَتَبَ لَكَ مِنْ أَجْرِ كُلِّ إِنْسَانٍ مِنْهُمْ كَذَا كَذَا مِنَ الْأَجْرِ وَقَالَ أَمَا إِنِّي سَأَكْتُبُ لَكَ بِالْوَصَاةِ بَعْدِي فَفَعَلَ

1 * Şaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ta'mīril-Imāmil-Umarā'a 'Alal-Bu'ūth, Ḥadīth No. 4522

* Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fī Du'a'il-Mushrikin, Ḥadīth No. 2612

* Sunanut-Tirmidhī, Kitābus-Siyar, Bābu Mā Jā'a Fī (Waṣīyyatihī^{sa}) Fil-Qitāl, Ḥadīth No. 1617

وَحَتَمَ عَلَيْهِ وَدَفَعَهُ إِلَيَّ

“Hārith bin Muslim bin Hārith relates from his father that the Holy Prophet^{sa} once sent us on a campaign. As we reached our point of destination, I spurred on my horse and proceeded ahead of my companions. When the people of the tribe noticed me, they became frightened due to the sudden attack and began to show humility. Upon this I invited them to Islām and they became Muslim. At this, some of my weaker companions began to reproach me saying that I had deprived them of the spoils of war. When we returned to the Holy Prophet^{sa} the people informed him of this occurrence. The Holy Prophet^{sa} called me and praised my action saying, ‘You have done a very good deed.’ Then he said that, ‘God has appointed such and such spiritual reward in your favour, for every member of this tribe.’ In the fervour of his happiness, he said, ‘Come, I shall dictate a certificate expressing my pleasure, so that my pleasure may always remain with you.’ As such, the Holy Prophet^{sa} dictated the certificate for me and placed his seal upon it.”¹

Then, it is narrated that:

عَنْ عَاصِمِ بْنِ كَلَيْبٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَاصَابَ النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ فَاصَابُوا غَمًّا فَانْتَهَبُوهَا فَإِنْ قُدُورَنَا لَتُعْلَى إِذْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي بِإِكْفَاءِ الْقُدُورِ بِقَوْسِهِ ثُمَّ جَعَلَ يُرْمِلُ اللَّحْمَ بِالتُّرَابِ ثُمَّ قَالَ إِنَّ النَّهْبَةَ لَيْسَتْ بِأَحَلَّ مِنَ الْمَيْتَةِ

“Āṣim bin Kulaib relates from his father that an Anṣārī Companion narrates that, we set out on a Ghazwah with the Holy Prophet^{sa}. On one occasion, the people were struck by severe hunger and became very much distressed (since they had no provisions with them). Upon this they caught a few goats from a flock, slaughtered them and began cooking them. Our pots were boiling with their meat when the Holy Prophet^{sa} arrived. The Holy Prophet^{sa} immediately

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* Abū Dāwūd referenced by Talkhisuṣ-Ṣiḥāḥ

* Sunanu Abī Dāwūd, Kitābul-Adab, Bābu Mā Yaquḷu Idhā Aṣḥaḥa, Ḥadīth No. 5080 [Publishers]

upset our pots with his bow and angrily began grinding the pieces of meat beneath his feet and exclaimed, 'Plunder is no better than carrion.'"¹

This is a narration of such people about whom it is alleged, that God forbid, they were given teachings of plunder and pillaging. It is my belief that if today, a European army is faced with such circumstances, where their provisions are exhausted and soldiers become restless in hunger, taking possession of the goats of a grazing flock would be a minor thing. Who knows what else they would declare as being lawful.

Then, it is narrated:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَتَّبِعُنِي عَرَضًا مِنَ الدُّنْيَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَجْرَ لَهُ فَأَعْظَمَ ذَلِكَ النَّاسُ. وَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَعَلَّكَ لَا تُفْهَمُ فَقَالَ لَا أَجْرَ لَهُ. فَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَعَلَّكَ لَا تُفْهَمُ فَقَالَ لَا أَجْرَ لَهُ. فَقَالَ لَهُ ثَالِثَةٌ فَقَالَ لَهُ أَجْرَ لَهُ.

Meaning, "Abū Hurairah narrates that a person came before the Holy Prophet^{sa} and submitted, 'O Messenger of Allāh! There is a man whose actual intention is Jihād in the cause of Allāh, but the thought crosses his mind that he would also receive some wealth and riches in war as well. There is no harm in this is there?' The Holy Prophet^{sa} responded, 'There is no spiritual reward whatsoever for such a person.' That person repeated his question three times in astonishment, but the response of the Holy Prophet^{sa} remained the same that, 'There is no spiritual reward whatsoever for such a person.'"²

This Ḥadīth proves that the intention of an individual who partakes in Jihād should be purely religious and even if the slightest thought of anything other than the defense of religion arises in his heart, such a person becomes

1 * Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fin-Nuhba Idhā Kāna Fit-Ta'āmi Qillatun....., Ḥadīth No. 2705

* Sunanut-Tirmidhī, Kitābus-Siyar, Bābu Mā Jā'a Fī Karāhiyatin-Nuhbah, Ḥadīth No. 1600

2 * Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fī Man Yaghzū Wa Yaltamisud-Dunyā, Ḥadīth No. 2516

* Sunanun-Nasa'ī, Kitābul-Jihād, Bābu Man Ghazā Yaltamisud-Ajra Wadh-Dhikra, Ḥadīth No. 3140

deprived of spiritual reward. It is absolutely unlawful for a warrior to hope for spoils and worldly wealth and riches.

Then, it is narrated:

مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ غَنِيمَةً إِلَّا تَعَجَّلُوا ثُلثِي أَجْرِهِمْ مِنَ الْآخِرَةِ
وَيَبْقَى لَهُمُ الثُّلُثُ فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ

“Those warriors who set out to fight in the cause of God and they acquire spoils as a result of war, two-thirds of their reward in the hereafter is decreased, and they shall receive only a third portion of their reward. However, if they do not attain any spoils then they shall receive their full reward in the hereafter.”¹

This *Ḥadīth* is more clear than the previous *Ḥadīth* because it has mentioned that if a person participates in fighting, purely with the intention of *Jihād* in the cause of Allāh and there is no trace of worldly desires, and then he consequently receives the wealth of spoils as well, without having any such thought or expectation, since he has received a portion of the wealth of this world, for this reason his reward in the hereafter is decreased. However, a person who goes forth purely with the intention of *Jihād*, but does not receive the wealth of spoils at all, he shall be worthy of a complete and full reward. As such, where the previous *Ḥadīth* merely fosters a distaste in the hearts of the Companions for worldly wealth, this second *Ḥadīth* instills a distance and a kind of hatred. In the presence of such a teaching, not only would a true Muslim abstain from even bringing the thought of spoils, etc. to heart, rather, he would even avoid, insofar as possible, occasions of the acquisition of spoils. His true desire and effort would be that in one way or another, he did not receive spoils, so that his spiritual reward of *Jihād* was not decreased. Therefore, aside from those people who were weak, the existence of whom can be found in more or less every nation, but who definitely existed in far less a number among the community of the Companions, this verity was understood well by the Companions, and they would strive to act accordingly. Hence, we have already

1 * Ṣaḥīḥu Muslim, Kitābul-Imārah, Bābu Bayāni Qadri Thāwabi Man Ghazā Fa-Ghanima....., Ḥadīth No. 4925

* Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fis-Sariyyati Tukhfiq, Ḥadīth No. 2497

* Sunanun-Nasa’i, Kitābul-Jihād, Bābu Thawābis-Sariyyatillati Tukhfiqa, Ḥadīth No. 3125

Note: The text quoted above is according to the narration as it appears in Abū Dāwūd, Kitābul-Jihād

seen in the narration of Abū Dāwūd how Muslim bin Ḥārith converted an enemy tribe by inviting them to Islām, instead of attacking them for spoils. As such, he consequently remained deprived of spoils. The Holy Prophet^{sa} greatly praised this deed of his and endowed him a certificate expressing his pleasure.

Then, there is another narration of Abū Dāwūd that on one occasion, when the Holy Prophet^{sa} was about to set forth from Madīnah on a *Ghazwah*, an elderly *Anṣārī* provided a mount, etc. for a poor Companion, Wāthilah bin Asqa'. After *Jihād*, Wāthilah bin Asqa' came to Ka'b bin 'Ujrah and said, "*Allāh the Exalted has granted me these camels in my share of spoils. Please take your share.*" Ka'b responded, "*O nephew! May Allāh make this blessed for you. I had no intention of spoils, rather, my desire was of spiritual reward.*" And thus, he refused to accept his share.²

Then, there is a narration in Nasa'ī that a bedouin accepted the Holy Prophet^{sa} and accompanied him in a *Ghazwah*. When some spoils were acquired, the Holy Prophet^{sa} set aside his share as well. When he learnt of this, he presented himself before the Holy Prophet^{sa} and said, "*O Messenger of Allāh! you have put aside my share. By God, I did not become a Muslim with this intention. My intention was that in the cause of Allāh, an arrow might pierce me here (pointing towards his throat), and I may be admitted to paradise.*" The Holy Prophet^{sa} stated, "*If this person truly desires such an end, then Allāh shall fulfill his desire.*" Sometime after, fighting ensued and the individual was martyred by an arrow to the throat. When the Companions brought him to the Holy Prophet^{sa}, he inquired, "*Is this the same person?*" The Companions said, "*Yes, Messenger of Allāh!*" The Holy Prophet^{sa} responded, "*God has fulfilled his desire.*" After this, the Holy Prophet^{sa} endowed his own robe to serve as his shroud and especially prayed for him.³

It is a thousand pities that in the presence of these testimonies, there are some people who without fearing God, raise allegations upon the Holy Prophet^{sa} and his Companions, that in these wars, their purpose was pillaging, plunder and the acquisition of worldly wealth.

1 Abū Dāwūd has not mentioned a name, however it is ascertained from Usdul-Ghābah that his name was Ka'b bin 'Ujrah. These references are as follows:

* Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fir-Rajuli Yakri Dābbatuhū 'Alan-Niṣf....., Ḥadīth No. 2676

* Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 4, p. 628, Wāthilah bin Al-Asqa', Dārul-Fikr, Beirut, Lebanon (2003)

2 Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fir-Rajuli Yukri Dābbatuhū 'Alan-Niṣf....., Ḥadīth No. 2676

3 Sunanun-Nasa'ī, Kitābul-Janā'iz, Bābuṣ-Ṣalāti 'Alash-Shuhadā', Ḥadīth No. 1953

Manner of War in Arabia

In order to fully understand the battles between the disbelievers and Muslims, it is also necessary to recognize that the wars of Arabia took on two forms. Firstly, was what is referred to as a 'feud' in the English language. That is to say, that when war broke out between two Arabian tribes, until there was a formal reconciliation between the two, they were considered as being in a constant state of war. Upon finding an opportunity, they would fight with one another at intervals, and at times these wars would carry on for very long periods of time. As such, the Battle of Basū, the mention of which has passed in the first volume of this book, was fought in the same manner, at intervals over a period of forty years. History reveals that some wars even lasted for a hundred years. However, it was not a custom in Arabia to fight without breaks. The reason for this seems to be that firstly, since every individual of the tribe was a warrior and there was no formally assembled independent army, for this reason, the tribes of Arabia could not pursue their wars continuously. Due to their other businesses, they were compelled to fight at intervals. Secondly, since every individual bore his own expenses in war, and usually there was no national fund available for this purpose, this individual monetary burden forced the Arabs to enter the field of battle with breaks. In order to carry forward this intermittent warfare, at times, a practice which was also employed was that after a battle it would be decided there and then, that now they would meet again at such and such a time and at such and such a place; and in this way, this practice would continue. As such, on the occasion of Uḥud, Abū Sufyān made a similar commitment with the Muslims, due to which the *Ghazwah* of Badrul-Mau'idah took place. Therefore, it was not a practice of the Arabs to fight continuously, rather, they would fight at intervals. The time in between would be spent in preparation for war and in their other businesses. All of their battles were different links of the same chain. Since this unique point has been disregarded, some historians have stumbled, because they have attempted to identify separate causes for each of the battles between the Quraish and the Muslims. However, the truth is that when war first began between the Quraish and the Muslims, until reconciliation took place between them through a formal treaty, i.e., the Treaty of Ḥudaibiyah, which took place in 6 A.H., both of these nations were in a state of war. During this era, all of the battles which ensued between the two were different feats of the same war and to search for independent causes of each is a grave error. Undoubtedly,

there were times when a separate factor resulted in the occurrence of a battle in between, but the original cause always remained to be the ongoing initial conflict.

Along with this, it is also worthy of mention that on some occasions in Arab wars (and in actuality this is a practice which is found to exist in wars even today), along with the combatant tribes, other tribes would also step in due to their own national interests. For example, if a war broke out between A and B, in addition to the allies of both A and B joining them respectively, during the course of war, it would also happen that for some reason, a tribe would join forces with A and another tribe would join B. In this manner, the sphere of war would continue to expand. It was more or less this very situation which came about in the Islāmic wars. In words, initially it was the Muslims who received an ultimatum from the Quraish of Makkah, which they were ultimately compelled to accept. However, gradually thereafter many other tribes continued to be enveloped into this war. For example, if the Quraish of Makkah allied with another tribe against the Muslims, consequently the Muslims were put to war against that tribe as well; or if witnessing the example of the Quraish, another tribe instigated an offensive war of their own accord against the Muslims, war was initiated with them as well; or if an allied tribe was treacherous towards the Muslims due to a conspiracy of the Quraish, in this manner, war was instigated with them as well, and so on and so forth. Hence, after the fire of war was first ignited, its sphere continued to expand, until the flames of this fire began to blaze throughout the greater part of the region of Arabia, in a short period of time.

Categories of the Islāmic Wars

In order to attain a complete insight into the initial Islāmic wars it is also necessary to understand, as has been alluded to in the above-mentioned Qur'ānic verses and other historical accounts, that all the Islāmic wars were not of the same type. Rather, they occurred due to varying factors. For example, some wars were for the purpose of protection and self-defense, i.e., the intention of the Holy Prophet^{sa} was to save Islām and the Muslims from the persecution of the Quraish and destruction. Others were for the establishment of peace, i.e., their purpose was to remove persecution in the land and establish peace. Some were for the purpose of establishing religious freedom. Others were retributive in nature, i.e., their fundamental purpose

was to punish a nation, tribe or party for a horrible crime, cruelty, oppression or treachery. Some were political, i.e., their purpose was to support an ally tribe or due to another political requirement of this nature. There were others, which had more than one purpose and objective in view. For example, they were defensive and retributive also, or political as well as for the establishment of peace, so on and so forth. This is very crucial knowledge, which some historians are unaware of. As a result, they have attempted to classify all of these wars under the same category and have consequently stumbled. At this instance, it is also necessary to allude to the fact that in the above-mentioned discussion, we have generally touched upon the purpose of defense and protection only. The reason for this is because the commencement of *Jihād* was primarily due to this purpose, as is evident from the initial Qur'ānic verse. The remaining purposes slowly and gradually came about according to the circumstances at hand.

Etiquette of Islāmic Jihād

Prior to mentioning the *Maghāzī*¹ of the Holy Prophet^{sa}, at this point, it seems appropriate to briefly allude to the etiquette which was generally observed by the Holy Prophet^{sa} in *Jihād* and which was impressed upon the Companions. These practices have been derived generally from the *Ṣiḥāḥ Sittah*,² particularly from the books of *Jihād*, *As-Siyar*³ and *Al-Maghāzī*. For this reason, I have only provided references for those points which are either greatly significant or relatively unknown, and have considered it unnecessary to provide references for the rest. Therefore, it should be known that:

1. Wherever possible, the Holy Prophet^{sa} preferred to begin his journeys on a Thursday and would generally leave home in the morning.
2. It was a *Sunnat*⁴ of the Holy Prophet^{sa} to pray before setting out.
3. The Holy Prophet^{sa} had established a sound system of intelligence in order to remain informed of enemy movements. Scouts were generally instructed not to speak of their intelligence in the presence of a public gathering. If the intelligence was one to create anxiety, the Holy Prophet^{sa} would refrain from speaking of it

1 Military expeditions of the Holy Prophet^{sa} [Publishers]

2 Six most authentic books of Ḥadīth [Publishers]

3 History of the life of the Holy Prophet^{sa} and his Companions [Publishers]

4 Practice of the Holy Prophet^{sa} [Publishers]

publicly as well. Albeit, he would convey the news only to selected Companions.¹

4. When the Holy Prophet^{sa} would set out on an expedition, it was his general practice not to reveal his point of destination. At times, if he was to travel south for example, he would proceed a few miles north first, and then divert to the south.²
5. It was a habit of the Holy Prophet^{sa} to inspect the army at a short distance from the city. After ensuring that everything was in order he would proceed onwards.
6. Whenever an important mission presented itself, the Holy Prophet^{sa} would call upon the Companions to participate. Then, those people who were prepared for this would arrange their own equipment for war and a mount, etc. Albeit, if an affluent Companion had the power to do so, he would help others as well. The Holy Prophet^{sa} would generally encourage such aid and at times, whenever possible, he would provide assistance himself as well.
7. Small children, i.e., children less than 15 years of age were generally not taken along for war. Those children, who in their eagerness would slip through, were sent back at the time of inspection, which would usually take place outside the city.
8. In war, a few women would accompany the participants as well, who in addition to arranging for food would also provide medical care and nurse the wounded. During the course of battle they would also distribute water amongst the warriors. On certain occasions, Muslim women have also been known to take up the sword against the disbelievers.
9. It was a practice of the Holy Prophet^{sa} to take one or more of his wives along with him on such journeys, depending on the

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 392, Ghazwatu Uḥūd, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 18, Ghazwatul-Khandaq Wa Hiyal-Aḥzāb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Ka'bibni Mālikin....., Ḥadīth No. 4418

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 106-107, Ghazwatu Banī Laḥyan, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

- circumstances. For this purpose, the Holy Prophet^{sa} would draw lots, and the wife whose name was selected would accompany him.
10. It was a general practice of the Holy Prophet^{sa} that whenever he would receive news that an enemy tribe was preparing to wage an attack against the Muslims, he would preempt their design in an attempt to prevent the attack. The Holy Prophet^{sa} would not allow the enemy to fully prepare whilst continuing to wait for an attack; and then fight back after the attack was practically executed. Moreover, the Holy Prophet^{sa} would make an effort for the Muslim army to arrive unexpectedly, while the enemy was unaware. Due to these strategies, the Holy Prophet^{sa} was able to protect the Muslims from many hardships.
 11. Whenever the Holy Prophet^{sa} would dispatch a company, upon their departure, he would advise them to present three options before the enemy upon encountering them. If they were to accept any one of the three options, then they should accept it from them and halt the course of battle. First and foremost, they were to invite them to Islām and if they became Muslim then urge them to migrate. If they did not agree to migrate, then to allow them to remain Muslim and stay in their homes. However, if they refused to become Muslims altogether, then to allow them to remain upon their religion, but call them to abstain from hostility and war against the Muslims and submit to the Islāmic State. If the people refused to accept this as well, then they were permitted to fight them.¹
 12. Furthermore, when the Holy Prophet^{sa} would dispatch a company, he would admonish them saying:

أَغْزُوا بِسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ فَاتْلُوا مَنْ كَفَرَ بِاللَّهِ أَعْزُوا وَلَا تَغْلُوا وَلَا
تَعْدُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيدًا وَلَا امْرَأَةً وَلَا تَقْتُلُوا أَصْحَابَ الصَّوَامِعِ
وَلَا تَقْتُلُوا شَيْخًا فَانِيًا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً وَأَصْلِحُوا وَاحْسِنُوا

1 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ta'miril-Imāmil-Umarā'a 'Alal-Bu'ūth, Ḥadīth No. 4522

* Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Du'a'il-Mushrikīn, Ḥadīth 2612

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“O ye Muslims! go forth in the name of Allāh and perform Jihād with the intention of protecting religion. But beware! do not embezzle the wealth of spoils and do not deceive a people. Do not mutilate the enemy dead, do not kill women and children,¹ nor religious recluses;² and do not kill the elderly. Create peace in the land, and treat the people with benevolence, for surely, Allāh loves the benevolent.”³

It is narrated with respect to Ḥaḍrat Abū Bakr^{ra} that when he would dispatch an army, he would advise the commander:

الَّذِينَ زَعَمُوا أَنَّهُمْ حَبَسُوا أَنْفُسَهُمْ لِلَّهِ فَذَرَهُمْ وَمَا زَعَمُوا أَنَّهُمْ حَبَسُوا أَنْفُسَهُمْ لَهُ وَلَا تَقَطَّعَنَّ شَجَرًا مُثْمِرًا وَلَا تُخَرِّبَنَّ عَامِرًا

“Do not cause harm to those who consider themselves to be devoted to the cause of Allāh. Similarly, do not harm that which they consider to be sacred, do not cut down a fruitful tree and do not ruin an inhabited place.”⁴

It should be remembered that it was a custom in Arabia that at times, children, the elderly and women were killed. On some occasions, the hands, feet, nose and ears, etc., would be mercilessly severed, which was known as *Muthlah*.⁵ The wealth, property and village of the enemy would be utterly destroyed. Treaties and agreements were of no value whatsoever. The Holy Prophet^{sa} brought an end to all these practices. Islām created a stark distinction in the practice of protecting religious peoples and

- 1 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ta'miril-Imāmil-Umarā'a 'Alal-Bu'ūth, Ḥaḍīth No. 4522
- 2 Sharḥu Ma'ānil-Āthār, By Imām Abū Ja'far Aḥmad bin Muḥammad Aṭ-Taḥāwī, Volume 2, p. 126, Kitābus-Siyar, Bābush-Shaikhil-Kabīri Hal Yuqṭalu Fī Dāril-Ḥarbi Am Lā, Ḥaḍīth No. 5067, Maktabah Raḥmāniyyah, Urdu Bazaar, Lahore
- 3 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fī Du'ā'il-Mushrikīn, Ḥaḍīth No. 2614
- 4 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Jihād, An-Nahyu 'An Qatlin-Nisā'i Waṣ-Ṣibyān....., Ḥaḍīth No. 982
- 5 Mutilation of a dead body [Publishers]

sacred objects. It is also related in various narrations that when the Holy Prophet^{sa} would dispatch a company, he would exhort them:

بَشِّرُوا وَلَا تُنْفِرُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا

“Give glad-tidings to the people i.e., attempt to keep them pleased, and do not follow a course of action which brings about hatred in the hearts of people; create ease for them, and do not put them to difficulty.”¹

13. It was a sure practice of the Holy Prophet^{sa} that upon dispatching a party, company, or army, he would appoint an *Amīr*² over them and would state that *“Even if there are three men, they should appoint a Amīr from among themselves.”* The Holy Prophet^{sa} would strictly order obedience to the *Amīr*, and say that, *“Even if an ignorant Abyssinian slave is appointed as a leader upon you, render him full obedience.”* However, he would also instruct that if the *Amīr* issued an order which contradicted a clear commandment of God or His Messenger, then not to obey him in such a matter. Even in this case, however, respect should be maintained.
14. During a *Ghazwah*, when the Holy Prophet^{sa} or his Companions would ascend a height, they would recite the *Takbīr*, i.e., profess the greatness of Allāh. When they would descend a height, they would recite *Tasbīh*, i.e., profess the glory of Allāh.
15. On a journey, the Companions were instructed not to set up camp in a manner as would prove to be inconvenient to others. Furthermore, upon decampment, they were instructed not to march in a manner as would obstruct a path. The Holy Prophet^{sa} was so strict in this regard that on one occasion, he announced that, *“An individual who does not take into consideration the convenience of others in camping and decampment, would be deprived of the spiritual reward of Jihād.”*
16. When the Holy Prophet^{sa} encountered the enemy, he would supplicate before the commencement of fighting.

1 Şaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Fil-Amri Bit-Taisiri Wa Tarkit-Tanfīr, Ḥadīth No. 4525

2 A leader or head of a group [Publishers]

17. The Holy Prophet^{sa} preferred fighting in the morning hours and would stop when the heat intensified, and then commanded the resumption of fighting in the late afternoon.¹
18. Prior to fighting, the Holy Prophet^{sa} would personally arrange his ranks, and greatly disliked irregularity therein.
19. There were generally two kinds of flags in the Muslim army, the first was white, which was tied to a staff, etc. and referred to as the *Liwā'*. The second one was usually black, which was tied to a staff, etc. and would wave in the air. This one was referred to as the *Rāyah*. In battle, both of these flags were given into the care of specially selected individuals.
20. For every battle, the Holy Prophet^{sa} would generally appoint a watchword, in order to distinguish between friend and foe.
21. Noise and confusion was disliked among the ranks, and it was instructed that work be performed very silently.²
22. Prior to battle the Holy Prophet^{sa} would appoint commanders over the various companies of the Muslim army and would specify their positions and explain their duties. The general principle kept in mind when appointing these commanders was to appoint such individuals over a company, who were considered to be influential among them.
23. On rare occasions, it was a practice of the Holy Prophet^{sa} to take a special *Bai'at*³ from the Companions. As such, the *Bai'at* taken at the Treaty of Ḥudaibiyah has been alluded to in the Holy Qur'ān.
24. In the field of battle, the Holy Prophet^{sa} instructed not to commence fighting until he ordered to do so.
25. Even during the course of war the Holy Prophet^{sa} would issue special orders every so often, and would either announce them himself or through a Companion who commanded a resonating voice.
26. The Muslims were absolutely prohibited from fleeing or laying

1 * Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fī Ayyi Waqṭin Yastaḥabbul-Liqā'u, Ḥadīth No. 2655

* Sunanut-Tirmidhī, Kitābus-Siyar, Bābu Mā jā'a Fis-Sā'atillatī Yustaḥabbu Fīhal-Qitāl, Ḥadīth No. 1612

2 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fīmā Yu'maru Bihi Minaṣ-Ṣamti 'Indal-Liqā', Ḥadīth No. 2656-2657

3 Initiation of Allegiance [Publishers]

down their arms. They were ordered to either prevail or become martyrs. They were permitted however, to fall back temporarily as a strategy of war.¹ However, if due to weakness, there were some who fled, the Holy Prophet^{sa} would not express heavy displeasure. Rather, he would encourage them to exhibit greater resilience in the future and state, *“Perhaps you have fallen back as a tactic of war in order to prepare for another attack.”*

27. The Companions were ordered not to strike the face of another person in battle.²
28. The Holy Prophet^{sa} would state, *“A Muslim should be most gentle of all people in inflicting an injury.”*³
29. Strict orders were given not to take prisoners until the practical commencement of battle. It was not acceptable to catch the enemy off guard and then begin taking prisoners.⁴
30. It was ordered that afterwards, according to circumstances, prisoners should be set free as an act of benevolence or kept in prison if necessary. However, this imprisonment was only permitted until war ensued, or until the losses which had been incurred as a result of the war had been repaid; but not thereafter.⁵
31. It was ordered that prisoners should be treated with great compassion and kindness. As such, history proves that due to this order of the Holy Prophet^{sa}, the Companions would worry about the comfort of prisoners even more than their own ease. It was also commanded by the Holy Prophet^{sa} that those prisoners who were close relatives of one another should not on any account be separated.⁶
32. It was not insisted that the ransom of prisoners be paid in cash only. As such, the Holy Prophet^{sa} came to an agreement with various literate prisoners of Badr, that they would be released if

1 Al-Anfāl (8:16-17)

2 * Ṣaḥīḥul-Bukhārī, Kitābudh-Dhabā’ihī Waṣ-Ṣaid, Bābul-Wasmi Wal-‘Alami Fiṣ-Ṣūrati, Ḥadīth No. 5541

3 * Ṣaḥīḥu Muslim, Kitābul-Birri Waṣ-Ṣilati Wal-Adab, Bābun-Naḥyi ‘An Ḍarbil-Wajhi, Ḥadīth No. 6651
Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fin-Naḥyi ‘Anil-Muthlah, Ḥadīth No. 2666

4 Al-Anfāl (8:68)

5 Muḥammad (47:5)

6 * Sunanut-Tirmidhī, Kitābus-Siyar, Bābu Fī Karāhiyatit-Tafriqi Baines-Sabyi, Ḥadīth No. 1566

* Sunanut-Tirmidhī, Kitābul-Buyū’, Bābu Mā Jā’a Fī Karāhiyatil-Farqi Baina-Akhawain....., Ḥadīth No. 1283

they taught Muslims how to read and write. At times, prisoners of the disbelievers were released in exchange for Muslim prisoners. Even in the case of a monetary ransom, the practice of *Mukātabat*¹ was allowed.

33. Muslims were very strictly forbidden from plundering, pillaging and destruction. As such, this has already been discussed in some detail above.
34. It was ordered that even during the course of battle, if an enemy declared his acceptance of Islām, no harm was to be done him, irrespective of how severe an injury he may have inflicted upon the Muslims, because now there was no fear of danger from him. In this respect, the account of Usāmah bin Zaid^{ra} has already been mentioned above.
35. It was very strictly ordered that treaties and agreements be adhered to.² In this regard, the Holy Prophet^{sa} himself was particularly mindful. On the occasion of Badr, Ḥudhaifah bin Yamān^{ra} migrated from Makkah and submitted to the Holy Prophet^{sa} that, “*When I was about to leave Makkah, on the suspicion that I was leaving to aid you, the Quraish made me agree that I would not fight on your behalf.*” Upon this, the Holy Prophet^{sa} responded, “*Then go, and fulfill your promise, the succour of God is sufficient for us.*”³ This was the extreme caution of the Holy Prophet^{sa}, even though as far as an edict is concerned, an agreement which is taken by compulsion is not legally binding. Furthermore, during his *Khilāfat*, Ḥaḍrat ‘Umar^{ra} went so far as to declare that any Muslim who defrauds an enemy or does not fulfill his agreement would be executed.⁴
36. The bodies of those Muslims who were martyred in the field of battle were not bathed nor shrouded.

1 An agreement between a slave and his master, where the slave offers to pay his own monetary value in order to be set free, by working the number of hours required to pay the settled amount. [Publishers]

2 * Al-Anfāl (8:73)

* Bani Isrā’īl (17:35)

* Ṣaḥīḥul-Bukhārī, Kitābul-Jizyati Wal-Muwāda’ati, Bābu Ithmi Man ‘Āhada Thumma Ghadara, Ḥadīth No. 3178

* Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Bayāni Kḥiṣāliil-Munāfiq, Ḥadīth No. 210

3 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Wafā’i Bil-‘Aḥdi, Ḥadīth No. 4639

4 Al-Muwatṭā, By Imām Malik bin Anas, Kitābul-Jihād, Bābu Mā Jā’a Fil-Wafā’i Bil-Amāni, Ḥadīth No. 984

37. In the case of emergency, numerous martyrs were buried in the same grave and upon such occasions, those people were lowered into the grave first who had committed more of the Holy Qur'ān to memory. Moreover, it was instructed that martyrs should be buried in the very field of battle.
38. The funeral prayer of martyrs was at times offered immediately after battle, and on some occasions, when a state of peace was not at hand, it was offered at another time.
39. It was insofar as possible, a practice of the Holy Prophet^{sa} to arrange for the burial of the enemy dead as well.¹
40. Those who fought in the Islāmic wars were not paid.
41. The wealth of spoils was distributed according to the principle that the commander of the army would first select an item for himself from the spoils, which was known as a 'Ṣafīyyah.' Then one-fifth of the entire wealth was put aside for God and His Messenger, after which the remaining wealth was equally divided amongst the army, whereby one who was mounted received two additional portions as compared to those on foot. Furthermore, the personal belongings on the body of a disbeliever who had been killed, was considered to be the right of the one who had killed him.
42. The one-fifth portion known as *Khumus*, which was put aside for God and His Messenger, was divided such that some of it was distributed amongst the family and relatives of the Holy Prophet^{sa}. Most of it however, was spent on the collective religious and national needs of the Muslims. It is for this reason that on one occasion, the Holy Prophet^{sa} said to the Companions that:

“Except for the Khumus, it is unlawful for me to take even as much as the hair of a camel from the wealth of spoils, and:

وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ

‘Even this Khumus is put to your use.’”²

1 Ar-Rauḍul-Unufī Fī Tafsīris-Sīratin-Nabawīyyati libni Hishām, By Abul-Qāsim ‘Abdur-Raḥmān bin ‘Abdillāh bin Aḥmad, Volume 3, p. 87, Ghazwatu Badrin - Ma'nā Alqāhum Fil-Qalīb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition

2 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Jihād, Bābu Mā Jā'a Fil-Ghulūli, Ḥadīth No. 994

43. The manner in which the *Ṣalāt* was offered in the field of battle was that although the *Imām* would remain the same throughout, members of the army would offer their *Ṣalāt* behind the *Imām* in sections, one after the other, while the rest of the army would confront the enemy. This was known as *Ṣalāt-e-Khauf*, and in varying circumstances, its form was different.
44. In the beginning, the Companions would fast whilst on journey, while others would not. However, in later days, the Holy Prophet^{sa} instructed not to observe the fast whilst on journey and he would say that it was not a virtuous deed to fast whilst on journey. As regards to those Companions who fasted anyway considering this commandment of the Holy Prophet^{sa} to be a mere recommendation, the Holy Prophet^{sa} said:

أُولَئِكَ الْعُصَاةُ

*“These people have acted disobediently.”*¹

45. It was a custom in Arabia to execute a spy and the Holy Prophet^{sa} maintained this penalty.
46. The Holy Prophet^{sa} would strictly prohibit the arrest of an ambassador, or to cause him any harm or kill him. As such, on one occasion, some people came to the Holy Prophet^{sa} as ambassadors of the Quraish, and spoke very inappropriately. The Holy Prophet^{sa} said, *“You are ambassadors, therefore, I am not permitted to respond harshly.”* On another occasion, upon meeting the Holy Prophet^{sa}, an ambassador became Muslim and submitted to the Holy Prophet^{sa} that, *“Now I do not wish to return.”* The Holy Prophet^{sa} responded, *“I shall not partake in a breach of trust. You are an ambassador and therefore must return. Afterwards, if you wish you may come back.”* As such, he returned and after some time found an opportunity and came back.²
47. When the regions of Makkah and Madīnah had been cleansed of the element of polytheism, it was announced at the time that even then, if a foreign disbeliever should desire to visit Ḥijāz for religious

1 Sunanut-Tirmidhī, Kitābuṣ-Ṣaum, Bābu Mā Jā’a Fī Karāhiyatiṣ-Ṣaumi Fis-Safari, Ḥadīth No. 710
2 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fil-Imāmi Yustajannu Bihi Fil-‘Uḥūdi, Ḥadīth No. 2758

investigation, then he may gladly do so. The Holy Prophet^{sa} announced that he would take responsibility for his protection and safe return.¹

48. The Holy Prophet^{sa} would remain particularly mindful of the security and rights of those disbelievers who had entered into a treaty with the Muslims. As such, the Holy Prophet^{sa} would state:

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

“A Muslim who kills a covenanting disbeliever, would not even be able to perceive the breeze of paradise.”²

Moreover, the Holy Prophet^{sa} also commanded that, *“A Muslim who kills a covenanting disbeliever unintentionally by mistake, must in addition to fully paying the blood money to the heirs of the deceased, also free a slave.”³*

49. With respect to a covenanting disbeliever, the Holy Prophet^{sa} also said:

مَنْ ظَلَمَ مُعَاهِدًا أَوْ نَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسِهِ فَإِنَّا حَجَّجُهُ يَوْمَ الْقِيَامَةِ

“O Ye Muslims! remember that on the day of resurrection, I shall seek justice on behalf of a covenanting disbeliever who is wronged by a Muslim or caused any harm, or given a responsibility or burden beyond his power, or deprived of something without his pleasure and consent.”⁴

50. When the Holy Prophet^{sa} would go forth against a people in war, after acquiring victory, he would generally not stay there for more

1 At-Taubah, (9:6)

2 Şaḥīḥul-Bukhārī, Kitābul-Jizyati Wal-Muwāda'ati, Bābu Ithmi Man Qatala Mu'āhidan Bi-Ghairi Jurmin, Ḥadīth No. 3166

3 An-Nisā' (4:93)

4 Sunanu Abi Dāwūd, Kitābul-Kharāji Wal-Imārati, Bābu Fī Ta'shiri Ahlih-dhimmati....., Ḥadīth No. 3052

than three days. The reason for this was perhaps to ensure that the presence of the Muslim army should not become a source of inconvenience or trouble for the local people.¹

51. In the end, but perhaps most importantly, in *Jihād*, any other motive except for the safeguarding of religion or to bring an end to mischief was considered unlawful. It was a general declaration of the Holy Prophet^{sa} that an individual who goes forth out of the greed for spoils, or for the exhibition of bravery, or for any other worldly purpose, would be absolutely deprived of the spiritual reward of *Jihād*. In this regard, a somewhat detailed discussion has been taken up above.

At this occasion, it would not be out of place to mention the manner in which fighting took place in Arabia during that time. As such, when armies would line up before one another, selected warriors would come forward for individual battle and call for a duel, and it was after these duels that a full-scale attack was launched. It was a custom to fight both on horseback as well as on foot, but fighting on horseback was preferred. Camels were generally used only as a means of conveyance or to carry provisions. Weapons of war for offense were limited to the sword, spear and the bow and arrow. The shield, coat of mail and helmet were used for defense. In some tribes, a mechanism was utilized to catapult stones upon the enemy, which was referred to as a 'Manjanīq.' The concept for this machine probably came to Arabia from Iran. The Holy Prophet^{sa} made use of this on the occasion of the siege of Ṭā'if.

Commencement of Jihād & Precautionary Measures of the Holy Prophet^{sa}

It has already been mentioned that the first Qur'ānic verse which allowed *Jihād* by the sword was revealed on 12 Ṣafar 2 A.H. In other words, the divine indication which was made of defensive war in the migration, was officially announced in Ṣafar 2 A.H., when the Holy Prophet^{sa} had become discharged of his initial undertakings relevant to his stay at Madīnah, and in this manner, *Jihād* began. It is discovered through history that the Holy Prophet^{sa} initially employed four strategies in order to protect the Muslims from the evil of the disbelievers. This is conclusive evidence of the expert

1 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Man Ghalabal-'Aduwwa Fa-Aqāma 'Alā 'Arṣatihim Thalāthan, Ḥadīth No. 3065

political aptitude and military insight of the Holy Prophet^{sa}.

These strategies are as follows:

FIRSTLY: The Holy Prophet^{sa} began travelling to nearby tribes and establishing peace treaties with them, so that the surrounding region of Madīnah would become free of threat. In this respect, the Holy Prophet^{sa} gave special consideration to those tribes who were situated close to the Syrian trade route of the Quraish. As every individual may gather, it was these tribes in particular, from whom the Quraish of Makkah could have derived most benefit against the Muslims and whose enmity could have resulted in severe threats for the Muslims.

SECONDLY: The Holy Prophet^{sa} began to dispatch small companies in order to obtain intelligence in different directions from Madīnah, so that he was able to remain informed of the movements of the Quraish and their allies; and the Quraish also understood that the Muslims were not oblivious, so that in this manner, Madīnah could be safeguarded from the dangers of sudden attacks.

THIRDLY: Another wisdom in dispatching these parties was so that the weak and poor Muslims of Makkah and its surrounding areas could find an opportunity by these means, to join the Muslims of Madīnah. Until now, there were many people in the region of Makkah who were Muslims at heart, but were unable to publicly profess their belief in Islām due to the cruelties of the Quraish. Furthermore, due to their poverty and weakness, they were unable to migrate either, because the Quraish would forcefully hold back such people from migrating. As such, Allāh states in the Holy Qur’ān:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
نَصِيرًا ۝

“O ye believers! There is no reason that you fight not for the protection of religion, and for those men, women and children

who are in a state of weakness, who supplicate saying, 'O our Lord! Take us out of this town, whose people are oppressors, and make for us, who are weak, a friend and helper from Thyself.'"¹

Hence, one wisdom in dispatching these parties was so that such people could receive the opportunity to be delivered from a wrongdoing people. In other words, such people could reach close to Madīnah along with the caravans of the Quraish, and then escape to join the Muslim forces. Therefore, it is evident through history that when the Holy Prophet^{sa} dispatched the very first company in the leadership of Abū 'Ubaidah bin Al-Ḥārith^{ra}, who happened to encounter a group lead by 'Ikramah bin Abī Jahl, two weak Muslims who had come along with the Quraish, managed to escape from the Quraish and join the Muslims. As such, it is narrated:

فَرَمِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ الْمِقْدَادُ بْنُ عَمْرِو الْبَهْرَانِيُّ حَلِيفُ بَنِي
زُهْرَةَ وَعُتْبَةُ بْنُ غَزْوَانَ بْنِ جَابِرٍ حَلِيفُ بَنِي نَوْفَلِ بْنِ عَبْدِ مَنَاةٍ وَكَانَ
مُسْلِمِينَ وَلَكِنَّهُمَا خَرَجَا يَتَوَصَّلَانِ بِالْكَفَّارِ إِلَى الْمُسْلِمِينَ

"In this campaign, when the Muslim party encountered the army of the Quraish, two people, namely Miqdād bin 'Amr^{ra} and 'Utbah bin Ghazwān^{ra}, who were allies of the Banū Zahrah and Banū Naufal, fled from the idolaters and joined the Muslims. They were Muslims and had only set out to join the Muslims under the cover of the Quraish."²

Therefore, one of the purposes of the Holy Prophet^{sa} in dispatching these parties was also to give such people an opportunity to be delivered from the Quraish, and join the Muslims.

1 An-Nisā' (4:76)

2 * Tārīkhur-Rusuli Wal-Mulūk (Tārīkhūṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 12, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fi Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fi Awwali Jumu'atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 406, Sariyyatu 'Ubaidah bin Al-Ḥārith / Man Farra Minal-Mushrikina Ilal-Muslimin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

FOURTHLY: The fourth strategy employed by the Holy Prophet^{sa} was that he began to intercept the trade caravans of the Quraish which travelled from Makkah to Syria passing by Madīnah en-route. The reason being that firstly, these caravans would spark a fire of enmity against the Muslims wherever they travelled. It is obvious that for a seed of enmity to be sown in the environs of Madīnah, was extremely dangerous for the Muslims. Secondly, these caravans would always be armed and everyone can appreciate that for such caravans to pass by so close to Madīnah was not empty of danger. Thirdly, the livelihood of the Quraish primarily depended on trade. Therefore, in these circumstances, the most definitive and effective means by which the Quraish could be subdued, their cruelties could be put to an end and they could be pressed to reconciliation, was by obstructing their trade route. As such, history testifies to the fact that among the factors which ultimately compelled the Quraish to incline towards reconciliation, the interception of these trade caravans played an extremely pivotal role. Hence, this was an extremely sagacious strategy, which yielded fruits of success at the appropriate time. Fourthly, the revenue from these caravans of the Quraish was mostly spent in efforts to eliminate Islām. Rather, some caravans were even sent for the sole purpose that their entire profit may be utilized against the Muslims. In this case, every individual can understand that the interception of these caravans, was in its own right, an absolutely legitimate motive.

Various prejudiced Christian historians, to whom even the qualities of Islām are perceived as a form of evil, have raised the allegation that God-forbid, the Holy Prophet^{sa} and his Companions would set out for the purpose of plundering the caravans of the Quraish. We would like to inquire of these people who are an embodiment of justice and equity, that do your nations, whom you consider to be the epitomes of civility and nobility, not obstruct the trade routes of enemy nations? When they receive news that a trade vessel belonging to such and such enemy nation is passing by so and so place, do they not immediately dispatch a naval company in its pursuit so as to destroy it, or employ a strategy to subdue it and take possession of its wealth? Then for this reason can your leaders be labelled as robbers, pillagers and plunderers? Verily, if the Muslims intercepted the caravans of the Quraish, its purpose was not to take possession of the wealth of their caravans. Rather, military

tactics demanded that the trade-route of the Quraish be obstructed, because there was no better means by which they could be brought to their senses and pushed to reconciliation. Aside from this, if a caravan of the Quraish happened to be defeated and as a result of this defeat, its wealth and riches came to the Muslims, then this was a part of the victories of war, to which a victor has always been deemed entitled in every nation and in every era. Do opponents mean to say that undoubtedly, the Muslims were at a right to intercept the caravans of the disbelievers and kill their men, but should have refrained from bringing the wealth of these caravans in to their own control; rather, they should have transported this wealth to Makkah, with extreme care, at their own expense and in the protection of their army, so that with the aid of this wealth, the Quraish could have prepared another two or four mighty armies and invaded Madīnah? If this is their view, then let it be blessed for them. We admit that the doctrine of Islām is clear of such foolishness, shamelessness and teachings of suicide. To assert that in the interception of these caravans, the Muslims were given teachings of pillage and plunder, is a grave injustice and far from equity. Were such a people given teachings of pillage and plunder, among whom there were a few who during a journey of *Jihād*, strained by extreme hunger, and as if having reached the mouth of death, caught and slaughtered two or four goats from a flock, but when the Holy Prophet^{sa} arrived, he angrily upset their pots? He began to grind the meat beneath his feet and said, *“Who has made this plunder lawful for you? This is no better than carrion.”* Then, were such a people given teachings of pillage and plunder, among whom there were new Muslims that would inquire of the Holy Prophet^{sa} upon setting out for *Jihād* that *“O Messenger of Allāh! If the actual intention of an individual who takes part in Jihād is to safeguard religion, but the thought crosses his mind that he may also receive the wealth of spoils as well, would such a person be worthy of spiritual reward?”* The Holy Prophet^{sa} would respond saying, *“Absolutely not, absolutely not, there is no spiritual reward whatsoever for such a person.”* In light of these instances, can the interception of these caravans constitute a teaching of pillage and plunder? Then, not only would the Holy Prophet^{sa} constantly explain to the Companions that there should be no taint of worldly motive in *Jihād*, but this teaching of the Holy Prophet^{sa} had an impact on the Companions as well. So profound was this impression that not only did they endeavour to prevent thoughts of materialism from taking root in their own hearts, rather, on some occasions, they would even avoid such lawful opportunities where it

was apprehended that thoughts of this nature could develop among weaker dispositions. As such, it is related with regards to the *Ghazwah* of Badr that many Companions did not participate in this *Ghazwah*, because they thought that this campaign was only to intercept a caravan. Otherwise, had they known that war was to take place with the army of the Quraish, they would have most definitely taken part.¹ This is practical evidence to substantiate that in the interception of these caravans, the Companions had no interest in their wealth and riches. The reason being that if this was the case, then the state of affairs should have been that the Companions would have come forward to participate in greater majority, while here, the situation seems to be the exact opposite. I do not imply that all of the Companions were the same. Undoubtedly, among them there were weaker ones as well and naturally this weakness was relatively greater in the beginning. However, the transformation which the community of Companions exhibited under the training of the Holy Prophet^{sa} as a whole, is remarkably astounding and truly unparalleled.

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 415-416, Ghazwatu Badril-Kubrā / Nadbul-Muslimīna Lil-‘Ir, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 22, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fī Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fī Awwali Jumu’atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 254, Ghazwatu Badrin, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

III

*Early Battles, Commencement of Fasting,
Alteration of the Qiblah and Initial
Discussion on the Battle of Badr*

III

Early Battles, Commencement of Fasting, Alteration of the Qiblah and Initial Discussion on the Battle of Badr

Commencement of Ghazwāt and Sarāyah¹ and the Ghazwah of Waddān - Şafar 2 A.H.

Now the *Maghāzī* of the Holy Prophet^{sa} practically commence. At times, it was a custom of the Holy Prophet^{sa} to set out with the Companions himself and on some occasions he would dispatch a company in the leadership of a Companion. Historians have given separate names to each one of these two types of campaigns. As such, a campaign in which the Holy Prophet^{sa} personally took part has been termed a ‘*Ghazwah*’ by historians. A campaign in which the Holy Prophet^{sa} did not personally take part is referred to as a *Sariyyah* or *Ba’ath*. However, it should be remembered that in a *Ghazwah* or *Sariyyah*, it is not necessary to set out specifically for the purpose of *Jihād* by the sword. Rather, every such journey in which the Holy Prophet^{sa} personally participated, whilst in a state of war is known as a *Ghazwah*, even if it was not specifically for the purpose of fighting. In the same manner, every such journey which was undertaken by a community as per the command of the Holy Prophet^{sa} is known as a *Sariyyah* or *Ba’ath* in the terminology of historians, even if its fundamental purpose was not of battle. However, out of ignorance, some people consider every *Ghazwah* and *Sariyyah* to be a battle campaign,

which is incorrect.

It has already been mentioned that divine permission of *Jihād* by the sword was granted in the month of *Ṣafar*, during the second year of migration. Since immediate action was required to protect the Muslims from the bloody intentions and threatening schemes of the Quraish, the Holy Prophet^{sa} set out from Madīnah with a community of the *Muhājirīn*, in the name of Allāh the Exalted. Prior to departure, the Holy Prophet^{sa} appointed Sa'd bin 'Ubadah^{ra}, Chief of the Khazraj, as the *Amīr* of Madīnah in his absence, and set out towards the south-west of Madīnah on the road to Makkah until he finally reached Waddān. The people of the Banū Ḍamrah resided here. This tribe was a branch of the Banū Kinānah and in this manner these people were the paternal cousins of the Quraish. Upon reaching here, the Holy Prophet^{sa} engaged in discussions with the chieftain of the Banū Ḍamrah, and settled a treaty by mutual agreement. The conditions of this treaty were that the Banū Ḍamrah would maintain friendly relations with the Muslims and would not aid an enemy against the Muslims. Furthermore, when the Holy Prophet^{sa} called upon them in support of the Muslims, they would come immediately. On the other hand, on behalf of the Muslims, the Holy Prophet^{sa} agreed that the Muslims would maintain friendly relations with the Banū Ḍamrah and would aid them whenever it was required. This treaty was formally written and signed by both parties. After an absence of fifteen days, the Holy Prophet^{sa} returned.¹ Another name for the *Ghazwah* of Waddān is also the *Ghazwah* of Abwā'. This is because the village of Abwā' is closely situated to Waddān and this was the same place where the noble mother of the Holy Prophet^{sa} passed away. Historians write that in this *Ghazwah*, along with the Banū Ḍamrah, the Holy Prophet^{sa} was conscious of the Quraish as well. This means that in actuality, this campaign of the Holy Prophet^{sa} was to put down the threatening schemes of the Quraish. Furthermore, its objective was to dispel that poisonous and threatening influence, which the caravans of the Quraish, etc., had created against the Muslims amongst the tribes of Arabia, and due to which the state of the Muslims was extremely vulnerable during these days.

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 405-406, Ghazwatu Waddān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By 'Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 230, Awwalul-Maghāzī Waddān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Sariyyah of ‘Ubaidah bin Al-Ḥārith^{ra}- Rabī‘ul-Awwal 2 A.H.

Upon his return from the *Ghazwah* of Waddān, in the month of *Rabī‘ul-Awwal*, the Holy Prophet^{sa} dispatched a company of the *Muhājirīn*, comprising of seventy men mounted on camels, in the leadership of a close relative, ‘Ubaidah bin Al-Ḥārith Muṭṭalibī^{ra}. The objective of this campaign as well was to forestall the attacks of the Quraish of Makkah. As such, when ‘Ubaidah bin Al-Ḥārith^{ra} and his companions covered some ground and arrived close to Thaniyyatul-Murrah, they suddenly noticed that 200 armed young men had set up camp in the command of ‘Ikramah bin Abī Jahl. The two parties encountered one another and a few arrows were exchanged in a confrontation.¹ However, this group of idolaters then stood down from further conflict due to the fear that the Muslims probably had hidden reinforcements at their disposal and consequently, the Muslims did not pursue them.² Albeit, two individuals from the army of the idolaters named Miqdād bin ‘Amr^{ra} and ‘Utbah bin Ghazwān^{ra} fled from the command of ‘Ikramah bin Abī Jahl and joined the Muslims. It is written that they set out with the Quraish for this very purpose, so that they could find an opportunity to join the Muslims.³ The reason being, that they were Muslims at heart, but could not migrate out of fear of the Quraish due to their weakness. Moreover, it is possible that this very occurrence caused them to lose heart and they decided to step back considering this to be an evil omen. History has not recorded whether this army of the Quraish, which was definitely not a trade caravan and regarding which Ibnī Ishāq has used the words *جَمْعٌ عَظِيمٌ* (i.e., a grand army), set out in this direction with a specific objective. However, it is definite that their intentions

1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 406, Sariyyatu ‘Ubaidatabnil-Ḥārith, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 11-12, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fī Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fī Awwali Jumu‘atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 3, p. 29, Dhikru Tabaqātīl-Badriyyin Minal-Muhājirīna.....Dhikru ‘Ubaidatibnil-Ḥārith, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996) [Publishers]

2 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 357, Sariyyatu ‘Ubaidatabnil-Ḥārith, Mu‘assasatu Sha‘bān, Beirut

3 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 12, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fī Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fī Awwali Jumu‘atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 406, Sariyyatu ‘Ubaidatabnil-Ḥārith / Man Farra Minal-Mushrikina ilal-Muslimīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

were not favourable. It was due to the Grace of God that upon finding the Muslims vigilant and upon witnessing some of their own men joining the Muslims, they lost courage and retreated. Moreover, a practical benefit which the Companions derived from this campaign was that two Muslim souls were delivered from the tyranny of the Quraish.

Sariyyah of Ḥamzah bin ‘Abdil-Muṭṭalib^{ra} - Rabī‘ul-Awwal 2 A.H.

In this very month, the Holy Prophet^{sa} dispatched another company of thirty men mounted on camels to Saiful-Baḥr in the east of Madīnah, where the region of ‘Īṣ was situated, under the command of his biological paternal uncle, Ḥamzah bin ‘Abdil-Muṭṭalib^{ra}. When Ḥamzah^{ra} and his companions promptly arrived, they found the head chieftain of Makkah, Abū Jahl, present there to welcome them with an army of 300 mounted men. This number was ten times the number of Muslims, but the Muslims had gone forth from their homes in order to carry out the command of God and His Messenger, and the fear of death could not force them back. Both armies began to line up before one another and battle was about to begin when the chief of that region, Mujaddidī bin ‘Amr Al-Juhnī, who held relations with both parties, intervened and on the brink of war, conflict was averted.¹ Ibni Sa’d, who often follows his teacher Wāqidi, writes that this was a caravan of the Quraish which encountered the Muslims. However, Ibni Ishāq, as quoted by Ibni Hishām, has not made mention of a caravan. He has only written that 300 mounted men of the Quraish were encountered, and they were commanded by Abū Jahl. In light of other factors, the number of disbelievers as reported by Ibni Ishāq proves to be correct. Furthermore, it is definite that this company of disbelievers set out against the Muslims. As such, the attack of Kurz bin Jābir Fihri which shall appear ahead, supports this notion.

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 408-409, Sariyyatu Ḥamzata Ilā Saiful-Baḥr, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, p. 12, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fi Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fi Awwali Jumu’atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

Ghazwah of Buwāt - Rabī‘ul-Ākhir¹ 2 A.H.

During the last days of this very month or in the beginning of *Rabī‘ul-Ākhir*, the Holy Prophet^{sa} once again received news of the Quraish. Upon this, the Holy Prophet^{sa} took along a community of Companions and set out himself. He appointed Sā‘ib bin ‘Uthmān bin Maz‘ūn^{ra} as the *Amīr* of Madīnah in his absence. However, the whereabouts of the Quraish could not be ascertained and upon reaching Buwāt, the Holy Prophet^{sa} returned.²

Ghazwah of ‘Ushairah & Sariyyah of Sa’d bin Abī Waqqāṣ - Jamādiyul-Ūlā³ 2 A.H.

After this, in *Jamādiyul-Ūlā*, upon receiving news of the Quraish of Makkah once again, the Holy Prophet^{sa} set out from Madīnah with a company of the Companions and appointed his foster brother, Abū Salamah bin ‘Abdil-Asad^{ra} as the *Amīr* in his absence. In this *Ghazwah*, after making numerous rounds, the Holy Prophet^{sa} finally reached ‘Ushairah, which was situated close to the coast and the region of Yanbū‘. Although a battle with the Quraish did not take place, nevertheless the Holy Prophet^{sa} settled a treaty with the Banū Mudlij on terms as were agreed upon with the Banū Ḍamrah, and subsequently returned. It was during this journey that the Holy Prophet^{sa} dispatched a company of eight *Muhājirīn* in the leadership of Sa’d bin Abī Waqqāṣ^{ra} towards Kharrār, in order to obtain intelligence on the Quraish.⁴

Attack of Kurz bin Jābir and Ghazwah of Safwān - Jamādiyul-Ākhir⁵ 2 A.H.

However, despite such vigilance and various Muslim parties constantly making watchful rounds in the surroundings of Madīnah, the mischief of the

1 The fourth month of the Islāmic Calendar [Publishers]

2 * *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari)*, By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 12, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fi Awwali Sanatim-Minal-Hijrati / Khuṭbatu Rasūlillāhi^{sa} Fi Awwali Jumu‘atin....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 410-411, Ghazwatu Buwāt, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 The fifth month of the Islamic Calendar [Publishers]

4 *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 411-412, Ghazwatul-‘Ushirati / Sariyyatu Sa’dibni Abī Waqqāṣin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 The sixth month of the Islamic Calendar [Publishers]

Quraish managed to break through. As such, ten days had not passed since the return of the Holy Prophet^{sa} to Madīnah when a chieftain of Makkah named Kurz bin Jābir Fihrī very cunningly along with a company of the Quraish, suddenly raided a pasture of Madīnah, which was situated only three miles from the city and fled with camels, etc., belonging to the Muslims. As soon as the Holy Prophet^{sa} received news of this, he appointed Zaid bin Ḥārithah^{ra} as the *Amīr* in his absence, and set out in his pursuit along with a group of the Companions. The Holy Prophet^{sa} pursued him until he reached Safwān which is an area close to Badr, but he made good his escape. This *Ghazwah* is also known as *Ghazwah Badratul-Ūlā*.¹

This raid of Kurz bin Jābir was not a minor Beduin act of plunder, rather, it is definite that he had set out against the Muslims on behalf of the Quraish, with a particular motive. As a matter of fact, is it very likely that he had specifically come with the intention of inflicting injury upon the very person of the Holy Prophet^{sa}, but upon finding the Muslims vigilant, settled upon the robbery of their camels and ran off. This also demonstrates that the Quraish of Makkah had planned to raid Madīnah so as to utterly destroy the Muslims. It should also be remembered that the Muslims had already been given permission for *Jihād* by the sword prior to this, and in a sense of self-defense they had begun to employ an initial plan of action in this regard as well. However, until now, they had not practically suffered any loss in terms of wealth or lives. However, the raid of Kurz bin Jābir was one which practically inflicted harm upon the Muslims. In other words, even after the acceptance of the challenge of the Quraish, it was the disbelievers who practically initiated battle.

Sariyyah of ‘Abdullāh bin Jaḥsh towards Nakhlah

Naturally, the sudden attack of Kurz bin Jābir had terrified the Muslims greatly, and since there was a standing threat by the chieftains of Makkah that they would attack Madīnah and utterly destroy the Muslims, the Muslims were severely apprehensive. Upon observing these very threats the Holy Prophet^{sa} decided that the movements of the Quraish should be surveyed from a closer distance, so that all the necessary intelligence with respect to them may be available on time and Madīnah was safeguarded from all kinds

1 As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 412, Ghazwatu Ṣafwān Wa Hiya Ghazwatu Badril-Ūlā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

of sudden attacks. Hence, for this purpose, the Holy Prophet^{sa} assembled a party of eight *Muhājirīn*.¹ As an act of wisdom, the Holy Prophet^{sa} selected such men for this party who were from the various tribes of the Quraish,² so that it was easier to obtain intelligence with regards to the hidden conspiracies of the Quraish. The Holy Prophet^{sa} appointed his paternal cousin, ‘Abdullāh bin Jaḥsh^{ra} as the commander of this party. In order to ensure that the prime mission of this party was kept secret even from the Muslim masses, upon ordering this *Sariyyah*, the Holy Prophet^{sa} did not even inform the commander of this party as to where he was being sent and for what purpose. Rather, upon their departure, the Holy Prophet^{sa} handed him a sealed letter and said that, “*This letter contains necessary instructions for you. When you cover a distance of two days travel from Madīnah, open the letter and act in accordance with the stipulated instructions.*” As such, ‘Abdullāh^{ra} and his companions set out by the command of their Master. When they had journeyed a distance of two days from Madīnah, ‘Abdullāh^{ra} opened the instructions of the Holy Prophet^{sa}, which were as follows:

فَامْضِ حَتَّى تَنْزِلَ نَخْلَةَ بَيْنَ مَكَّةَ وَالطَّائِفِ فَتَرَصَّدْ بِهَا قُرَيْشًا وَتَعْلَمَ لَنَا مِنْ أَخْبَارِهِمْ

“Go forth to the Valley of Nakhlah between Makkah and Ṭā’if, and obtain information on the Quraish and return with news therefrom.”³

Moreover, since an intelligence mission so close to Makkah was a very delicate task, at the bottom of this letter, the Holy Prophet^{sa} had written that after the objective of this mission became known, if any one from among his companions was hesitant in accompanying this party and desired to return, then permission would be granted to do so. ‘Abdullāh^{ra} read out this guidance

1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 412, Sariyyatu ‘Abdillāhibni Jaḥshīn....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 14, Biḥi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * Kitābul-Maghāzī, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqīd Al-Wāqīdī, Volume 1, p. 28, Sariyyatu Nakhlah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)

* As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 412-413, Sariyyatu ‘Abdillāhibni Jaḥshīn....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001) [Publishers]

3 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 14, Biḥi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 413, Biḥi / Faḍḍubnu Jaḥshīn Kitāban-Nabiyyi^{sa}....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

to his companions who unanimously affirmed that, “We happily present ourselves for this service.”¹ Then, this party proceeded to Nakhlah. Sa’d bin Abī Waqqāṣ^{ra} and ‘Utbaḥ bin Ghazwān^{ra} lost their camels en-route, and were separated from their companions. Despite their best efforts, they were unable to relocate their companions. The party was now left with only six people. On this occasion, Mr. Margolius has written that Sa’d bin Abī Waqqāṣ^{ra} and ‘Utbaḥ^{ra} intentionally let their camels loose and used this as an excuse to remain behind. Each and every life event of these devotees of Islām, who were ready to sacrifice their lives, is a testimony to their valour and devotion. One of them was martyred at the hands of the disbelievers in the campaign of B’ir-e-Ma’ūnah, while the other distinctly participated in many dangerous battles and ultimately became the victor of Iraq. Therefore, to doubt the sincerity of such people, especially when that doubt is founded on self-concocted notions, is the work of Mr. Margolius alone. It is ironic that in his book Mr. Margolius claims that he has written this book being completely free from prejudice. In any case, this is a side issue. This small community reached Nakhlah and became engaged in their work. With the thought of concealing their classified mission, some of them shaved their heads, so that travellers, etc., would not be alarmed in any way, and so that they would consider them as being such people who had come with the intention of ‘Umrah. However, they had only just arrived there, when suddenly a small caravan of the Quraish also happened to arrive, which was travelling from Ṭā’if to Makkah, and both parties encountered each other. The Muslims consulted one another as to what should be done. The Holy Prophet^{sa} had sent them for the purpose of secretly obtaining intelligence, but on the other hand, war had begun with the Quraish. Both opponents were before one another and naturally there was a risk that now, since the people from the caravan of the Quraish had spotted the Muslims, their covert intelligence mission would no longer remain secret. Another predicament was that some Muslims thought that it was perhaps the last day of *Rajab*,² i.e., a sacred month in which fighting was prohibited as per the ancient Arabian custom. Others

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 413, Biḥī / Faḍḍubnu Jaḥsh Kitāban-Nabiyyī^{sa}....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, p. 14, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 The seventh month of the Islāmic Calendar [Publishers]

thought that *Rajab* had passed and the month of *Sha‘bān*² had started. In some narrations it has been related that this *Sariyyah* was dispatched in *Jamādiyul-Ākhir*, and there was a doubt as to whether this day was of *Jamādī* or *Rajab*.³ However, on the other hand, the Valley of Nakhlah was situated right on the outskirts of the *Ḥaram* and it was obvious that if a decision was not made that day, the caravan would have entered the *Ḥaram* on the following day, the sanctity of which was definite. Hence, taking all of these factors into consideration, it was finally decided that the caravan should be attacked, and the people of the caravan should either be taken captive or killed. Therefore, they launched an attack in the name of Allāh, and as a result, one man, whose name was ‘Amr bin Al-Ḥaḍramī was killed, and two were taken captive. However, the fourth individual unfortunately escaped, and the Muslims were unable to apprehend him. Thereafter, the Muslims seized the goods of the caravan. Since one man belonging to the Quraish had escaped and news of this conflict would inevitably reach Makkah quickly, ‘Abdullāh bin Jaḥsh^{ra} and his companions swiftly returned to Madīnah with the spoils.

On this occasion, Mr. Margolius writes that Muhammad^{sa} deliberately dispatched this company in the Sacred Month, because in this month the Quraish naturally would have been unmindful, and the Muslims would find an easy and definite opportunity to raid their caravan. However, every sensible individual can understand that a small party of this nature could not have been dispatched to such a far off region to plunder a caravan, especially when the enemy headquarters were so nearby. Furthermore, history categorically establishes that this party had merely been dispatched for the purpose of obtaining intelligence. Moreover, when the Holy Prophet^{sa} found out that the Companions had attacked the caravan, he was extremely displeased. As such, it is narrated that when they presented themselves before the Holy Prophet^{sa} and informed him of the entire account, the Holy Prophet^{sa} was extremely displeased and said:

- 1 The eighth month of the Islāmic Calendar [Publishers]
- 2 * *Tārikhūr-Rusulī Wal-Mulūk (Tārikhūṭ-Ṭabarī)*, By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 15, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 413-414, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * *As-Sīratun-Nabīsm (Ibni Hishām)*, Translated by Sayyid ‘Alī Ḥasanī Nizāmi Dehlwī, Volume 1, p. 421, Idārah Islāmiyyah Lahore, Third Edition (1994) [Publishers]
- 3 *Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah*, By ‘Allāmah Shihābuddīn Qusṭalānī, Volume 2, p. 239, Sariyyatu Amīril-Mu‘minīna ‘Abdillāh bin Jaḥsh, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ

“I have not given you permission to fight in the Sacred Month.”¹

Then it is written that:

وَأَبَى أَنْ يَأْخُذَ مِنْ ذَلِكَ شَيْئاً

“The Holy Prophet^{sa} refused to accept the spoils.”²

Upon this, ‘Abdullāh^{ra} and his companions felt extreme remorse and shame. Then it is written that:

وَوَظَنُوا أَنَّهُمْ قَدْ هَلَكُوا

“They thought that due to their incurring the displeasure of God and His Messenger, they had been ruined.”³

Even the other Companions reproached them and said:

صَنَعْتُمْ مَا لَمْ تُؤْمَرُوا بِهِ وَقَاتَلْتُمْ فِي الشَّهْرِ الْحَرَامِ وَلَمْ تُؤْمَرُوا بِقِتَالٍ

“You did that which you had not been ordered, and you fought in the Sacred Month, although you had not been ordered at all to fight in this campaign.”⁴

On the other hand, the Quraish also raised a huge hue and cry, that the Muslims had violated the sanctity of the Sacred Month. Since the person

- 1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 15, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 413-414, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 3 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 15, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 4 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 414, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 15, Sariyyatu ‘Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

who had been killed, ‘Amr bin Al-Ḥaḍramī, was a chieftain, and was also a confederate of ‘Utbah bin Rabī‘ah, a chieftain of Makkah, this occurrence greatly enraged the Quraish’s fire of fury. They began to prepare for an attack upon Madīnah with even greater zeal and uproar. Hence, the Battle of Badr, which shall be mentioned ahead, was primarily a result of this very preparation and vehement enmity. Therefore, upon this occurrence, there was murmuring both among the Muslims and disbelievers, and finally the following Qur’ānic verse was revealed, which provided a means of relief for the Muslims:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ ۖ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ
مِنَ الْقَتْلِ ۗ وَلَا يَزَالُ الَّذِينَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۗ

“People ask thee about fighting in the Sacred Month. Tell them: ‘Undoubtedly, fighting in the Sacred Month is a great transgression, but to forcefully hinder men from the religion of God in the Sacred Month; rather, to disbelieve in relation to the Sacred Month and the Sacred Mosque, i.e., to violate their sanctity, and then to turn out by coercion, the inhabitants of the Ḥaram, as you are guilty of doing, O ye idolaters, is a greater sin with Allāh than fighting in the Sacred Month; and verily, to persecute in the land during the Sacred Month is worse than such fighting, which is for the purpose of preventing persecution. O Ye Muslims! The state of the disbelievers is such that they have become so blinded in their enmity towards you that they will not cease fighting you at any time and at any place, until they turn you back from your faith, if they find the power to do so.’”¹

Therefore, history establishes that the chieftains of the Quraish would spread their bloody propaganda even in the Sacred Months. As a matter of fact, they became even more active in their evil designs during these months, taking benefit of the gatherings and journeys which would take place in the Sacred Months. Furthermore, with great shamelessness, in order to gratify themselves with a false satisfaction, they would re-arrange the order of the Sacred Months, which was known as *Nas’ī*. Then, later on they crossed all

1 Al-Baqarah (2:218)

bounds, when during the era of the Treaty of Ḥudaibiyyah, despite there being a firm covenant and agreement, the disbelievers of Makkah and their allies took up the sword against an ally tribe of the Muslims, in the area of the Ḥaram. And then, when the Muslims set out in support of this tribe, they fought against them as well in the very region of the Ḥaram. Hence, it was only natural for the Muslims to find comfort in this response, but the Quraish were also brought to level. During this time, two of their men arrived in Madīnah in order to have their two captives released. However, until now, Sa'd bin Abī Waqqāṣ^{ra} and 'Utba^{ra} had not returned. On their account, the Holy Prophet^{sa} greatly feared that if the Quraish happened to seize them, they would not release them alive. Hence, for this reason, the Holy Prophet^{sa} refused to release the captives until they returned and said, "When my men safely reach Madīnah, I will release yours." Therefore, when they both reached Madīnah, the Holy Prophet^{sa} released both captives for a ransom. However, from among these two captives, one individual was so deeply impressed by the high moral qualities of the Holy Prophet^{sa} and the truth of the Islāmic teaching during his stay at Madīnah, that even after his release, he refused to return, and joined the servants of the Holy Prophet^{sa}. He was finally martyred at Bi'r-e-Ma'ūnah. His name was Ḥakam bin Kaisān^{ra}.¹

Alteration of the Qiblah²

Despite the endless engagements of war and conflict, the task of the perfection and establishment of religion could not come to a halt, because this was the primary cause of the prophetic commission. The *Ṣalāt* had already been instituted in Makkah. In Madīnah, the obligation of the *Ṣalāt* in congregation made apparent the need for an *Adhān* and this was arranged. However, until now, the *Qiblah* of the Muslims was set to Jerusalem, and even in Makkah the Holy Prophet^{sa} and his Companions would face Jerusalem when offering their *Ṣalāt*. In the early era of Madīnah, this practice continued. However, it was always a desire of the Holy Prophet^{sa} for the Ka'bah in Makkah to be appointed as the *Qiblah* of the Muslims, because this was the first house for the worship of God which was built on earth. Moreover, the memory of the Father of Prophets, Ḥaḍrat Abraham^{as}, *Khalīlullāh*³ and the patriarch of the

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 15, Sariyyatu 'Abdillāhibni Jaḥsh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Direction to be faced during the *Ṣalāt* [Publishers]

3 The friend of Allāh [Publishers]

Arabs, Ishmael^{as}, *Dhahīhullāh*¹ was also tied to this very house. Furthermore, in its capacity as the birthplace and home of the Holy Prophet^{sa}, and the fountainhead and source of Islām as well, it was the Ka'bah which was most deserving of being the *Qiblah* of the Muslims. However, until now, since it had not been ordained that *Ṣalāt* be offered in the direction of the Ka'bah, for this reason, the Holy Prophet^{sa} continued to offer his *Ṣalāt* in the direction of Jerusalem, and this practice continued for sixteen to seventeen months after the migration. But now, the time had come when the Muslims were to be fixed upon their true *Qiblah*. Hence, in the second year of migration, during the month of *Shā'bān*, the inclination of the Holy Prophet^{sa} became a catalyst for the revelation of divine command, and at once, the direction of the Muslims was turned from Jerusalem to the Ka'bah. The verses of the Holy Qur'ān, which were revealed in this regard are as follows:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَنِ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا
عَلَى الَّذِينَ هَدَى اللَّهُ ۗ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۗ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ ۗ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٣﴾

“Indeed, those people who are foolish shall object saying: ‘What has turned the Muslims away from their Qiblah which they followed?’ Say: ‘To Allāh belong the East and the West. He guides whom He pleases to the right path.’ And O Messenger! We had only appointed your previous Qiblah as a trial, so that it may become apparent as to who truly follows the Messenger of God and who turns upon his heels. And undoubtedly, the last Qiblah was a burden upon dispositions, except for those who stand upon guidance from Allāh. And O

1 Sacrificial offering of God [Publishers]

Messenger! In the matter of the Qiblah, we see that your attention is tied to the heavens, as to when an injunction is revealed that all should face towards the Ka'batullah. Therefore, now we turn you to the Qiblah of your preference. And O Ye Muslims! Wherever you may be, turn your faces to the Sacred Mosque.¹ And know that for every nation is a special direction of attention, and although we have appointed your physical direction towards the Ka'bah, but remember that your spiritual direction should be to progress in virtue. The benefit of this physical and spiritual harmony will be that wherever in the world you may be, you shall remain united. Surely, Allāh has the power to do all that He wills.²

In these Qur'ānic verses, where the injunction of the alteration of the *Qiblah* has been alluded to, its wisdom and need has also been mentioned. Through the *Qiblah*, apparent harmony and unity in form is maintained within the nation. Furthermore, it has also been mentioned that in the beginning, for a period in time, Allāh the Exalted appointed Jerusalem as the *Qiblah* for the Muslims under the wisdom that it may serve as a trial for the idolaters of Makkah, whose entire center of attention was the Ka'bah, and so that they may develop a spirit of sacrifice for their faith. However, when an appropriate period upon this era of trial had passed, it was ordered that everyone should face the actual *Qiblah*. At this instance, Sir William Muir raises the allegation that initially, the Muslims offered their *Ṣalāt* facing Jerusalem, so that the Jews of Madīnah would be inclined to them. However, when they noticed that they were not falling into this deception, they changed their direction to the Ka'bah, so that an attempt could be made at pleasing the idolaters of Arabia. Undoubtedly, prejudice blinds a person. However, if an able person like Sir William Muir, who has served as the successful governor of a very large province of India, makes such unfounded statements regarding Islām, then indeed this is astonishing. However, the truth is so clear that it cannot be hidden, despite efforts to do so. To claim that a practice which was instituted in Makkah, many years prior to the migration and abrogated a few months after arriving in Madīnah, was so that the Jews of Madīnah could be pleased and that its abrogation occurred in order to attain the pleasure of the idolaters, cannot deceive a sensible person. The truth is that the first *Qiblah* was a trial for the idolaters, and it was prior to the migration that the time for this trial was best suited. However, since idolaters resided in Madīnah as well, this trial

1 Al-Baqarah (2:143-145)

2 Al-Baqarah (2:149)

also continued throughout the early days at Madīnah as well. However, when the idolaters of Madīnah were nearly non-existent, this trial was no longer required and the injunction of the alteration of the *Qiblah* was revealed. There were two wisdoms in this injunction. Firstly, that the Muslims were set to their actual *Qiblah*. Secondly, so that the new *Qiblah* may serve as a trial for the Jews, just as the first *Qiblah* was a trial for the idolaters. Hence, the truth is not that which Mr. Muir's pen of prejudice has crafted, rather, it is quite the opposite. Moreover, the Qur'ān, which is declared by Muir as being greater than all other testimony in terms of historical evidence, is also a witness in this respect.

Fasting in Ramaḍān

After *Ṣalāt*, the next greatest pillar in the Islāmic worship is fasting. In actuality, Islām has instituted different forms of worship taking into consideration the various types of inner purification. In other words, if *Ṣalāt* removes the impurities and weaknesses of a person in one aspect; and makes him able to become a beloved of God, then fasting fulfills this purpose in another manner, and *Zakāt*¹ is prescribed for a third aspect, and *Ḥajj* holds a fourth purpose, separate to the previous three. In this manner, various forms of worship fulfill varying purposes and are helpful in the reformation and progress of mankind in various respects. If one contemplates, it becomes clearly evident that the order in which the various Islāmic forms of worship were instituted, is the exact order of their significance as well. In other words, the most significant and most vast in its influence upon human morals and spirituality is that worship which was instituted first. After this a worship of lesser rank was instituted and after that a worship of lesser rank, and so on and so forth. Those people who do not offer their worship merely as a tradition and have the habit of analysing its effect upon their souls can easily understand that the first position of all worship belongs to *Ṣalāt*. After this is fasting, and then the other forms of worship. In any case, until then, only *Ṣalāt* had been ordained and then in the second year of migration at the arrival of *Ramaḍān*, fasting began as well.² In other words, the injunction was revealed that in the month of *Ramaḍān*, with the exception of the sick and weak, and those on journey, every adult Muslim man and woman, would abstain from all types of

1 Almsgiving in Islam [Publishers]

2 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari)*, By Abū Ja'far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, p. 17, *Dhikru Baqiyyati Mā Kāna Fis-Sanatith-Thāniyati Min Sinil-Hijrah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)*

food and drink from dawn till dusk, and during these hours, intimate relations between husband and wife would also be abstained from. Furthermore, the days of fasting would particularly be spent in the remembrance of Allāh, recitation of the Holy Qur’ān, and in charity and alms. During the nights of fasting, special arrangement for the *Tahajjud* Prayer would be made, etc.¹ As such, it is written with regards to the Holy Prophet^{sa} that his *Ramaḍān* was a complete embodiment of worship. Although the entire life of the Holy Prophet^{sa} was nothing except worship, but during fasting, the Holy Prophet^{sa} would particularly spend the better part of his time in voluntary services and in the remembrance of Allāh. He would often remain awake during the nights, and during *Ramaḍān* the Holy Prophet^{sa} would offer charity and alms to such an extent that the Companions likened him to a fast wind which knew no stopping.² Moreover, in order to keep the spirit of fasting alive, the Holy Prophet^{sa} would always admonish the Companions not to think that by the mere abstinence of food and drink as a tradition, they would be counted among those who had fasted; rather, that they should bear in mind the actual spirit of fasting, so that a sense of inner purity, restraint of desires and a faculty of sacrifice and service of the needy may be fostered. Furthermore, he would state that, “*Most unfortunate is he who is afforded an opportunity to fast in Ramaḍān and does not thereby have his previous sins forgiven.*” The Holy Prophet^{sa} would also encourage fasting as a voluntary service, but it was a *Sunnat* of the Holy Prophet^{sa} to order a middle course in every matter. As such, the Holy Prophet^{sa} would forbid people from fasting continuously and would say that:

“Allāh has commanded that a person owes rights even to his own soul, he owes rights to his wife and children, he owes rights to his friends and neighbours,

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- 1 * Al-Baqarah (2:184-188)
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Man Şāma Ramaḍāna Īmānan Waḥtisāban Wa Niyyatan, Ḥadīth No. 1901
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Ajwadi Ma Kānan-Nabiyyu^{sa} Yakūnu Fī Ramaḍān, Ḥadīth No. 1902
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Man Lam Yada’ Qaulaz-Zūri....., Ḥadīth No. 1903
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Hal Yaḡūlu Inni Şā’imun Idhā Shutima?, Ḥadīth No. 1904
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Qaulin-Nabiyyi^{sa}.....Liman Żullila ‘Alaihi Washtaddal-Ḥarru....., Ḥadīth No. 1946
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Matā Yaḡillu Fiṭruş-Şā’im, Ḥadīth No. 1954
* Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Man Aqsama ‘Alā Akhīhi Li-Yuḡtira Fit-Taḡawwu’....., Ḥadīth No. 1968
- 2 Şaḥīḥul-Bukhārī, Kitābuş-Şaum, Bābu Ajwadi Ma Kānan-Nabiyyu^{sa} Yakūnu Fī Ramaḍān, Ḥadīth No. 1902

and in this manner there are other rights as well. The fulfillment of all these rights under the Shari'at and Will of God is also a form of worship."

Therefore, a person should not overly emphasize the observance of a specific type of worship and neglect the other rights which are owed by him. Therefore, during this year, fasting in the month of *Ramaḍān* was ordained, and a second pillar was added to Islāmic worship. However, it should be remembered that just as the Holy Prophet^{sa} would offer voluntary *Ṣalāt* in his own way prior to the ordinance of the five daily *Ṣalāt* and would instruct his Companions to follow suit, in the same manner, prior to the ordinance of fasting in the month of *Ramaḍān*, the Holy Prophet^{sa} would observe voluntary fasting as well. However, until then, this had not been formally and specifically instituted for a specific time period. As such, it is narrated in the *Aḥādīth* that prior to the obligation of fasting in the month of *Ramaḍān*, the Holy Prophet^{sa} would fast on the day of *Āshūrah*, i.e., on the 10th of *Muḥarram* and would encourage the Companions to do the same.

Īdul-Fiṭr

At the end of *Ramaḍān*, after the fasting of *Ramaḍān* had been ordained, the Holy Prophet^{sa} issued the injunction of *Ṣadaqatul-Fiṭr*, according to divine command. Every Muslim who possessed the capacity to do so, was enjoined to contribute one *Sā'* of dates, grapes, barley or wheat, etc., per person on behalf of himself, his family and dependents, as charity prior to *Īd*. This charity was distributed among the poor, needy, orphans and widows, etc., so that this may serve as an expiation for any lapses which may have occurred during the worship of fasting and a means of aid may be arranged for the poor on the occasion of *Īd*. As such, according to the command of the Holy Prophet^{sa}, prior to every *Īd* at the end of *Ramaḍān*, *Ṣadaqatul-Fiṭr* was formally collected from every young and old Muslim man and woman, and distributed among the orphans, poor and needy.

It was in this very year that *Īdul-Fiṭr* began as well. In other words, the Holy Prophet^{sa} ordered that upon the completion of the month of *Ramaḍān*, the Muslims should celebrate *Īd* on the first of *Shawwāl*. This *Īd* was in the joy that Allāh the Exalted had granted them the ability to offer worship in *Ramaḍān*. However, it is immensely fascinating that even for the expression of this joy,

1 An Arab unit of weight equivalent to about 4.26 pounds [Publishers]

the Holy Prophet^{sa} prescribed a worship. As such, he ordered that on the day of 'Īd, all the Muslims should congregate in an open space and offer two *Rak'āt* of *Ṣalāt*. Then, after this *Ṣalāt*, the Muslims should of course, express their outwardly joy as well, because when the soul experiences joy, it is a right for the body to partake of it as well. In actuality, Allāh the Almighty has placed an 'Īd at the end of all those significant forms of worship which are observed collectively. The 'Īd of the *Ṣalāt* is the Friday Prayer service, which arrives after the observance of *Ṣalāt* for one week. This has been referred to as the most superior of all the festivals of 'Īd. Then, the 'Īd of fasting is *Īdul-Fiṭr*, which arrives at the close of *Ramaḍān*. The 'Īd of *Ḥajj* is *Īdul-Aḍḥā*, which is celebrated on the second day of *Ḥajj*. All of these festivals of 'Īd are a form of worship in themselves. Therefore, the festivals of 'Īd in Islām possess a wonderful magnificence, and substantial light is shed upon the reality of Islām. One receives an opportunity to contemplate as to how Islām wishes to bind every action of the Muslims to the remembrance of Allāh. I am compelled to digress from history, otherwise I would elaborate as to how Islām has leavened every movement, statement and action of a Muslim, with the remembrance of God. This is to such an extent that even in daily tasks of minor importance, such as standing and sitting, moving about, sleeping and awakening, eating and drinking, bathing, changing one's clothes, wearing shoes, leaving and entering the home, leaving or returning from a journey, selling or buying something, ascending or descending from a height, entering or exiting the Mosque, meeting a friend, encountering an enemy, seeing the new moon, approaching one's wife, thus, in one way or another, the commencement and completion of every single task has been tied to the remembrance of Allāh, - even upon sneezing and yawning.¹ In such a state of affairs, if the idolaters of Arabia referred to the Holy Prophet^{sa}, (who brought this teaching, but with regards to whom, the disbelievers thought that he had crafted this teaching of his own accord), as having gone mad in the love of God, then this was not surprising. It is true that for a worldly man, these things would appear to be nothing but madness. However, a person who has understood the reality of his own being, knows that this is the very essence of life.

1 These matters are published and well-known in the Islāmic Shari'at through books of Ḥadith, therefore, no specific reference is required.

Introductory Discussion Relevant to the Battle of Badr

In this very year, during the month of *Ramaḍān*, the battle of Badr took place. Since this war is in many respects, an extremely significant occurrence in the history of Islām, it is necessary to cast a glance upon it with relatively more detail. Badr is the first formal war which took place between the disbelievers and Muslims and its effects also proved to be immensely vast and deeply influential. It is for this reason that the Holy Qur'ān has named this day "*Yaumul-Furqān*", i.e., a day of distinction between truth and falsehood, and claims that this was the very punishment which had been foretold by the Holy Prophet^{sa} to befall the Quraish of Makkah, prior to the migration. In the current age, various research scholars have differed in their opinion regarding the stimulating factors of the battle of Badr. It is this very difference of opinion that we wish to briefly examine in this introductory discussion. Historians generally believe, and among the pioneers there is not a single historian who disagrees, that the Holy Prophet^{sa} received news that a trade caravan of the Quraish was returning from Syria to Makkah under the command of Abū Sufyān, and that the Holy Prophet^{sa} left Madīnah to intercept this very caravan. However, when the Holy Prophet^{sa} reached Badr, he was informed that a grand army of the Quraish had arrived from Makkah, after which the caravan escaped, and the Muslims came into conflict with the army of the Quraish. On the other hand, at the present time, an honourable man from the Aḥmadiyya Muslim Community of Qādiān, named Maulawī Sher 'Alī Ṣāḥib B.A., in the Review of Religions (Qādiān) of 1910, as well as a renowned historian of India named Maulānā Shibli Nu'mānī, in his *Sīratun-Nabī*^{sa}, have expressed the view, deducing by various Qur'ānic verses and other testimonies, that the Muslims had been informed of the army of the Quraish while they were still in Madīnah. Furthermore, they suggest that it was with this intention that they went forth from Madīnah, and the notion that they set out for the caravan is incorrect. As such, Maulānā Shibli Nu'mānī summarises his opinion as such:

*"It was publicly announced in Madīnah that the Quraish were approaching Madīnah with a grand army. The Holy Prophet^{sa} decided to stand up in defense and the campaign of Badr took place."*¹

1 Siratun-Nabi, By Maulānā Shibli Nu'mānī, Volume 1, p. 218, Ghazwah-e-Badr Par Dubārah Nazr, Idārah-e-Islāmiyyāt, Lahore, Pakistan (2002)

As far as the issue of a question being raised against the individual ethics of the Holy Prophet^{sa} and the collective ethics of the Muslims is concerned, this difference of opinion does not hold great significance. It is immaterial as to whether the Companions had set out to intercept the caravan or if the objective was to fight the army of the Quraish, or even if they had received news of the two and were conscious of both. Irrespective of the intended objective, as we have already proven in the fundamental discussion on *Jihād*, both objectives were absolutely legitimate and permissible. No sensible and unprejudiced individual can raise an allegation in this regard. However, from a historical and academic perspective, this difference of opinion has taken on the form of an interesting discussion, and no scholarly historian can act indifferently towards this issue; and then, research into the authenticity of historical accounts is also an additional responsibility. However, the difficulty is that in order to fully discuss and analyse this issue, a lengthy treatise would be required, which cannot be accommodated by a book purely on history. The truth is that I had written a detailed article on this discussion, but removed it with the idea that an article of this nature is actually related to the topic of *‘Ilmul-Kalām*,¹ and should not become a part of history in general. Hence, now I shall very briefly present my research on this issue and then return to the actual subject at hand. I have deeply contemplated upon both views in this respect. However, although I look upon the research of Maulawī Sher ‘Alī Ṣāhib and Maulānā Shiblī with regard, unfortunately, I differ with these honourable men in certain respects. In my opinion, the actual reality lies exactly between these two views. In other words, according to my investigation, on the one hand, modern-day research is correct in the assertion that it was in Madīnah that the Holy Prophet^{sa} had received news of the arrival of the army of the Quraish. On the other hand however, the belief of historians in general is not at all incorrect either, in that the Companions (i.e., most companions as shall soon become evident), had only set out with the intention of intercepting the caravan and they found out about the army of the Quraish only after reaching close to Badr. As far as I have contemplated, the Holy Qur’ān as well as history and the *Aḥādīth* all support my view. In actuality, our current day research scholars have not taken the Qur’ānic evidence into account entirely. They have only accepted a part of it (which apparently seems to contradict historical accounts, although, it is not actually opposed to it either, and only tells of an

1 Science of Dialectics [Publishers]

additional detail not present in history); and have practically disregarded all of the historical accounts as if they amount to nothing. As a matter of fact, other parts of the Qur'ān itself affirm these historical accounts, and except for one additional detail to which the Holy Qur'ān alludes, in all other details, the Qur'ānic and historical accounts concur with one another, and there is no discrepancy at all. Putting the details to one side, the extract of the historical account, which is proven by authentic narrations, and supported by authentic *Aḥādīth*, is that on the occasion of Badr, the Companions set out only to intercept the caravan, and it was when they reached close to Badr that they found out about the army of the Quraish. As such, this battle between the army of the Quraish and the Muslims took place unexpectedly. Now, in comparison to this historical account, we cast a glance upon the Holy Qur'ān to determine what it states in this regard. Hence, in Sūrah Anfāl, Allāh the Almighty states:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۙ
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۗ وَإِذْ
يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ
لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۗ إِذْ أَنْتُمْ
بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۗ وَلَكِنْ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِذْ يُرِيكُمُوهُمْ
إِذِ التَّقِيئُمْ فِيْٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِيْٓ أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۗ

"O Messenger! Just as it was your Lord Who rightfully brought you forth from your house (Madīnah), while a party of the believers considered this going forth as being an extremely difficult and delicate task; so too your enemy came forth fighting against you in the way of truth, after it had become manifest (i.e., the message had been incontrovertibly conveyed to them as per divine custom), and the acceptance of truth unto them was as though they were being driven

to death, which they could see before their eyes. And O ye Muslims! Remember the time when Allāh the Almighty promised that you would definitely attain victory over one of the two parties of the disbelievers (the army and the caravan), and you hoped for your encounter to take place with that group which would cause you less difficulty and hardship (i.e., the caravan). However, (by having you fight the army) Allāh desired to fulfill his prophecy by establishing the truth and to cut off the root of the disbelievers (by destroying the leaders of the disbelievers)¹.....And remember when you had reached the nearer bank of the valley of Badr, and the army of the Quraish was on the farther bank (i.e., the both of you happened to encounter each other), and the caravan was below you (and escaped to Makkah, i.e., the caravan escaped, while you suddenly encountered the army, and all of this was due to divine control). And if it were left upon you to decide the time of battle (due to your being weak in terms of worldly means), you definitely would have differed regarding the time (i.e., although some of you would say that they are prepared to fight in any state, but there definitely would have been some to emphasize that the time of battle should be pushed back, so that they might develop full strength and then encounter the enemy for battle). However, (by bringing about your encounter with the Quraish) Allāh desired to accomplish the thing that He had decreed (i.e., so that He may fulfill the prophecy He had made regarding the destruction of the leaders of the disbelievers).....And then remember the time when in the field of battle, Allāh the Exalted made the disbelievers appear to you as few in your eyes (so that you would not lose heart), and made you appear as few in their eyes (so that they do not flee from battle either), and this was so that God might bring about the thing which He had decreed. And undoubtedly, to Allāh are all affairs referred (i.e., the supreme power of all things are in His hand and He may move the course of events however He so desires).²

These Qur'ānic verses which have been unanimously accepted as relating to the battle of Badr, and I have added some words in order to elaborate upon their translation, present the following conclusive results:

FIRSTLY: When the Holy Prophet^{sa} set out from Madīnah, there was a party from among the believers who considered this to be a difficult and sensitive task.

SECONDLY: It was a desire of the believers to encounter the

1 Al-Anfāl (8:6-8)

2 Al-Anfāl (8:43-45)

caravan. This cannot be said for all of them or most of them, but perhaps most.

THIRDLY: This desire was not due to their inclination towards the wealth and goods of the caravan; rather, it was because their number was less, as was their equipment of war; and for this reason, the probability of being confronted by difficulty and hardship was also less.

FOURTHLY: However, it was the will of Allāh the Exalted from the very beginning, for the Muslims to fight the army of the Quraish. This was so that the leaders of the Quraish, who had become worthy of being destroyed due to their persecution, tyranny and bloody designs, could be annihilated at the hands of such people who were apparently weak, as a divine sign; and so that the prophecy regarding their destruction may be fulfilled.

FIFTHLY: For this purpose, the power of Allāh the Exalted was such that despite the inclination of the Muslims to encounter the caravan, the caravan managed to escape, and they were suddenly met by the army of the Quraish.

SIXTHLY: This divine power was administered because in terms of worldly means, the Muslims were in such a weak state that if it was left to them to specify a time for battle, a party from among them would have definitely attempted to delay the time of battle; although it was the will of Allāh to have it take place at that time, and for a decision to be made there and then.

SEVENTHLY: This divine power remained in effect even until the army of the Quraish and the Muslims encountered one another. Therefore, under this divine power, both armies came before one another in a state where both appeared to each other as being less than their actual number. This was to ensure that the Muslims would not lose heart, that the Quraish came forth courageously, and so that the battle took place.

These are the seven points which are conclusively ascertained from the Holy Qur'ān with regards to the issue under discussion. However, with the exception of number one, all of the other points just mentioned, are exactly the same as the historical account, and the same details have been mentioned as have been reported in authentic historical accounts and the *Aḥādīth*. Hence,

there is no reason for us to disregard the historical account, because not only does it concur with the Holy Qur'ān, rather, by rejecting it, the Qur'ānic stance must also be rejected. This is a place for contemplation. What does the historical account state except that the Muslim army set out with the caravan in mind, but was suddenly confronted by the army of the Quraish? Does the Holy Qur'ān not also state the same; in that the Muslims desired the caravan, but Allāh had the Muslims suddenly encounter the army of the Quraish instead? Furthermore, the Holy Qur'ān states the reason for this as well, in that Allāh the Almighty did this under His power, so that the leaders among the disbelievers may be destroyed as a divine sign and the prophecy of their destruction may be fulfilled. In these circumstances, an attempt to establish that the Muslims set out from Madīnah itself with the intention of fighting the army of the Quraish, is equivalent to not only completely discarding numerous sound and authentic narrations of history and *Aḥādīth*, but also to declare the Qur'ānic statement, which has been given a central position by God the Exalted in the story of Badr, as being incorrect.

Hence, the truth is that the Muslims left with the objective of intercepting the caravan, but when they reached close to Badr, they suddenly or without a prior specification of time, encountered the army of the Quraish. Moreover, as we have already proven above, to set out in order to intercept the caravan is not at all objectionable. The reason being that firstly, this particular caravan which the Muslims had set out to pursue was not an ordinary caravan. Every man and woman from among the Quraish held shares in it.¹ This demonstrates that with regards to this caravan, the intention of the chieftains of the Quraish was that this profit would be used in order to wage war against the Muslims; history proves that this very profit was used to prepare for the Battle of Uḥud.² As such, the interception of this caravan was a necessary part of the tactics of war. Secondly, it was also necessary in general to intercept these caravans of the Quraish because they were armed and would pass by very close to Madīnah. The Muslims remained in constant danger of them and it was necessary to put an end to this. Thirdly, wherever these caravans would travel, they would heavily incite the tribes of Arabia against the Muslims, due to which the state of the Muslims was becoming more and more vulnerable;

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 255, Ghazwatu Badr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 267, Ghazwatu Rasūlillāhi^ṣ Uḥudan, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

as such, blocking their passage was a part of their protection and self-defense program. Fourthly, the Quraish's livelihood primarily depended on trade, and for this reason, the interception of these caravans was an excellent means by which to bring the Quraish to their senses, stop them from their acts of war, and to press them towards reconciliation and the establishment of peace. Furthermore, the purpose of intercepting these caravans was not to pillage and plunder. On the contrary, as the Holy Qur'ān clearly states, in this specific campaign, the Muslims were not interested in the caravan due to its wealth; rather, it was because there was a lesser concern of difficulty and hardship in fighting it.

Now remains the issue of that point which has been mentioned by the Holy Qur'ān in addition to the historical account. Even this point cannot be declared as contradictory to history, because there is no such statement in the historical account which conflicts with this point. Albeit, this is an extra detail which we derive from the Holy Qur'ān and an indication has been made to this in various historical accounts as well. In any case, this is the only detail which may be considered as requiring an elaboration from a historical perspective. According to the Qur'ānic exposition, this detail is that when the Holy Prophet^{sa} set out from Madinah, at the time, there were some Muslims who considered this campaign of the Holy Prophet^{sa} to be a difficult and sensitive task. The question which naturally arises is: which factor resulted in the development of this feeling in the hearts of the Companions? If it was merely the interception of the caravan that was in mind, then in the presence of a devoted community of over 300, this feeling would not have existed. Hence, this proves that along with the news of the caravan there was another thought as well which worried the Companions. What was that thought exactly? The answer to this question is not clearly ascertained from history, nor has the Holy Qur'ān clearly mentioned it. Hence, in this respect a presumption must be made, but luckily, it is not difficult to do so, because history and the Holy Qur'ān have both alluded to the army of the Quraish in parallel to mention of the caravan. In this entire account, if there is anything which seems that it could have possibly instilled fear in the hearts of the Muslims, then it was the news of the army of the Quraish. Hence, it must be accepted that the news of the army of the Quraish must have also been received whilst still in Madinah. As a result of this, the fear probably clung to the Muslims that if they encountered the army, then they would be made to confront severe hardship.

This is the deduction which has been made from this verse, and I consider this deduction to be an excellent one. In light of this verse it must be accepted that news of the imminent arrival of the Quraish must have been received while still in Madīnah. However, the generality which has been inferred from this deduction is not at all correct. In other words, to infer from this verse that all or most of the Muslims had received news in Madīnah; and all of them or most, had set out from Madīnah on the basis of this knowledge, is definitely erroneous. The reason being that in addition to this, the remaining narrative of the Holy Qur'ān and a majority of the historical accounts categorically reject this notion. Even the verse under discussion does not accept such a generality because it is clearly mentioned in the verse that this feeling was only present within some companions, as is evident from the word *فَرِيضًا*. That is to say, that only a few companions were worried about the Holy Prophet^{sa} setting out. All or most of the Companions were not worried. Hence, it is proven that in light of the Holy Qur'ān only a few Companions had received news of the army of the Quraish in Madīnah, and most were unaware. This is a probability, which does not contradict the remaining narrative of the Holy Qur'ān and historical account. It is very likely that when news of the army of the Quraish reached Madīnah, due to some wisdom, the Holy Prophet^{sa} only revealed this knowledge to a few selected Companions, and a majority of the Muslims remained unaware; and it was in this very state that they set out from Madīnah, only with the caravan in mind, and then upon reaching close to Badr, they suddenly encountered the Quraish. It is this probability which seems to be correct because the remaining narrative of the Holy Qur'ān supports this idea, and indications to this affect can also be found in history and the *Aḥādīth*. As such, the Holy Prophet^{sa} especially sought the counsel of the Companions prior to setting out from Madīnah, and he acted upon this counsel in such a manner that the *Anṣār* would also become prepared to set out with him. In this manner, the Holy Prophet^{sa} was able to gather a larger force,¹ although the *Anṣār* had not yet participated in any campaign prior to this.² Then, upon reaching close to Badr, news of the army of the Quraish was received from an Abyssinian slave, but the Companions were skeptical of this intelligence and considered it to be a lie. However, the Holy Prophet^{sa} accepted this news

1 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwati Badr, Ḥadīth No. 4621

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 254, Ghazwatu Badr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

immediately, and without hesitation said, “*This slave speaks the truth.*”¹ And the list goes on. All of these details are a testimony that the Holy Prophet^{sa} was aware of the arrival of the army of the Quraish beforehand. However, the Companions were unaware, except for those selected Companions who may have been informed of this news by the Holy Prophet^{sa}, according to the Qur’ānic narrative.

Now, the only question which remains to be solved is whether it was possible for the Holy Prophet^{sa} to have received news of the army of the Quraish, while he was still in Madīnah. Then, if the Holy Prophet^{sa} had received this news, why did he convey this to only a few Companions and a majority of them remained unaware? As such, the first answer to this is that indeed, it was possible, because the Holy Prophet^{sa} was a Prophet and Messenger of Allāh the Exalted. The word of God was revealed upon the Holy Prophet^{sa}, and history proves that many a time, divine revelation would inform the Holy Prophet^{sa} of occurrences which were yet to take place or were of the unseen. Hence, upon this occasion as well, if the Holy Prophet^{sa} happened to be informed by divine revelation that an army of the Quraish was approaching, then this would be nothing surprising. In relation to the occurrences of the life of the Holy Prophet^{sa}, this occurrence would be considered a very minor one. Moreover, sometimes a revelation of this nature, which contains a prophecy, requires an interpretation. At times, the complete understanding of this is not even endowed to the recipient himself, prior to the occurrence. For this reason, it is possible that out of precaution, the Holy Prophet^{sa} conveyed this divine news only to selected Companions, and a majority of the Muslims were kept unaware, so that they were not demoralized in any way by this news. It is established from the Holy Qur’ān as well, that on another occasion during this very war, in order to prevent discouragement, by His power, God made the army of the Quraish appear much less than its actual number in the eyes of the Muslims. The second answer to this is that even in light of apparent circumstances, it was absolutely plausible that news of the army of the Quraish was received by the Holy Prophet^{sa}, while he was still in Madīnah. This is because history proves that when the emissary of Abū Sufyān reached Makkah, the Quraish spent three days in preparation.² Then, it took

1 Şaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwati Badr, Ḥadīth No. 4621

2 As-Siratul-Ḥalabiyyah, By Abul-Faraj Nūriddīn ‘Alī bin Ibrāhīm, Volume 2, p. 201, Bābu Dhikri Maghāzīhi^{sa} / Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

an additional eight or nine days to reach Badr.¹ This is a total of eleven or twelve days. Despite this, when the Muslim army arrived at Badr, the army of the Quraish had already arrived there. Since the Holy Prophet^{sa} had arrived at Badr on the 16th of *Ramaḍān*, for this reason it must be accepted that the army of the Quraish perhaps arrived there on the 15th. Now if eleven or twelve days are subtracted from these fifteen days to account for preparation and journey, the definite conclusion which is derived is that the Quraish intended to go forth from Makkah on the 3rd or 4th of *Ramaḍān*. On the other hand, both in terms of rationality and in light of narrations, the date upon which the Muslim army set out from Madīnah, is proven to be the 12th of *Ramaḍān*.² In other words, between the preparation of the Quraish and the departure of the Holy Prophet^{sa} from Madīnah, there was a time span of a full eight or nine days. During this time, news of the army of the Quraish could have very easily reached Madīnah. As a matter of fact, this time span was enough for an individual to travel from Makkah to Madīnah and then return from Madīnah to Makkah as well, because history establishes that a swift rider, who was free from all kinds of load, could reach Madīnah from Makkah on the third or fourth day.³

If the question is: who passed on this news from Makkah? The answer to this question is that weak and poor Muslims were still present in Makkah, who could arrange for the transmission of intelligence in such a dangerous atmosphere. In addition to this, ‘Abbās bin ‘Abdil-Muṭṭalib, the biological paternal uncle of the Holy Prophet^{sa}, still resided in Makkah. Furthermore, history proves that he would send all kinds of necessary information to the Holy Prophet^{sa}.⁴ As such, with regards to the *Ghazwah* of Uḥud, it is especially mentioned that on this occasion, ‘Abbās secretly sent word to the Holy Prophet^{sa} about the army of the Quraish. He settled with his emissary that

1 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddin Qusṭalāni, Volume 2, p. 261, Bābu Ghazwati Badr-il-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 254, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddin Qusṭalāni, Volume 2, p. 392, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 * Usdul-Ghābah Fi Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddin Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, p. 60, ‘Abbāsubnu ‘Abdil-Muṭṭalib, Dārul-Fikr, Beirut, Lebanon (2003)

* Al-Mawāhibul-Ladunniyyati Bil-Manḥil-Muḥammadiyyah, By Aḥmad bin Qusṭalāni, Volume 1, p. 193, Bābu Maghāzihi Wa Sarāyahu Wa Bu’ūthihi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

this news would be conveyed to Madīnah within three days. As such, the emissary did in fact reach Madīnah within three days, and the Holy Prophet^{sa} received news of the army of the Quraish in due time. In the beginning, the Holy Prophet^{sa} only conveyed this news to a few selected Companions and made an announcement later on.¹ In such circumstances, is it not probable, rather, I would say, is it not very likely that on the occasion of Badr as well, a secret letter from ‘Abbās reached the Holy Prophet^{sa}; and then, in order to prevent discouragement from spreading among the Muslim masses, the Holy Prophet^{sa} mentioned this news only to selected Companions, and kept it secret from the Muslim masses? As a matter of fact, due to the circumstances which have been mentioned above, to maintain secrecy in this manner on the occasion of Badr was even more necessary. Then, this secrecy was easier to maintain in Badr as opposed to Uḥud, because on this occasion, news of the arrival of the caravan was present as well, due to which, news of the army of the Quraish could be easily concealed, until the end. This is why we see that on the occasion of Uḥud, news of the letter of ‘Abbās was disclosed, because although secrecy could be maintained in the beginning, but by the end, there was no choice but to reveal it. At the occasion of Badr, this news remained completely hidden until the end. Furthermore, it is possible, rather, very likely that according to divine will, the mention of which can be found in the Holy Qur’ān as well, the Holy Prophet^{sa} considered this secrecy to be necessary until the end.

In summary, it is evident by a study of the Holy Qur’ān, history and the *Aḥādīth*, that the common belief of most historians that the Holy Prophet^{sa} and all of the Muslims went forth from Madīnah only with the caravan in mind, and were completely unaware of the news regarding the army of the Quraish, is incorrect. Similarly, the opinion of our current day research scholars that all of the Muslims were aware of the imminent arrival of the army of the Quraish, and it was based on this news that they set out from Madīnah, is also incorrect. Rather, the truth is that prior to setting out from Madīnah, news of both the army and caravan had reached the Holy Prophet^{sa}. However, due to wisdom, the arrival of the army was kept a secret, and except for a few selected Companions, who were perhaps only from among the most eminent of the

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 392, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Uḥud, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
* Kitābul-Maghāzī, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqīd Al-Wāqīdī, Volume 1, p. 189, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)

Muhājirīn, the rest of the Muslims remained completely unaware of this. It was in this very state that they set out from Madīnah, until they reached close to Badr, and suddenly encountered the army of the Quraish. ¹ وَاللَّهُ أَعْلَمُ

Now, the question as to what resulted in the battle of Badr, from the perspective of the disbelievers, i.e., under what fundamental purpose did the army of the Quraish set out from Makkah? In regards to this, the Holy Qur'an alludes to the following reality:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ^ط وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٨﴾

“O ye Muslims! be not like those disbelievers who came forth from their homes arrogantly and to make a display of themselves; and their purpose was to create hindrances in the religion of Allāh by force. However, Allāh encompassed their designs leaving them frustrated and unsuccessful.”²

It is ascertained from this verse that irrespective of whether there was a prompting factor or not, in this campaign, the actual fundamental purpose of the Quraish of Makkah was based on the bloody designs they held for Islām and the Founder of Islām. Security of the caravan or the idea of revenge for the murder of ‘Amr bin Ḥaḍramī, were merely a ruse by which they incited the masses, and managed to maintain their vehemence. History also supports this very notion. As such, upon receiving news of the danger of the caravan, instead of setting out immediately, the Quraish departed three days later, fully prepared with all of their equipment and supplies. Furthermore, despite receiving news that the caravan had safely escaped, they insisted upon arrogantly marching forward. Then, in the very field of battle when some people proposed that they abstain from war, Abū Jahl and others very harshly insisted upon fighting, and as a result, everyone agreed. All of these factors are conclusive testimony of the fact that in actuality, securing the caravan or the idea of seeking revenge for the murder of ‘Amr bin Ḥaḍramī, were merely excuses. The actual objective was to erase Islām and annihilate the Muslims.

After this fundamental discussion, we begin to mention the events

1 And Allāh knows best [Publishers]

2 Al-Anfāl (8:48)

III - Early Battles, Commencement of Fasting, Alteration of the Qiblah and Initial Discussion on the Battle of Badr

of the battle of Badr. However, we request our readers to refer to this fundamental discussion once again after studying the events of Badr. The reason being, that after learning the events of the battle of Badr, this discussion can be understood more easily.

IV

*Battle of Badr, Establishment of the
Islāmic Empire and Destruction of the
Chieftains of the Quraish*

IV

Battle of Badr, Establishment of the Islāmic Empire and Destruction of the Chieftains of the Quraish

Battle of Badr - Ramaḍān 2 A.H. (March 623 A.D.)

Now we begin to mention the events of the battle of Badr. It has already been mentioned that after the prophetic migration, the Quraish of Makkah had begun making preparations to attack Madinah and utterly destroy the Muslims. Furthermore, the chieftains of the Quraish unjustly exploited the occurrence of the murder of 'Amr bin Ḥaḍramī, which took place during the *Sariyyah* of the Valley of Nakhlah, in order to further ignite a dangerous fire of enmity against the Muslims, in the hearts of the disbelieving masses. In the likeness of an individual who forgets all the cruelties he inflicts upon others, but always remembers even the slightest discomfort he receives from someone else, even though it may possess a form of retribution, the Quraish of Makkah became even more fervently engrossed in their preparations to attack the Muslims and utterly destroy them. During that time, the Holy Prophet^{sa} received news that a trade caravan of the Quraish of Makkah, accompanied by thirty, forty, or in light of various narrations, seventy men, was returning to Makkah from Syria, in the command of Abū Sufyān.¹ Every man and woman

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 415, Ghazwatu Badril-Kubrā / 'Īru Abī Sufyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By 'Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 262-263, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

especially held shares in this caravan. As a matter of fact, it is written that on this occasion, any item or sum, which could be invested in this venture, was put on stake.¹ This demonstrates that the Quraish had perhaps decided that they would spend the profit of this trade venture, on expenditures of war against the Muslims. Therefore, the interception of caravans was an excellent means of bringing the barbaric Quraish to their senses and stopping them from their dangerous designs.

Secondly, their passing by Madīnah from so close, also posed many dangerous risks for the Muslims. Then, the specific characteristics of this caravan were such that if it had escaped safely, this could have been thought of as a precursor to the destruction of the Muslims. For this reason, upon receiving news, the Holy Prophet^{sa} dispatched two *Muhājirīn* named Ṭalḥah bin ‘Ubaidullāh^{ra} and Sa‘īd bin Zaid^{ra}, to obtain information. Furthermore, the Holy Prophet^{sa} also informed the other Companions that they should remain prepared to set out for the interception of the caravan. However, it so happened, that Abū Sufyān also received word of this intention of the Holy Prophet^{sa}, or perhaps he apprehended this possibility himself. In any case, he dispatched a rider named Ḍamḍam towards Makkah, and emphatically instructed him to reach Makkah as soon as possible, and bring forth the army of the Quraish in order to protect the caravan and strike fear into the hearts of the Muslims. Moreover, as a precautionary measure, Abū Sufyān diverted from his actual route and moved towards the coast of the sea; and stealthily but quickly, began to proceed towards Makkah. When this emissary of Abū Sufyān reached Makkah, according to the Arab custom, he made himself appear extremely terrified and began to scream loudly saying, “O ye people of Makkah! Muḥammad^{sa} and his Companions have set out to attack your caravan. Go forth and save it!”² Upon hearing this news, the people became frightened and gathered around the *Ka‘batullāh*. Then, on this occasion, the chieftains of the Quraish capitalised on this opportunity, and delivered extremely provocative speeches against Islām and the Muslims. As a result, the hearts of the people became inflamed with a fervour of enmity towards Islām and they became firmly determined to attack the Muslims and utterly destroy them. At that time, the state of the Quraish’s fervour was such that they unanimously decided to set out with a very large army against the Muslims. It was decided that every such

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 255, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 This was a complete lie because until now, the Holy Prophet^{sa} was still in Madīnah

individual who was able to fight would participate himself, while every such individual who was unable to participate due to a constraint, would arrange for another person to be sent in his place. The chieftains of the Quraish were at the forefront of this proposal. There were only two individuals who hesitated in participating, and they were Abū Lahab and Umayyah bin Khalf. However, the reason for this hesitation was not due to any sympathy for the Muslims. Rather, Abū Lahab feared the dream of his sister 'Ātikata bintu 'Abdil-Muṭṭalib, which she saw only three days prior to the arrival of ḌamḌam, indicating the destruction of the Quraish. Umayyah bin Khalf feared the prophecy of the Holy Prophet^{sa} about his being slain, which he had learned of from Sa'd bin Mu'ādh^{ra}, in Makkah. However, since there was a concern that if these two renowned chieftains had remained behind this would have a negative effect on the disbelieving masses, the other chieftains of the Quraish provoked their passion and jealousy, and ultimately compelled them to agree. In other words, Umayyah became prepared himself and Abū Lahab paid a hefty sum to someone else to stand in his place. In this manner, after a preparation of three days,¹ an army of over 1,000 fearless warriors was prepared to go forth from Makkah.

This army was still in Makkah when a few chieftains from among the Quraish thought that since relations between the people of Makkah and the Banū Bakr, which was a branch of the Banū Kinānah, were not favourable, there was a risk that in their absence they might take advantage of the situation and attack Makkah. Due to this thought, various people from among the Quraish began to waver. However, a chieftain of the Banū Kinānah named Surāqah bin Mālik bin Ja'sham, who was in Makkah at the time, assured them saying, "*I guarantee that no attack will be waged upon Makkah.*" As a matter of fact, Surāqah was so vehement in his enmity towards Islām that in support of the Quraish, he even accompanied them all the way to Badr himself. However, when he saw the Muslims there, he was so awe-stricken that before the war began, he left his companions and fled. It is believed that the following verse of the Holy Qur'ān makes reference to this very occurrence:

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By 'Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 263, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* As-Siratul-Ḥalabiyyah, By Abul-Faraj Nūriddīn 'Alī bin Ibrāhīm, Volume 2, pp. 198-201, Bābu Dhikri Maghāzihī^{sa} / Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

“And when Satan declared the Quraish of Makkah as being correct in their opposition against the Muslims and would incite them.”¹

Prior to going forth from Makkah, the Quraish went to the Ka'bah and prayed, *“O God! Grant succour to that party from among these two parties, which is more noble and more superior in Your estimation; and disgrace and humiliate the other.”*² After this, the army of the disbelievers departed from Makkah with great pomp and pride. All of the chieftains of the Quraish were present and as well as singing women who, with the recital of their poetic couplets and the beating of their drums, would incite jealousy and fervour, as they journeyed along. The chieftains of the Quraish considered this campaign to be a distinct national feat and arranged for the food that was required by the army en-route, at their own expense. As such, they would slaughter nine or ten camels daily in turns, to entertain the warriors.³ When this army reached Juhfah, which was situated a little more than half-way to Badr, they received news through the emissary of Abū Sufyān, that the caravan had safely escaped the area of danger, and now it was no longer necessary for the army to proceed any further. On hearing this news, some people became prepared to go back. However, Abū Jahl and under the influence of his party, most of the people of the army, who had other intentions in mind, vehemently rejected this idea; and according to one narration⁴ they unanimously said, *“By God! We shall definitely proceed to Badr and hold a festival there for three days, so that our awe may be forever*

1 Al-Anfāl (8:49)

2 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 370, Ghazwatu Badril-Kubrā, Mu'assasatu Sha'bān, Beirut

3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By 'Allāmah Shihābuddin Quṣṭalānī, Volume 2, p. 261, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 * Tārikhul-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 20-21, Thumma Dakhalatis-Sanatuth-Thāniyatu Mīnal-Hijrah / Dhikru Waq'ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 255, Ghazwatu Badr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

IV - Battle of Badr, Establishment of the Islāmic Empire and Destruction of the
Chieftains of the Quraish

established throughout the land, and people begin to fear us.”¹ Hence, except for a few people who went back,² the rest of the army proceeded with great pomp and pride. On the ninth day after leaving Makkah, (one day was lost due to an error in navigation)³, i.e., after eleven or twelve days of receiving news from ḌamḌam, they reached the nearer bank of the valley of Badr, and setup camp. At that time, the army of the Quraish comprised 1,000 people who were well-armed with the most modern equipment of their time; having 700 camels and 100 horses. All of the riders as well as most warriors on foot, were clad in armour and had at their disposal a vast arsenal of weapons, containing many spears, swords, and bows and arrows.

Now, we leave the army of the Quraish for a short while and turn to Madīnah, in order to see how events were unfolding there. Upon receiving news of the caravan of Abū Sufyān, the Holy Prophet^{sa} had sent two of his Companions in order to obtain information. However, they had yet to return when the Holy Prophet^{sa} received secret intimation by some means that a powerful army of the Quraish was advancing from Makkah. Taking into consideration the weak state of the Muslims at the time and as per a general principle of war tactics, the Holy Prophet^{sa} did not allow for this news to become public, so that the Muslim masses were not demoralised in any way. However, like a vigilant general, without disclosing this news, the Holy Prophet^{sa} called for volunteers among the Companions in such a manner, that despite their knowing that this campaign was for the purpose of intercepting the caravan, many Companions became prepared to set out with the Holy Prophet^{sa}. Even the Anṣār, who according to the second Bai‘at at ‘Aqabah, were considered responsible for the security of the Holy Prophet^{sa} only in the case that Madīnah was attacked; and who until now had not participated in any

1 It should be remembered that Badr is the name of a valley, which contains a few streams. It is situated between Makkah and Madinah. In normal circumstances, it is situated at a distance of four or five days from Madinah and eight or nine days from Makkah. In the era of the *Jāhiliyyah*, a carnival was held here every year where the various tribes of Arabia would gather and engage in trade and celebrations. As such, the disbelievers of Makkah used this carnival as an excuse to insist that they should definitely proceed to Badr, so that their awe would be established.

2 * Narrations relate that among those who went back, the tribes of Badū ‘Addiyy and Banū Zuhrah have been mentioned.

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 255, Ghazwatu Badr, Dāru Ihya’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996) [Publishers]

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 261, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Ghazwah or *Sariyyah*,¹ readily agreed to participate in this *Jihād*. Hence, it is narrated that the Holy Prophet^{sa} established a body in Madīnah, and sought council from his Companions. Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar^{ra} delivered passionate addresses, but the Holy Prophet^{sa} did not react to them in any way. From this, the chieftains of the *Anṣār* understood that the speech of the Holy Prophet^{sa} was directed to them. As such, Sa’d bin ‘Ubādah^{ra}, chieftain of the *Khazraj*, delivered a passionate address and said, “O Messenger of Allāh! The *Anṣār* are ready to offer any service, and are prepared to go wherever you command.” After this, the Holy Prophet^{sa} publicly called for volunteers and a party of the *Anṣār* and *Muhājirīn* prepared to set out with the Holy Prophet^{sa}.² However, since the general impression existed that this campaign was directed towards the caravan, many Companions did not participate, in the thought that if this was merely an issue of the interception of a caravan then so many people were not required.³ On the other hand, those select Companions who had been informed by the Holy Prophet^{sa} that the army of the *Quraish* was advancing, but had been ordered to silence, felt anxiety as to whether they would be able to fulfill the important duty of protecting the Holy Prophet^{sa} in the case of an encounter with the army of the *Quraish* on this occasion. As such, it is with these very people in mind that the Holy Qur’ān states the following:

إِنَّ قَرِيْقًا مِّنَ الْمُؤْمِنِينَ لَكُرِهُونَ

“A group of the believers were averse to the Holy Prophet^{sa} setting out from Madīnah (taking into account their own apparent strength), and considered

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- 1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 254, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 * Tāriḫur-Rusuli Wal-Mulūk (Tāriḫuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 19, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 315, Amrul-‘Aqabatith-Thāniyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001) [Publishers]
- 2 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwati Badr, Ḥadīth No. 4621
 * Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fil-Asiri Yunālu Mīnḥu....., Ḥadīth No. 2861
- 3 * Tāriḫur-Rusuli Wal-Mulūk (Tāriḫuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 20-21, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 415-416, Ghazwatu Badril-Kubrā / Nadbul-Muslimina Lil-‘Ir, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

this to be a difficult and delicate situation.”¹

However, as this was the decision of their Master, they eagerly stood up with heartfelt passion. By this time, although the two Companions who had been sent by the Holy Prophet^{sa} to gather intelligence had not yet returned, but since news of the army of the Quraish had been received, the Holy Prophet^{sa} did not deem it appropriate to wait any longer. Therefore, on Saturday 12th of *Ramaḍān*, the Holy Prophet^{sa} set out from Madīnah in the name of God, with a party of the *Anṣār* and *Muhājirīn*.² Among the most eminent of Companions who were unable to participate in this *Ghazwah*, the name of Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} has been mentioned particularly. During those days, since his wife Ruqayyah, the daughter of the Holy Prophet^{sa} was severely ill, the Holy Prophet^{sa} instructed him to remain in Madīnah, to take care of her. Similarly, Sa’d bin ‘Ubādah^{ra}, head chieftain of the Khazraj, was also unable to participate, due to his falling ill, exactly during this period.³ Usaid bin Ḥuḍair^{ra}, chieftain of the Aus tribe, was also unable to participate due to some unforeseen constraint. Due to the reason that Ṭalḥah bin ‘Ubaidullāh^{ra} and Sa’id bin Zaid^{ra} had not yet returned from their scouting mission, they remained deprived of physically participating in the battle as well. The rest of the eminent Companions mostly rode alongside the Holy Prophet^{sa} in this campaign.

After setting out from Madīnah, the Holy Prophet^{sa} ordered the setup of camp after a few miles, and inspected his army. Minors who had come along in their eagerness to ride with the Holy Prophet^{sa} in this campaign, were sent back. ‘Umair^{ra}, the younger brother of Sa’d bin Abī Waqqāṣ^{ra} was also a minor. When he heard of the instruction that minors were to be sent back, he hid among the ranks. Eventually, however, his turn came and the Holy Prophet^{sa} ordered him to return. Upon this, ‘Umair^{ra} began to weep, and upon witnessing his extraordinary eagerness, the Holy Prophet^{sa} allowed

1 Al-Anfāl (8:6)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 259, Ghazwatu Badr, Dāru Ihya’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 258, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 270, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

him to remain.¹ The Muslim army was a little over 310, among whom a little over 60 constituted the *Muhājirīn*, and the rest were the *Anṣār*.² However, the state of destitution was such that throughout the entire army there were only 70 camels and 2 horses, and the Muslims would ride on them in turns. Even the Holy Prophet^{sa} did not have his own mount, and he was forced to mount and demount in turn with others. The Companions of the Holy Prophet^{sa} emphatically insisted that, “*We shall walk, but his Holiness should remain mounted.*” The Holy Prophet^{sa} did not agree, and smiled saying, “*I am as much able to walk as you, nor am I less eager than any of you in attaining spiritual reward. Why then should I not take my turn?*”³ Throughout the army, only six or seven people were clad in armour and even their remaining military equipment was meagre and defective. Therefore, after he had made his inspection and such, the Holy Prophet^{sa} marched on. The Holy Prophet^{sa} had only proceeded a small distance, when an individual who was an idolater, presented himself before the Holy Prophet^{sa} and submitted, “*I desire to march with you and participate in war.*” Upon seeing him, the Companions were immensely delighted, because this individual was particularly renowned for his bravery and valour. However, the Holy Prophet^{sa} turned him back saying, “*On this occasion, I do not wish to employ the services of an idolater.*” After some time, that same person returned, but was met with the same answer. He presented himself a third time and offering his services said, “*I believe in Allāh and His Messenger.*” Upon this, the Holy Prophet^{sa} said, “*Now you are most welcome to accompany us.*”⁴

Upon departing from Madīnah, the Holy Prophet^{sa} appointed ‘Abdullāh bin Ummi Maktūm^{ra} as the *Amīr* of Madīnah in his absence. However, when the Holy Prophet^{sa} reached close to Rauḥā’, which is situated at a distance of 36 miles from Madīnah, perhaps in the consideration that ‘Abdullāh^{ra} was a blind man, and news of the imminent arrival of the army of the Quraish demanded that in his own absence the administration of Madīnah should remain strong, the Holy Prophet^{sa} appointed Abū Lubābah bin Mundhir^{ra} as the *Amīr* of Madīnah and sent him back. It was ordered that ‘Abdullāh bin Ummi Maktūm^{ra} would only remain to be the *Imāmuṣ-Ṣalāt*, while Abū Lubābah

1 Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 4, p. 603, ‘Umair bin Abī Waqqāṣ, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu ‘Iddati Aṣḥābi Badr, Ḥadīth No. 3956-3957

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 259, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Karāhatil-Istī‘ānati Fil-Ghazwi Bi-Kāfir, Ḥadīth No. 4700

would oversee matters of administration. ‘Āṣim bin ‘Adiyy was appointed as a separate *Amīr* to oversee the additional population of Madīnah, i.e., Quba’. It was from this very place that the Holy Prophet^{sa} sent two Companions named Basbas and ‘Adiyy towards Badr, in order to gather intelligence with respect to enemy movements; and instructed that they return swiftly with intelligence.¹ Proceeding forth from Rauḥā’ when the Companions reached Zafrān, passing through one side of the Valley of Ṣafrā’, which is only one *Manzil*² short of Badr, news was received that a powerful army of the Quraish was advancing from Makkah. Since the time for maintaining secrecy had now passed, the Holy Prophet^{sa} gathered all of the Companions and informed them of this news. Then he sought their council as to what should be done. Some Companions submitted, “O Messenger of Allāh!, taking into consideration our apparent means, it seems more appropriate to confront the caravan, because we have not yet fully prepared ourselves to fight the army.” However, the Holy Prophet^{sa} did not approve of this suggestion.³ On the other hand, when the most eminent not from among the Companions heard this suggestion, they would stand up and deliver passionate addresses and submitted that, “Our lives and our wealth belong to God. We offer ourselves to serve on any front.” As such, Miqdād bin Aswad^{ra}, who was also known as Miqdād bin ‘Amr^{ra} said:

“O Messenger of Allāh! We are not like the disciples of Moses^{as} so that we should tell you, ‘Go thou and thy Lord and fight, and here we sit.’ Rather, we affirm that you may go wherever you wish, we are with you, and shall fight to your right, and to your left, and in front of you and behind you.”

When the Holy Prophet^{sa} heard this address, his blessed countenance began to glow with joy.⁴ Yet, despite this, the Holy Prophet^{sa} waited for a comment from the *Anṣār*, and desired that they should also say something. This was because the Holy Prophet^{sa} thought that the *Anṣār* perhaps believed that according to the *Bai‘at* at ‘Aqabah, their obligation was to stand up in defense only, in the

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 422, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Basbasu Wa ‘Adiyyu Yatajassasānil-Akhbār, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 A distance equivalent to 19 miles or 25 kilometers [Publishers]

3 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 373, Jiz‘ul-Wādiyyi Ka-Man‘i Qaṭ‘ihī, Mu‘assasatu Sha‘bān, Beirut

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qaulillāhi Ta‘ālā Idh Tastaghithūna Rabbakum....., Ḥadīth No. 3952

case that Madīnah was attacked. Hence, despite such passionate addresses, the Holy Prophet^{sa} would continue to seek counsel as to what should be done. Sa'd bin Mu'ādh^{ra}, chieftain of the Aus, understood this desire of the Holy Prophet^{sa} and submitted on behalf of the Anṣār:

“O Messenger of Allāh! 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 dive into the sea, we shall dive 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.”

When the Holy Prophet^{sa} heard this address he was overjoyed and said:

سِيرُوا وَأَبْشِرُوا فَإِنَّ اللَّهَ تَعَالَى قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللَّهِ لَكَأَنِّي أَنْظُرُ إِلَى
مَصَارِعِ الْقَوْمِ

“Go forth then in the name of Allāh, because Allāh has promised me that He shall definitely grant us victory over one of these two parties (i.e., the army and 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

Upon hearing these words of the Holy Prophet^{sa}, the Companions were pleased, but they also submitted in astonishment:

هَلَّا ذَكَرْتَ لَنَا الْقِتَالَ حَتَّى تَتَأَهَّبَ لَهُ

“O Messenger of Allāh! If you had known of the army of the Quraish from before, why then did you not mention to us the prospect of war in Madīnah, so

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 421, Dhikru Ru’yā ‘Ātikah..... / Istithāqur-Rasūlillāhi Min Amril-Anṣār, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 255, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

that we may have prepared before setting out.”¹

However, despite this news and counsel, and despite this glad-tiding conveyed by the Holy Prophet^{sa} from on high, which indicated that the Muslims would definitely attain victory over one of these two parties, until now, the Muslims had as yet, not found out which party they would encounter. They realised the possibility of confronting one of these two groups, and naturally desired to encounter the weaker of the two, i.e., the caravan.

After this counsel, the Holy Prophet^{sa} began to swiftly advance towards Badr, and when he neared Badr, motivated by some feeling, which narrations have not disclosed, the Holy Prophet^{sa} seated Ḥaḍrat Abū Bakr^{ra} behind himself, and proceeded ahead of the Muslim army. At that time, the Holy Prophet^{sa} encountered an old bedouin, from whom the Holy Prophet^{sa} gathered during the course of conversation, that the army of the Quraish had reached very close to Badr. Upon hearing this news, the Holy Prophet^{sa} returned and dispatched Ḥaḍrat ‘Alī^{ra}, Zubair bin Al-‘Awwām^{ra} and Sa’d bin Abī Waqqāṣ^{ra} and others to gather information. When these people arrived at the Valley of Badr, suddenly they noticed that a few Makkans were collecting water from a spring. These Companions attacked this party, taking captive an Abyssinian slave and brought him to the Holy Prophet^{sa}.² At the time, the Holy Prophet^{sa} was engaged in *Ṣalāt*. When the Companions noticed the Holy Prophet^{sa} engaged in *Ṣalāt*, they began to interrogate the slave themselves, inquiring as to the whereabouts of the caravan of Abū Sufyān.³ Since this Abyssinian slave had come along with the army and was unaware of the caravan, he responded that, “I am unaware of Abū Sufyān, but Abul-Ḥakam i.e., Abū Jahl, ‘Utbah, Shaibah and Umayyah, etc., have encamped on the opposite side of the valley.” The Companions, who were more inclined to the caravan, thought that he was lying, and desired to deliberately conceal the whereabouts of the caravan, upon which a few people began to beat and strike him. However, when they would strike him,

1 * As-Sīratul-Ḥalabiyah, By Abul-Faraj Nūriddīn ‘Alī bin Ibrāhīm, Volume 2, p. 201, Bābu Dhikri Maghāzīhi^{sa} / Bābu Ghazwati Badrīl-Kubrā, Dārul-Kutubīl-‘Ilmiyyah, Beirut, Lebanon (2002)

* As-Sīratun-Nabawiyah, By Ibnī Kathīr

* Nūrul-Yaqīni Fī Sirati Sayyidil-Mursalīn, By Muḥammad Khīḍrī, Ghazwatu Badrīl-Kubrā, p. 88, Dārul-Fikr, Beirut (2001)

2 As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, pp. 421-422, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalīb / Zafrul-Muslimīna Bi-Rajulaini Min Quraish, Dārul-Kutubīl-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Until this time, thoughts of the caravan had not yet faded and the desire to encounter it instead was considered as being more preferable.

due to fear, he would say, *“Alright, I shall tell you.”* When they would release him, he would reiterate his initial response that, *“I am unaware of Abū Sufyān, but Abū Jahl, etc., are present nearby.”* When the Holy Prophet^{sa} heard this during his Ṣalāt, he quickly finished his Ṣalāt and forbade the Companions from beating him and said, *“When he tells the truth, you beat him and when he lies, you release him.”* Then, the Holy Prophet^{sa} gently inquired himself, *“At this time, where is the army positioned?”* He responded, *“On the opposite side of the hillock before you.”* The Holy Prophet^{sa} inquired, *“How many men are there in the army?”* He responded, *“A multitude, but I am unaware of the exact figure.”* The Holy Prophet^{sa} said, *“Alright, then tell me how many camels are slaughtered daily for consumption?”* *“Ten,”* he responded. The Holy Prophet^{sa} turned to the Companions and said, *“It seems as if they are a force of 1,000 men.”*¹ This estimate actually turned out to be correct.² Then, the Holy Prophet^{sa} inquired of the slave, *“Which people from among the chieftains of the Quraish are present?”* He responded, *“There is ‘Utbah, Shaibah, Abū Jahl, Abul-Bakhtarī, ‘Uqbah bin Abī Mu‘īṭ, Ḥakīm bin Hizām, Naḍr bin Ḥārith, Umayyah bin Khalf, Suhail bin ‘Amr, Naufal bin Khuwailid, Ta‘īmah bin ‘Adiyy, Zam‘ah bin As‘ad, etc., etc.”* The Holy Prophet^{sa} addressed the Companions saying:

هَذِهِ مَكَّةُ قَدْ أَلْقَتْ إِلَيْكُمْ أَفْلَادَ كَبِدِهَا

*“Here you are! Makkah has thrown before you its greatest heroes.”*³

These were immensely intelligent and wise words, which the Holy Prophet^{sa} uttered spontaneously. The reason being, that instead of the weaker Muslims becoming disheartened upon hearing the names of so many renowned chieftains of the Quraish, these words, led their faculty of

1 Tārīkhur-Rusuli Wal-Mulūk (Tārīkhut-Ṭabarī), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 27, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * Sunan Abī Dāwūd

* Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Imdādi Bil-Malā‘ikah....., Ḥadīth No. 4588 [Publishers]

3 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 422, Dhikru Ru‘yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Ḍafrul-Muslimina Bi-Rajulaini Min Quraish....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārīkhur-Rusuli Wal-Mulūk (Tārīkhut-Ṭabarī), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 27, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

perception to believe as if God had sent these leaders of the Quraish, to serve as prey for the Muslims.

The place where the Muslim army encamped was not ideal. At this, Ḥabbāb bin Mundhir^{ra} inquired of the Holy Prophet^{sa} as to whether he had selected this place according to divine revelation or merely as a strategy of war. Upon this, the Holy Prophet^{sa} said, “No divine commandment has been received in this regard, if you wish to make a proposal, then please do so.” Ḥabbāb submitted, “Then in my opinion, this place is not ideal. It would be better to advance and take possession of the spring located closest to the Quraish. I am aware of this spring and its water is quite pleasant and generally plentiful as well.” The Holy Prophet^{sa} approved of this proposal and until then, since the Quraish were still encamped on the opposite side of the hillock, and the spring was unoccupied, the Muslims advanced and took possession of this spring. However, as mentioned in the Holy Qur’ān, even at that time, the water of the spring was not as plentiful as usual, and the Muslims were faced with a shortage of water. In addition to this, the side of the valley where the Muslims were positioned was not ideal either, because it was very sandy, which made it difficult to maintain firm footing.

After a place to setup camp had been selected, upon the proposal of Sa’d bin Mu’ādh^{ra}, chieftain of the Aus, a sort of tent was prepared for the Holy Prophet^{sa} to one side of the field. Sa’d^{ra} tied the mount of the Holy Prophet^{sa} close to the tent and said:

“O Messenger of Allāh! Take a seat in this tent, and we shall fight the enemy in the name of Allāh. If Allāh grants us victory, then this is our very desire. But if God-forbid, the matter takes a turn for the worse, then take your mount and reach Madīnah in any way possible. There you shall find our brethren and kindred, who are no less than us in love and sincerity. However, since they were unaware that they would be confronted by war in this campaign, they have not come along. Otherwise, they would never have remained behind. When they become aware of the state of affairs, they shall not desist in laying down their lives to protect you.”¹

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 27, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 422, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Zafrul-Muslimina Bi-Rajulaini Min Quraish, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

This was the passionate sincerity of Sa'd^{ra}, which is worthy of praise in any case; but can it be fathomed that the Messenger of Allāh would ever flee from the field of battle? As such, in the field of Hunain, an army of 12,000 turned their backs, but this centre of Divine Unity did not shake an inch. In any case, the tent was prepared, and Sa'd^{ra} along with a few other Anṣār, surrounded it and stood guard. The Holy Prophet^{sa} retired to this tent along with Ḥaḍrat Abū Bakr^{ra}. All night long, weeping and wailing, the Holy Prophet^{sa} supplicated before Allāh. It is written that in the entire army, it was only the Holy Prophet^{sa} who remained awake all night. The rest were able to take some rest in turns. After all, sleep is also a sign of satisfaction. Allāh the Almighty has mentioned this occurrence in the Holy Qur'ān. Then, another Grace of God was that there was some rainfall during the night as well, by which the Muslims found the opportunity to gather water in the form of reservoirs. Another benefit of this was that the sand hardened, which prevented their feet from sinking. Conversely, towards the side of the Quraish, it became muddy and their water also became dirty. The Holy Qur'ān has alluded to this occurrence as well.¹

It was Friday the 17th of Ramaḍān 2 A.H.² or the 14th of March 623 A.D.³, according to the Christian calendar system. In the morning, Ṣalāt was first offered and then these worshippers of Divine Unity fell in to prostration before the One God, in an open field. After this, the Holy Prophet^{sa} delivered an address on Jihād. When light began to appear, the Holy Prophet^{sa} began to arrange the Muslim ranks with the indication of an arrow. A Companion by the name of Sawād^{ra} was standing somewhat ahead of his row. The Holy Prophet^{sa} used his arrow to indicate that he should move back in line. It so happened however, that the wooden part of the arrow belonging to the Holy Prophet^{sa} touched his chest, whereupon he boldly protested, “O Messenger of Allāh! God has sent you with the truth and justice, but you have unjustly poked me with your arrow. By God, I insist upon retribution.” The Companions were shocked, as to what had gotten into Sawād^{ra}. However, the Holy Prophet^{sa} stated with extreme

1 Refer to Al-Anfāl (8:12) of the Holy Qur'ān for both these occurrences.

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 415/427, Ṣarful-Qiblātī Ilāl-Ka'bah, Dhikru Ru'yā 'Ātikata binti 'Abdil-Muṭṭalib / Iltiqā'ul-Fariqain, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 254, 259, Ghazwatu Badr, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

3 At-Tauḥīqātul-Ilhāmīyyatu Fī Muqāranatit-Tawārikhil-Hijriyyah, By Muḥammad Mukhtār Pāshā, p. 34, Sanatu 2 Hijriyyah, Mu'assasatul-'Arabiyyah, First Edition (1980)

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affection, *“Alright Sawād, you may poke me with an arrow as well,”* and the Holy Prophet^{sa} lifted the cloth upon his chest. In his immense love, Sawād^{ra} stepped forward and kissed the chest of the Holy Prophet^{sa}. The Holy Prophet^{sa} smiled and inquired, *“Why did you devise this plan?”* He responded with a trembling voice, *“O Messenger of Allāh! The enemy is before us. There is no telling whether I shall live to return or not. It was my desire, therefore, to touch your blessed body before my martyrdom.”*¹

It was perhaps near this time that Ḥudhaifah bin Yamān^{ra} and Abū Ḥsail^{ra} presented themselves before the Holy Prophet^{sa} and submitted:

“We are only just arriving from Makkah. When we set out from Makkah, the Quraish detained us and we were released on the condition that we would not fight on your side against them.”

Although this agreement was not binding as it was taken under duress, the Holy Prophet^{sa} said, *“Then go and fulfill your agreement. We seek assistance from Allāh alone, and we rely fully upon His succour.”*²

The Holy Prophet^{sa} was still engaged in arranging his ranks, when the army of the Quraish began to mobilize and the army of the disbelievers began to advance towards the field of battle. This was the time when the Muslims seemed lesser than their actual number in the eyes of the disbelievers³ and for this reason, they continued to advance boldly. When the Holy Prophet^{sa} saw them from afar, he said, *“O My Lord! These people have come filled with pride and arrogance to expunge Your religion. Do help Your religion as You have promised.”*⁴ During this time, a few men from the Quraish proceeded towards the spring belonging to the Muslims. The Companions desired to stop them, but the Holy Prophet^{sa} forbade this, and ordered that they should be permitted to drink of

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 427, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Ibnu Ghazīyyata Wa Ḍarbur-Rasūli Lahū Fi Baṭnihi Bil-Qadaḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥu Muslim, Kitābul-Jihād, Bābul-Wafā’i Bil-‘Ahd, Ḥadīth No. 4639

3 Al-Anfāl (8:45)

4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 424, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Irṭiḥālu Quraish, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 29, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

it. Hence, they drank of its water in peace and returned to their army.¹ To deal so justly and benevolently with the enemy was unheard of in the moral code of Arabia. It is a distinction of Islām that whilst taking into consideration the rules of self-defence, it has still ordered the good treatment of enemies as well.

Now the armies had lined up before one another. However, at this time, a strange spectacle of Divine power manifested itself. The standing arrangement of both armies was such that the Muslim army appeared to be more than, rather, double its actual number in the eyes of the Quraish.² Due to this, the disbelievers were struck with awe. On the other hand, the army of the Quraish appeared lesser than their actual number in the eyes of the Muslims.³ Due to this, the Muslims were fortified with great confidence. The Quraish attempted to discern the correct figure of the Muslim army, so that they could console such hearts which had begun to sink. For this purpose, the chieftains of the Quraish dispatched ‘Umair bin Wahb to ride his horse around the Muslim army, so as to gather its actual number, and whether it was supported by any hidden reinforcements. Hence, ‘Umair mounted his horse and circled the Muslims, but he witnessed such awe, determination and fearlessness in the face of death on the countenances of these Muslims, that he returned immensely awe-stricken and addressed the Quraish saying:

مَا رَأَيْتُ شَيْئًا وَلَكِنِّي قَدْ رَأَيْتُ يَا مَعْشَرَ قُرَيْشِ الْبَلَايَا تَحْمِلُ الْمَنَائِيَا نَوَاضِحُ يَثْرِبَ
تَحْمِلُ الْمَوْتَ النَّافِعَ

“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

1 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 29, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 424, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Islāmubni Ḥizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Āl-e-‘Imran (3:14)

3 Al-Anfāl (8:45)

is mounted upon the backs of the she-camels of Yathrib.”¹

When the Quraish heard this news, a wave of anxiety rippled through their ranks. Surāqah, who had come as their guarantor, was so awe-stricken, that he fled upon his heels. When people attempted to restrain him, he said:

أَنِّي أَرَى مَا لَا تَرَوْنَ

“I see that which you do not.”²

When Ḥakīm bin Hizām heard the opinion of ‘Umair, he frantically came to ‘Utbah bin Rabī‘ah and said:

“O ‘Utbah, after all, it is the retribution of ‘Amr Ḥaḍramī³ that you seek from Muḥammad⁴, because he was your confederate. Would it not do if you were to pay the blood money to his heirs, and turn back along with the Quraish? You shall be forever known by a good name.”

‘Utbah, who was frightened himself could not ask for anything better, and he immediately said:

“Of course! I agree; And after all Hakim! These Muslims and we are relatives. Does it seem right for a brother to raise his sword against his brother, and father against his son? Go to Abul-Hakam (i.e., Abū Jahl) and present this idea to him.”⁴

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 30, Thumma Dakhalatis-Sanatuth-Thāniyatū Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 424, Ghazwatu Badril-Kubrā / Islāmubni Ḥizām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 256, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

2 Al-Anfāl (8:49)

3 This was a merely a statement to conceal the issue. The chieftains of the Quraish knew full well that the killing of ‘Amr was only an excuse, otherwise, their actual jealousy was in the name of Islām.

4 * Derived from As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 425, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Tashāwuru Quraishin Fir-Rujū‘i Minal-Qitāl / Nasabul-Ḥanzaliyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Derived from Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 30-31, Thumma Dakhalatis-Sanatuth-Thāniyatū Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

Then, ‘Utbah mounted his camel and began to convince people of his own accord that:

“It is not correct to fight against relatives. We should turn back and leave Muḥammad^{sa} to his devices and let him settle his matter with the tribes of Arabia himself. We shall see what happens, and after all it is not such an easy task to fight these Muslims, because even if you call me a coward, although I am not, اِنِّى اَرَى قَوْمًا مُسْتَمِعِيْنَ, i.e., I see a people who are eager to purchase death.”

When the Holy Prophet^{sa} noticed ‘Utbah from afar, he said, *“If there is anyone from among the army of the Quraish who possesses some nobility, then it is certainly in the rider of that red camel. If these people listen to his advice, it would do them good.”* However, when Ḥakīm bin Hizām approached Abū Jahl, and presented this proposal to him, could it be expected that this Pharaoh of the people would be talked into such a thing? He instantly retorted, *“Well, well, now ‘Utbah has begun to see his relatives before him!”* Then he called upon ‘Āmir Ḥaḍramī, the brother of ‘Amr Ḥaḍramī, and said, *“Have you heard what your ally, ‘Utbah says? Especially, when the retribution of your brother is in our grips!”* The eyes of ‘Āmir began to gorge with blood in rage and according to the Arab custom, he tore off his clothes becoming naked and began to shout:

وا عمراه وا عمراه

“Woe to ‘Amr! My brother is not being avenged! Woe to ‘Amr! My brother is not being avenged!”

This desert cry, enflamed a fire of enmity in the hearts of the Quraish and the furnace of war began to burn in full force.¹

The taunt given by Abū Jahl infuriated ‘Utbah. Consumed by this rage, he took his brother Shaibah and son Walid and proceeded ahead of the disbelieving army. According to the ancient Arab custom, he called for individual combat. A few Anṣār were about to advance, when the Holy Prophet^{sa} restrained them and said, *“Ḥamzah, stand up! ‘Alī, stand up! ‘Ubaidah, stand up!”* All three of them were very close relatives of the Holy Prophet^{sa}, and it was his desire that his own kith and kin should be the first to advance in the face of

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 425-426, Dhikru Ru’yā ‘Ātikah..... / Nasabul-Ḥanzaliyyah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

danger. On the other hand, upon seeing the Anṣār, ‘Utbah and his comrades cried out, *“What do we know of you. Bring before us our equals.”* Hence, Ḥamzah^{ra}, ‘Alī^{ra} and ‘Ubaidah^{ra} stepped forward. According to the Arab custom, each side identified itself, after which, ‘Ubaidah bin Al-Ḥārith^{ra} confronted Walīd, Ḥamzah^{ra} confronted ‘Utbah and ‘Alī^{ra} confronted Shaibah.¹ Ḥamzah^{ra} and ‘Alī^{ra} put their adversaries to dust in merely two strikes. However, two or four strong blows were exchanged between ‘Ubaidah^{ra} and Walīd. Eventually, both fell to the ground sustaining heavy wounds at the hands of the other. At this, Ḥamzah^{ra} and ‘Alī^{ra} quickly advanced and brought an end to Walīd, and carried ‘Ubaidah^{ra} back to their camp. ‘Ubaidah^{ra}, however, was unable to recover from his injuries, and passed away on the journey back from Badr.

After these duels, the Holy Prophet^{sa} retired to his tent, but prior to leaving, he instructed that, *“Until I give you the command, a full assault should not be waged.”* Then he added, *“If the disbelievers launch a sudden attack, repel them with your arrows first. But use your arrows wisely, so that you do not empty your quivers uselessly. Take out your swords, only when the two armies meet.”* It was perhaps at this time that the Holy Prophet^{sa} addressed the Companions and said:

“There are some people among the army of the Quraish who have not come to participate in this campaign with pleasure; rather, they have only come along under the pressure of the chieftains of the Quraish. Similarly, there are also such people in this army, who in our time of hardship, dealt with us generously when we were in Makkah. It is our obligation to repay their benevolence. As such, if a Muslim subdues any such individual, he should not cause him any harm.”

Among the first category of people, the Holy Prophet^{sa} specifically mentioned the name of ‘Abbās bin ‘Abdil-Muṭṭalib and in the second category of people, he mentioned the name of Abul-Bakhtarī, and forbade their killing. However, the course of events took such an unavoidable turn that Abul-Bakhtarī could not be spared from death. Nonetheless, prior to his death he

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Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fil-Mubārazah, Ḥadīth No. 2665

found out that the Holy Prophet^{sa} had forbidden his killing.¹ After this, the Holy Prophet^{sa} retired to his tent, and became engaged in supplications once again. Ḥaḍrat Abū Bakr^{ra} also accompanied him, and a party of the Anṣār under the command of Sa'd bin Mu'adh^{ra} were stationed around the tent to stand guard. After a short time, there was an uproar in the field of battle, which indicated that the Quraish had launched a full attack. At that time, the Holy Prophet^{sa} was weeping profusely and supplicating before God with his hands extended. He would say with extreme anguish:

اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا
تُعْبَدُ فِي الْأَرْضِ

*“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.”*²

At this time, the Holy Prophet^{sa} was in a state of such agony, that sometimes he would fall into prostration, and at times he would stand up to call upon God. The mantle of the Holy Prophet^{sa} would repeatedly fall from his back, and Ḥaḍrat Abū Bakr^{ra} would pick it up and place it on the Holy Prophet^{sa} again and again.³ Ḥaḍrat 'Alī^{ra} relates that during the course of battle, whenever the Holy Prophet^{sa} would come to mind, he would run towards his tent, but whenever he went there, he found the Holy Prophet^{sa} weeping in prostration. He also heard that the Holy Prophet^{sa} would constantly repeat the words:

- 1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, pp. 34-35, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq'ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Al-Mustadraku 'Alaṣ-Ṣaḥīḥaini, By Ḥafiz Muḥammad bin 'Abdillāh, Volume 3, p. 433, Kitābu Ma'rifatiṣ-Ṣaḥābati^{sa} Dhikru Manāqibi Abi Ḥudhaifah, Ḥadīth 5057, Dārul-Fikr Beirut (2002) [Publishers]
- 2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Mā Qila Fī Dir'in-Nabiyyi^{sa} Wal-Qamiṣi Fil-Ḥarb, Ḥadīth No. 2915
- * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Imdādi Bil-Malā'ikati Fī Ghazwati Badr....., Ḥadīth No. 4588
- 3 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Imdādi Bil-Malā'ikati Fī Ghazwati Badr....., Ḥadīth No. 4588
- * Sunanut-Tirmidhī, Kitābu Tafsīril-Qur'ān, Bābu Wa Min Sūratil-Anfāl, Ḥadīth No. 3081

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ يَا قَيُّوْمُ

“O My Ever-Living God! O My Life-Giving Master!”¹

Ḥaḍrat Abū Bakr^{ra} was greatly disturbed by this state of the Holy Prophet^{sa}, and at times would spontaneously say, “O Messenger of Allāh! May my mother and father be an offering. Do not worry, Allāh shall definitely fulfill His promises.”² However, the Holy Prophet^{sa} remained constantly engaged in his supplications, weeping and wailing, according to the following proverb:

ہر کہ عارف تراست ترساں تر³

On the other hand, when both the armies collided, Abū Jahl, chieftain of the Quraish, supplicated in the following words, “O God! Do utterly destroy in this field, that party which has severed ties of kinship, and created an innovation in the faith.”⁴ In another narration,⁵ it is related that on this occasion, or perhaps before it, Abū Jahl supplicated in the following words, “O our Lord! If the religion brought by Muḥammad is true, then send upon us a rain of stone, or utterly destroy us by some other painful punishment.”⁶

Now, the field of battle was heated by bloodshed. Before the Muslims was a party three times their number, which had entered the field of battle, embellished with all kinds of military equipment, determined to erase all traces of Islām. The poor Muslims were fewer in number, lesser in equipment and struck by shocks of poverty and exile, and as far as apparent means were concerned, they were a prey of a few minutes before the people of

1 * As-Sunanul-Kubrā, By Imām Abū ‘Abdir-Raḥmān Aḥmad bin Shu‘aib An-Nasa’ī, Kitābu ‘Amalil-Yaumi Wal-Lailati, Bābul-Istinsāri ‘Indal-Liqā’i, Volume 6, pp. 156-157, Ḥaḍīth No. 10447, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1991)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 262, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Imdādi Bil-Malā’ikati Fī Ghazwati Badr....., Ḥaḍīth No. 4588

3 A persian proverb which means, ‘The wiser a saint, the greater his fear.’ [Publishers]

4 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 428, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Istiftāḥu Abi Jahlin Bid-Du‘āi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, ‘Sūratul-Anfāl’ Bābu Qaulihī Wa Idh Qālū Allāhumma In Kāna Hādḥā Huwal-Ḥaqq....., Ḥaḍīth No. 4648

6 This supplication of Abū Jahl is also evidence of the fact that in this campaign, the actual objective of the chieftains of the Quraish was to destroy Islām and the Muslims; and revenge for the killing of ‘Amr Ḥaḍramī, etc. was merely an excuse and a tool for inciting the disbelieving masses.

Makkah. However, they had become intoxicated in the love of Divine Unity and Prophethood. Living faith is a power in comparison to which there is no greater power on the earth, and it had instilled within them a supernormal strength. At that time, in the field of battle, they were displaying an unparalleled example of service to the faith. Every man would step ahead further than the other, and seemed restless to offer his life for the sake of God. Ḥamzah^{ra}, ‘Alī^{ra} and Zubair^{ra} cut down rank upon rank. The passionate sincerity of the Anṣār was such that ‘Abdur-Raḥmān bin ‘Auf^{ra} relates that:

“When the war fully commenced, I looked to my right and left, but found two youngsters from the Anṣār to both my sides. Upon seeing them, my heart sank, because in such wars, the outcome of battle greatly depends on the companions to the right and left. Only such a person can fight effectively, whose sides are secure.”

‘Abdur-Raḥmān^{ra} adds:

“I was still in this state of mind, when one of the two boys inquired of me in a whisper, as if to keep it secret from the other, ‘O Uncle! Where is that Abū Jahl who would give grief to the Holy Prophet^{sa} in Makkah? I have made an oath with God that I shall either kill him, or die trying.” I had not yet responded when the other also whispered the same inquiry. Upon witnessing their courage I was stunned, because Abū Jahl was the General of the army, and he was surrounded by veteran warriors. I pointed to him saying, “That is Abū Jahl.”

‘Abdur-Raḥmān states:

“I had only to make an indication, when both children sprung forward like hawks and cutting through the enemy ranks reached there in an instant. They executed an assault so swiftly, that Abū Jahl and his comrades were left dumbstruck, and Abū Jahl was mixed to dust.”¹

‘Ikramah bin Abī Jahl also accompanied his father. Although he was unable to save his father, he managed to strike Mu‘ādh^{ra} from behind in such a manner, that his left arm was cut and began to dangle. Mu‘ādh^{ra} pursued ‘Ikramah,

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 10/10, Ḥadīth No. 3988

but he escaped. Since a semi-attached arm was a hindrance in battle, Mu‘ādh^{ra} tore it forcefully from his body and continued to fight.¹ Hence, be it *Muhājirīn* or *Anṣār*, both fought valiantly and sincerely. However, the enemy numbers and its strength in equipment proved to be an almost indestructible force, and the outcome of war remained ambiguous for some time. The Holy Prophet^{sa} was continuously engaged in fervent supplications, and his agony multiplied moment by moment. However, finally, after quite a long time, the Holy Prophet^{sa} rose from prostration and stepped out of the tent reciting the following Divine glad-tiding:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٢﴾

Stepping out of his tent, the Holy Prophet^{sa} cast a glance in all four directions to find the field of battle heated by bloodshed. At that time, the Holy Prophet^{sa} took a handful of sand and pebbles and threw them towards the disbelievers,³ and fervently called out, *شَاهَتِ الْوُجُوهُ*, meaning, “*May their faces be ruined.*”⁴ Then, the Holy Prophet^{sa} called out to the Companions to launch a sudden attack.⁵ When the voice of their Beloved Master reached their ears, they raised a slogan of God’s Greatness, and pushed forward with an instant assault. On the other hand, the Holy Prophet^{sa} had only just thrown a handful of sand when a gust of wind began to fill the eyes, mouths and noses of the disbelievers with pebbles.⁶ The Holy Prophet^{sa} said, “*This is an army of God’s*

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 37, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Meaning, “*The army of the Quraish would definitely be routed and show their backs in flight.*” This is Sūrah Al-Qamar, verse 46 of the Holy Qur‘ān, which was revealed in Makkah prior to the migration, in the form of a prophecy. Now, these words had been made to flow on the tongue of the Holy Prophet^{sa} by God as an indication that now the hour of fate had arrived upon the disbelievers of Makkah.

3 Al-Anfāl (8:18)

4 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 34, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Qusṭalāni, Volume 2, p. 295, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 34, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

6 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Qusṭalāni, Volume 2, pp. 295-296, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

angels who have come to support us with divine succour.” In some narrations, it has also been related that at the time, some people even saw these angels. In any case, chieftains like ‘Utbah, Shaibah and Abū Jahl, had already been mixed to dust. As a result of this instant attack by the Muslims and the sudden gust of wind, the Quraish began to lose strength, and panic quickly erupted in the army of the Quraish. The field of battle was cleared in no time. The Muslims took seventy prisoners, and when the enemy dead were organised, it was discovered that this was their number as well. When the enemy dead were identified, the terrifying commentary of the following Qur’ānic verse was ever so prominent:

وَيَقْطَعُ دَابِرَ الْكٰفِرِيْنَ¹

All the prominent chieftains of the Quraish were lying in the dust and the odd chieftain who had survived, had become captive at the hands of the Muslims. Albeit, in the beginning, the corpse of Abū Jahl could not be found. The Holy Prophet^{sa} directed that someone should go and thoroughly investigate to discern the state of Abū Jahl. ‘Abdullāh bin Mas‘ūd^{ra} went and after a thorough search found him in his last breathes. ‘Abdullāh^{ra} inquired of him, “Are you Abū Jahl?” He responded:

هَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ

“Have you ever killed a man greater than I? (In other words, I am the greatest man that you have killed).”

Then, he said:

لَوْ غَيْرَ اَكَارٍ قَتَلْتَنِيْ

“If only I had not been killed at the hands of a farmer².”³

Then he asked, “Who remained victorious?” “God and His Messenger,” responded

1 * In other words, Allāh had made this war occur so that the Quraish could be uprooted.

* Al-Anfāl (8:8) [Publishers]

2 The reason he said this was because the people of Makkah would look down to the farming profession and at times, they would refer to the people of Madinah as ‘farmers’ in a tone of disgrace.

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 12/12, Ḥadīth No. 4020

‘Abdullāh. After this, Abū Jahl became senseless and died.¹ ‘Abdullāh bin Mas‘ūd^{ra} returned and notified the Holy Prophet^{sa} of his death. The end of Umayyah bin Khalf, who was reluctant to set out from Makkah due to the prophecy of the Holy Prophet^{sa}, but whose heart was full of enmity towards Islām and malice towards the Holy Prophet^{sa}, came another way. When the army of the Quraish was put to flight, he sought protection from ‘Abdur-Raḥmān bin ‘Auf^{ra}, a friend from the era of the *Jāhiliyyah*. They had both agreed to protect each other. As soon as Bilāl^{ra} spotted Umayyah, he raised an outcry that, “Look here! This chief of the disbelievers is escaping,” upon which, a few *Anṣār* pursued him, fought him and threw him to the ground. As a matter of fact, in an attempt to save him, even ‘Abdur-Raḥmān bin ‘Auf^{ra} was somewhat injured.²

When the Holy Prophet^{sa} had finished dealing with other matters of importance, he instructed that the chieftains of the Quraish should be gathered at one place and buried. Hence, the corpses of twenty-four chieftains of the Quraish were gathered and buried in a single pit. Others were buried wherever they had fallen, because inasmuch as possible, it was a general practice of the Holy Prophet^{sa} not to leave any corpse without a burial, even if it belonged to an enemy.³ Before returning, the Holy Prophet^{sa} went to the pit where the chieftains of the Quraish had been buried, and calling the names of each one of them, he exclaimed:

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَأَنَا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

“Have you found true the promise made to you by God through me. Verily, I have found true the promise made to me by God.”⁴

Then, he added:

يَا أَهْلَ الْقَلْبِيبِ بَسَ عَشِيرَةَ النَّبِيِّ كُنْتُمْ لِنَبِيِّكُمْ كَذَّبْتُمُونِي وَصَدَقْتَنِي النَّاسُ وَأَخْرَجْتُمُونِي

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 297, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Wakālah, Bābu Idhā Wakkalal-Muslimu Ḥarbiyyan Fī Dārīl-Ḥarb....., Ḥadīth No. 2301

3 Sunan Ad-Dār Quṭnī, By Imām ‘Alī bin ‘Umar Ad-Dār Quṭnī, Volume 3, p. 64, Kitābul-Buyū’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, Second Edition (2003)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Abī Jahl, Ḥadīth No. 3976

وَأَوَانِي النَّاسِ وَقَاتَلْتُمُونِي وَنَصَرَنِي النَّاسُ

“O ye people of the pit! You proved to be most wretched relatives to your Prophet. You rejected me, while others testified to my truthfulness. You exiled me from my homeland, while others granted me protection. You waged war against me, while others supported me.”¹

Ḥaḍrat ‘Umar^{ra} submitted, *“O Messenger of Allāh! They are dead, how can they hear you now.”* The Holy Prophet^{sa} said, *“They hear me better than you hear me now.”* In other words, they have reached a state where all truth becomes manifest and there remains no veil. These words of the Holy Prophet^{sa} which have been written above, possessed mixed emotions of pain and agony. One may somewhat judge the state of heart which had overtaken the Holy Prophet^{sa} at the time. It seems as if the past history of the opposition of the Quraish was before the eyes of the Holy Prophet^{sa} at the time, and in a world of reminiscence, he would flip a page at a time, and his heart would become restless at the study of these pages. These words of the Holy Prophet^{sa} are also categorical evidence that the responsibility of the initiation of this series of wars, lied completely with the disbelievers of Makkah. As is evident from these words of the Holy Prophet^{sa}:

وَقَاتَلْتُمُونِي وَنَصَرَنِي النَّاسُ

“O my people! You waged war against me, while others supported me.”

In the least, these words definitely demonstrate that in his own opinion, the Holy Prophet^{sa} believed that these wars were initiated by the disbelievers, and he was compelled to take up the sword merely in his own defence.

When the Muslim deceased were organised, it was discovered that fourteen men had been martyred. Six of them were from the *Muhājirīn* and the remaining were from the *Anṣār*. Among them was the sincere child, ‘Umair Waqqāṣ^{ra}, who had cried to obtain permission from the Holy Prophet^{sa} in order to accompany them. In addition to these, many Companions were wounded, but this loss was not enough to disturb the joy of such a magnificent victory

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 38, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

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of religion. The Holy Prophet^{sa} and the rest of the Muslims were satiated with emotions of gratitude and thankfulness. The Holy Prophet^{sa} remained in the valley of Badr for three days. This time was spent to shroud and bury the martyrs and nurse the wounded. Similarly, it was during these days that the spoils were collected and sorted. The prisoners of the disbelievers, which equated to seventy, were secured and given into the custody of various Muslims. The Holy Prophet^{sa} strictly directed the Muslims to treat the prisoners gently and kindly; and to ensure that their comforts were looked after. The Companions, who possessed a passionate love of fulfilling their Master's every desire, acted upon this admonition so wonderfully that the like of it cannot be found in the history of the world. Hence, from among these prisoners, one prisoner named Abū 'Azīz bin 'Umair relates that:

“Due to the exhortation of the Holy Prophet^{sa}, the Anṣār would give me baked bread, but they themselves, would subsist on dates, etc. Many a time, it would so happen that even if they managed to procure a small piece of bread, they would give it to me, and would not eat it themselves. If I would ever return it to them in embarrassment, they would insist that I have it.”¹

Those prisoners who did not have sufficient clothing, were given clothing. As such, 'Abdullāh bin Ubayy gave 'Abbās his shirt.²

Sir William Muir admits to the kind treatment of these prisoners in the following words:

“In pursuance of Mahomet's commands, the citizens of Medina, and such of the Refugees as already had houses of their own, received the prisoners, and treat them with much consideration. 'Blessings be on the men of Medina!' said one of these prisoners in later days: 'they made us ride, while they themselves walked: they gave us wheaten bread to eat when there was little of it, contenting themselves with dates.' It is not surprising that when, some time afterwards, their friends came to ransom them, several of the prisoners who had been thus

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 40, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq'ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 439, Dhikru Ru'yā 'Ātikata binti 'Abdil-Muṭṭalib / Maqṭalun-Naḍri Wa 'Uqbah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-Kiswati Lil-Usārā, Ḥadīth No. 3008

received, declared themselves adherents of Islām...Their 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

There is also a narration that when the prisoners were presented before the Holy Prophet^{sa} he said, “If today, Muṭ‘im bin ‘Adiyy² had been alive, and he had interceded on behalf of these people, I would have released them without ransom.”³ Muṭ‘im was a staunch idolater and he died in this very state, but possessed a noble disposition. As such, Muṭ‘im was the one who tore apart the cruel document of the Quraish, due to which the Muslims had been besieged in the valley of Abū Ṭālib. When the Holy Prophet^{sa} returned from Ṭā‘if as well, it was Muṭ‘im who escorted the Holy Prophet^{sa} into Makkah under his own protection. It was in remembrance of this benevolence that the Holy Prophet^{sa} uttered these words. In actuality, it was a distinct quality of the Holy Prophet^{sa} that if a person did even the smallest good deed to him, he would never forget his benevolence. The Holy Prophet^{sa} would always desire that he continue receiving an opportunity to practically express gratitude for that person’s goodwill. Furthermore, the Holy Prophet^{sa} was not like such worldly people who after returning an individual for his generosity with a good deed once, would begin saying that now his debt had been repaid. Rather, whenever an individual would do a good deed to the Holy Prophet^{sa}, he would make him an everlasting benefactor for himself. The Holy Prophet^{sa} would never consider his debt repaid and this is actually what high morals demand. The reason being that when a person becomes indebted to a benevolent act, to think that by a reciprocating action, the debt has been repaid, may be considered a business transaction, but not the fulfillment of a moral responsibility in the least.

Among those who were taken captive, there were various chieftains of the Quraish. Therefore, Al-Mundhir bin Al-Ḥārith and Suhail bin ‘Amr were considered to be the elites of Makkah. Some prisoners were very close relatives of the Holy Prophet^{sa}. For example, ‘Abbās was the paternal uncle of the Holy Prophet^{sa}. ‘Aqīl was the paternal cousin of the Holy Prophet^{sa} and the real brother of Ḥaḍrat ‘Alī^{ra}. There was Abul-‘Āṣ bin Rabī‘ who was the

1 The Life of Mahomet, By Sir William Muir, Chapter XII (Prisoners Kindly Treated at Medīna), Prisoners treated kindly, p. 242, Published by Smith, Elder, & Co. London (1878) [Publishers]

2 Muṭ‘im was a chieftain of Makkah who died in a state of disbelief.

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 12/12, Ḥadīth No. 4024

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husband of Zainab^{ra}, the daughter of the Holy Prophet^{sa}, i.e., the son-in-law of the Holy Prophet^{sa}. Among the chieftains of the Quraish who are recorded to have been taken captive, some historians have mentioned the name of ‘Uqbah bin Abī Mu‘īṭ, and it is written that by the order of the Holy Prophet^{sa}, he was later killed in captivity. However, this is not correct. Narrations of *Aḥādīth*¹ and history² very clearly mention that ‘Uqbah bin Abī Mu‘īṭ was killed in the field of battle, and was among those chieftains of Makkah whose corpses were buried in a pit. Albeit, the execution of Naḍr bin Ḥārith is evident from many narrations. The reason for his execution was that he was among those people who were directly responsible for the death of those innocent Muslims who had been martyred at the hands of the Quraish in Makkah. Furthermore, it is most probable that Naḍr bin Ḥārith was among those who had brutally martyred Ḥārith bin Abī Hālah, the step-son of the Holy Prophet^{sa}, in the early period of Islām.³ However, it is definite that except for Naḍr, no other prisoner was executed, nor was it a practice to execute prisoners merely due to their being an enemy or fighting on behalf of the opposing side. Therefore, later on, a specific injunction was revealed in the Holy Qur’ān with regards to this as well.⁴ Moreover, it should also be remembered that although many narrations have recorded the execution of Naḍr bin Ḥārith, there are also certain narrations which prove that he was not executed; rather, he remained alive after Badr for a period in time and finally became a Muslim, and joined the servants of the Holy Prophet^{sa} at the occasion of the *Ghazwah* of Ḥunain.⁵ However, these latter narrations have generally been deemed weak

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- 1 * Ṣaḥīḥul-Bukhārī, Kitābul-Wuḍū’, Bābu Idhā Ulqiya ‘Alā Ṣaḥrīl-Muṣallī Qadharun....., Ḥādīth No. 240
 - * Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣalāh, Abwābu Suṭratil-Muṣallī, Bābul-Mar’ati Ṭaṭraḥu ‘Anil-Muṣallī....., Ḥādīth No. 520
 - * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābud-Du’ā’i ‘Alal-Mushrikīna Bil-Hazīmati....., Ḥādīth No. 2934
 - 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 260, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 3 Al-Iṣābatu Fi Tamīzīṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 1, p. 696, Al-Ḥārithubnu Abī Hālah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
 - 4 * Muḥammad (47:5)
 - * Kitābul-Khirāj, By Abū Yūsuf Ya’qūb bin Ibrāhīm, p. 212, Faṣṣun Fi Qitāli Ahlish-Shirk....., Published by Baulāq (1302 A.H.)
 - 5 * Ṣarḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 336, Bābu Ghazwati Badrīl-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - * Usdul-Ghabah Fi Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 4, p. 521, An-Naḍr bin Al-Ḥārith Al-Qarshīyy, Dārul-Fikr, Beirut, Lebanon (2003)

in comparison to the ones mentioned first. ¹ وَاللَّهُ أَعْلَمُ In any case, if there was any individual who was executed from among the prisoners, it was Naḍr bin Ḥārith, who was executed as an act of retribution. In this respect, it is also narrated that after his execution, when the Holy Prophet^{sa} heard the painful couplets of his sister, he said, “*Had these couplets reached me earlier, I would have forgiven Naḍr.*”² In any case, except for Naḍr, no other prisoner was executed; rather, as mentioned above, the Holy Prophet^{sa} emphatically commanded that the prisoners should be treated with kindness.

Upon returning from Badr, the Holy Prophet^{sa} sent Zaid bin Ḥārith^{ra} in advance so that he could convey the good news of victory to the people of Madīnah. Hence, he reached there prior to the Holy Prophet^{sa}, and conveyed the good news of victory to the people of Madīnah. Although the Companions of Madīnah were immensely jubilant over the grand victory of Islām, they were somewhat disappointed that they had been deprived of the spiritual reward of this magnificent *Jihād*. This good news also lessened the grief which had struck the Muslims of Madīnah in general, and Ḥaḍrat ‘Uthmān^{ra} specifically, shortly before the arrival of Zaid bin Ḥārith^{ra} by the demise of Ruqayyah^{ra}, the daughter of the Holy Prophet^{sa}. The Holy Prophet^{sa} had left her behind for the *Ghazwah* of Badr, due to her illness and it is for this reason that Ḥaḍrat ‘Uthmān^{ra} was unable to participate in this *Ghazwah*.

When the Holy Prophet^{sa} returned to Madīnah, he sought counsel as to what should be done with the prisoners. Generally, it was a practice in Arabia to execute prisoners or make them permanent slaves. However, the disposition of the Holy Prophet^{sa} was averse to such harsh measures. Moreover, no divine injunctions in this respect had been revealed either. Ḥaḍrat Abū Bakr^{ra} submitted, “*In my opinion, they should be released on ransom, because after all, they are our brethren and kindred. Who knows, if tomorrow, devotees of Islām are born from among these very people.*” However, Ḥaḍrat ‘Umar^{ra} opposed this view and said:

“There should be no consideration of kinship in a matter of religion. These people have become deserving of execution due to their actions. My opinion is that all of them should be executed. As a matter of fact, the Muslims should execute their respective relatives by their own hands.”

1 And Allāh knows best [Publishers]

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 510-511, Mā Qīla Minash-Shi’ri Fi Yaumi Badr / Shi’ru Qutailah bint Al-Ḥārith, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

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Swayed by his innate nature of mercy, the Holy Prophet^{sa} approved of the proposal made by Ḥaḍrat Abū Bakr^{ra}. He thus, issued an order against execution and directed that such idolaters who pay their ransom, would be released.¹ Therefore, subsequently a divine injunction was also revealed to this effect.² As such, a ransom of 1,000 dirhams to 4,000³ dirhams was set for each individual according to his means. In this manner, all of the prisoners continued to be released. ‘Abbās was the real paternal uncle of the Holy Prophet^{sa} and he loved the Holy Prophet^{sa} dearly. The Holy Prophet^{sa} also loved him very much. With respect to him, the Anṣār submitted that he was their nephew⁴ and they were willing to release him without ransom. However, although it is permissible in Islām, rather, highly commendable, to release a prisoner as an act of benevolence, on this occasion, the Holy Prophet^{sa} did not accept this with respect to ‘Abbās. The Holy Prophet^{sa} said, *“It is only upon the payment of ransom that ‘Abbās shall be released.”*⁵ With relation to ‘Abbās, it is also narrated that when he was tied in the Masjid-e-Nabawī^o, the Holy Prophet^{sa} could not sleep due to his groaning at night. When the Anṣār found out, they loosened his bonds. When the Holy Prophet^{sa} was notified, he said, *“If you choose to loosen his bonds, then do so for everyone else as well. There should be no discrimination in favour of ‘Abbās.”* As such, the bonds of all the prisoners were loosened. Abul-‘Āṣ, the son-in-law of the Holy Prophet^{sa} was also among the prisoners of Badr. His wife Zainab^{ra} who was the daughter of the Holy Prophet^{sa} and still resided in Makkah, sent a few items as a ransom. Among these items was a necklace. This was the same necklace which Ḥaḍrat Khadijah^{ra} gave her daughter Zainab^{ra} as part of her dowry. When the Holy Prophet^{sa} saw this necklace, he was reminded of the memory of his late Khadijah^{ra}, and his eyes began to glisten with tears and he said to the Companions, “If

- 1 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābul-Imdādi Bil-Malā’ikati Fi Ghazwati Badrin....., Ḥadīth No. 4588
- * Sunanut-Tirmidhī, Kitābu Tafsīril-Qur’ān, Bābu Wa Min Sūratil-Anfāl, Ḥadīth No. 3084
- * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, pp. 320-321, Bābu Ghazwati Badril-Kubrā, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 * Muḥammad (47:5)
- * Kitābul-Khirāj, By Abū Yūsuf Ya’qūb bin Ibrāhīm, p. 212, Faṣṣan Fi Qitāli Ahlish-Shirk....., Published by Baulāq (1302 A.H.)
- 3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 262, Ghazwatu Badr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 4 One may recall that the great grandmother (paternal) of the Holy Prophet^{sa} was from Madīnah
- 5 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Fidā’il-Mushrikin, Ḥadīth No. 3048
- 6 The Prophet’s Mosque at Madīnah [Publishers]

you agree, return these items to Zainab^{ra}.” The Companions merely needed an indication and instantly, the items were sent back to Zainab^{ra}. In lieu of a monetary ransom, the Holy Prophet^{sa} set the condition with Abul-‘Āṣ that when he returned to Makkah, he would send Zainab^{ra} to Madīnah. In this manner, a believing soul was delivered from a house of disbelief. After some time, Abul-‘Āṣ also became a Muslim and migrated to Madīnah and in this manner, husband and wife were once again reunited. With regards to the migration of Ḥaḍrat Zainab^{ra}, it is narrated that when she set out from Makkah to come to Madīnah, a few people from the Quraish of Makkah attempted to take her back by force. When she refused, a wretched man named Habbār bin Aswad very barbarically attacked her with a spear. The trauma and shock of the attack resulted in a miscarriage.¹ As a matter of fact, on this occasion, she received such a deep shock that afterwards she was never able to fully recover. Ultimately, it was in this state of weakness and illness that she suffered an untimely demise.²

Among the prisoners, such people who were destitute and could not afford to pay the ransom were released by the Holy Prophet^{sa} as an act of benevolence.³ As for those who were literate, the Holy Prophet^{sa} granted them release on the condition that they would teach ten children how to read and write. As such, Zaid bin Thābit^{ra}, who subsequently served among the eminent scribes of the Holy Prophet^{sa}, also learned how to read and write by this means.⁴

Among the prisoners, was Suhail bin ‘Amr, who was from among the chieftains of the Quraish. He was an immensely eloquent and persuasive orator, and would generally speak against the Holy Prophet^{sa}. When he was captured at Badr, Ḥaḍrat ‘Umar^{ra} submitted to the Holy Prophet^{sa}, “O Messenger

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 4, pp. 318-319, Fi Dhikri Aulādihil-Kirām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Sunan Abī Dāwūd

* Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, pp 174-175, Kitābul-Jihādi Was-Siyar, Bābu Lā Yu‘adhibu Bi-‘Adhābillah, Ḥadīth No. 3017, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi [Publishers]

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 448, Islāmu Abil-‘Āṣ bin Ar-Rabi’ / Alladhīna Uṭliqū Min Ghairi Fidā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By ‘Allāmah Shihābuddīn Quṣṭalānī, Volume 2, p. 324, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

of Allāh! The front teeth of Suhail bin ‘Amr should be removed, so that he no longer remains able to spread poison against you.” The Holy Prophet^{sa}, however, strongly disapproved of this proposal and said, “‘Umar, how do you know that God may not later place him in a position which is praiseworthy?” Hence, at the occasion of the victory of Makkah, Suhail became a Muslim and upon the demise of the Holy Prophet^{sa}, he delivered very effective addresses in favour of Islām, to save those people who had begun to waver, and many such people were saved as well. It is also narrated with regards to Suhail, that one time during the *Khilāfat* of Ḥaḍrat ‘Umar^{ra}, he, along with Abū Sufyān and various other chieftains of Makkah who had accepted Islām at the victory of Makkah, went to meet Ḥaḍrat ‘Umar^{ra}. Coincidentally, at the same time, Bilāl^{ra}, ‘Ammār^{ra}, Suhaib^{ra}, and others also came to meet Ḥaḍrat ‘Umar^{ra}. These people were those who had remained slaves and were very poor, but they were among those who had accepted Islām in the early days. When Ḥaḍrat ‘Umar^{ra} was notified, he invited Bilāl^{ra}, etc., to come and see him first. Upon witnessing this sight, Abū Sufyān^{ra}, who perhaps still somewhat possessed a tinge of ignorance, became furious and said, “Were we to witness such disgrace as well? Are we to wait, while these slaves are granted the honour of audience.” “Then who is to blame for this?” retorted Suhail, “Muḥammad^{sa} invited us all to God and they accepted him immediately while we held back. Then should they not possess superiority over us?”¹ Among the prisoners, was an individual named Walīd bin Walīd, who was the son of Walīd bin Mughīrah, the head chieftain of Makkah and brother of Khālīd bin Walīd. The Companions fixed a ransom of 4,000 dirhams for him, which was paid by his brothers. Walīd was freed and reached Makkah. Upon reaching Makkah, Walīd declared his acceptance of Islām. His brothers became very upset and said, “If you had decided to accept Islām, why then did you pay the ransom?” Walīd responded, “I postponed my declaration of the acceptance of Islām until after the ransom had been paid, so that the people do not think I have become a Muslim to save myself from the ransom.” Subsequently, the people of Makkah imprisoned him and inflicted severe hardships upon him. However, he remained steadfast and after some time found an opportunity and fled to

1 * Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 3, p. 178, Suhail bin ‘Amr, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

* Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 2, p. 347, Suhail bin ‘Amr Al-Qarshīyy, Dārul-Fikr, Beirut, Lebanon (2003)

Madīnah.¹

When news was received that the army of the Quraish had been defeated and the chieftains of the Quraish had been destroyed, a state of lamentation broke out in Makkah. Upon witnessing this state, Abū Sufyān and various other influential members of the Quraish announced that no one was to mourn the casualties of Badr, until revenge had been sought from the Muslims. In this manner, the emotional lamentation of the masses was transformed into a preparation for revenge. The shock at Badr however, was not such as could be easily repressed by the Arab nature. After a few days of steadfastness and silence, cries of mourning once again began to echo in almost every house. There was public lamentation in the streets and alleys of Makkah over those who had fallen at Badr. The inherent fiery nature of the Arabs, coupled with the destruction at Badr, resulted in a great deal of mourning and this practice continued for one month. In the beginning, the Quraish refrained from openly mourning. However, later on, they burst due to an inability in suppressing their vehemence in mourning. There is a narration which has been particularly mentioned from this time, and we record it here for the insight of our readers. Aswad bin Muṭṭalib was a chieftain of Makkah. Two of his sons and one grand-son were killed in the battle of Badr, but he was silent due to the verdict passed by the chieftains of the Quraish. He thus, continued to melt in his excessive grief. One night, while sitting at home, he heard the sounds of weeping and wailing from the street outside. This sound made him restless and he summoned his servant and said:

“Go and see where this noise is coming from. Perhaps the chieftains of the Quraish have given permission to mourn. For if it is true, then a fire burns within my heart. I too shall weep to my heart’s content, so that the anguish of my heart may be somewhat relieved.”

The servant went and returned with the news that a woman had lost her camel and she was lamenting over its loss. Poetry was deeply rooted in the inherent nature of the Arabs. The following couplets flowed helplessly from the mouth of Aswad, and his repressed emotions burst from within:

1 * Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 4, p. 654, Al-Walīd bin Al-Walīd bin Al-Mughīrah, Dārul-Fikr, Beirut, Lebanon (2003)
* Al-Iṣābatu Fī Tamiziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 6, pp. 484-485, Al-Walīd bin Al-Walīd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

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وَيَمْنَعُهَا مِنَ النَّوْمِ الشُّهُودُ أَتَبْكِي أَنْ يَضِلَّ لَهَا بَعِيرٌ
عَلَى بَدْرٍ تَقَاصَرَتِ الْجُدُودُ فَلَا تَبْكِي عَلَى بَكْرٍ وَلَكِنْ
وَبَكِّي حَارِثًا أَسَدَ الْأَسْوَدِ وَبَكِّي إِنْ بَكَيتِ عَلَى عَقِيلٍ

“Does this woman weep because she has lost her camel, and this grief does not allow her to sleep at night? O woman! why do you weep over a camel? Weep over Badr when our destiny favoured us not. Indeed! If weep you will, then weep for my ‘Aqil, and my Hārith, the Lion of Lions.”¹

Therefore, in this manner, the announcement to refrain from mourning was left in the dust and one after the other, all of the Quraish began to follow suit. There was only one home which was silent and it belonged to Abū Sufyān. Hind, the wife of Abū Sufyān, was the daughter of ‘Utbah bin Rabi’ah, the head chieftain of the Quraish. It has already been mentioned that ‘Utbah, his son Walid and his brother Shaibah, were put to dust in the field of Badr. However, Hind, who possessed attributes similar to that of men, did not utter a word in lamentation. People would come to her and inquire, “O Hind! Why are you silent?” Hind would respond:

“If tears could extinguish the fire of my grief, I would weep as well, but I know that tears cannot extinguish my fire of anguish. Now, this fire will only be put out when you step into the field of battle against Muḥammad^{sa} again and seek revenge for Badr.”²

The battle of Badr had a deep and lasting effect on both the disbelievers and the Muslims. It is for this reason that this battle possesses a distinct significance in the history of Islām; to such an extent, that the Holy Qur’ān has named this battle “Yaumul-Furqān,” i.e., the day upon which a manifest distinction was made between Islām and disbelief. There is no doubt that other wars also took place between the Quraish and the Muslims afterwards, and some of them were immensely fierce. At times, the Muslims

1 As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 441, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Nuwāhu Quraishin ‘Alā Qatlahum, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Kitābul-Maghāzi, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqidil-Wāqidī, Volume 1, p. 121, Badrul-Qitāl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, (2004)

were confronted with delicate situations, but in the battle of Badr, the spine of the Quraish had been broken, which no surgical operation could permanently repair thereafter. As far as the number of casualties was concerned, this was no great defeat. The death of seventy or seventy-two warriors for a people like the Quraish, can in no way be deemed a national devastation. In the battle of Uḥud, this was the number of Muslim casualties. However, this loss did not even prove to be a temporary hindrance in the victorious pathway of the Muslims. Why then was the battle of Badr dubbed *Yaumul-Furqān*? In response to this question, the best answer is in the following words of the Holy Qur'ān:

يَقْطَعُ دَابِرَ الْكٰفِرِيْنَ

“Verily, on that day, the root of the disbelievers was cut off.”¹

In other words, the blow of the battle of Badr hit the root of the disbelievers, and it was shattered to pieces. If this very blow had struck the branches instead of the root, irrespective of how great a loss it would have inflicted, this loss would have been nothing compared to the one actually incurred. However, this blow to the root turned this lush green tree to a pile of coal, in a matter of moments. Only those branches survived which attached themselves to the other tree, before drying away. Therefore, in the field of Badr, the loss of the Quraish was not measured by the number of men who died, rather, by the people who died. When we cast a glance upon the casualties of the Quraish from this perspective, there remains no room for even the slightest doubt or uncertainty, that in Badr, the root of the Quraish was truly cut off. ‘Utbah, Shaibah, Umayyah bin Khalf, Abū Jahl, ‘Uqbah bin Abī Mu’īṭ and Naḍr bin Ḥārith, etc., were the moving spirit of the Quraish. This spirit flew off from the Quraish in the valley of Badr forever, and they were left like a lifeless body. It is for this reason that the battle of Badr has been given the name of *Yaum-e-Furqān*. Even the Quraish themselves were able to measure this loss very well. As such, mourning the casualties of Badr, a renowned poet of the Quraish states, and how wonderful indeed:

وَلَوْ لَا يَوْمُ بَدْرٍ لَمْ يَسُوْدُوْا اَلَا قَدْ سَادَ بَعْدَهُمْ رِجَالٌ

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“After these chieftains of the Quraish who were killed at Badr, such people have taken up seats in the nation’s leadership, that if the day of Badr had not taken place, these people would never have become chieftains.”¹

Goodness gracious! How great a devastation overtook this nation! The defeat at Badr made the nation a widow as it were. No doubt, the sons of these chieftains were still present within the Quraish in large numbers, and there were also such people who could be deemed as falling into the second order of society. However, as for those towering leaders who were the moving spirit of the hostile designs against Islām, and who were followed by their people like the following of sheep, despite the inherently free nature of the Arabs, were all mixed to dust. In this respect, it seems as if there was a distinct divine decree in motion, because even Abū Lahab, who did not participate in the battle of Badr, but stood in the front line of the opponents of Islām, could not be saved from destruction. A few days after Badr, he contracted a foul disease in Makkah; and dying a very disgraceful death, he met his associates who had been killed at Badr.² Now, only Abū Sufyān remained, who had perhaps been spared due to his destiny to accept Islām at the victory of Makkah. After Badr, it was he who was crowned with the leadership of the Quraish. Discussing the consequences of Badr, Sir William Muir writes:

“There was much in the battle of Bedr which Mahomet could plausibly represent as a special interposition of the Deity in his behalf. Not only was a most decisive victory gained over a force three times his own in number, but the slain on the enemy’s side included in a remarkable manner, many of his most influential opponents. In addition to the chief men killed or made prisoners, Abu Lahab, who was not present in the battle, died a few days after the return of the fugitive army - as if the decree marking out the enemies of the Prophet

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 441, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Nuwāḥu Quraishin ‘Alā Qatlāhum, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 440, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Bulūghu Muṣābi Quraishin Ilā Makkah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 41, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

was inevitable.”¹

On the other hand, the position of the Muslims became significantly stronger as a result of the battle of Badr. The reason being that firstly, this magnificent and unanticipated victory instilled a kind of awe within the tribes of Arabia, in support of the Muslims. Secondly, the spirits of the Muslims themselves were definitely raised as well, and a valid sense of confidence was also developed. Another result of this victory was that the hypocrites of Madīnah were also struck with awe and curbed. Furthermore, since this victory was achieved in completely unexpected circumstances and was a magnificent national memory for both parties in terms of its consequences and influences, the battle of Badr was looked upon as a distinct milestone for the Muslims. Hence, those Companions who took part in this war were considered distinct among others. On one occasion, a Companion of Badr committed a grave mistake, and Ḥaḍrat ‘Umar^{ra} urged that he should be punished considering it to be an act of national treason (although he was a sincere Companion, but happened to commit a mistake), the Holy Prophet^{sa} forbade it saying, “*This individual took part in Badr, and mistakes of this nature committed by such people, are forgiven in the sight of Allāh.*”² In the era of Ḥaḍrat ‘Umar^{ra} as well, when stipends were fixed for the Companions, those who had taken part in Badr especially received a larger stipend. Even the Companions themselves would feel just pride on account of their participation in the battle of Badr. Therefore, Mr. Muir writes:

“Its significance [i.e., the battle of Badr] is also stamped by the exalted rank assigned to each one of the famous Three Hundred. After the death of Mahomet their names were enrolled as recipients of princely dotations in the great ‘Register of Bedr.’ These were the peerage of Islām. ‘Bring me here the garment in which I went forth to Bedr ; for this end have I kept it laid up unto this day.’ So spake Sa’d, the youthful convert of Mecca, now about to die at fourscore years of age. Crowned with renown as the conqueror of Persia, the founder of Cûfa, and the Viceroy of Irâc, his honours were all cast into the shade by the glory of having shared in the battle of Bedr. In his eyes the ‘garment of Bedr’

1 The Life of Mahomet, By Sir William Muir, Chapter XII (Islām Now Depends on Military Success), Number of chief Coreish Killed at Bedr, p. 245, Published by Smith, Elder, & Co. London (1878)

2 Şaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Faḍli Man Shahida Badran, Ḥaḍīth No. 3983

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was the highest badge of nobility, and in it would he be carried to his grave.”¹

In the Holy Qur’ān, even God has given special distinction whilst alluding to the battle of Badr. Almost the whole of Sūrah Anfāl is an exposition of this occurrence. Moreover, the prophecy regarding Badr, which was revealed in Makkah, has also been mentioned prominently in the Holy Qur’ān. Hence, in Sūrah Qamar, it has been alluded to in the following words:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٥﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٦﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ وَ أَمْرٌ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ط
ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

“Do the disbelievers say, ‘We have gathered to seek revenge?’ This army shall soon be routed and will turn their backs in flight. As a matter of fact, this Hour shall be the Hour of their punishment. And the Hour will be most calamitous and most bitter.....On that day, these people shall be dragged into the fire (i.e., war) upon their faces, and it will be said to them, ‘Taste ye, the touch of hell.’”²

Was this prophecy not fulfilled to the letter? Then, even in past scriptures particular mention of Badr has been made. As such, in the book of Isaiah³ under the title “A Divine Word Regarding the Arabs,” the following prophecy has been recorded:

“In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.⁴ For thus hath the LORD said unto me, within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the

1 The Life of Mahomet, By Sir William Muir, Chapter XII (Importance of the Battle of Bedr), Importance of the battle of Bedr and rank assigned to those engaged in it, p. 243, Published by Smith, Elder, & Co. London (1878)
2 Al-Qamar (54:45-49)
3 Isaiah (21:13-17)
4 What a wonderful depiction of the migration of the Holy Prophet^{sa}

LORD God of Israel hath spoken it.”

Therefore, this war was a very significant and magnificent occurrence in the history of Islām and its effects were very deep and lasting for both the disbelievers and the Muslims. Where the root of the disbelievers was cut, the root of the Muslims was firmly grounded in the earth, as far as apparent means were concerned. However, in one aspect, if the battle of Badr resulted in joyous fruits for the Muslims, in another respect, it also temporarily posed for them graver dangers. The reason being that naturally, the hearts of the Quraish had become satiated with emotions of revenge after the destruction at Badr. Moreover, since the administration and responsibility of the national work of the Quraish was now in the hands of young men, who are naturally more passionate and careless of repercussions, for this reason, after Badr, the threat of an attack by the disbelievers upon Madīnah took on a more terrifying state. On the other hand, where the tribes of Arabia were awe-struck after the battle of Badr, by the same token, their apprehension towards the Muslims grew even more than before as well. They began to think that if a quick means to eliminate Islām and utterly destroy the Muslims was not devised, this nation would acquire such strength in the land, that it would become impossible thereafter to eliminate them. It is for this reason that after the battle of Badr their hostile efforts took on a more practical and dangerous state. The Jews of Madīnah were also startled and became vigilant. Another threatening outcome of Badr was that the disbelievers of Makkah, who until now were fighting on the basis of apparent force and arrogance, now began to incline towards secret conspiracies, after facing defeat by the Muslims in an open arena. Hence, the following occurrence, which took place only a few days after Badr, is categorical evidence of this threat. As such, it is written that a few days after Badr, ‘Umair bin Wahb and Ṣafwān bin Umayyah bin Khalf who were influential among the Quraish, were sitting in the courtyard of the Ka‘bah mourning the casualties of Badr. Suddenly, Ṣafwān addressed ‘Umair saying, “Life is no longer worth living.” ‘Umair understood this hint and said:

“I am prepared to put my life in danger, but the thought of my children and debts restrains me. If it were not for this, going secretly to Madīnah and putting an end to Muḥammad^{sa} would be a minor thing. I also have an excuse to go there because my son is a prisoner there.”

Şafwān said, *“I take responsibility for your debts and for your children. You must go and carry out this work in some way.”* Hence, this plan was settled and ‘Umair took leave of Şafwān. Upon reaching home, ‘Umair boiled a sword in poison and set out from Makkah. When he reached Madīnah, Ḥaḍrat ‘Umar^{ra} who was very intelligent in such matters, became apprehensive. He immediately went to the Holy Prophet^{sa} and informed him that ‘Umair had come and that he was apprehensive in this regard. The Holy Prophet^{sa} instructed him to bring ‘Umair. Ḥaḍrat ‘Umar^{ra} went to bring ‘Umair, but before leaving, he told the Companions that he was going to bring ‘Umair in order to meet the Holy Prophet^{sa}, however, he doubted his intentions and they should go and sit with the Holy Prophet^{sa}, and remain vigilant. After this, Ḥaḍrat ‘Umar^{ra} brought ‘Umair and arrived in the presence of the Holy Prophet^{sa}. The Holy Prophet^{sa} kindly asked ‘Umair to sit next to him and inquired, *“How have you come ‘Umair?”* ‘Umair responded, *“My son has been made a prisoner at your hand. I have come to obtain his release.”* The Holy Prophet^{sa} said, *“Why then have you hung this sword upon your shoulder?”* He responded, *“What do you ask of the sword? Did the swords do us any good at Badr?”* The Holy Prophet^{sa} urged, *“Tell me the truth as to why you have come.”* *“As I have just mentioned,”* he said, *“I have come to obtain the release of my son.”* The Holy Prophet^{sa} said, *“Well then, in other words, you have not hatched a conspiracy with Şafwān in the courtyard of the Ka’bah?”* ‘Umair was thrown aback, but managed to regain himself and said, *“I have made no such conspiracy.”* The Holy Prophet^{sa} said, *“Did you not conspire to kill me? But remember, God shall not afford you the ability to reach me.”* ‘Umair went into a state of deep reflection and said:

“You speak the truth, we did in fact conspire as you have mentioned. It seems however, as if God is with you, Who has informed you of our intentions. For there was no third individual present among us, when Şafwān and I were discussing this matter. Perhaps Allāh brought about this plan of ours in order to make me believe. I believe in you with a sincere heart.”

The Holy Prophet^{sa} was pleased of the acceptance of ‘Umair and said to the Companions, *“Now he is your brother. Instruct him in the teachings of Islām and release his prisoner.”* Therefore, ‘Umair bin Wahb^{ra} became a Muslim and it was not long before he progressed distinctly in his faith and sincerity. Ultimately, he became so captivated by the light of truth that he urged the Holy Prophet^{sa} to permit him to go to Makkah, so that he could preach to the people there.

The Holy Prophet^{sa} granted him permission and upon reaching Makkah, he secretly converted many people through his fervent preaching. Day in and day out, Şafwān, waited anxiously to hear news of the assassination of the Holy Prophet^{sa}, and would tell the Quraish to prepare for good news. However, when he witnessed this sight, he lost his mind.¹

At this instance, if the question arises as to how the Holy Prophet^{sa} discovered that 'Umair had come with this intention, then the straight and simple answer is that the God Who had sent the Holy Prophet^{sa} as a Prophet to reform the world, and from Whom nothing is hidden, was the One Who gave him this knowledge. In actuality, whilst studying the *Sīrat* of the Holy Prophet^{sa}, it should be remembered that the Holy Prophet^{sa} was no ordinary man. As a matter of fact, the claim of the Holy Prophet^{sa} was that he was a Prophet and Messenger; rather, the Seal of the Prophets appointed by God. Therefore, it is necessary to study the *Sīrat* and biography of the Holy Prophet^{sa} in light of the precepts of prophethood. Hence, according to the needs of the time, just as Allāh would inform other Prophets and Messengers of knowledge of the unseen, and every so often, extraordinary happenings and miracles have been manifested through them, for this reason it was necessary for Allāh the Exalted to manifest the hidden powers of His knowledge and Omnipotence through the Holy Prophet^{sa} as well. Furthermore, if we can accept other worldly things based on the testimony of credible people, there is no reason not to accept divine signs and miracles in the existence of reliable testimony. Albeit, just as other things are accepted after thorough research, similarly, rather, more so, it is necessary to fully research the truth of divine signs and miracles; and only those things should be accepted which have been authenticated by trustworthy testimony, so that false and fabricated stories do not find way into authentic history. However, this is a delicate and significant issue, which shall be discussed, God-willing, on another occasion.

Effect of Badr Upon the Idolaters of Madīnah

Until now, many people from the tribes of Aus and Khazraj still stood firm upon polytheism. The victory of Badr resulted in a movement among

1 * As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 449-450, Islāmu 'Umair bin Wabb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, pp. 46-47, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq'ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

these people and upon witnessing this magnificent and extraordinary victory, many people from among them became convinced of the truth of Islām. Thereafter, the element of idol worship began to diminish very rapidly in Madinah. However, there were also some in whose hearts this victory of Islām had sparked a fire of rancour and jealousy. Finding it unwise to oppose openly, apparently they accepted Islām, but from the inside they sought to uproot it and joined the party of the hypocrites. The most prominent among the latter class of people was ‘Abdullāh bin Ubayy bin Sulūl, who was a very renowned chieftain of the Khazraj tribe. Due to the arrival of the Holy Prophet^{sa} to Madinah, he had already suffered the shock of having his leadership taken from him. After Badr, this individual became a Muslim at the outset, but his heart was satiated with malice and enmity towards Islām. He became the leader of hypocrisy and secretly began to hatch a series of conspiracies against Islām and the Holy Prophet^{sa}. As such, it shall become evident from events, which unfolded hereafter that on certain occasions, this individual became a means of creating very delicate situations for Islām.

Victory of the Byzantine Empire and Prophecy of the Holy Prophet^{sa}

It was mentioned in Volume I of this book, that in those days the kingdoms of Byzantium and Persia were at war, and naturally the sentiments of the Makkans were with the Persians who were polytheist like themselves. The Holy Prophet^{sa} was still residing in Makkah when he received revelation from God and prophesied that in this war although the Byzantines would have to face defeat in the beginning, but ultimately they would triumph over the Persians and in a period of three to nine years, the Byzantines would prevail. This prophecy was made at a time when the Persian armies continued overpowering Byzantium and much of its territory had been snatched by Persia. Apparently, it seemed as if there was no hope for Byzantium. Upon witnessing this state, the disbelievers of Makkah were very pleased and when the Holy Prophet^{sa} made this prophecy, they would assert that it would never happen that Byzantium would now be able to attain dominance. Hence, motivated by them, Ḥaḍrat Abū Bakr^{ra} also placed a wager on it.¹ However, the mistake committed by Ḥaḍrat Abū Bakr^{ra} was that he agreed with the

1 Until then, it was not prohibited to set a wager in Islām.

disbelievers of Makkah and limited a period of three to nine years, which was the term mentioned by the Holy Qur'ān, to merely six years. In this manner, the Quraish received a false opportunity to rejoice. Afterwards, however, the Holy Prophet^{sa} made the rectification that no one had the right to limit a term set by God and that the full term was nine years; therefore, everyone should wait until this time for the prophecy to be fulfilled. Hence, nine years had not passed when the war took a sudden turn and hitting Persia with defeat upon defeat, Byzantium seized all of its lost territory, and the war concluded with a Byzantium victory. These were the same days when the Companions defeated the Quraish of Makkah, in the field of Badr. In other words at this time, the Muslims were met with two joys, while the Quraish of Makkah were confronted with two misfortunes.¹ In various narrations it has been related that the Byzantines acquired this victory in the era of the Treaty of Ḥudaibiyah. However, these narrations are not contradictory, because in actuality, the era of the Byzantine victory covered a period spanning from the battle of Badr to the Treaty of Ḥudaibiyah.

1 * Ar-Rūm (30:3-5)
* Sunanut-Tirmidhī, Kitābu Tafsīr-il-Qur'ān, Bābu Wa Min Sūratir-Rūm, Ḥadīth No. 3193-3194
* The Life of Mahomet, By Sir William Muir, Chapter XII (Relations with Christianity), His sympathies with Heraclius, p. 245, Published by Smith, Elder, & Co. London (1878)
* The Encyclopedia Britannica (Eleventh Edition), Volume XIII, p. 310, Under the name 'Heraclius', Encyclopedia Britannica Inc, New York (1910-1911)

V

*Conduct of the Holy Prophet^{sa} with Slaves and
His Teachings on the Issue of Slavery*

V

Conduct of the Holy Prophet^{sa} with Slaves and His Teachings on the Issue of Slavery

Issue of Slavery and the Holy Prophet^{sa}

War possesses a fundamental relationship with the issue of slavery and Badr was the first formal war to have taken place between the disbelievers and Muslims. For this reason, in mentioning the battle of Badr, the question naturally arises as to what teaching the Holy Prophet^{sa} gave with respect to the issue of slavery and what practice he employed in this regard. Hence, prior to moving forward it would not be inappropriate to write a brief note on the issue of slavery. However, this issue is extremely vast and very sensitive. Furthermore, in order to comment upon this issue one is compelled to take up many other discussions, for which there is not sufficient room here. Moreover, in my capacity as a historian, I cannot overly involve myself in such academic discussions. Therefore, on this occasion, I shall only cast a brief glance upon this issue from a fundamental perspective; and even in this regard, I shall confine myself only to such issues as relate directly to the teachings of the Holy Prophet^{sa} and his practice.

First and foremost it should be understood that as elaborated upon in Encyclopedia Britannica, slavery actually began in the world as a result of war. Initially, the manner in which people were forced into slavery was through the aftermath of war between two tribes, two nations, or two countries. As a

matter of fact, quite often, many or all of the males belonging to the defeated nation would be executed; and the women and children (except for those who were considered worthy of death), would be taken captive and made slaves. Thereafter, these slaves would be subjected to various types of work and labour. After this, on the one hand, civilization and commerce progressed in the world, and the demand for labourers and servants also began to grow. On the other hand, the practical experience of making women and children into slaves demonstrated that an excellent and easy method by which service and labour could be generated, was to enslave the people of a defeated nation. For this reason, gradually the practice, which then became prevalent, was that except for those people who for some reason, were considered worthy of death, even the men of a defeated nation were made slaves as opposed to being killed. They would then be subjected to forced labour in various domestic, national and individual tasks. As such, history reveals that this practice gradually became so widespread that the number of slaves in certain countries even surpassed the actual population of the residents themselves; and the practice of slavery became an essential part of civilization and society. These slaves were considered to be the full property of their master, and he possessed the right to keep them as he so willed, use them for whatever task he wished, give them any punishment he desired and sell them to another individual whenever and however he so pleased.

Ultimately, this system took on such a vast nature that even the offspring of these slaves were considered to be the property of their master, and in this manner a continuous and never ending practice of slavery became prevalent. Furthermore, people eventually realized that this was a very profitable practice, whereby service could be derived from servants and labourers for absolutely nothing. It was not necessary to give them a wage, etc., and the slave was compelled to perform any service in all circumstances. As a matter of fact, aside from service, other benefits could be derived from them as well. Hence, aside from the practice of taking in prisoners of war, people invented many other cruel means by which to acquire slaves. For example, without any reason, people would attack a weaker tribe or raid a caravan and capture all of its men and women and make them slaves. Then, the blemish of slavery would continue to forever taint the progeny of these unfortunate people. Therefore, gradually, both just and unjust means of making slaves became customary and established throughout the world. At the time of the

advent of Islām, this practice was more or less present in all countries. In the kingdoms of Byzantium, Greece and Iran, etc., hundreds of thousands of slaves were living a life of grief and misery. There was no one to tend to them and in their collective capacity, their state was no better than that of animals. In this era, even in the country of Arabia, there were thousands of slaves. Moreover, the possession of a certain number of slaves was considered to be a necessary part of the property of the affluent. The people of Arabia particularly considered slaves to be immensely contemptible and disgraceful, and would treat them as cruelly as they desired. As such, the severe cruelties inflicted upon such slaves who became Muslim by the chieftains of the Quraish, have been mentioned in Volume I of this book.

Upon receiving revelation from God, when the Holy Prophet^{sa} made his claim to Prophethood, one commandment from among his early teachings was that slaves should be treated with compassion and kindness. Moreover, it was in this early era when the Holy Prophet^{sa} began to encourage the freeing of slaves as well. As a matter of fact, in this regard a Qur'ānic injunction was revealed, that the freeing of slaves was a very good deed.¹ Along with the merit and attraction of the Islāmic teaching itself, this particular injunction had a very deep effect on the slaves of Arabia. They began to perceive the voice of the Holy Prophet^{sa} as being the voice of a Saviour. It is for this reason that despite the very ruthless cruelties inflicted upon the Muslim converts by the chieftains of Makkah, Islām began to rapidly spread among slaves. Therefore, as mentioned in Volume I of this book, the ratio of slaves among the early Muslims was extraordinarily high. Moreover, history establishes that even in the early era, these people were not considered lower than others in any way. Subsequently, as Islāmic injunctions continued to be revealed, the position of slaves became more and more stronger and their conditions continued to improve. Ultimately, except for a difference in administration, where one individual was an officer and the other was his subordinate, no discrimination remained. On the other hand, the liberation movement of slaves continued to gain strength day by day, and the Muslims participated in this scheme with a spirit of healthy competition according to the emphatic teaching of the Holy Prophet^{sa} and his practical example. Hence, the Holy Qur'ān, books of *Aḥādīth*, and history are replete with these accounts.

However, in this regard, the question is whether the work of the Holy

1 Al-Balad (90:14)

Prophet^{sa} remained limited merely to that which has been mentioned above, and did the Holy Prophet^{sa} not undertake any practical steps to abrogate the unjust and cruel practice of slavery? Even if that was all, the Holy Prophet^{sa} would still prove to be a Grand Benefactor to the world, in that he offered significant services in improving the state of slaves, introduced a movement to free them and gave this movement a practical form. Yet, despite all this, the practical efforts of the Holy Prophet^{sa} in this regard, which may be described as the true motivating spirit of this movement, remain hidden. As far as our research is concerned, and this research is not the result of bias, rather, it is based on historical account, the Holy Prophet^{sa} not only improved the state of slaves, but also did away with the unjust and cruel practices of slavery for the future as well. In other words, the teaching brought by the Holy Prophet^{sa} relevant to the issue of slavery was divided into two categories, as far as efforts of reform were concerned: firstly, an improvement in the state of existing slaves and steps in securing their freedom; secondly, the establishment of fundamental injunctions for the future. At this point, we shall present a brief overview on both these aspects in light of the teaching presented by the Holy Prophet^{sa} and his practical example.

Teaching of the Holy Prophet^{sa} Regarding the Betterment of Existing Slaves

Taking natural sequence into consideration, first we take up the discussion which relates to existing slaves. Hence, it should be known that the Holy Qur'an states:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ مَا مَلَكَتْ
أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿١٠١﴾

*Meaning, "O ye Muslims! Allāh the Exalted commands you to show kindness and benevolence towards parents, and to kindred, and orphans and the needy.....and towards your slaves and bond-women; And know that surely Allāh loves not the proud and boastful."*¹

1 An-Nisā' (4:37)

In this verse it has been commanded that slaves should be treated kindly and benevolently.

Then He states:

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ وَآلَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ ۚ وَلَوْ
أَعَجَبْتُمْوْهَا ۚ وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ وَ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
وَلَوْ أَعَجَبْتُمْوْهَا ۗ

Meaning, “O ye Muslims! Marry not idolatrous women until they believe; And know that a Muslim bond-woman is better than an idolatress, although she may appear better to you; And O ye Muslims! Give not believing women in marriage to idolaters, until they believe; And know that even a Muslim slave is better than an idolater, although he may appear better to you.”¹

In this verse, aside from the fact that the position of slaves has been made significantly stronger, a door has been opened for marriages of free Muslim men and women with slaves and bond-women, so that this relationship of equality and affinity improves the state of slaves as quickly as possible. As such, among other wisdoms, according to this principle, the Holy Qur’ān has also commanded that after the final and exceptional limit of four wives has been reached, if the question of marrying a female servant arises for a Muslim, this fixed limit of four would not be a hindrance in his path. Such a person would be permitted to marry the female servant in all circumstances² so that the path to the improvement of the state of slaves is never obstructed. Then He states:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ إِلَّا مَا مَلَكَتْ يَمِيْنُكَ ۗ

Meaning, “O Messenger! The women you have married until now (are sufficient for your endeavours in preaching, training and governance), hence, it is not permitted that you marry any other women. Albeit, if the question of marrying a female slave arises then permission is granted.”³

1 Al-Baqarah (2:222)
2 An-Nisā’ (4:4)
3 Al-Aḥzāb (33:53)

This injunction is also due to the fundamental purpose mentioned above. Furthermore, another reason was so that an excellent model could be established for the Muslims by the practical example of the Holy Prophet^{sa}.

Then He states:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

Meaning, “O ye Muslim women! Display not your beauty and embellishments except to your husbands and to such and such near relatives. In other words, observe the limitations of *Pardah*¹ which have been enjoined upon you. Albeit, you are not required to observe *Pardah* from your slaves.”²

From this verse it becomes evident that the actual purport of this Islāmic teaching relevant to slavery was to ensure that Muslims treated slaves exactly as their own near relatives. This was to the extent that Muslim women were not required to observe *Pardah* from their slaves, so that feelings of alienation were dispelled completely and such interaction was developed as in the case of relatives.

Then, it has been mentioned in a *Hadīth*:

حَدَّثَنَا وَاصِلُ الْأَحَدَبِ قَالَ سَمِعْتُ الْمَعْرُورَ بْنَ سُؤَيْدٍ، قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ رَضِيَ اللَّهُ عَنْهُ، وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ، فَسَأَلْنَاهُ عَنْ ذَلِكَ، فَقَالَ إِنِّي سَأَبَيْتُ رَجُلًا فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعِيرْتَهُ بِأَمِّهِ؟ ثُمَّ قَالَ: إِنَّ إِخْوَانَكُمْ خَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنَّ كَلْفَتْمُوهُمْ مَا يَغْلِبُهُمْ فَاعِينُوهُمْ

Meaning, “Abū Dharr^{ra} narrates that the Holy Prophet^{sa} would state, ‘Your slaves are your brethren. Hence, if an individual has a slave under his control,

1 Islāmic injunction of veiling [Publishers]
2 An-Nūr (24:32)

then he should feed him what he eats himself and he should clothe him with what he wears himself. Do not burden your slaves with a task that is beyond their capacity and if you do, then assist them in this task yourselves.”¹

The words “assist them” also indicate that the task assigned should not be of a nature that if the master was required to do it himself, he would consider it degrading. Rather, the task should be of such as could be performed by the master as well and one he was prepared to perform himself. This *Ḥadīth* is very clear in its meaning and it is categorical evidence of the fact that the teaching brought by the Holy Prophet^{sa} has not only commanded that slaves be treated well, but also with the utmost kindness. Most definitely, the like of this cannot be found in any other religion or nation. Moreover, the true objective of this teaching was actually to ensure that Muslims fully considered their slaves as brothers. They were taught to keep slaves exactly as they lived themselves, so that their civilization and society was elevated to exactly the same level as those who were free, and feelings of inferiority were dispelled from their hearts completely. Otherwise, such an in depth teaching would not have been given, whereby it was instructed that slaves should be kept exactly as a person lived himself, merely for the purpose of treating them well. After all, there is such a thing as giving regard to status, and Islām accepts this as well.

Then it is narrated in a *Ḥadīth*:

عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عَبْدِ الصَّامِتِ قَالَ لَقِينَا أَبَا الْيُسْرِ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غُلَامٌ وَعَلَيْهِ بُرْدَةٌ وَمَعَاوِرِيٌّ قَالَ قُلْتُ لَهُ يَا عَمُّ لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ وَأَعْطَيْتَهُ مَعَاوِرِيَّكَ وَأَخَذْتَ مَعَاوِرِيَّهِ وَأَعْطَيْتَهُ بُرْدَتَكَ فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ قَالَ فَمَسَحَ رَأْسِي وَقَالَ اللَّهُمَّ بَارِكْ فِيهِ ثُمَّ قَالَ يَا ابْنَ أَخِي بَصُرْتَ عَيْنَايَ هَاتَانِ وَسَمِعْتَهُ أُذْنَايَ هَاتَانِ وَوَعَاهُ قَلْبِي هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ اطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَاكْسُوهُمْ مِمَّا تَلْبَسُونَ فَكَانَ إِنْ أَعْطَيْتَهُ مِنْ مَتَاعِ الدُّنْيَا أَحَبَّ إِلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ

Meaning, “‘Ubādah bin Walīd^{ra} narrates that on one occasion we met a Companion of the Holy Prophet^{sa} named Abul-Yusr^{ra}. At the time one of his slaves also accompanied him and we noticed that he was clothed in a streaked cloth and Yemeni cloth. Similarly, his slave was also wearing a streaked cloth and Yemeni cloth. I said, ‘O Uncle! Why did you not take his streaked cloth and give him your Yemeni cloth, or take his Yemeni cloth and give him your streaked one, so that both of you could wear a matching pair of clothes?’ Abul-Yusr^{ra} stroked my head, supplicated in my favour and said, ‘O nephew! My eyes have seen, my ears have heard and my heart has given place to the statement of the Holy Prophet^{sa} that, ‘Feed your slaves what you eat and clothe them with what you wear yourselves.’ Hence, I prefer greatly to give my slave an equal share of the wealth of this world, as opposed to losing my spiritual reward on the day of resurrection.”¹

This Ḥadīth is even more emphatic in its wording than the previous Ḥadīth. Furthermore, this also demonstrates that the Companions would act upon this exhortation of the Holy Prophet^{sa}. As a matter of fact, they were so absorbed in the fulfillment of this admonition that they could not even accept there being discrimination in the standard of their own clothing and that of their slaves. Rather, even the slightest difference in apparent form was not left unnoticed.

Then, it is narrated:

حَدَّثَنَا أَبُو النَّوَّارِ بِيَّاعِ الْكَرَّائِيْسِ قَالَ أَتَانِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَمَعَهُ غُلَامٌ لَهُ فَاشْتَرَى
مِنِّي قَمِيصَيْنِ كَرَّائِيْسٍ فَقَالَ لِغُلَامِهِ اخْتَرِ أَيَّهُمَا شِئْتَ فَآخَذَ أَحَدَهُمَا وَآخَذَ عَلِيُّ الْآخَرَ
فَلَبَسَهُ

Meaning, “‘Abū Nawār^{ra}, who was a merchant of cotton cloth, narrates that on one occasion Ḥaḍrat ‘Alī^{ra} came to his shop. At the time he was accompanied by one of his slaves. ‘Alī^{ra} purchased two thin shirts and said to his slave, ‘Select the shirt you desire from among these two.’ Hence, the slave chose a shirt and Ḥaḍrat ‘Alī^{ra} wore the one which was left behind.”²

1 Ṣaḥīḥu Muslim, Kitābuz-Zuhdi War-Raqā’iq, Bābu Ḥadīthi Jābirīṭ-Ṭawīl, Nos. 7512-7513 (summary)
2 Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddin Ibnul-Athir Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, p. 599, ‘Aliyyubnu Abī Ṭālib, Dārul-Fikr, Beirut, Lebanon (2003)

V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery

This narration demonstrates that according to the instruction of the Holy Prophet^{sa}, at times, selected Companions would act so cautiously, that the first opportunity to choose from things belonging to them was given to their slaves. Then, they would take whatever was left behind. This is the highest degree of generosity which an individual can show to someone else. Most definitely, such a level of generosity towards slaves cannot merely be for the purpose of treating them well. Rather, in this conduct, the very same far-reaching objective was in view, whereby these slaves should be made to attain the level of free people in terms of their morality and society, so that they became capable of manumission.

Then, it is narrated in a *Ḥadīth*:

عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَقُولُ أَحَدُكُمْ أَطْعِمَ رَبِّكَ وَضَيِّقَ رَبِّكَ وَتَقْلِبْ سَيِّدِي مَوْلَايَ وَلَا يَقُولُ أَحَدُكُمْ عَبْدِي أَمْتِي وَيَقُولُ فَتَايَ وَفَتَاتِي وَعَلَامِي

Meaning, “Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} would state, ‘O ye Muslims! You should not say, ‘My slave, my bond-woman.’ Rather, you should say, ‘My lad, my lass.’ A slave should also refrain from calling his owner ‘Rabb’ i.e., my Lord, rather, he should address him by saying, ‘My master’ or ‘My guardian.’”¹

In this *Ḥadīth*, the mindset of both master and slave has been set aright. In other words, on one hand, thoughts of pride and arrogance have been effaced from the heart and mind of the Master; and on the other hand, feelings of confidence and self-respect have been instilled in the heart of the slave. Moreover, coupled with the practical and societal reformation, which has been mentioned above, this mental reform was like gold further beautified by ornament. After this, there remained no hindrance in the complete transformation of circumstances and thoughts. Similarly, there are many other *Aḥādīth* and *Āthār*² as well, which prove that Islām has laid very emphatic stress upon the reformation, well-being, comfort and convenience of slaves. Moreover, in this teaching, the actual objective of Islām was to bring the

1 Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Kirāhiyatit-Taḥāwuli ‘Alar-Raqīq....., Ḥadīth No. 2552

2 Sayings of the Companions of the Holy Prophet^{sa} [Publishers]

civilization, society, respect and dignity of slaves and their masters to an equal level, so that slaves could become capable of release as quickly as possible, and so that they could become beneficial and useful citizens of the country.

It should also be remembered that the rights of slaves, which have been presented above by way of example, were not mere recommendations. Rather, they were religious and legal orders. Furthermore, the rights of slaves were very strictly guarded by the Islāmic State.

As such, it is narrated in a *Hadīth*:

قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي
 اعْلَمْ أَبَا مَسْعُودٍ فَلَمْ أَفْهَمْ الصَّوْتَ مِنَ الْعُضْبِ قَالَ فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَقُولُ اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ قَالَ فَالْقَيْتُ
 السَّوْطَ مِنْ يَدِي فَقَالَ اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ
 قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ حُرٌّ لِرُجْحِهِ اللَّهُ فَقَالَ أَمَا لَوْ لَمْ تَفْعَلْ لَلْفَحْتِكَ النَّارُ أَوْ
 لَمَسَّتْكَ النَّارُ

Meaning, “Abū Mas‘ūd Badarī^{ra} relates that on one occasion, due to some reason, I hit my slave. At that time, I heard a voice of a person from behind me saying, ‘Look here Abū Mas‘ūd! What are you doing?’ But in my anger, I could not recognize the voice, and continued beating my slave. During this time, the voice began to move closer. When I turned around, I found the Holy Prophet^{sa} approaching me, repeating the same words, ‘Look here Abū Mas‘ūd! What are you doing?’ Upon seeing the Holy Prophet^{sa} my staff fell from my hands. The Holy Prophet^{sa} angrily looked towards me and said, ‘O Abū Mas‘ūd! There is a God above you, Who possesses more power with respect to you than you possess over this slave.’ I submitted, ‘O Messenger of Allāh! I free this slave for the sake of God.’ The Holy Prophet^{sa} said, ‘If you had not done so, the fire of hell would have burned your face.’”¹

Then, it is narrated in a *Hadīth*:

1

Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Ṣuḥbatil-Mamālik....., Ḥadīth Nos. 4306, 4308

عَنِ ابْنِ عَبَّاسٍ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ سَيِّدِي زَوَّجَنِي أَمَتَهُ وَهُوَ يُرِيدُ أَنْ يُفَرِّقَ بَيْنِي وَبَيْنَهَا قَالَ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ يَا أَيُّهَا النَّاسُ مَا بَالُ أَحَدِكُمْ يُزَوِّجُ عَبْدَهُ أَمَتَهُ ثُمَّ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَهُمَا إِنَّمَا الطَّلَاقُ لِمَنْ أَخَذَ بِالسَّاقِ

Meaning, “Ibni ‘Abbās^{ra} relates that once a slave presented himself before the Holy Prophet^{sa} and began to say, ‘O Messenger of Allāh! My master married me to his bond-woman, but now he desires to annul our marriage and separate us from each other. Upon hearing this, the Holy Prophet^{sa} took to the podium angrily and addressed the people saying, ‘O ye Muslims! What is the matter with you that first you marry your slaves to your bond-women and then you desire to separate them of your own accord? Listen well! This can never happen. It is the right of the husband to give a divorce but you cannot compel your slaves to do so.’”¹

Then it is narrated in a Ḥadīth:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَذْهَبُ إِلَى الْعَوَالِي كُلِّ يَوْمٍ سَبْتٍ فَإِذَا وَجَدَ عَبْدًا فِي عَمَلٍ لَا يُطِيقُهُ وَضَعَ عَنْهُ مِنْهُ

Meaning, “Imām Mālik relates that it was a practice of Ḥadīrat ‘Umar^{ra} to go to the suburbs of Madīnah every week. Whenever he would notice a slave being subjected to work that was beyond his capacity and ability, he would order the work to be lightened.”²

Teaching of the Holy Prophet^{sa} Regarding the Manumission of Existing Slaves

Now we take up the second aspect of this question, which relates to the manumission of existing slaves, which was a prime objective of Islām

1 Sunanu Ibni Mājah, Kitābuṭ-Ṭalāq, Bābu Ṭalāqil-‘Abd, Ḥadīth No. 2081

2 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Ist’idhān....., Bābul-Amri Bir-Rifqi Bil-Mamlūki, Ḥadīth No. 1837, Dārul-Fikr, Beirut, Lebanon

and the Founder of Islām. Hence, it should be known, that in this regard two methods have been employed by Islām; firstly, the ‘recommendatory method’ and secondly, the ‘coercive method.’ By the united effects of both these practices, the liberation movement was given strength. First we take up the recommendatory method. In the very beginning, when the Holy Prophet^{sa} initially made his claim and he still resided in Makkah, the following divine revelation was sent down:

وَمَا آذْرُكَ مَا الْعَقَبَةُ ۗ فَكَّرَقَبَةٍ ۗ

Meaning, “O Messenger! Are you aware of a religious precept, which may be likened to a great ascent upon a mountain, by which a person is able to climb to the heights of divine nearness? If you are unaware, then We tell you that it is the freeing of a slave.”¹

Then, He states:

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۗ وَالسَّائِلِينَ ۗ وَفِي الرِّقَابِ ۗ

Meaning, “True virtue in the estimation of God is that an individual believes in God, spends in His cause for love of Him, on the kindred, and the orphans, and the needy, and the wayfarer, and for freeing slaves.”²

It is narrated in a Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ
بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ

Meaning, “Abū Hurairah^{ra} relates that the Holy Prophet^{sa} would say, ‘Such a Muslim who frees a slave, would be granted complete salvation by Allāh the Exalted from hell.’”³

1 Al-Balad (90:13-14)

2 Al-Baqarah (2:178)

3 Ṣaḥīḥul-Bukhārī, Kitābu Kaffārāt-il-Īmān, Bābu Qaulillāhi Ta‘ālā Aw Taḥrīru Raqabah....., Ḥadīth No. 6715

Then, it is narrated in a Ḥadīth:

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَّمَنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ قَالَ لَئِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْئَلَةَ أَعْتَقِ النَّسَمَةَ وَفُكَّ الرَّقَبَةَ

Meaning, “Barā’ bin ‘Āzib^{ra} relates that a Bedouin presented himself before the Holy Prophet^{sa} and said, ‘O Messenger of Allāh! Inform me of such a deed that if I perform it, I may be directly admitted into paradise.’ The Holy Prophet^{sa} said, ‘You have used very few words, but inquired of a matter which is rather great. You should free a slave and if you are unable to do so alone, then do so with the help of others.’”¹

Then, it is narrated in a Ḥadīth:

حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَهَا فَاحْسَنَ تَعْلِيمَهَا وَأَدَّبَهَا فَاحْسَنَ تَأْدِيبَهَا ثُمَّ أَعْتَقَهَا وَتَرَوَّجَهَا فَلَهُ أَجْرَانِ

Meaning, “Abū Burdah relates from his father that the Holy Prophet^{sa} said, ‘If a person has a bond-woman whom he educates well, teaches good manners, frees her and then marries her, such an individual would be worthy of a double reward from God.’”²

Aside from these emphatic recommendations, the manumission of slaves has been established as law in the Islāmic doctrine as atonement for various lapses and sins. This can be understood as falling between the recommendatory method and coercive method. Hence, Allāh the Exalted states in the Holy Qur’ān:

1 Mishkātul-Maṣābiḥ, Kitābul-‘Itq, Al-Faṣluth-Thānī, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
2 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Ittikhādhīs-Sarāriyyi Wa Man A’ataqa Jāriyah....., Ḥadīth No. 5083

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ^ز

Meaning, “The punishment of an individual who kills a believer by mistake is that he shall free a Muslim slave and pay blood money to be handed over to his heirs, unless they remit it by themselves. But if such an individual is unable to find a slave to be freed, then he shall fast for two consecutive months.”¹

Then, He states:

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ^ز

Meaning, “If the person slain be of a people that is hostile to you and at war with you, but the person (i.e., the one slain) be a believer, then the punishment of the offender shall be the freeing of a Muslim slave. But if such an individual is unable to find a slave, then he shall fast for two consecutive months.”²

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ^ح فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ^ز

Meaning, “And if the person slain be of a people between whom and you there are covenants and agreements, even if he is a disbeliever, then the punishment of the offender shall be to pay blood money to the heirs of the person slain and to free a Muslim slave. But if such an individual is unable to find a slave, then he shall fast for two consecutive months.”³

Then, He states:

1 An-Nisā' (4:93)
2 An-Nisā' (4:93)
3 An-Nisā' (4:93)

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ^ط

Meaning, “If a person takes an oath in the name of God, then breaks it, the expiation for this is the feeding of ten poor people according to his capacity, or the clothing of them, or the freeing of a slave. But whoso is unable to find a slave shall fast for three days.”¹

Then, He states:

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّنْ قَبْلِ
أَنْ يَسْمَأَسَآ^ط فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَمَنْ لَمْ يَسْتَطِعْ
فَإِطْعَامُ سِتِّينَ مَسْكِينًا^ط

Meaning, “As to those who vow to abstain from their wives, but for some reason, desire to return to them, their expiation is the freeing of a slave.....But whoso does not find one, he must fast for two successive months.....And whoso is not able to fast, should feed sixty poor people.”²

These are the different methods of expiation, which Islām has prescribed for the manumission of slaves. Moreover, as per its custom, taking into consideration a variance in circumstances, Islām has prescribed two or three alternatives and given Muslims the choice to follow whichever course of action is easiest and best. Furthermore, it is with great wisdom that in these verses, wherever God the Exalted has alluded to the freeing of slaves, He has also added that if an individual is unable to find a slave, then the following method should be employed. This proves that the actual intent of Islām was to ultimately do away with the practice of slavery all together. Hence, as an alternative to the practice of freeing a slave, the words, “If an individual is unable to find a slave,” definitely demonstrate that there is no doubt in the fact that the prime objective of Islām was to free existing slaves.

1 Al-Mā'idah (5:90)

2 Al-Mujādalah (58:4-5)

Then, it is narrated in a *Ḥadīth*:

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَتَاقَةِ فِي كُسُوفِ
الشَّمْسِ

Meaning, “Asmā’ bint Abī Bakr^{ra} relates that the Holy Prophet^{sa} would order the Muslims to free a slave on the occasion of a solar eclipse.”¹

Now we take up the method of freeing slaves by compulsion. In this respect, Islām has proposed various methods. It is related in a *Ḥadīth*:

عَنْ سُؤَيْدِ بْنِ مُقَرَّنٍ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ فَقَالَ لَهُ سُؤَيْدٌ أَمَا عَلِمْتَ أَنَّ الصُّورَةَ
مُحَرَّمَةٌ؟ قَالَ لَقَدْ رَأَيْتَنِي وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ فَعَمَدَ أَحَدُنَا فَلَطَمَهُ فَأَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ نُعْتَقَهُ

Meaning, “Suwaid^{ra}, a Companion of the Holy Prophet^{sa} relates that we were seven brothers who owned a single slave. Due to some reason, one of us became angry and slapped the slave. When the Holy Prophet^{sa} was informed, he commanded that the slave be freed.”²

The very same *Ḥadīth* is related by Ibnī ‘Umar^{ra} as well, in which he mentions that if an individual beats his slave and then sets him free, he shall receive no spiritual reward for this action. The reason being, that the freeing of a slave has been prescribed as the punishment for a master who beats his slave.³ In other words, one method employed by the Holy Prophet^{sa} to free slaves by compulsion was to prescribe the punishment that if a master beats his slave he must then release him immediately.

1 Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Mā Yustaḥabba Minal-‘Atāqati Fil-Kusūf....., Ḥadīth No. 2519

2 Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Ṣuḥbatil-Mamālik....., Ḥadīth No. 4304

3 Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Ṣuḥbatil-Mamālik....., Ḥadīth No. 4298

Then, it is related in a Ḥadīth:

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ
فَهُوَ حُرٌّ

Meaning, “Ibni ‘Umar^{ra} relates that the Holy Prophet^{sa} commanded, “If an individual happens to acquire a slave who turns out to be a close relative, that slave shall be considered free by default.”¹

Then, it is related in a Ḥadīth:

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ شِرْكَاً لَهُ فِي مَمْلُوكٍ
فَعَلَيْهِ عِتْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ وَعَنْ أَبِي هُرَيْرَةَ وَالْأَقْوَمِ عَلَيْهِ فَاسْتُسْعِيَ
بِهِ غَيْرَ مَشْتُقٍ عَلَيْهِ

Meaning, “Ibni ‘Umar^{ra} and Abū Hurairah^{ra} relate that the Holy Prophet^{sa} said, ‘A person who possesses joint ownership of a slave, and he chooses to free the slave by way of his own share, it becomes his obligation to pay the other owners their share from his own wealth and to free the slave completely. If that person does not possess enough wealth to do so, even still the slave shall be freed practically, so that he may earn the remaining sum owed to the other masters and secure complete freedom for himself. In this respect, the slave shall be facilitated in every way possible.’”²

Then, it is narrated in a Ḥadīth that once a few slaves fled from the idolaters of Makkah and reached the Holy Prophet^{sa}. Upon this, the idolaters requested the Holy Prophet^{sa} to return these slaves to them. Various Muslims also interceded on their behalf, but the Holy Prophet^{sa} became displeased. As such, the words of this Ḥadīth are as follows:

1 Sunanu Ibni Mājah, Kitābul-‘Itq, Bābu Man Malaka Dhā Raḥimin Maḥramin Fahuwa Ḥurrun, Ḥadīth No. 2525

2 * Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Idhā A’ataqa ‘Abdan Bainathnain....., Ḥadīth No. 2523

* Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Idhā A’ataqa Naṣīban Fī ‘Abdin Wa Laisa Lahū Mālun....., Ḥadīth No. 2527

فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ وَمَا أَرَأَيْكُمْ وَأَبِي أَنْ يُرَدَّ هُمْ وَقَالَ هُمْ
عُتَقَاءُ اللَّهِ

Meaning, “The Holy Prophet^{sa} became angry on this occasion and refused to return the slaves. The Holy Prophet^{sa} said, ‘These are slaves have been set free by Allāh. Shall I return them to a life of slavery and polytheism once again?’”¹

Then, it is related in a Ḥadīth:

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ وَلَدَتْ أُمَّتُهُ مِنْهُ
فَهِيَ مُعْتَقَةٌ عَنْ دُبُرِ مِنْهُ. وَعَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ أُمُّ الْوَلَدِ حُرَّةٌ وَإِنْ كَانَ سَقَطًا

Meaning, “Ibni ‘Abbās^{ra} relates that the Holy Prophet^{sa} would say, ‘If a person marries his bond-woman, even if he does not free her, but a child is born to him from the bond-woman, she will be considered free by default thereafter.’”² In another narration it is related, that an Ummul-Walad³ wife shall be considered free, even in the case of a stillbirth.⁴

Permanent System for the Manumission of Slaves

These were the various methods of compulsory manumission, which have been prescribed by Islām. However, it is obvious that despite these compulsory releases, many such slaves still remained, who were unable to benefit from any one of these methods. Furthermore, the acquisition of their freedom was not definite in the case of mere recommendation. Therefore, it was necessary that a permanent and solid system be arranged by which existing slaves could continue to secure their own freedom. Hence, in this

1 Sunanu Abi Dāwūd, Kitābul-Jihād, Bābu Fī ‘Abidil-Mushrikina Yulḥaqūna Bil-Muslimīn....., Ḥadīth No. 2700

2 Sunanu Ibni Mājah, Kitābul-‘Itq, Bābu Ummahātil-Aulād, Ḥadīth No. 2515

3 A bond-woman who is set free by default if she bears a child to her master [Publishers]

4 Kashful-Ghummah ‘An Jamī’il-Ummah, By Abil-Mawāhib ‘Abdil-Wahhāb bin Aḥmad bin ‘Alī Ash-Sha’rānī, Kitābul-‘Itq, Bābu Ummahātil-Aulād, Volume 2, p. 255, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

respect, Islām proposed the ingenious system known as *Mukātabat*. Under this system, the master was obliged to free his slave on the condition that he had become capable of manumission and generated a reasonable amount to pay for his own freedom. This amount was to be decided upon according to the circumstances of the slave, the identification of which rested with the government or judiciary and not in the hands of the master. As such, Allāh the Exalted states:

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا
وَأْتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ^ط

*Meaning, "O ye Muslims! From among your slaves, such as desire a deed of manumission in writing, it is your obligation to settle an agreement of Mukātabat with them and free them, on the condition that they have become capable of manumission. Moreover, it is also your obligation to give them a portion of this wealth, which actually belongs to God, but He has bestowed it upon you as a result of Mukātabat."*¹

This verse serves as the foundation stone of the compulsory system of manumission. Although the words are very brief, the meanings contained therein are immensely vast and outstandingly forceful. In this verse, Muslims have been commanded that such slaves as desire to settle an agreement of *Mukātabat* with them in order to secure manumission, it is their obligation to release them on the condition that they have become capable of freedom. An agreement of *Mukātabat* refers to the settlement between a slave and his master, that if the slave pays a certain amount to his master, he shall be deemed free. The method of this was that after an agreement of this nature had been made the slave would practically be released. However, in this state of half-freedom, the slave would take up work or a profession in commerce, trade and skill, agriculture or labour, etc., and endeavour to pay the amount settled in the agreement of *Mukātabat*. When this amount was fully paid, that person would be considered as being free completely. Furthermore, although this amount of *Mukātabat* was considered to be under the full control of the master, it was still his obligation to give an appropriate share to the slave as

1 An-Nūr (24:34)

well. This system was so blessed and ingenious that such slaves as were worthy, continued to be released as a right. Moreover, since slaves were compelled to take up independent work in order to pay the amount settled in *Mukātabat*, and were made to bear the responsibility of a civil agreement, they also developed the ability of living a free life and becoming beneficial citizens of the country.

This system of *Mukātabat* was not dependent on the desire of the master, rather, it was compulsory. In other words, a master did not possess the right to refuse a slave's demand for *Mukātabat*. It was the task of the judiciary or government to determine whether the slave had become capable of manumission. As such, there is a narration:

أَنَّ سِيرِينَ سَأَلَ أَنَسًا الْمُكَاتَبَةَ وَكَانَ كَثِيرَ الْمَالِ فَأَبَى فَاذْطَلَقَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ كَاتِبُهُ فَأَبَى فَضْرَبَهُ بِالذُّرَّةِ وَيَتْلُو عُمَرُ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا فَكَاتِبُهُ

Meaning, "Anas^{ra}, who was a Companion of the Holy Prophet^{sa}, owned a slave named Sīrīn, who desired to settle an agreement of *Mukātabat* with Anas^{ra}. However, Anas^{ra} refused thinking that he possessed much wealth and did not require the wealth of *Mukātabat*. Upon this, Sīrīn filed a complaint against Anas^{ra} with Ḥaḍrat 'Umar^{ra}. Upon hearing the complaint lodged by Sīrīn, Ḥaḍrat 'Umar^{ra} ordered Anas^{ra} to accept the request for *Mukātabat*. However, Anas^{ra} remained adamant upon refusal. At this, Ḥaḍrat 'Umar^{ra} whipped Anas^{ra} and recited to him the verse, 'O ye Muslims! If your slaves desire a deed of manumission in writing, it is your obligation to settle an agreement of *Mukātabat* with them.' Upon this, Anas^{ra} settled an agreement of *Mukātabat* with Sīrīn."¹

The basis of the obligation of *Mukātabat* depended on whether a slave had become capable of manumission or not. As such, Yaḥyā bin Kathīr relates:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا قَالَ إِنْ عَلِمْتُمْ فِيهِمْ حُرْفَةً وَلَا تُرْسِلُوهُمْ كَلَّا عَلَى النَّاسِ

1 Ṣaḥīḥul-Bukhārī, Kitābul-Mukātab, Bābu Ithmi Man Qadhafa Mamlūkahū / Bābul-Mukātibi Wa Nujūmihī Fī Kulli Sanatin Najmun

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Meaning, “The Holy Prophet^{sa} would say that where the Holy Qur’ān states, ‘It is your obligation not to refuse a proposal of Mukātabat, if you find good in your slaves,’ the ‘good’ which has been referred to here is the ability of a trade skill. In other words, it becomes obligatory to settle Mukātabat with such slaves who are knowledgeable in a trade or skill, or who possess the ability to quickly learn one, so that they do not become a burden on society in any way after their acquisition of freedom.”¹

As mentioned above, the decision of whether a slave possesses this capability or not was in the hands of the government and did not depend on the desire of the master. This Ḥadīth also expounds that in actuality, the true desire of the Islāmic teaching was to make the circumstances of existing slaves better and then instill within them the capability of manumission. Hence, as slaves continued to grow capable, so too, they continued to acquire their freedom.

Since the method of Mukātabat was the foundation stone of the manumission of slaves, it has been highly preferred in Islām. As such, it has been related in a Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ حَقُّ عَلَى اللَّهِ عَوْنُهُمُ
الْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالنَّكَاحُ الَّذِي يُرِيدُ الْعِفَافَ وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ

Meaning, “Abū Hurairah^{ra} relates that the Holy Prophet^{sa} would state, ‘There are three kinds of people for whom Allāh the Exalted has declared that He would grant them succour as their right: firstly, a slave who has settled an agreement of Mukātabat, and is worried about paying the sum owed by him; secondly, a person who married with the intention of guarding his chastity; thirdly, a person who strives in the cause of Allāh.’”²

The liberation movement of slaves was not only limited to individuals. Rather, it was also an obligation of the Islāmic state to spend an adequate sum on the manumission of slaves from the National Baitul-Māl. Hence, Allāh the

1 Tafsīrul-Qur’ānil-‘Aẓīm (Tafsīru Ibnī Kathīr), By ‘Imādud-dīn Abul-Fidā’ Ismā’īl bin ‘Umar Ibnī Kathīr, Volume 6, p. 49, Tafsīru Sūratin-Nūr, Under Verse 33 “Wal-Yasta’fifilladhina.....Fakātībūhum In ‘Alimtum.....”, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

2 Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Al-Faṣluth-Thānī, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

Exalted states in the Holy Qur'an:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبَهُمْ وَفِي
الرِّقَابِ وَالْأَعْرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ط فَرِيضَةً مِّنَ اللَّهِ ط

Meaning, “The wealth of Zakāt is to be spent on the poor and needy, and upon those employed in connection therewith, and upon weak new Muslims, and for the manumission of slaves, and for those in debt, and for the propagation of religion, and for the comfort of the wayfarer - an ordinance from Allāh the Exalted.”¹

In light of this verse, an obligation has been put upon the Islāmic State to spend funds on the manumission of slaves from the revenues generated from Zakāt.

Doctrine Relevant to Freed Slaves

In this system of the manumission of slaves it was also ensured that even after manumission, freed slaves did not remain completely without support and assistance. Therefore, the Holy Prophet^{sa} devised a system whereby a master and his freed slave always remained tied together in a kind of brotherhood. According to the instruction of the Holy Prophet^{sa}, a master and his freed slave were referred to as the ‘Maulā’ or ‘friend’ and ‘helper’ of one another. This was so that both master and slave kept in mind that they were friends, and in a time of need, they would help each other. It is due to this wisdom that a freed slave and his master were made heirs to one another. In other words, if a slave died without heirs, his previous master would inherit his wealth. Similarly, if a master died without heirs, his freed slave would inherit his wealth. As such, it is related in a *Hadīth*:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ وَعَنْ ابْنِ
عَبَّاسٍ أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَدَعْ وَارِثًا إِلَّا
عَبْدًا هُوَ أَعْتَقَهُ فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيرَاثَهُ

1 At-Taubah (9:60)

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Meaning, “‘Ā’ishah^{ra} relates that the Holy Prophet^{sa} would state, ‘If a freed slave died without heirs, his wealth shall be inherited by his previous master.’” Ibnī ‘Abbās^{ra} relates that on one occasion a person died without heirs. Albeit, a freed slave who once belonged to him was alive. The Holy Prophet^{sa} granted his inheritance to his freed slave.”²

The foundation of this right of inheritance was not based on monetary or economic reasons. Rather, the actual desire was to maintain a relationship between a master and his freed slave. For this reason, the Holy Prophet^{sa} issued the order that this right of inheritance could not be put up for sale or given as a gift, etc., As such, Ibnī ‘Umar^{ra} relates:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ

Meaning, “The Holy Prophet^{sa} prohibited the buying and selling, or gifting, etc., of the right of inheritance between a freed slave and his master.”³

Then, in order to establish the dignity and honour of freed slaves, it is mentioned in a *Hadīth*:

عَنْ عَائِدِ بْنِ عَمْرٍو أَنَّ أَبَا سُفْيَانَ أَتَى عَلِيَّ سَلْمَانَ وَصُهَيْبَ وَبِلَالَ فِي نَفَرٍ فَقَالُوا
وَاللَّهِ مَا أَخَذْتَ سُيُوفَ اللَّهِ مِنْ عُنُقِ عَدُوِّ اللَّهِ مَاخِذَهَا قَالَ فَقَالَ أَبُو بَكْرٍ أَتَقُولُونَ
هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْبَرَهُ فَقَالَ يَا أَبَا بَكْرٍ
لَعَلَّكَ أَغْضَبْتَهُمْ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبِّكَ فَاتَاهُمْ أَبُو بَكْرٍ فَقَالَ يَا إِخْوَتَاهُ
أَغْضَبْتُمْكُمْ قَالُوا لَا يَغْفِرُ اللَّهُ لَكَ يَا أَخِي

Meaning, “On one occasion, Salmān^{ra}, Ṣuhaib^{ra} and Bilāl^{ra}, etc., who were freed slaves, were sitting somewhere. Abū Sufyān^{ra} happened to pass by and they said, ‘This enemy of God was saved from the sword of Allāh.’ When Ḥaḍrat

1 Ṣaḥīḥul-Bukhārī, Kitābul-Farā’iḍ, Bābul-Walā’i Limani’taqa....., Ḥadīth No. 6751

2 * Sunanut-Tirmidhī, Kitābul-Farā’iḍ, Bābu Fī Mirāthil-Maulal-Asfal, Ḥadīth No. 2106

* Sunanu Abī Dāwūd, Kitābul-Farā’iḍ, Bābu Fī Mirāthi Dhawil-Arḥām, Ḥadīth No. 2905

* Sunanu Ibnī Mājah, Kitābul-Farā’iḍ, Bābu Man-Lā Wāritha Lahū, Ḥadīth No. 2741

3 Ṣaḥīḥul-Bukhārī, Kitābul-‘Itq, Bābu Bai’il-Walā’i Wa Hibatihi, Ḥadīth No. 2535

Abū Bakr^{ra} heard this, he admonished them saying, 'Is this how you speak of the leader of the Quraish?' After this, Abū Bakr^{ra} presented himself before the Holy Prophet^{sa} and related the entire incident. The Holy Prophet^{sa} said, 'Abū Bakr! Are you certain that you have not displeased Bilāl, etc.? For in their displeasure is the displeasure of God.' Abū Bakr^{ra} returned to Bilāl^{ra}, etc., immediately and said, 'O brothers! I hope you are not displeased at what I said.' They responded, 'O brother! We are not displeased. There is nothing to worry about.'"¹

How Did the Muslims Act upon the Teaching of the Manumission of Slaves

Now the only question which remains is whether the freedom of slaves actually took place or not as a result of these recommendations, expiations, and compulsory manumissions. The answer to this is that as mentioned above, in this era, slaves were found in abundance. This was to such extent that in certain countries, the number of slaves was at times, even greater than the actual number of residents in the country.² Therefore, to empty this unlimited store was no easy task, nor did all of these slaves live under the small Islāmic State and under Muslim owners, whose number was even smaller. Thus, it was obvious that this liberation movement could only move forward gradually. However, history shows that as far as the efforts of the Companions and their followers were concerned, they exerted their utmost concentration and effort in order to free slaves themselves, as well as secure the freedom of others. Most definitely, no such example can be found in the history of the world. As such, history establishes that in this era, not only did Muslims continue to free slaves in abundance by their own hands, rather, they would also purchase slaves with the specific intention and objective of freeing them. In this manner, due to the commendable efforts of the Muslims, countless slaves were delivered from the misfortune of slavery. Therefore, the following list, which is definitely not inclusive and only contains the names of a few Companions by way of example, is enough to prove our claim. It is narrated in Subulus-Salām:

1 Ṣaḥīḥu Muslim, Kitābu Faḍā'iliṣ-Ṣaḥābah, Bābu Min Faḍā'ili Salmān Wa Ṣuḥaib wa Bilāl....., Ḥadīth No. 6412

2 The Encyclopedia Britannica (11th Edition), Volume XV, p. 219, Under the word 'Slavery', Encyclopedia Britannica Inc, New York (1910-1911)

V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery

1. The Holy Prophet Muḥammad^{sa} freed 63 slaves
2. Ḥaḍrat ‘Ā’ishah^{ra} freed 67 slaves
3. Ḥaḍrat ‘Abbās^{ra} freed 70 slaves
4. Ḥakīm bin Hizām^{ra} freed 100 slaves
5. ‘Abdullāh bin ‘Umar^{ra} freed 1,000 slaves
6. ‘Abdur-Raḥmān bin ‘Auf^{ra} freed 3,000 slaves
7. Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} freed 20,000 slaves on one day alone, which was the day of his martyrdom. The total number is far greater than this.
8. Dhul-Kilā’ Al-Ḥimyarī freed 8,000 slaves on one day alone

TOTAL NUMBER: 32,300¹

As we have mentioned above, in this narration only a few Companions have been mentioned by way of example. If according to the proportion mentioned above, we were to approximate the number of slaves freed by a large number of other Companions, the *Tābi’īn* and *Taba’ Tābi’īn*, this number definitely reaches into the millions. However, the truth is that even the number of freed slaves mentioned in this narration, which have been attributed to the above-mentioned Companions, is not completely accurate. Rather, the actual number is far greater. For example, with regards to Ḥaḍrat ‘Ā’ishah^{ra} it is proven from a narration that she freed forty slaves upon a single instance alone.² From another narration it becomes evident that it was her practice to free slaves abundantly. Therefore, to assume that throughout the course of her entire life she only freed sixty-seven slaves, would most definitely be incorrect. Similarly, the number which has been attributed to the Holy Prophet^{sa}, may be correct in relation to his personal circumstances, because his financial state at a personal level was not very good. Moreover, after the institution of these injunctions, the Holy Prophet^{sa} only lived for a short period in time thereafter. However, this number definitely does not include those slaves who were freed by the Holy Prophet^{sa} in his capacity as Head of the Islāmic State, the number of which was very great. Another thing to remember with respect to the Holy Prophet^{sa} is that many narrations substantiate that

1 Subulus-Salāmi Al-Mūṣīlatu Ilā Bulūghil-Marāmi, By Muḥammad bin Ismā’il Al-Amīruṣ-Ṣan‘āni, Kitābul-‘Itqit-Targhibu Fil-‘Itq, Volume 8, p. 105, Dārubnīl-Jauzi, Al-Mamlīkatul-‘Arabiyyatus-Sa’ūdiyyah (1421 A.H.)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Adab, Bābul-Hijrah, Ḥadīth No. 6073-6075

not a single slave came under his possession who was not set free. As such, it is this very fact, which the following narration alludes to:

عَنْ عَمْرِو بْنِ الْحَارِثِ خَتَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخِي جُوَيْرِيَةَ بِنْتِ
الْحَارِثِ قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِرْهَمًا وَلَا دِينَارًا
وَلَا عَبْدًا وَلَا أَمَةً

Meaning, “Amr bin Al-Hāriṭh, who was the biological brother of Ummul-Mu’minīn, Juwairiyah^{ra} and the brother-in-law of the Holy Prophet^{sa} relates that upon the demise of the Holy Prophet^{sa}, he did not leave behind a single Dirham, Dinar, slave or bond-woman.”¹

Therefore, this teaching which has been prescribed by Islām in relation to slaves was not merely the embellishment of paper. Rather, this teaching became a necessary part of Islāmic culture and civilization, and the Islāmic way of living. Moreover, both individuals and the government keenly acted upon this teaching.

All Doors of Advancement were Open to Freed Slaves

It has already been mentioned that slaves were granted freedom after the assurance that they were capable of manumission as far as their morals, habits and ability to earn a living was concerned. Now we wish to mention that those slaves, who were freed, did in fact become beneficial citizens and were considered just as honourable and respectful in the Islāmic society as other people. As a matter of fact, it was a practice of the Holy Prophet^{sa} that for the purpose of reforming the ancient views of people, he would be even more mindful of the dignity and honour of slaves and freed slaves than others. Therefore, on many occasions, the Holy Prophet^{sa} appointed his freed slave Zaid bin Ḥāriṭhah^{ra} and his son Usāmah^{ra} as the commander of many military campaigns. Many highly respected and prominent Companions were appointed under them and when ignorant people objected to this action of the Holy Prophet^{sa}, due to their ancient views, he responded:

1 Ṣaḥīḥul-Bukhārī, Kitābul-Waṣāyah, Bābul-Waṣāyah, Ḥadīth No. 2739

V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery

أَنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَأَيُّمَ اللَّهُ إِنْ كَانَ لَخَلِيفًا
لِلْإِمَارَةِ وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ

Meaning, “You have objected to the appointment of Usāmah^{ra} as a commander and prior to this you have also objected to the leadership of his father Zaid^{ra}. By God! Just as Zaid^{ra} was worthy and capable of leadership and was among my most beloved, so too, Usāmah^{ra} is worthy of leadership and among my most beloved.”¹

Then, what could be greater than the fact that the Holy Prophet^{sa} wed the daughter of his biological paternal aunt, Zainab bint Jaḥash^{ra} to Zaid bin Ḥārithah^{ra}. It is a strange miracle that in the entire Holy Qur’ān, if any Companion has been mentioned by name, it is this very Zaid bin Ḥārithah^{ra}.² Then, there were many freed slaves who attained a lofty rank in their knowledge and wisdom. As such, Sālīm bin Ma’qal^{ra}, the freed slave of Abū Ḥudhaifah^{ra}, was considered to be one of the most distinct scholars from among the Companions. Moreover, Sālīm^{ra} was also from among the four Companions who were appointed by the Holy Prophet^{sa} to teach the Holy Qur’ān.³ Then, as far as honour and respect due to virtue and purity was concerned, Ḥaḍrat ‘Umar^{ra} would often say with regards to Bilāl^{ra} that he was their chief.⁴ Then, even after the Companions, various freed slaves attained a very high status in the Islāmic society. As such, ‘Aṭā’ bin Abī Rabāḥ, Mujāhid bin Jubair, Nāfi’ the freed slave of Ibnī ‘Umar^{ra} and Mūsā bin ‘Uqbah^{ra}, are considered to be among the most revered among the *Tābi’in*, before whom very illustrious people would humbly sit as pupils.⁵

1 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqībi Zaid bin Ḥārithah....., Ḥaḍīth No. 3730

2 Al-Aḥzāb (33:38)

3 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqībi Sālīmīn Maulā Abī Hudhaifah, Ḥaḍīth No. 3758

4 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqībi Bilālubnu Rabāḥ, Ḥaḍīth No. 3754

5 Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī

Why Were All Slaves Not Freed at Once?

Prior to bringing this discussion to a close, it is necessary to answer the question that if Islām brought a message of the freedom and liberation of slaves, why then did the Holy Prophet^{sa} not order the manumission of all existing slaves at once? As such, the brief and simple answer to this is merely that the Holy Prophet^{sa} did not do this because he was a true friend of slaves. Furthermore, the task of the Holy Prophet^{sa} was reformation, not ostentation. Hence, the Holy Prophet^{sa} did not take any such step, which apparently seemed to possess a nature of friendship, but was actually harmful to slaves and injurious to the progress of the country and civilization. Every sensible individual can understand that in light of the circumstances of that time, to free hundreds and thousands of slaves all at once would have been equivalent to leaving them in such a helpless and insecure state as could have proven to be dangerous for them in many respects. In light of the circumstances of that time, the definite result of this immediate and universal manumission would have been that one segment of these slaves would have starved to death due to poverty. Then, the other segment would have become unemployed and inclined towards criminality; and thus become a means of their own moral destruction, as well as a means of causing disorder and unrest throughout the country and nation. Irrespective of how pleasant proposals of reform may seem at times from an emotional aspect, but actually in most cases they do not prove to be beneficial. Rather, in some cases they result in a dangerous effect on the habits and qualities of individuals, as well as on the collective life and civilization of the nation. The Holy Prophet^{sa} was a true Reformer and desired to do for slaves what was truly beneficial and blessed for them. Therefore, he did not tread a path as would cause a destructive earthquake in the Arab society, and instead of benefitting slaves, was a means of harm. Contemplate well that in light of the circumstances of that time, to free hundreds and thousands of slaves at once without a far-sighted system, definitely would have led to the life of these slaves being destroyed, as well as their religion. In other words, as far as their lives were concerned, most of them would have been left completely helpless and without a means of livelihood. Furthermore, they would have also been left without opportunities to learn a trade. From a religious perspective, this immediate and universal manumission would have taken a very detrimental toll on their morals and habits. In specific, due to a very lengthy era subjected to cruel slavery, they

had developed ignobility, hard-heartedness, and other bad morals of this nature. Who knows what turn these morals would have taken and what effects they would have brought about as a result of immediate manumission. Then, the other harmful effects, which could have taken their toll on society as a result of this universal manumission are in addition to the ones previously mentioned. Hence, with the utmost wisdom, on the one hand, Islām proposed that for the future, all cruel forms of slavery were prohibited and thus brought a halt to any further expansion of this sphere (which shall become evident in the discussion hereafter). On the other hand, taking temporary circumstances into consideration, it employed practical strategies for the moral, societal and financial reformation and well-being of existing slaves. Along with this, it also proposed that as these slaves became capable of living beneficial free lives, they would definitely continue to be freed as well. In light of the circumstances at that time, it was this very true method of reformation, which could have been adopted with the greatest hope of promising results. As a matter of fact, an in-depth study of this system does not leave even an iota of doubt that this was an unparalleled system; the like of which cannot be seen in any era prior to this, nor has any nation until now been able to present such an example to the world thereafter.

At this point, the doubt may arise that in the previous century many European and American reformers have appeared, who as if, devoted their entire lives to the liberation movement of slaves and due to their endeavours, the system of slavery was abolished all together from most countries of the world; for example, Abraham Lincoln, who in his time was President of the United States, granted freedom to hundreds and thousands of black slaves at once, and no negative result came about due to this immediate and universal manumission; as a matter of fact this service of Abraham Lincoln is looked upon with great approval. Firstly, the answer is that there is a difference of heaven and earth between the circumstances of fourteen hundred years ago and today. Furthermore, this teaching of Islām regarding the gradual manumission of the slaves of that era was in light of the circumstances of that era, and the permanent teaching of Islām in this respect was something else, which shall be mentioned ahead; therefore, logically this comparison cannot be deemed correct in any case. Hence, in the circumstances of this era, if immediate and universal manumission did not prove to be harmful, this does not categorically substantiate that this practice would also not

prove to be harmful in previous eras and in circumstances which differ to those of today. In the era of the Holy Prophet^{sa}, the moral and societal state of slaves was immensely abject. Moreover, the culture and civilization of the world was completely different from the culture and civilization present in the world today. Therefore, in light of the circumstances of that era, it was more appropriate to employ a method of gradual manumission instead of immediate and universal manumission, otherwise, the outcomes would have definitely been detrimental instead of beneficial. This is a fundamental answer which can be given to this allegation. However, the truth is that the proposals employed by Islām, were far more advantageous and beneficial in any case. Furthermore, any unprejudiced individual who contemplates this issue with a cool heart shall reach the conclusion we have just mentioned. There is a very true saying of Jesus Christ (as), that a tree is recognized by its fruits. Hence, we should study that from among these two methods, which one has resulted in being more advantageous and favourable. Is it the method employed by Islām fourteen hundred years ago or the method employed in the current age by various European and American reformers? At this point, we cannot engage in an elaborate discussion. We only desire to briefly mention that the results of the relative merit of both these methods can be compared in two ways: firstly, which method from among these two methods brought about more true freedom; secondly, which method resulted in freed slaves attaining greater success. We confidently affirm that in the context of these two perspectives, the method adopted by the Holy Prophet^{sa} fourteen hundred years from today was much more beneficial than the one employed by various Western reformers of this era. It is obvious that merely freeing a slave by name while failing to abolish the actual spirit of slavery cannot be considered to constitute an act of true freedom. However, if one looks closely, the reform implemented by Western reformers is no way different than the “so-called” reform just mentioned. Undoubtedly, they may have freed hundreds and thousands of slaves by a single order, but they were unable to abolish the true spirit of slavery. Rather, even after this freedom, the spirit of enslavement continued to live on just as before in the hearts and minds of the emancipators and the emancipated. As a result of this, slavery could not be truly abolished and relations between masters and their slaves became severely tense. Take the example of America. No doubt, apparently in the United States, hundreds and thousands of black slaves received freedom at

once. However, irrespective of the fact that due to this universal freedom, the country became engulfed in a dangerous fire of civil war, even today, has the black slave of America truly received emancipation? Rather, we ask that even to this day, is there a single law within the country, which can grant true freedom to the black slave of America? Does the white man of America not practically consider his freed black slave as being more despicable than even the worst slaves in the world? Then, does this freed black man truly consider himself as being free in America? Indeed, relations between the white emancipators of America and the black emancipated are the worst example of international relations found in the world today. This state of affairs is due to the fact that in freeing these slaves, such a method was employed whereby slaves were emancipated by name, no doubt, but they were unable to attain true freedom. No reformation took place in the minds of the emancipators or the emancipated. In comparison to this, those people who were freed according to the Islāmic method, although they were freed gradually, but after their manumission, they were truly free. In other words, their bodies were free, their souls were free, their thoughts were free, their intellects were free, and such relations of love and sincerity had been developed between these freed slaves and their emancipators, as puts the real brotherhood of today to shame. When I cast a glance upon the African-American “Tom” of today, and the Abyssinian-Arab Bilāl^{ra} of fourteen hundred years ago, a strange spectacle is to be witnessed. Both of these individuals were of African descent and both were freed slaves. However, when the Arab slave (i.e., Bilāl^{ra}) went to visit the King of that time (i.e., ‘Umar bin Al-Khaṭṭāb^{ra}), on that occasion, despite there being very eminent Arab chieftains waiting at the entrance to meet the King, upon receiving news of the arrival of Bilāl^{ra}, the King did not summon those Arab chieftains, who were also Muslims, rather, he immediately invited Bilāl^{ra} instead. When Bilāl^{ra} had finished his meeting, it was only then that these Arab chieftains were given their turn. In the audience of that King, when the name of Bilāl^{ra} was mentioned, the King stated, “Bilāl is our chief.”¹ However, in comparison to this, what status was given to “Tom,” the freed American slave? The world knows that he would be kicked about by the feet of his

1 * Al-Iṣābatu Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 3, p. 178, Suhailubnu ‘Amribni ‘Abdi Shams, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

* Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 1, p. 285, Bilālubnu Rabāh, Dārul-Fikr, Beirut, Lebanon (2003)

* Usdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 2, p. 347, Suhailubnu ‘Amrin Al-Quraishī, Dārul-Fikr, Beirut, Lebanon (2003)

emancipators and in gatherings, he would be made to sit in places of dishonour, endure all sorts of cruelties and could not even utter a word. Why this difference? Undoubtedly, the reason is that the method adopted by Islām for the manumission of slaves was in fact the true method of reformation. Hence, true freedom was established as a result of this, but the reform of Western reformers was defective, and their method was incorrect. As a result of the latter method, freedom was no doubt attained by name, but death did not come upon the actual spirit of slavery, and mindsets remained unaltered.

The second manner, in which this question may be analysed, is by looking at which method from among these systems resulted in more progress for freed slaves. As such, after the above-mentioned discussion, the answer to this question no longer remains difficult to determine either. The reason being that naturally, the path which would result in more progress for slaves would be the one which afforded them more true freedom. This path was the one offered by Islām. However, even practically, we see that from this perspective as well, the Islāmic method is found to be more successful and beneficial. The reason being, that a very large number from among those people who were freed according to the Islāmic method were found to be of such people who reached the very highest level of success in all fields, and assumed the status of being Muslim leaders in various areas. For example, as mentioned above, Zaid bin Ḥārithah^{ra} was a freed slave, but he developed such ability that the Holy Prophet^{sa} appointed him as the commander in many Islāmic campaigns. Highly eminent Companions and even accomplished generals the like of Khālīd bin Walīd^{ra}, were positioned under him. Then, there was Sālim bin Ma'qal^{ra}, who was an ordinary freed slave of Abū Ḥudhaifah bin 'Utbah^{ra}. However, he progressed in his knowledge and wisdom to the extent that he was among the four Companions who were appointed among the Muslims by the Holy Prophet^{sa} to teach the Holy Qur'ān, and were deemed worthy enough to be his representatives in this respect. Similarly, after the Companions, Nāfi' the freed slave of Ibni 'Umar^{ra}, 'Ikramah the freed slave of Ibni 'Abbās^{ra}, Makḥūl bin 'Abdillāh, 'Aṭā' bin Abī Rabāḥ, 'Abdullāh bin Mubarak and Muḥammad bin Sīrīn, were accepted as leaders in the field of Ḥadīth and Jurisprudence. Many eminent people would consider it a means of pride to be among their pupils. Then, Ḥasan Baṣrī and Mujāhid bin Jubair were considered to be unparalleled in the fields of Mysticism and 'Ilmi-Qirā'at'

1 Science of Qur'ānic Recitation Style [Publishers]

respectively. The most learned teachers in the field of history were Mūsā bin ‘Aqabah and Muḥammad bin Ishāq, and the world would bow before their academic prowess. All of these people however, attained their status after being ordinary slaves.¹ Then, the Indian dynasty of slaves whose various members developed excellence in politics and government, do not require any introduction. These radiant examples, which have been presented only by way of example (as the history of Islām is replete with such examples), are fruits of the Islāmic system of manumission. However, in comparison to this what is the outcome of Western reformers? Is there even a single example in the

- 1 * Usdul-Ghābah Fi Ma’rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 2, p. 170, Sālīmūn Maulā Abī Hudhaifah, Dārul-Fikr, Beirut, Lebanon (2003)
- * Al-Istī‘ābu Fi Ma’rifatil-Aṣḥāb, By Abū ‘Umar Yūsuf bin ‘Abdillāh bin Muḥammad, Volume 2, pp. 135-136, Sālīmūn Maulā Abī Hudhaifah, Dārul-Fikr, Beirut, Lebanon (2002)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 2, pp. 234-235, Zaidūn Ḥarīthah, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 373-374, Mujāhidūn Jabār, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 606-607, Nāfi‘un Al-Faqīhu Maulā ibni ‘Umar, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 4, pp. 167, 170, 171, ‘Ikrimatu Al-Barīrī, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 529-530, Makḥūlūsh-Shāmī, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 139-140, Muḥammadūn Sirīn, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 3, pp. 247-248, ‘Abdullāhibnūl-Mubārak, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 4, pp. 128-129, ‘Aṭā’ūbnū Abī Rabāḥ, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 1, pp. 481/482/484, Al-Ḥasanūn Abil-Ḥasanī Yasārīn Al-Baṣrī, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 28/30/32, Muḥammadūn Ishāq, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, p. 574, Mūsā bin ‘Aqabah, First Edition, Dā’iratul-Ma’ārifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan (1326 A.H.)

whole of Europe, America, the whole of Africa or Australia of a freed slave who attained such a status of leadership and ascendancy in any field where even the nation who freed him began to accept him as a guide? We do not claim to be an expert on the history of nations, but to our knowledge, we are unable to find a single example from among the freed slaves of Christian nations, where any such person attained such a level of distinction. Rather, all that can be witnessed is that these people continued to remain insignificant, which is proof of the fact that the Islāmic method of manumission was definitely far more beneficial and far more blessed. In these circumstances, to present the name of a current-day reformer in competition to the reform of the Holy Prophet^{sa} is an insult of the truth. Invariably, we look to the work of these people with regard as well and praise their efforts. However, the effort of every individual possesses a certain status and the truth is that the reforms instituted by the Holy Prophet^{sa} possess such a status as cannot be compared to the effort of any other person. Fourteen hundred years from today, when the world considered slavery to be their birthright and the state of slaves was worse than animals, the Holy Prophet^{sa} raised a voice in support of slaves. He employed immensely sagacious strategies to practically improve the state of existing slaves, by completely abolishing all cruel practices of slavery for the future. Then, in addition to emphatically advocating the manumission of slaves, he instituted such a wise system by which these slaves could continue to improve their own state and then naturally continue to be freed as well. He also made it an obligation of the State to strictly oversee the work of reforming the state of slaves as well as to administer their gradual, but compulsory manumission. Then, the Holy Prophet^{sa} managed this system so marvelously that those slaves who were freed, and their numbers ran into the millions, not only truly became free, but also became extremely beneficial citizens of the country and nation as well. Such people were then born among them who attained the status of being commanders and leaders among the Muslims. Even the necks of those who had freed them bowed before them. This is the work undertaken by the Holy Prophet^{sa}, and it is this work of which no parallel can be found in the history of the world. Hence, to raise an allegation in the manner of ignorant people as to why the Holy Prophet^{sa} did not free all slaves at once as Abraham Lincoln or other Western personalities have done, is merely a superficial outburst of human emotions, which possesses no depth at all.

Why Did Slavery Continue to Remain in Islāmic Countries?

At this point, the question has also been raised that if the actual intent of the Islāmic teaching was that slaves should be gradually freed, why then did the practice of slavery continue to remain in Islāmic countries up until the current era? The answer to this is that on the one hand, until the Islāmic State continued to progress and the sphere of its influence continued to expand; and the Muslims also continued to understand the true essence of the Islāmic teachings and adhere to them, the liberation movement of slaves continued to move forward very rapidly. Millions of slaves were delivered from the misfortune of slavery by the efforts of Muslims. However, as mentioned above, during that era, there was a countless and limitless number of slaves throughout the world. There was no civilized country in the world where slaves did not exist in great abundance. Hence, prior to the depletion of this inexhaustible store, on the one hand the progression of Islāmic conquests gradually weakened, and ultimately came to a halt completely. On the other hand, due to a distance from the prophetic era, that light of prophethood, which was the cause of all this bloom and blossom, began to fade in the hearts of the Muslims. That vigorous passion of understanding the true Islāmic doctrine and adherence to it, with which the Companions stood up, and which was given to future generations by the Companions as inheritance, gradually began to vanish from the hearts of the Muslims. As a matter of fact, during this Dark Age, such people were born who, due to their ignorance or materialism, distorted religion and disfigured it completely. The result of this was that in the likeness of other nations, who still practiced a very repulsive form of slavery, Muslims also abandoned the Islāmic teachings and traditions and resorted to that very cruel form of slavery, which Islām actually stood to uproot. However, even in the era of this crooked mindset and unbecoming conduct, as a whole, the state of slaves in Islāmic countries remained comparatively better than in other countries. Moreover, at the outset, even though Muslims kept slaves, they were never supporters of the actual spirit behind slavery. Contrary to this, in the Christian country of Abyssinia, such a horrific form of slavery exists even today that upon witnessing it, mankind is put to shame. Even today, death has not come upon the spirit of slavery in the cultured and civilized Christian countries of Europe and America. Nonetheless, the miserable state of a neighbouring nation cannot wash away the blemish of our own deterioration. There is an immediate and dire need for

Islāmic governments and Islāmic societies to engage in abolishing this cruel practice of slavery, with full concentration and effort. They must once again, bring the world back to that blessed nucleus, which the Holy Prophet^{sa} and his Companions wished to gather it in, and the purpose of which was to eradicate slavery and its spirit from the world; and thus, establish true freedom and true equality.

A Final Testament of the Holy Prophet^{sa} Regarding Slaves

I end this discussion with those immensely beautiful words, which were the last words uttered by the Holy Founder of Islām in a world of materialism. Ḥaḍrat ‘Alī bin Abī Ṭālib^{ra} and Anas bin Mālik^{ra} relate:

كَانَ عَامَّةُ وَصِيَّتِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَضَرَتْهُ الْوَفَاةُ وَهُوَ يُعْرِغُهُ
بِنَفْسِهِ الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ

Meaning, “The last words which were heard upon the blessed tongue of the Holy Prophet^{sa} in a state when death was about to overtake him were *كَانَ عَامَّةُ وَصِيَّتِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَضَرَتْهُ الْوَفَاةُ وَهُوَ يُعْرِغُهُ بِنَفْسِهِ الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ*, meaning, ‘O ye Muslims! My last testament to you is that you must never forget my teaching relevant to the obligatory prayers and slaves.’”¹

At the time when the Holy Prophet^{sa} uttered these words, his wives who stood by his side in every difficulty and hardship as his life partners were also present. His beloved daughter and her children, as well as other friends and relatives of the Holy Prophet^{sa} were also before him. The loyal *Muhājirīn*, in whose sincere companionship the life of the Holy Prophet^{sa} had passed were present as well. The devoted *Anṣār*, who irrigated the plant of Islām by the water of their blood were also nearby. Moreover, this was a time when the Holy Prophet^{sa} would not have had any further opportunity to advise anyone else. The Holy Prophet^{sa} also knew and felt that an admonition made at such a time would outweigh all other exhortations. Yet, the eyes of the Holy Prophet^{sa} did not settle upon any one of the people mentioned just now. If there was a single person in the world who the Holy Prophet^{sa} remembered and this

1 * Sunanu Ibnī Mājah, Kitābul-Waṣāyā, Bābu Hal Auṣā Rasūlullāh^{sa}, Ḥaḍīth No. 2697
* Al-Jāmi‘us-Ṣaḡhiru Fī Aḥādīthil-Bashīrin-Nadhīr, By Al-Imām Jalāluddīn bin Abi Bakr As-Suyūṭī, Volume 1-2, p. 319, Ḥaḍīth No. 5172, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)

recollection made him uneasy even in his final moments before death, it was this immensely oppressed slave. Goodness gracious! What a true friend of slaves. What a compassionate and sincere friend was bestowed upon the world by God, but alas, the world did not give him his due value.

Teaching of the Holy Prophet^{sa} to Prevent Future Slavery

Now we take up the second question in this discussion, which relates to the fundamental teaching given by the Holy Prophet^{sa} regarding the issue of slavery. In other words, putting the question of existing slaves to one side, what fundamental injunctions did the Holy Prophet^{sa} put forth regarding the issue of slavery in the future and on the question of making slaves? Since our previous discussion has become much lengthier than we had estimated, for this reason, we shall present our subsequent discussion very briefly. Hence, in this respect, first and foremost, it should be known that this discussion is actually divided into two parts: firstly, the question of ‘real slavery,’ whereby a free individual is completely and permanently deprived of his legal right to freedom. This method of taking slaves relates to such practices as are aside from taking captives after a religious war. In other words, the many cruel practices of taking slaves, which were more or less customary in all countries of the world during the era of the Holy Prophet^{sa}; and secondly, the question of taking captives following a religious war, which in light of Islāmic teaching, can be termed as a kind of ‘pseudo slavery.’¹

First we take up a discussion on the first part. In this regard, therefore, it should be known that just as an indication has been made in the previous discussion, Islām immediately and categorically abolished real slavery, i.e., those cruel practices of slavery which were aside from taking captives in religious wars. However, before we present any specific and explicit Islāmic injunctions in this respect, we wish to present two defensive arguments before our readers. The first argument is that irrespective of the fact that in principle, Islām strictly forbids a course of tyranny and oppression, and is a very staunch supporter of human freedom and equality, and that all of these things are horizons apart from a practice of real slavery; the lucid and emphatic teaching which Islām has given with respect to the benevolent and

1 As far as the words ‘real slavery’ and ‘pseudo slavery’ are concerned, it is important to mention that this is not Islāmic terminology to be specific. Rather, we have formulated these terms of our own accord in light of the Islāmic doctrine and for ease of discussion. As the saying goes, *وَيَكُلُّ أَدَا مُشْتَغِلًا*, i.e., ‘And Each is entitled to coin his own terminology.’

equal treatment of existing slaves and their freedom, and an outline of which has been presented above, is sufficient evidence to substantiate that Islām could not possibly support the cruel practice of slavery. On the one hand it has been mandated that slaves should be considered as brothers, kept as members of the household and their education and moral training should be especially facilitated. Then, as their state begins to improve and they become capable of living a free life, they should continue to be set free. Therefore, common sense cannot accept that in the presence of this doctrine, Islām could also teach that it is lawful to completely deprive a free person of his legal right to freedom and take him as a real slave. These two teachings are poles apart and can never coexist as part of a single person's teaching. Hence, if one contemplates, in actuality, the teaching that has been outlined in the exposition above, is sufficient to substantiate that Islām has not endorsed real slavery.

The second argument which proves that Islām has not considered real slavery as being lawful, is that no order is present anywhere in Islāmic literature which states that it is lawful to deprive a free person of his legal right to freedom and make him a real slave, or if someone desires to turn another free person into a slave, he should do so in the following manner. On the other hand, however, very detailed injunctions pertinent to other issues such as the treatment of slaves, the safeguarding of their rights, and manumitting them are present. Therefore, although many other precepts relevant to slavery exist, not a single legalizing injunction can be found regarding the issue of enslavement. This very fact leaves no room for doubt at all, that in actuality, Islām does not consider real slavery to be permissible in the first place. I have searched extensively, but have not been able to find a single commandment of God or His Messenger in any Qur'ānic verse or narration, which states that it is lawful to make a free person into a real slave, or that if someone desires to turn another free person into a slave, he should do so in the following manner. Although, if it was permissible to turn a free person into a real slave, among all the precepts on slavery, the most significant, most widespread in its influence and most delicate issue, which was worthy of clarity and elaboration, and which required a most clear and explicit injunction, was this very issue of enslavement. However, far from elaboration and clarity, there is not even the slightest indication of this in the Qur'ān or *Aḥādīth*, which is a conclusive argument of the fact that it is not permissible to make a free person into a real slave.

However, as we have mentioned above, the basis of our claim is not merely established by defensive arguments. Rather, by the Grace of God, there are very clear and explicit commandments in the Islāmic *Shari'at*, which state that it is absolutely forbidden and unlawful to deprive a free person from his legal right to freedom, and take him as a slave. Furthermore, such a person would be severely punished on the day of resurrection by God. As such, it has been mentioned in a *Hadith*:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ

Meaning, “*Ḥadrat Abū Hurairah*^{ra} relates that the Holy Prophet^{sa} would say, ‘Allāh the Exalted addressed me saying, ‘There are three types of people who I shall be at war against on the day of resurrection. Firstly, a person who makes a covenant in My name but does not fulfill his agreement. Secondly, a person who enslaves a free person, sells him and consumes his value. Thirdly, a person who employs an individual, benefits from his labour, but does not pay him his wage.’”¹

In another narration it is related:

عَبْدُ اللَّهِ ابْنُ عُمَرَ لَا تُقْبَلُ مِنْهُمْ صَلَاةٌ وَرَجُلٌ اِعْتَبَدَ مُحَرَّرًا. النخ

Meaning, “*Ibni ‘Umar*^{ra} relates that the Holy Prophet^{sa} would say, ‘Allāh the Exalted addressed me saying, ‘There are three types of people whose obligatory prayer shall not at all be acceptable in My estimation, and I shall fight him on the day of resurrection. Firstly, a person who makes a covenant in My name but does not fulfill his agreement. Secondly, a person who enslaves a person who had been granted freedom by Allāh. Thirdly, he who employs the services of a labourer, but does not pay him his wage.’”²

1 Şaḥīḥul-Bukhārī, Kitābul-Buyū’, Bābu Ithmi Man Bā’a Ḥurran, Ḥadīth No. 2227
2 Faṭḥul-Bārī Sharḥu Şaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 4, p 526, Kitābul-Buyū’, Bābu Ithmi Man Bā’a Ḥurran, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

In these *Aḥādīth*, the clear, precise and emphatic manner in which real slavery has been abolished does not require an elaboration. Then, these *Aḥādīth* are those, which have been classified as *Ḥadīth-e-Qudsī* in the terminology of the *Muḥaddithīn*. They are narrations, which have been related by the tongue of the Holy Prophet^{sa}, but the commandments and words are of God Himself. Now, in the presence of this clear and lucid teaching, for someone to assert that Islām has deemed real slavery as being lawful, i.e., Islām permits that a free person may be deprived of his legal right to freedom and taken as a real slave, is a grave injustice, which no honest person can dare to commit.

Issue of Prisoners of War

Now we take up the question of prisoners of war. In actuality, if there is any case in which slavery can be understood as being permissible, it is only in the case just mentioned. However, as shall soon become evident, in actuality, this type of slavery cannot be categorised as real slavery, rather, it has been given this name merely due to a partial resemblance. Then, Islām has imposed such conditions on even this pseudo slavery that it ceases to remain a universal phenomenon. Quite the contrary, it becomes limited to various specific circumstances. The first thing that should be known in this discussion is that, just as a study of world history reveals, it was with prisoners of war that slavery began in the world. Gradually thereafter, other cruel practices were invented as well. Due to this, slavery, which was actually a natural outcome of the circumstances of the ancient era, took on a very horrific form. Instead of becoming a means to end oppression, which was its original purpose, it became a dangerous tool for persecution and tyranny. Initially, the custom was that when one nation would attack another, and seek to eliminate it from the face of the earth, or desire to subjugate it by snatching away its freedom without purpose, the latter nation would take the men of the combatant nation as captives and detain them upon gaining victory over them. Although afterwards, many other cruel practices were also introduced (which were not only eliminated by Islām, rather, even the initial practice mentioned above was further refined and improved, and given a remarkably purer state). If unjust people had not been detained in this manner, international wars would never have come to an end. Furthermore, the unjust would never have refrained from their cruelties and disturbing designs, and the arena of tyranny and oppression would have continued to expand. As such, history reveals that in

*V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery*

the ancient era, slavery of this nature existed in more or less all the nations of the world. This practice was even greatly prevalent among the Banī Isrā'il, who were the children of Prophets and had been trained by a multitude of Prophets. As a matter of fact, this had been ordered by the Israelite Law itself.¹ Moreover, if one contemplates, this practice was required to a much greater degree by religious communities as compared to other nations during this ancient era. The reason being that, as is the norm, religious dispensations are faced with fierce opposition and other nations stand up to expunge them by force of the sword. Hence, they too are required to employ a practice of slavery, etc., for the purpose of self-defense and protection. Similarly, a practice of slavery continued among the Christian people as well, which is in actuality a branch of the Banū Isrā'il.² As a matter of fact, even now, a custom of slavery is prevalent among the Christian country of Abyssinia, which strictly follows ancient Christian traditions to this day. Rather, perhaps the slavery of this country is harsher than the slavery present in other countries. Similarly, in the ancient Arya nation of India, a custom of slavery existed. Hence, the Shudra caste, etc., which are found in India even today, are an unpleasant remnant of this very succession of slavery. Therefore, in ancient eras, the custom of slavery was prevalent in more or less all countries and in all nations. This was a natural outcome of the circumstances of those eras and the purpose of this was to suppress persecution and tyranny. Then, it was religious communities who needed this practice most, rather, they were the only ones who truly required it, because they were made prey to the most cruelties. People would stand up to destroy their religion. Slavery of this nature, which was further refined and improved by Islām to the extent that in actuality, it took on a form of mere captivity, was no injustice. The reason being, that a nation who desires to eliminate the religion of others by force of the sword, and is unjust and cruel, and creates unrest by planting the seed of disorder, corruption, murder and plunder in the land, does not then possess the right to freedom; just as a thief, swindler or robber, is not considered as possessing the right to remain outside of prison. It was the Holy Prophet^{sa} and his Companions upon whom these cruelties were inflicted most. Our readers have probably not forgotten that the disbelievers subjected the Muslims to extremely torturous

1 Deuteronomy (20:13-14)

2 Letters of Paul (Ephesians 6:5); 1 Peter (2:18) - In current editions, the word 'slave' has been replaced with 'servant.' It is apparent, however, in light of the context that the actual inference is of 'slaves.'

punishments.¹ They took out their swords against the Muslims to forcefully expunge their religion and creed² and desired to taint their filthy hands with the sacred blood of their Beloved Master.³ They imprisoned weak, innocent and free Muslims, as if they were slaves.⁴ They imprisoned innocent Muslims with the most disgraceful deception and made them slaves; then, some were very brutally murdered.⁵ They conspired and fought battles in order to enslave their women.⁶ Their honourable martyrs were mutilated, and their noses and ears were cut off and worn as garlands around their necks.⁷ Their venerable women were brutally attacked and made to suffer miscarriages.⁸ Their chaste women were speared in their private areas and killed.⁹ In these circumstances, even if these wrongdoers were to have been deprived of their freedom and taken as slaves permanently, this would not have been an injustice in the least. However, it was entirely due to the benevolence of the Holy Prophet^{sa}, that even such people were mostly forgiven by him. Among them, as for those people who were taken captive in war and made prisoners,

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- 1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 1, pp. 496-503, Islāmu Ḥamzah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 Al-Baqarah (2:218)
 - 3 Al-Anfāl (8:31)
 - 4 Al-Anfāl (8:71)
 - 5 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī' Wa Ra'lin Wa Dhakwāna Wa Bi'ri Ma'ūnah....., Ḥadīth No. 4086, 4088
 - * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 81-82, Dhikrul-Aḥdāthillati Kānat Fī Sanatil-Arba'i / Ghazwatur-Rajī', Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 6 * Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai'i, Bābu Fī Khabarin-Naḍir, Ḥadīth No. 3004
 - * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 111, Ghazwah Dhī Qarad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 7 * Sunanut-Tirmidhī, Kitābul-Janā'iz, Bābu Mā Jā'a Fī Qatla Uḥudīn Wa Dhikru Ḥamzah, Ḥadīth No. 1016
 - * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 74, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Dhikru Ghazwati Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 8 As-Siratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 445, Khurūju Zainaba Ilal-Madinah / Mā Aṣāba Zainaba Min Qurāish....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 9 * Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 6, p. 156, Sumayyatu Ummu 'Ammār, Dārul-Fikr, Beirut, Lebanon (2003)
 - * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 1, p. 496, Islāmu Ḥamzah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

except for temporary restrictions, no other hindrances were imposed upon their freedom. Then, even during this temporary period of restriction, the Holy Prophet^{sa} issued such emphatic commandments with respect to their ease and comfort that under this influence, the Companions took off their shirts and gave them to such prisoners who were thirsty for their blood.¹ They would survive on dried dates themselves and give their prisoners cooked food.² They walked on foot themselves, while their enemies were allowed to ride.³ Can such an example be found in any nation of the world or in any era?

A summary of the Islāmic teaching relevant to prisoners of war may be encapsulated in three Qur'ānic verses, two of which directly relate to prisoners of war, while one is a fundamental principle. Allāh the Exalted states:

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُمَخَّرَ فِي الْأَرْضِ ط تَرِيدُونَ عَرَضَ الدُّنْيَا
وَاللَّهُ يَرِيدُ الْآخِرَةَ ط وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧٧﴾

Meaning, “It does not accord with the greatness of the Prophet at all that prisoners of war be taken captive for him until proper fighting does not take place on the field of battle against the enemy. O ye Muslims! Your eyes are set upon an immediate gain (in that prisoners should be taken swiftly so that you may prepare to fight the enemy after collecting payment of ransom). However, Allāh the Exalted desires for you the hereafter (and since this practice is not favourable with respect to the hereafter, and has a negative effect as far as morals are concerned, therefore, he orders you to refrain from this practice). If however, you fear the number and strength of the enemy, then remember that Allāh the Exalted is Mighty above all powers and Wise, i.e., He is the one who fulfills your true needs.”⁴

In this verse of the Holy Qur'an, it has been taught that with the thought of their own weakness and strength of the enemy, or for the purpose of strengthening their financial state through ransom, Muslims should not

1 Şaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-Kiswātī Lil-Usārā, Ḥadīth No. 3008

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 439, Dhikru Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib / Maqṭalun-Naḍri Wa ‘Uqbah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 The Life of Mahomet, By Sir William Muir, Chapter XII (Prisoners Kindly Treated at Medīna), Prisoners treated kindly, p. 242, Published by Smith, Elder, & Co. London (1878)

4 Al-Anfāl (8:68)

act hastily and imprudently in the issue of taking enemy captives. Thus, it is incorrect to begin taking captives wherever the enemy is found to be weak, or prior to the formal commencement of war in the battlefield. Rather, Muslims are only permitted to take captives if war practically ensues with the enemy in the battlefield first, and prisoners are taken as a result. Through this Islāmic teaching, which is based on a most superior international conduct of war, the number and breadth of prisoners of war have been confined to the narrowest possible sphere. This demonstrates that the actual desire of Islām was that, except for such instances as were inevitable and unavoidable, in so much as possible, prisoners of war should not be taken in the first place.

Then, He states:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۗ حَتَّىٰ إِذَا أَتَحْتَمُونَهُمُ فَأَشُدُّوا
الْوَتَانَ ۗ فِيمَا مَنَّا بَعْدُ وَإِن مَّا فِدَاءً ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ

Meaning, “O ye Muslims! When you meet the disbelievers in battle, stand firm in battle and fight the wrongdoers. When battle has properly taken place, take captives from the enemy men. Then, if there is a hope of reformation and circumstances are deemed to be fit, release these prisoners as an act of benevolence, or by taking an appropriate ransom. If it is necessary to do so, keep them in captivity until war comes to an end, and its burdens are taken off your shoulders.”¹

This verse serves as a foundation stone in the Islāmic *Sharī'at* on prisoners of war. Various methods have been mentioned herein, which may be employed with respect to prisoners in varying circumstances and they are three:

FIRSTLY: To release a person as an act of benevolence.

SECONDLY: To release a person on ransom. The practice of the Holy Prophet^{sa} reveals that there were differing methods of taking ransom:

1. A monetary ransom, irrespective of whether it was paid in full and immediately; or on the principle of *Mukātabat*, a detailed discussion of which has already passed.
2. An exchange with Muslim prisoners.

1 Muḥammad (47:5)

3. The employment of an appropriate service. For example, if the prisoners were experienced in a trade, it was permissible to agree that they would be released, if they taught their skill to a few Muslims.

THIRDLY: To keep the prisoners in captivity until the end of war and this 'end' implies a complete cessation. This was not only until the chain of hostile activities practically came to a halt, but also until the losses incurred by the country and nation as a result, and for which the enemy nation was considered responsible, had been repaid, as indicated in the Qur'ānic words 'the laying down of burdens.' This last method had been proposed so that if the circumstances were such that it was unwise to release the prisoners of the disbelievers by way of benevolence; if they themselves, or for some reason, if their relatives did not agree to pay the ransom due to their obstinacy or enmity, then prisoners could be held in captivity until the true cessation of war. In this way, until their release, the Muslims would be saved from any further hardships or threats. It is this very method which has been named slavery by Islām and which has been permitted by Islām. However, if one contemplates, in actuality, this is not slavery; rather, it is merely imprisonment. Then, even this imprisonment or pseudo slavery has been limited and regulated by a fundamental principle.

As such, Allāh the Exalted states:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ ﴿١٢٧﴾

*Meaning, "O ye Muslims! If you deem stern action appropriate by following a course of retribution and punishment, it is incumbent upon you that your stern action does not exceed that inflicted upon you by the disbelievers. It is also necessary that you do not engage in such conduct if the disbelievers have not taken the lead and initiated conflict. However, if it is possible for you to show patience, then show patience, for patience is best."*¹

In light of this fundamental verse, that option relevant to prisoners of war, whereby a period of imprisonment may be lengthened, can take on

1 An-Nahl (16:127)

different forms. For example, if the disbelievers subject Muslim prisoners to service, the Muslims are also at a right to subject the disbelieving prisoners to reasonable service. However, in any case, this service shall be governed by those conditions, which have been stipulated in Islām with regards to the service of slaves, etc. For example, they are not to be given work as is beyond their ability, nor should such work be assigned to them, which the master is not prepared to do himself. Similarly, if the disbelievers distribute the Muslim prisoners among their own individuals instead of keeping them in national or state prisons, Muslims are also permitted to give disbelieving prisoners into the guardianship of Muslim individuals. So on and so forth. However, in any case, it is necessary that in such circumstances whichever method is employed, it should not contradict an explicit Islāmic injunction. For example, it is necessary that the practice of imprisonment definitely be brought to an end upon the cessation of war,¹ or that a prisoner must not be killed merely due to his being a warrior of the enemy army,² or that prisoners be put to service according to their strength and ability,³ or that special care be taken of the ease and comfort of prisoners,⁴ and so on and so forth.

This is the teaching which Islām gives with regards to prisoners of war. Now, readers should contemplate with justice that even if this is referred to as slavery by name, does this teaching possess any aspect of real slavery? Do the governments of today not take prisoners captive? Do the governments of today not subject prisoners to service? Then, do the governments of today not lengthen the period of imprisonment in the case that war continues longer than expected? When all of these things occur in all nations, and continue to occur even today, and international law has considered it lawful in all eras, then justice dictates that an allegation cannot be levelled against Islām and the Founder of Islām on this basis. As a matter of fact, I claim that it is a favour of Islām that by keeping an element of compassion and kindness more prominent in its convention of warfare, it has paved the way to world

1 Muḥammad (47:5)

2 * Muḥammad (47:5)

* Kitābul-Kharāj, By Qādī Abū Yūsuf Ya'qūb bin Ibrāhīm, p. 212, Published by Baulāq (1302 A.H.)

3 Ṣaḥīḥul-Bukhārī, Kitābul-'Itq, Bābu Qaulin-Nabiyyi^ṣ Al-'Abidu Ikhwānukum....., Ḥadīth No. 2545

4 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-Kiswati Lil-Usārā, Ḥadīth No. 3008

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Wafdi Banī Ḥanīfah Wa Ḥadīthi Thumāmah bin Uthāl, Ḥadīth No. 4372

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, pp. 40, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq'ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery*

peace and international unity. Now remains the question of individual possession. As such, it is true that initially prisoners from among the disbelievers were generally divided amongst Muslim warriors. In actuality, this is the sole aspect which can be considered as giving this law a character of slavery. However, if one contemplates, this practice was not objectionable at all considering the circumstances in which this practice was implemented, nor could it be classified as real slavery, i.e., by that definition of slavery, as is understood in the non-Islāmic world. The reason being that firstly, Islām did not originally institute this practice, nor has it been mentioned in the specific teaching, which has been given by Islām with respect to prisoners of war.¹ Rather, in actuality, this was a counter-strategy which was employed in response to the cruel behaviour of the disbelievers. In other words, since the disbelievers would use the Muslim prisoners as slaves and distribute them amongst their own men; in order to bring them to their senses, the practice of giving disbelieving prisoners into the individual custody of the Muslims was also employed in Islām. However, despite this, Islām did not allow for these prisoners to be made into slaves as was done by the disbelievers. Furthermore, it was stipulated that upon the conclusion of war they would definitely be set free. The second reason for employing a practice of individual custody was because at that time, there was no custom of state prisons; rather, enemy prisoners were distributed amongst the individuals of the nation that stood victorious, who would keep them under their own supervision. In the beginning, it was this very practice that was prevalent in Islām. Hence, in actuality, this was not slavery; rather, it was a system of keeping prisoners, which was gradually replaced by the use of state prisons.

It should also be remembered that as far as the Islāmic State was concerned, this method was not at all painful for prisoners. As a matter of fact, this method definitely afforded them more comfort than even the state prisons of this day and age. Due to the emphatic teaching of the Holy Prophet^{sa} and vigilant supervision of the State, disbelieving prisoners did not stay with Muslim families as their servants and slaves; rather, they were considered to be members of the family. They were welcomed and received as guests. As such, we have seen that the Muslims kept the prisoners of Badr, the better part of whom were the most bitter enemies of Islām, in such ease and comfort that

1 * Al-Anfal (8:68)
 * Muḥammad (47:5)

they sung in praise of them. Many of them were influenced merely by this good treatment and became Muslim.¹ Therefore, even in this so-called slavery, Islām established such a lofty example of benevolence and generosity, as puts to shame even the blessings of today's freedom. However, in any case, since this practice merely served as a counter-measure, for this reason it shall be considered as being specific to the particular circumstances in response to which it was employed. Therefore, the edict for this day and age is that now, since a custom of state prisons has become prevalent and disbelievers do not take Muslim prisoners as slaves; therefore, according to the fundamental commandment of the Islāmic *Shari'at*, it is no longer permissible for Muslims either to distribute disbelieving prisoners amongst Muslim individuals and create a form of slavery. The Holy Founder of the Ahmadiyya Community, who claimed that he was sent as a man divinely commissioned by God, and as a reformer for this day and age, writes:

“It is a matter of great joy that in our era, those people who are referred to as disbelievers in opposition to Islām, have abandoned this practice of injustice and oppression. For this reason, it is now impermissible for Muslims as well to take their prisoners as bond-women and slaves, because God states in the Holy Qur’ān that you may retaliate against a combatant group to a degree, only when they have first taken the lead. Hence, when now such a time no longer exists and the disbelieving people do not act so violently and unjustly towards the Muslims in a state of war, whereby they themselves as well as their men and women are taken as bond-women and slaves; rather, they are considered to be state prisoners, for this reason, in this era, it is now impermissible and unlawful for Muslims as well to do so.”²

In summary, there are two fundamental principles in the Islāmic teaching relevant to prisoners of war. Firstly, inasmuch as possible, a course of haste should not be followed in taking captives, and only in extreme circumstances after the practical commencement of war, should captives be taken. Secondly, after captives had been taken, according to the circumstances, they should either be released without a ransom by way of benevolence, and this was the most preferable practice, or they could be released in lieu of a

1 The Life of Mahomet, By Sir William Muir, Chapter XII (Prisoners Kindly Treated at Medīna), Prisoners treated kindly, p. 242, Published by Smith, Elder, & Co. London (1878)

2 Chashma-e-Ma'rifat, Rūhānī Khazā'in, Volume 23, p. 253 (Footnote), Edition 1

reasonable ransom; or if it is necessary, to lengthen their period of captivity until the end of war. There is no explicit teaching found in the Islāmic *Shari'at* relevant to prisoners of war, in addition to what has already been mentioned. Albeit, as a general rule of thumb, Islām teaches that if it is necessary to undertake strong counter-measures with regards to the disbelievers under political objectives, they may be employed under the condition that firstly, no stern action must be undertaken where the disbelievers have not first taken the lead themselves; and secondly, no such measures must be undertaken as contradict any other stipulated teaching. The distribution of disbelieving prisoners among Muslim individuals was in accordance to this very general rule. However, in this day and age, since the disbelievers do not use Muslim prisoners as slaves and keep them as state prisoners, by the same token, it is impermissible for Muslims to distribute disbelieving prisoners amongst Muslim individuals and practice a form of enslavement.

Is it Permissible for Prisoners to be executed?

The question as to whether it is permissible to kill prisoners or not has been briefly answered above; Islām does not permit this. However, since various Muslim scholars have disagreed upon this issue and Christian historians have also made it a target of objection, it is necessary to write about this in some detail. Hence, first and foremost it should be known that from the verse of Sūrah Muḥammad^{sa}, which has been quoted above, it becomes very clearly evident that it is unlawful to kill prisoners of war. After a Qur'ānic verdict, no individual possesses the right to propose another method. However, for the additional satisfaction of readers, we wish to mention that the translation we have rendered of this Qur'ānic verse is not an invention of the current time. Rather, the Companions interpreted it in the same manner and their actions were according to this. As such, there is a narration in the *Aḥādīth* as follows:

عَنِ الْحَسَنِ أَنَّ الْحَجَّاجَ أَتَى بِأَسِيرٍ فَقَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ قُمْ فَاقْتُلْهُ فَقَالَ ابْنُ عُمَرَ
مَا بِهَذَا أَمَرْنَا يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى حَتَّى إِذَا أَشَخَّصْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَمَا مَتًّا
بَعْدُ وَأَمَّا فِدَاءً

Meaning, “Ḥasan relates that on one occasion a prisoner was presented before Ḥajjāj, and Ḥaḍrat ‘Abdullāh bin ‘Umar^{ra} was also present. Ḥajjāj addressed Ibnī ‘Umar^{ra} saying, ‘Stand up and take off his head.’ Ibnī ‘Umar^{ra} responded, ‘We have not been ordered to do so. Allāh the Exalted states, ‘When prisoners are taken in war, they should either be released as an act of benevolence or released on ransom. There is no commandment to kill them.’”¹

Similarly, it is related by Ḥasan Baṣrī and ‘Aṭā’ bin Abī Rabāḥ:

لَا تَقْتُلُ الْأَسْرَى بَلْ يُتَخَيَّرُ بَيْنَ الْمَنِّ وَالْفِدَاءِ

Meaning, “A prisoner is not to be killed, rather, the commandment is that either he should be released as an act of benevolence or on ransom.”²

The clear verse of the Holy Qur’ān which has been quoted above coupled with this clear elaboration leaves no room for doubt or uncertainty that the issue of the legalization of killing prisoners is absolutely incorrect and without foundation. Islām does not at all permit that a prisoner of war be killed. At this instance, if the question arises as to why certain Muslim scholars have fallen into error as regards to this matter, then the answer is that this misunderstanding has arisen due to the fact that allegedly, certain examples can be found in history where the Holy Prophet^{sa} killed various prisoners of war. However, the people who have drawn conclusions from these examples have not paused to contemplate that those prisoners of war who were ordered to death by the Holy Prophet^{sa} were not killed in their capacity as prisoners of war. Rather, the reason for their execution was because they were liable to be put to death on account of various other crimes. It is obvious that if a prisoner is guilty of a crime for which the punishment is death, his being taken captive cannot save him from this punishment. If a free individual may be executed in punishment of a crime, then why not a prisoner? Hence, as shall be proven at its appropriate place, every such prisoner who was ordered to death by the Holy Prophet^{sa}, was not put to death on the basis that he was a warrior belonging to an enemy tribe or because he was an individual from a

1 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya’qūb bin Ibrāhīm, p. 212, Published by Baulāq (1302 A.H.)

2 Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 6, p 187, Kitābul-Jihād Was-Siyar, Bābu Fa-Immā Mannan Ba’dū Wa Immā Fida’an....., Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

combatant nation. Rather, he was executed because he had become guilty of such a crime for which the punishment was death. However, upon witnessing the apparent state whereby certain prisoners were executed, various scholars have drawn the conclusion that it is permissible to execute a prisoner as well. However, such a concept is categorically incorrect and baseless in light of both the Islāmic teaching as well as the practice of the Holy Prophet^{sa}.

This is an outline of the teaching, which has been given by Islām with respect to prisoners of war. Every sensible individual can appreciate that this is a very just law granted to the world by God through the Holy Prophet^{sa}. Even those nations, which are referred to as advanced and civilized in this day and age, have not been able to give the world a better law, whereby, on the one hand, if war lingers on unnecessarily, international injustice has been suppressed, and on the other hand, an aspect of benevolence and kindness has also been maintained in the best possible manner. As a matter of fact, if one contemplates, this law has given more importance to treating the enemy with compassion and benevolence, even more so than employing measures of self-defense. Indeed, to this day, there has been no nation which has ordered just and benevolent treatment towards such enemies who were thirsty for their blood and who sought to destroy them.

Specific Issue Relating to Bond-Women

Now, we close our discussion relevant to slavery by alluding briefly to the issue of bond-women or female-slaves. An allegation has been raised, that by granting unrestricted permission to maintain intimate relations with bond-women, the Holy Prophet^{sa} has God-forbid, opened the door of lust for his followers. In this respect, firstly, we wish to state in principle, the fundamental purpose in allowing intimate relations between man and woman in Islām. In order to judge the deeds of the Holy Prophet^{sa} and his Companions and in order to discern the intentions, which were hidden behind them, the most accurate method is to study the fundamental purpose for which such actions were carried out and permitted by the Holy Prophet^{sa} and his Companions in accordance with the religious injunctions of the religion itself. In the Holy Qur'ān we see that among the purposes of marriage, the purpose mentioned for intimate relations between man and woman by Allāh the Exalted is as follows:

أَجَلٌ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرِ مُسْفِحِينَ^ط

Meaning, “O ye Muslims! With the exception of such and such close female relatives, all other women are lawful and allowed to you, that you fix for them their dowries and marry them. Rather, your purpose for marriage should be to protect yourselves from vices and illnesses, and it should not at all be for the purpose of gratifying lust.”¹

This teaching had such a deep influence on the dispositions of the Companions that in the likeness of a person who is influenced by something and submits to its very core, the honourable Companions would present themselves before the Holy Prophet^{sa} and request permission to abstain from women all together. However, the Holy Prophet^{sa} who possessed a balanced nature and desired to save his followers from ways of extremity and keep them grounded upon a position of moderation, prohibited them from following such a course. Therefore, it is mentioned in a *Ḥadīth*:

سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ عُثْمَانَ
بْنِ مَظْعُونٍ التَّبْتُلَ وَلَوْ أَدِنَ لَهُ لَأَخْتَصَيْنَا

Meaning, “Sa’d bin Abī Waqqāṣ^{ra} relates that ‘Uthmān bin Maz’un^{ra} sought permission of Holy Prophet^{sa} to allow him to abstain from women all together, but the Holy Prophet^{sa} did not grant permission. For if the Holy Prophet^{sa} had granted permission, we were prepared to become as eunuchs.”²

In these circumstances, lust, etc., is completely out of the question and ill-thinking of this nature can only be harboured by such a person who is either completely oblivious of Islāmic teaching and Islāmic history, or he has himself become so entangled in this filth that he can see no other intention except for an indecent one, in the actions of others as well. However, the question as to what the Islāmic teaching is regarding bond-women requires an answer. Hence, in this regard, first and foremost it should be known that in the general injunctions relevant to slavery, no differentiation has

1 An-Nisā’ (4:25)

2 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mā Yukrahu Minat-Tabattuli Wal-Khiṣā’i, Ḥadīth No. 5073

been made between the issue of a slave or a bond-woman. In other words, those rights which slaves are entitled to are also enjoyed by bond-women as well. Albeit, there is this much difference, that Islām has more emphatically encouraged that bond-women be given a good education and morally trained, freed and taken into a tie of matrimony.¹ Moreover, until bond-women remain in a state of slavery, it has been appreciated that free people settle relationships of marriage with them, so that this family union may result in a most speedy reformation in the civilization and society of slaves. It is for this very fundamental purpose that the issue of bond-women has been excluded from the extreme limit of polygamy.² This is so that the greatest possible opportunities become available for the reformation of the civilization and society of slaves and bond-women, and so that they become capable of manumission as quickly as possible. In this regard, various Qur'ānic verses have been recorded in the exposition above, and as such, there is no need for reiteration here.

Now remains the question as to whether a formal announcement of marriage is required for bond-women or not? This is dependent on varying circumstances. Firstly, when there is a question of marriage between a bond-woman and a slave. Secondly, when there is a question of marriage between a bond-woman and a free man, who is not her owner and master. Thirdly, when there is a question of marriage between a slave and a free woman. Fourthly, when there is a question of marriage between a bond-woman and her master and owner. Among these four probable cases, it is universally accepted that for the first three cases, an official announcement of marriage is required, and without it a relationship of marriage cannot be established. However, in the fourth case, in the matter of relations between a master and bond-woman, most scholars do not deem an official announcement of marriage to be necessary. The summary of their argument is that since a master possesses a right of ownership over his bond-woman; therefore, in legal terms this should be considered as representing a right to marriage, and no separate and official announcement of marriage is required. The reason being that the safeguarding of morals, society and genealogy, which are taken into account at the official announcement of marriage, are equally attained by this

1 Ṣaḥīḥul-Bukhāri, Kitābun-Nikāḥ, Bābuttikhādhis-Sarāriyyi Wa Man A'ataqa Jāriyatan Thumma Tazawwajahā, Ḥadīth No. 5083

2 An-Nisā' (4:4)

relationship which is created as a result of a right of ownership as well. ¹ وَاللَّهُ أَعْلَمُ

A Question of Female Prisoners

At this instance it is also necessary to mention that Islām has instituted a special system for those women who participate in war against the Muslims on behalf of the disbelievers, and are taken captive as prisoners. Muslims may establish a bond of marriage with such female prisoners whose husbands do not arrive quickly to have them released on ransom, or who do not demand their own release as per the method of *Mukātabat*. The fundamental purpose for this as stated by Islām, is to prevent the moral deterioration of these female slaves and the people who hold them captive; and so that immorality and promiscuity does not spread. History shows that generally, whenever a nation has been faced with a large-scale war, usually, the ills of adultery and fornication have become widespread. The reason being that: firstly, the ratio of women generally increases after war; secondly, due to the hardships of war, the nerves of men are affected in such a manner that their faculties of self-control generally fall weaker. Hence, since Islām gives more precedence to the safeguarding of individual and national morality above all other civil and societal issues, it was necessary to institute special precautionary injunctions for circumstances of this nature. As such, on the one hand exceptional permission for polygamy has been granted. On the other hand, Muslims have been permitted as an exception, to maintain intimate relations with those women who are taken captive in such wars wherein a nation has waged an attack against the Muslims in order to destroy their religion; if their husbands are not taken captive along with them; or if they do not arrive quickly to have them released; or if these female prisoners do not demand freedom according to the method of *Mukātabat* themselves. This is in order to ensure that the morals of these female prisoners are not corrupted, and also to prevent the spread of fornication within the Muslim society on their account. Additionally, in order to prevent a mix-up or confusion in lineage, a condition has been stipulated which states that this relationship should only take place with these female prisoners after the assurance that they are not already pregnant.² Perhaps this system may appear strange to a

1 And Allāh knows best [Publishers]

2 Sunanut-Tirmidhi, Kitābus-Siyar, Bābu Mā Jā'a Fī Karāhiyati Waṭ'il-Ḥubālā Minas-Sabāyā, Ḥadith No. 1564

lover of modern civilization and culture. However, if the circumstances are kept in mind, for which this system was proposed, at least, those people who know how to sacrifice other ideals for the thought of safeguarding individual and national morality, can appreciate that this was a very wise system according to the circumstances in which it was instituted. As such, in these exceptional circumstances it was considered necessary for the true interests of mankind. In addition to this, it should also be remembered that when the door of *Mukātabat* is open to every female prisoner, it shall be assumed with regards to such a woman who does not benefit from this, that she desires to sever her past relations and become a part of the Islāmic society. Hence, in this case it cannot be objectionable for a relationship to be established between her and a Muslim man.

The question may arise as to why women were captured during wars in the first place, so that dangers of this nature would arise. The answer to this is that in that era, it was a general practice in Arabia for women to frequently participate in war. At times, they would even physically take part in war as well. The task of rousing the spirits of the warriors was primarily entrusted to the women. Hence, in these circumstances, there was no reason why they should not have been taken captive. If a woman may be imprisoned in criminal cases and this practically occurs in every country and nation, why then should a combatant woman not be taken captive in the field of battle? In addition to this, during that era, the disbelieving people would take Muslim women as captives; as a matter of fact, they would even keep them as bond-woman. Moreover, in these early wars, a general ultimatum given by these wicked souls was that they would take the Muslim women as captives, make them bond-women, and would have intimate relations with them as if they were slaves.¹ For this reason, the God of Islām, Who is forbearing on the one hand, but possesses great indignation on the other, permitted the Muslims that if needed, they may treat the disbelievers in a similar manner, if not exactly the same, in order to bring them to their senses and so that they do not grow bolder and more daring in their persecution. Those who are aware of the requirements of war can understand that every so often it becomes necessary to employ a retributive strategy in wars, and this is why the law of warfare is always different from civil law. Hence, this was a necessity of unavoidable circumstances, without which there was no other option.

1 Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai'i, Bābu Fī Khabarin-Naḍīr, Ḥadīth No. 3004

When a state of affairs came about that women were taken captive, and the disbelieving people would consider it lawful to treat the Muslim women in any way desirable, it was also necessary to institute a special law so that the inevitable and dangerous results of this conduct could be prevented. Albeit, in the current era, the disbelieving people do not treat the Muslims in this manner, and even if women are imprisoned, they are kept as state prisoners. Therefore, according to the fundamental Qur'ānic injunction mentioned above, in this era it would be unlawful for Muslims to take disbelieving women as captives without any real necessity or to give them into the custody of individual Muslims after their being taken captive, and thus practice a form of enslavement.¹

At this instance, the doubt may arise in someone's heart that in certain circumstances the verdict of the Islāmic *Shari'at* is something, and in others, it is something else. The answer is that such a practice is not a deficiency, rather, if one contemplates, it is this very point that is evidence of the complete and universal nature of the Islāmic *Shari'at*. For this proves that varying circumstances have been fully taken into account by the Islāmic *Shari'at*. On the one hand, certain injunctions, which are fundamental in principle, have been kept in a firm and unchangeable nature, where there is no room for alteration. On the other hand, there are many such injunctions as well where the form of the commandment is flexible along with a change in circumstances; or in accordance with varying circumstances there is room for modern, but lawful interpretations of the law. As such, the Holy Qur'ān states itself:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَبِهَاتٌ

*Meaning, "God has revealed the Holy Qur'ān in a form where certain verses are decisive in meaning, i.e., which are fundamental principles that are applied in all circumstances in the same manner - and there are others that are susceptible of different interpretations, i.e., they possess such flexibility as can take on different forms which are similar to one another in varying circumstances."*²

1 Derived from Chashmah-e-Ma'rifat, Rūḥānī Khazā'in, Volume 23, p. 253 (Footnote), Edition 1
2 Āl-e-'Imrān (3:8)

*V - Conduct of the Holy Prophet^{sa} with Slaves and His Teachings
on the Issue of Slavery*

In summary, the Islāmic teaching on slavery is divided into two parts. Firstly, that teaching which relates to such people, who for some reason or other had drawn into a cruel circle of slavery and their morals and habits were generally very inferior and ignoble; the very quality which makes a person capable of living a free life in the world were absent in them. With regards to such people, Islām proposed that first their morals and values be set aright, and as they continue to be reformed, so too they continue to be released. Furthermore, it proposed that such a system be set in place as after their manumission, the freedom of such people proves to be a freedom in the true sense of the word, and not merely an orthodox and superficial freedom. Moreover, the task of supervising this system was included among the obligations of the Islāmic State, so that people did not act lazily or negligently in any way. Secondly, the fundamental teaching given by Islām relevant to the issue of taking in slaves, and in light of which all forms of cruel slavery were categorically abolished. Then remains the issue of prisoners of war. As regards to this issue, undoubtedly, in various circumstances permission to take slaves has been granted as a method of retribution. However, if one contemplates the details of this, it becomes clearly evident that this is not a slavery of that type as is generally known in the non-Muslim world. Rather, this is actually a form of imprisonment, and even this retaliatory and pseudo slavery which has been permitted, is impermissible and unlawful in the current era. The reason being that now a system of state prisons has been established, and non-Muslims do not enslave the Muslims, rather, they are kept as state prisoners. Hence, it is also impermissible for Muslims as well to distribute disbelieving prisoners into the individual custody of Muslims, and create a form of slavery. As far as the issue of the treatment of slaves and prisoners of war is concerned, Islām has given such a just and benevolent teaching, that the like of it cannot be presented by any nation in any era.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَصْحَابِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ¹.

1 O Allāh! Bless Muḥammad^{sa} and the Companions of Muḥammad^{sa}, and grant peace and prosperity [Publishers]

VI

*Rukhsatānah of Ḥaḍrat ‘Ā’ishah^{ra} and an
Exposition of Her Age at the Time, the Issue
of Polygamy and Two Fabricated Incidents*

VI

Rukhsatānah of Ḥaḍrat ‘Ā’ishah^{ra} and an Exposition of Her Age at the Time, the Issue of Polygamy and Two Fabricated Incidents

Rukhsatānah¹ of Ḥaḍrat ‘Ā’ishah^{ra} - Month of Shawwāl 2 A.H.

It has already been mentioned in Volume I of this book that after the demise of Ḥaḍrat Khadijah^{ra}, the Holy Prophet^{sa} was tied in a bond of matrimony to ‘Ā’ishah Ṣiddīqah^{ra}. This was in 10 Nabawī during the month of Shawwāl.² At the time, Ḥaḍrat ‘Ā’ishah^{ra} was seven years of age.³ However, even at the time, it seems that her growth and development had matured remarkably well; otherwise, there was no reason for Khaulah bint Ḥakīm^{ra}, who had suggested this marriage, to consider her as being a suitable match for the Holy Prophet^{sa}. In any case, she had not fully matured until then, and for this reason, although the *Nikāh*⁴ had taken place, the *Rukhsatānah* was yet to take place and thus, according to local custom, she continued to reside with

1 Marriage - Refer to glossary for further details. [Publishers]

2 Al-Istī‘ābu Fī Ma‘rifatil-Aṣḥāb, By Abū ‘Umar Yūsuf bin ‘Abdillāh bin Muḥammad, Volume 4, p. 436, ‘Ā’ishatu bintu Abi Bakris-Ṣiddīq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)

3 As-Sīratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 891, Dhikru Azwājihī^{sa} Ummahātil-Mu‘minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Formal announcement of marriage. [Publishers]

her parents. However, now, in the second year of *Hijrah*, after five years had elapsed since the announcement of her marriage she had fully matured at the age of twelve. As such, it was Ḥaḍrat Abū Bakr^{ra} himself who approached the Holy Prophet^{sa} and requested for the *Rukhsatānah* to take place.¹ Upon this, the Holy Prophet^{sa} arranged for the dowry to be paid (in that era it was customary for the dowry to be paid in cash) and in the month of *Shawwāl* 2 A.H., Ḥaḍrat ‘Ā’ishah^{ra} bid the home of her parents farewell and entered the household of the Holy Prophet^{sa}.

In this day and age, the question of how old Ḥaḍrat ‘Ā’ishah^{ra} was at the time of her *Rukhsatānah* has become a bone of contention. In most books of history and *Aḥādīth*, the age of Ḥaḍrat ‘Ā’ishah^{ra} has been recorded to be nine or ten years. Even in *Ṣaḥīḥ Bukhārī* a narration is related by Ḥaḍrat ‘Ā’ishah^{ra} herself that on the occasion of her *Rukhsatānah* she was only nine years of age. It is on the basis of this very narration that many historians have mentioned an age of nine years.² However, in contrast to this, by varying methods of deductions, some modern-day research scholars have attempted to establish her age as being fourteen, or even sixteen years of age. Although we do not agree with the opinion of these modern-day research scholars, a study of the circumstances reveals that the notion of her being nine years of age is also erroneous. Rather, as we have mentioned above, at the time of her *Rukhsatānah*, it is proven that Ḥaḍrat ‘Ā’ishah^{ra} was a full twelve years of age or nearly twelve years of age. In actuality, the early scholars have misjudged the entire issue because they have considered the nine-year approximation of Ḥaḍrat ‘Ā’ishah^{ra}, which has been recorded in authentic *Aḥādīth*, as being completely definite and categorical, and have thus, not directed their attention to anything else; although every sensible individual can understand that for a narration to be authentic is one thing, and for an approximation to be correct is quite the other. In other words, although the narrations in which the estimate of Ḥaḍrat ‘Ā’ishah^{ra} as being nine years of age at the time of her *Rukhsatānah* may well be authentic in terms of narration, this estimate of Ḥaḍrat ‘Ā’ishah^{ra} in itself may be incorrect, as many a time, the estimates of people with respect

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 4, p. 383, ‘Ā’ishah Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 ‘Umdatul-Qārī Sharḥu Ṣaḥīḥil-Bukhārī, By Imām Badruddīn Abī Muḥammad Maḥmūd bin Aḥmad Al-‘Aīnī, Volume 17, p. 50, Kitābu Manāqībil-Anṣār, Bābu Tazwījīn-Nabiyyī^{sa} ‘Ā’ishata, Ḥadīth No. 3894, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (2003)

to their own age prove to be inaccurate. In contrast, as for those people who have attempted to undertake an independent study considering the nine-year notion as being incorrect, the mistake which they have committed is that by abandoning the straight and simple route for research, they have employed such a complicated method, that a person’s heart is left unsatisfied. Any intelligent individual would concur that the most correct and easy method by which the age of Ḥaḍrat ‘Ā’ishah^{ra} may be discerned is to determine her date of birth on the one hand and the date of her *Rukhsatānah* on the other. After the specification of both these dates, no room for any uncertainty or doubt remains as to her age at the time of the *Rukhsatānah*. First we take up the question of her birth. Ibni Sa’d has recorded a narration in Ṭabaqāt that:

كَانَتْ عَائِشَةُ وُلِدَتْ السَّنَةَ الرَّابِعَةَ مِنَ النَّبْوَةِ فِي أَوَّلِهَا

Meaning, “Ḥaḍrat ‘Ā’ishah^{ra} was born in the beginning of 4 Nabawī.”¹

With regards to the birthdate of Ḥaḍrat ‘Ā’ishah^{ra}, except for this narration, no other specific narration from any book of the early historians has crossed my eye; nor has any narration been related in any book of *Ḥadīth*. Hence, the date of birth has been easily determined, and it is the beginning of 4 Nabawī.

Now we take up the second question which relates to the date of her *Rukhsatānah*. In this respect, there is undoubtedly a disagreement in narrations. In various narrations, the date which has been recorded is *Shawwāl* 1 A.H. and in others, *Shawwāl* 2 A.H. However, if one contemplates, the latter narration proves to be more correct. The actual source of the narration which suggests *Shawwāl* 1 A.H. is Ibni Sa’d, who has traced this narration to Ḥaḍrat ‘Ā’ishah^{ra} through a chain of narrators.² Most historians have taken this narration of Ibni Sa’d as a basis and declared the date of *Rukhsatānah* as being *Shawwāl* 1 A.H. However, although Ibni Sa’d is trustworthy in himself, in this narration, one narrator from among its narrators is Wāqidī, with regards to whom scholars are almost at a consensus that he was untrustworthy and

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 283, Dhikru Azwāji Rasūlillāhism / ‘Ā’ishata bintu Abi Bakriṣ-Ṣiddiq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 271, Dhikru Azwāji Rasūlillāhism / ‘Ā’ishata bintu Abi Bakriṣ-Ṣiddiq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

unreliable - as a matter of fact, he was a liar.¹ Hence, the foundation of a historic event cannot be placed merely on this narration of Wāqidī, especially when it contradicts other narrations. Contrary to this, 'Allāmah Nawawī, 'Allāmah 'Ainī and Qusṭalānī as well as various other scholars have declared the narration of *Shawwāl* 2 A.H. to be authentic and worthy of precedence.² As for 'Allāmah Nawawī, he has written very clearly and with great emphasis that in comparison to this narration, the narration of *Shawwāl* 1 A.H. is weak and worthy of being disregarded.³ Hence, there is no reason to disregard a more solid view merely on the basis that most historians have followed the narration of *Shawwāl* 1 A.H. Moreover, in actuality, the only reason most historians have given regard to this narration of Wāqidī is because it is in greater harmony with the nine-year estimate, which has been mentioned in authentic *Aḥādīth*. Hence, a scholar as great as Zarqānī, clearly writes that the narration of *Shawwāl* 2 A.H., cannot be accepted because this results in an age which is greater than nine years.⁴ However, when the age itself and the narrations which relate to it are under discussion, it is false to assume that a particular narration is correct. Furthermore, as we have mentioned above, to consider the nine-year approximation as being incorrect does not necessarily mean that the narrations which state this are false in themselves. Then it is strange

1 Tahzibut-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, pp. 366-368, Muḥammad bin 'Umar bin Al-Wāqidī, First Edition, Dā'iratul-Ma'ārifin-Nizāmiyyatil-Kā'inah, Hyderabad, Dakkan (1326 A.H.)

2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 194, Dhikrul-Mu'ākhāti Bainaṣ-Ṣaḥābati Riḍwānullāhi 'Alaihim Ajma'in, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 383, 'Ā'ishah Ummul-Mu'minin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* 'Umdatul-Qārī Sharḥu Ṣaḥīḥil-Bukhārī, By Imām Badruddīn Abī Muḥammad Maḥmud bin Aḥmad Al-'Ainī, Volume 17, p. 51, Kitābu Manāqibil-Anṣār, Bābu Tazwījīn-Nabī^{ṣa} 'Ā'ishah, Ḥādīth No. 3896, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (2003)

* Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 357, Binā'uhū^{ṣa} Bi-'Ā'ishah, Mu'assasatu Sha'bān, Beirut

3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 382-383, 'Ā'ishah Ummul-Mu'minin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 382-383, 'Ā'ishah Ummul-Mu'minin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

that at another place,¹ ‘Allāmah Zarqānī himself has given precedence to the statement of *Shawwāl* 2 A.H. In these circumstances, the narration of *Shawwāl* 1 A.H., cannot be considered as being worthy of acceptance in comparison to the narration of *Shawwāl* 2 A.H. The reality appears to be that the *Rukhsatānah* of Ḥaḍrat ‘Ā’ishah^{ra} took place in *Shawwāl* 2 A.H.

Now, when the date of birth and date of the *Rukhsatānah* have been determined, it is no difficult task to deduce an age. This remains to be a basic question of mathematics, which can be calculated even by a child. Ḥaḍrat ‘Ā’ishah^{ra} was born in the beginning of 4 *Nabawī* and the migration of the Holy Prophet^{sa} took place in *Rabī’ul-Awwal* 14 *Nabawī*.² In this manner, up until the migration, the age of Ḥaḍrat ‘Ā’ishah^{ra} proves to be a few months over ten years. After the migration, which took place in *Rabī’ul-Awwal* 1 A.H., up until *Shawwāl* 2 A.H., when the *Rukhsatānah* of Ḥaḍrat ‘Ā’ishah^{ra} took place, there is a period which equates to a little under two years. By adding both of these periods together, we acquire the very same result of twelve years, which is exactly what we stated in the beginning. According to Ibnī Sa’d if the *Rukhsatānah* is accepted as having taken place in the first year of migration, even still this period equals eleven years and not nine or ten years. This is a mathematical calculation in comparison to which no approximate guess can be accepted.

The question which now remains is why Ḥaḍrat ‘Ā’ishah^{ra} has related her own age as being nine years in numerous *Aḥādīth*. The answer to this is that we do not label these narrations as being false. In other words, we accept the opinion of Ḥaḍrat ‘Ā’ishah^{ra} that she was nine years of age on the occasion of her *Rukhsatānah*. However, invariably, this view was merely an estimate, not definite. This is nothing strange because any individual can understand that at times, a mistake may be committed by people in estimating ages. Therefore, if the mathematical calculation deduced from the date of birth and date of *Rukhsatānah* do not result in the age of Ḥaḍrat ‘Ā’ishah^{ra} as being nine

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 357-358, Dhikru Tazwiji ‘Aliyyin Bi-Fāṭimah Raḍiyallāhu ‘Anhumā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 333, Fi Dhikri Aulādihil-Kirām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 5, Dhikrul-Waqtilladhī ‘Umila Fihit-Tārikh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 322, Al-Mauṭinul-Awwalu Fī Waqā’i’is-Sanatil-Ūlā Minal-Hijrah, Mu’assasatu Sha’bān, Beirut

years, then the narration of nine-years cannot be accepted merely due to an estimate made by Ḥaḍrat 'Ā'ishah^{ra} that she was nine-years of age at the time of her *Rukhsatānah*. Albeit, if the birthdate of Ḥaḍrat 'Ā'ishah^{ra} has been reported to be something other than the beginning of 4 *Nabawī* in an authentic *Ḥadīth*, or the date of her *Rukhsatānah* is established as being something other than *Shawwāl* 2 A.H., then no doubt these narrations would be worthy of acceptance, and the age of Ḥaḍrat 'Ā'ishah^{ra} would be calculated on this basis. However, a mathematical result cannot be rejected merely on the basis of an estimation or idea even though it may have been reported in an authentic *Ḥadīth*.

This is a fundamental discussion which we have presented at this instance. However, the reality is that even if the narrations which contain these estimates are thoroughly analysed, ultimately, the result proves to be the same as what we have mentioned above, i.e., at the time of her *Rukhsatānah*, the age of Ḥaḍrat 'Ā'ishah^{ra} was twelve, not nine. In order to understand this, it is important to note that in actuality, Ḥaḍrat 'Ā'ishah^{ra} has not only stated her approximate age at the time of her *Rukhsatānah*, rather, she has also reported her approximate age at the time of her *Nikāḥ* along with this as well. Both of these estimates have been recorded in the books of *Aḥādīth* and history. As such, the statement of Ḥaḍrat 'Ā'ishah^{ra} has been oft-related that she was six or seven years of age at the time of her *Nikāḥ* and at the time of her *Rukhsatānah* she was nine years of age. In some narrations the age at the *Rukhsatānah* has been reported to be ten years as well. Now according to basic principle, from among these two estimates, we should consider the first estimate, which relates to the time of her *Nikāḥ* as being more correct. The reason being that this estimate relates to a younger age and a relatively lesser chance of there being an error exists with respect to an estimate relating to a younger age. Secondly, since this was the very first estimate, it is to be considered as being the actual one, and those estimates which relate to subsequent ages are to be considered as being subordinate to this estimate and not independent estimates. Hence, in the discussion of estimates, the actual foundation must be placed on the first estimate, which relates to the age at the time of the *Nikāḥ* and in which an age of six or seven years has been mentioned. Now when we perform a mathematical calculation in order to discern the age at the *Rukhsatānah*, the same twelve year age is established, not nine or ten years. However, before presenting this mathematical calculation it is necessary to reconcile the mutual discrepancy between six years and seven years. It has

already been mentioned that in various narrations, the age at the time of marriage has been recorded as being six years, whereas in other narrations an estimate of seven years has been reported. Both these types of narrations are found in books of *Aḥādīth* as well as in books of history. The narration of seven years has been related particularly in *Sahih Muslim* and *Nasa’i*,¹ *Ibni Hishām*,² *Ibni Sa’d*³ and *Tabari*.⁴ In contrast, the narration of six years has been related in all these books, with the exception of *Sīrat Ibni Hishām*, and in addition to this, the narration of six years has been related in *Bukhārī* as well. Now we must look to see which narrations are worthy of preference from the two types mentioned above. Any individual who possesses even the slightest knowledge of the Science of Narration would concur that as far as the mere authenticity of a narration is concerned, both types of narrations are absolutely authentic and reliable, and we cannot reject either of them, deeming one to be false. As such, it must be accepted that it was Ḥaḍrat ‘Ā’ishah^{ra} herself who mentioned these two varying estimates at different occasions. In other words, at times she has related her age as being six years and at times, seven years; sometimes she has mixed both estimates to state that on the occasion of her marriage, she was six or seven years of age. Hence, in terms of *Riwāyat*,⁵ there is no difference whatsoever, but in terms of *Dirāyat*,⁶ if one contemplates the estimate of seven years must be given preference. For it is a general practice that until the year of a person’s age has fully elapsed, the year below is always mentioned, and the time remaining for the completion of the following year is ignored. The next year is only mentioned when it has fully elapsed, or is so close to completion that practically it can be considered as having fully elapsed. Hence, with respect to the age of Ḥaḍrat ‘Ā’ishah, the mention of six years in certain narrations and seven years in others, categorically demonstrates that on the occasion of her *Nikāḥ*, the age of Ḥaḍrat ‘Ā’ishah^{ra} had passed the six year mark

1 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qaṣṭalāni, Volume 4, p. 383, ‘Ā’ishah Ummul-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 891, Dhikru Azwājihī^{sa} Ummahātil-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 272, Dhikru Azwāji Rasūlillāhi^{sa} / ‘Ā’ishata bintu Abi Bakriṣ-Ṣiddiq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 9, Dhikru Mā Kāna Minal-Umūril-Madhkūrati Fī Awwali Sanatin Minal-Hijrah / Khuṭbatu Rasūlillāhi^{sa} Fī Awwali Jumu’ah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

5 Narration [Publishers]

6 Rationalization [Publishers]

and reached so close to seven, that general expression permitted the use of seven years to describe her age. Due to a very minute time left in her becoming seven years of age, which was almost insignificant, she would refer to herself as being six years, otherwise, she was practically seven years of age. Therefore, it is by this consideration that some historians have altogether abandoned the mention of six years and have only mentioned seven years. For example, Ibn Hishām¹ has not even mentioned six years, and has only alluded to the seven year estimate. In contrast, I have not come across any authentic book of history, which alludes to the six year estimate alone. Then, where the author of *Sīrat-e-Halabiyyah* has referred to the wives of the Holy Prophet^{sa}, he has only mentioned the age of Ḥaḍrat ‘Ā’ishah^{ra} as being seven years and has made no mention of six years.² Whilst alluding to the *Nikāḥ* of Ḥaḍrat ‘Ā’ishah^{ra}, both ages have been mentioned, but he has clearly written that the narration of seven years is more correct.³ In these circumstances, although both types of narrations are correct in terms of *Riwāyat*, but in terms of *Dirāyat*, there can be no room for doubt or uncertainty that at the time of her *Nikāḥ*, the age of Ḥaḍrat ‘Ā’ishah^{ra} was so close to seven, that she was seven years of age as it were.

Now that it has been proven that on her *Nikāḥ*, Ḥaḍrat ‘Ā’ishah^{ra} was seven years of age, the subsequent calculation is not a difficult one. It has already been mentioned that the marriage⁴ of Ḥaḍrat ‘Ā’ishah^{ra} took place in *Shawwāl 10 Nabawī*⁵ and this is the date which is accepted by most historians. In other words, in *Shawwāl 10 Nabawī*, Ḥaḍrat ‘Ā’ishah was seven years of age, or very close. After this, the migration took place in *Rabī’ul-Awwal 14 Nabawī*.⁶ In this manner, the time between the marriage and the migration equates to three years and a few months, and at the time of migration, the age of Ḥaḍrat

- 1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 891, Dhikru Azwājihī^{sa} Ummahātil-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 As-Sīratul-Ḥalabiyyah (Insānul-‘Uyūni Fī Siratil-Amīni Wal-Ma’mūn), By ‘Allāmah Abul-Farj Nūriddīn ‘Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 3, p. 440, Bābu Dhikri Azwājihī Wa Sarārihi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)
- 3 As-Sīratul-Ḥalabiyyah (Insānul-‘Uyūni Fī Siratil-Amīni Wal-Ma’mūn), By ‘Allāmah Abul-Farj Nūriddīn ‘Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 1, p. 491, Bābu Dhikri Wafāti ‘Ammihī Abī Ṭālibin Wa Zaujatihī^{sa} Khadijah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)
- 4 That is, the formal announcement of the marriage, after which the Holy Prophet^{sa} and Ḥaḍrat ‘Ā’ishah^{ra} were contractually bound together in a tie of matrimony. [Publishers]
- 5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 271, Dhikru Azwājī Rasūlillāhi^{sa} / ‘Ā’ishata bintu Abī Bakriṣ-Ṣiddīq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 6 Tārikhur-Rusulī Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarir Aṭ-Ṭabari, Volume 3, p. 5, Dhikrul-Waqitladhī ‘Umila Fihit-Tārikh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

‘Ā’ishah^{ra} is established as being ten years and some months. After this, we now ascertain the time period between the migration and *Rukhsatānah*. As such, it is accepted that the migration took place in *Rabi’ul-Awwal* and for this reason, the first year after migration was nine and a half months. Then, since the *Rukhsatānah* took place in *Shawwāl* 2, the second year was also nine and a half months. If both of these time periods are added, we find that the era between the migration and *Rukhsatānah* equates to nineteen months, i.e., one year and seven months. If this is added to the period prior to migration, the total turns out to be the very same twelve years, which we have proven from another angle. In summary, irrespective of whether we perform the calculation according to the estimate of Ḥaḍrat ‘Ā’ishah^{ra} or whether we do so based on her date of birth, in both cases, the result is that on the occasion of her *Rukhsatānah*, Ḥaḍrat ‘Ā’ishah^{ra} was twelve years of age and not nine years. Most definitely, the belief of Ḥaḍrat ‘Ā’ishah^{ra} that she was nine years of age at the time is based on an incorrect estimate or calculation. It seems that when Ḥaḍrat ‘Ā’ishah^{ra} ignored the remaining months until the start of the following year and estimated her age as being six years, she did not take into account the period in between thereafter when performing her calculation, and roughly estimated her own age as perhaps being nine years at the time of her *Rukhsatānah*, and therefore, this idea firmly took root in her heart. In addition to this, until then, a calendar system had not yet become customary and the *Hijrī* calendar system was yet to be officially devised and formulated. Furthermore, the time period between the marriage and *Rukhsatānah* was spread across two different categories of years (i.e., the *Nabawī* years and *Hijrī* years). It is plausible, therefore, that Ḥaḍrat ‘Ā’ishah^{ra} perhaps committed a mistake in calculation by an oversight, and then this incorrect notion became so deeply rooted in her heart that for the rest of her life thereafter, she never happened to take notice of this miscalculation. However, in any case, if it is correct that Ḥaḍrat ‘Ā’ishah^{ra} was seven years of age, or around this age, when her *Nikāḥ* took place, the estimate of her being nine years of age at the time of her *Rukhsatānah* cannot be correct in any case. This is a question of mathematics, which cannot be proven wrong by any other argument. In summary, irrespective of which angle this issue is analysed from, the age of Ḥaḍrat ‘Ā’ishah^{ra} proves to be twelve, or close to this, at the time of her *Rukhsatānah*. Moreover, if the date of her *Rukhsatānah* is declared to be *Shawwāl* 1 A.H., even still her age is established as being eleven years. Hence, the

approximation of nine years is incorrect and inaccurate.

However, hypothetically, even if the age of nine years is accepted as being correct, there is still no point of objection, because it is not out of the ordinary for a girl to mature at the age of nine or ten years in a country like Arabia. Even in our own country, India, some girls who possess extraordinary faculties of development mature at an age of ten years. In actuality, the age of maturity depends primarily on weather and climate, food and the surrounding environment. In colder countries, and especially in such countries where hot spices are used in foods to a lesser degree, girls generally mature at a later age. As such, in England and other such countries, on average, the age of maturity is eighteen years, and girls are generally married at an age of twenty years; rather, in many cases, at an even older age than this. However, in our country, if at the age of twenty a girl is still sitting unmarried, people generally begin to raise fingers, alleging that there must be something wrong with her and this is why she has not been able to find a match yet. The reason being that here, the age of maturity is thirteen to fourteen years, on average. Since the country of Arabia is even hotter and dryer than India, the average age of maturity is even lesser than that of India, and many girls can be found who reach the age of maturity at nine or ten. In these circumstances, for Ḥaḍrat 'Ā'ishah^{ra} to mature at the age of nine or ten years and become fit for her *Rukhsatānah* cannot be considered strange at all; especially if it is taken into account that Ḥaḍrat 'Ā'ishah^{ra} possessed faculties of development which were higher than average, as Sir William Muir has also accepted in his book.¹

In any case, Ḥaḍrat 'Ā'ishah^{ra} had now fully matured. At the time, the mother of Ḥaḍrat 'Ā'ishah^{ra} was residing in the suburbs of Madīnah in a place named As-Sunḥ. The women from among the *Anṣār* gathered there and adorned Ḥaḍrat 'Ā'ishah^{ra} for her *Rukhsatānah*. Then, the Holy Prophet^{sa} went there himself, after which Ḥaḍrat 'Ā'ishah^{ra} bid her home farewell and entered the household of the Holy Prophet^{sa}.² The dowry was set at 500 dirhams,³ or in light of various narrations 400 dirhams,⁴ i.e., 100 Rs. more or less, which was

1 * The Life of Mahomet, By Sir William Muir, Chapter VI (Sawda and Ayesha), And is betrothed to Ayesha, p. 117, Published by Smith, Elder, & Co. London (1878)

* The Life of Mahomet, By Sir William Muir, Chapter VIII (Ayesha), Ayesha's influence over him, p. 187, Published by Smith, Elder, & Co. London (1878)

2 Ṣaḥīḥul-Bukhārī, Kitābu Manāqībil-Anṣār, Bābu Tazwījin-Nabī^{sa} 'Ā'ishah, Ḥadīth No. 3894

3 Ṣaḥīḥu Muslim, Kitābun-Nikāḥ, Bābuṣ-Ṣidāqī Wa Jawāzi Kaunihi....., Ḥadīth No. 3489

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 8, p. 327, Dhikru Muhūri Nisā'in-Nabiyyī^{sa}, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

paid in cash at the time of the *Rukhsatānah*.¹ From among all the wives of the Holy Prophet^{sa}, Ḥaḍrat ‘Ā’ishah^{ra} was the only one who was unmarried prior to marrying the Holy Prophet^{sa}.² The rest were either widows or divorced and Ḥaḍrat ‘Ā’ishah^{ra} would at times, count this unique aspect as being one of her distinctions. At the time of the *Rukhsatānah* of Ḥaḍrat ‘Ā’ishah^{ra}, the Holy Prophet^{sa} was approximately fifty-five years of age. Taking into account the young age of Ḥaḍrat ‘Ā’ishah^{ra}, the Holy Prophet^{sa} would treat her very lovingly and take special care of her emotions. As such, on one occasion when some Abyssinian swordsmen began to demonstrate an acrobatic spectacle of lances in the presence of the Holy Prophet^{sa} and his Companions, the Holy Prophet^{sa} instructed them to show their demonstration in the veranda of the *Masjid-e-Nabawī*, and held Ḥaḍrat ‘Ā’ishah^{ra} himself standing along the wall of his residence, whilst shielding her from the public, so that she too could enjoy their acrobatic display; until Ḥaḍrat ‘Ā’ishah^{ra} did not become content of this military demonstration herself, the Holy Prophet^{sa} continued to accompany her.³ On another occasion, the Holy Prophet^{sa} raced Ḥaḍrat ‘Ā’ishah^{ra}. On the first occasion, Ḥaḍrat ‘Ā’ishah^{ra} managed to outstrip the Holy Prophet^{sa}, but after some time, when the Holy Prophet^{sa} raced her again, she was left behind, upon which the Holy Prophet^{sa} smiled and said, هَذِهِ بَيْتُكَ , meaning, “*There you are ‘Ā’ishah, now the debt has been repaid.*”⁴ At times, when some of the friends of Ḥaḍrat ‘Ā’ishah^{ra} would gather in her home, and amuse themselves by singing innocent couplets the Holy Prophet^{sa} would not object in the least. As a matter of fact, on one occasion, when Ḥaḍrat Abū Bakr^{ra} saw this and attempted to slightly reprimand the girls, the Holy Prophet^{sa} stopped him saying, “*Abū Bakr, let it be. Today is the day of ‘Id and girls enjoy entertaining themselves.*” But when the Holy Prophet^{sa} turned to the other side, Ḥaḍrat ‘Ā’ishah^{ra} made an indication to the girls herself and saw them off.⁵ Despite her young age, the intelligence and memory of Ḥaḍrat ‘Ā’ishah^{ra} was absolutely remarkable, and under the education and training of the Holy Prophet^{sa} she developed astonishingly at a most extraordinary pace. In actuality, this was the very purpose of the Holy Prophet^{sa} in bringing her to his home at such a young age; so that he could train her from a tender age according to his wishes, and she could receive

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 274, Dhikru Azwāji Rasūlillāhi^{sw} / ‘Ā’ishata bintu Abi Bakriṣ-Ṣiddiq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Nikāḥil-Abkār, Ḥadīth No. 5077

3 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Ḥusnīl-Mu’āshirati Ma’al-Ahl, Ḥadīth No. 5190

4 Sunanu Abi Dāwūd, Kitābul-Jihād, Bābun Fis-Sabqi ‘Alar-Rijuli, Ḥadīth No. 2578

5 Ṣaḥīḥul-Bukhārī, Kitābul-‘Īdain, Bābul-Ḥirābi Wad-Daraqī Yaumul-‘Īd, Ḥadīth No. 949

the longest possible opportunity to remain in his company; so that she could be made fit for the sensitive and magnificent work which fell upon the wife of a law-giving Prophet. As such, the Holy Prophet^{sa} succeeded in this purpose and Ḥaḍrat ‘Ā’ishah^{ra} rendered such service in the reformation, education and training of the Muslim women, as is unparalleled in the history of the world. A very large and significant portion of the *Aḥādīth* of the Holy Prophet^{sa} are based on the narrations of Ḥaḍrat ‘Ā’ishah^{ra}. As a matter of fact, the number of her narrations alone reach a grand total of 2,210.¹ The level of her knowledge and wisdom and deep understanding of religion was such that the most eminent companions accepted her as an authority and would benefit from her grace. It is even related in narrations that after the Holy Prophet^{sa}, the companions were not confronted with a single scholarly issue, for which Ḥaḍrat ‘Ā’ishah^{ra} did not have an answer.² There is a statement of ‘Urwah bin Zubair^{ra} on record that:

*“In knowledge of the Holy Qur’ān, in knowledge of the law of inheritance, in knowledge of lawful and unlawful things, in the science of jurisprudence, in poetry, in medicine, in knowledge of the narrations of Arabia, and in the science of genealogy, I have not seen a greater scholar than ‘Ā’ishah^{ra}.”*³

In virtue and contentment, she possessed such a great status that on one occasion, she happened to receive a sum of 100,000 dirhams from somewhere, and before sunset, she had distributed the entirety of it in charity, even though she did not have anything to eat for that evening in her own home.⁴ It was due to these very praiseworthy attributes, which had begun to show their splendour even in the era of the Holy Prophet^{sa}, that she was held especially dear by the Holy Prophet^{sa}. At times, he would say, *“From among all the people, ‘Ā’ishah^{ra} is most beloved to me.”*⁵ At another instance, the Holy Prophet^{sa} said, *“There have been many excellent models among men, but very few among*

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 4, p. 389, ‘Ā’ishah Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Sunanut-Tirmidhī, Kitābul-Manāqib, Bābu Faḍli ‘Ā’ishah, Ḥadīth No. 3883

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 4, p. 389, ‘Ā’ishah Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 276, Dhikru Azwāji Rasūlillāhi^{sa} / ‘Ā’ishata bintu Abi Bakriṣ-Ṣiddīq, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

5 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabi^{sa}, Chapter 34, Ḥadīth No. 3662

the women.” Then the Holy Prophet^{sa} named Āsiyah, the wife of Pharaoh and Mary, the daughter of ‘Imrān, then he continued by saying, “‘Ā’ishah^{ra} possesses such superiority over the women, as Tharīd, which is among the best foods of Arabia, possesses over other foods.”¹ On one occasion, some of the other Azwāj-e-Muṭahharāt² complained to the Holy Prophet^{sa} about Ḥaḍrat ‘Ā’ishah^{ra}, but he remained silent. However, when his wives persisted, the Holy Prophet^{sa} said, “What shall I do with these complaints? All that I am aware of is that I do not receive revelation from my God in the quilt of any other wife, but I often receive this revelation in the quilt of ‘Ā’ishah^{ra}.”³ Goodness gracious! How holy was the wife who was endowed with this distinction, and how holy was the husband whose criteria for domestic love was nothing other than sanctity and purity!!

At this instance, it is also necessary to mention that the marriage of Ḥaḍrat ‘Ā’ishah^{ra} took place under specific divine indication. It is recorded in a Ḥadīth that prior to her marriage, the Holy Prophet^{sa} saw a dream in which an angel presented a silk cloth to the Holy Prophet^{sa} and said, “This is your wife.” When the Holy Prophet^{sa} opened it, he found upon it a portrait of Ḥaḍrat ‘Ā’ishah^{ra}. However, the Holy Prophet^{sa} did not mention this dream to anyone, and understood that if this dream was to be fulfilled in the literal sense, then Allāh would arrange for it Himself. As such, this bond was ultimately established on the proposal of Khaulah bint Ḥakīm^{ra}.⁴ It is also mentioned in the Aḥādīth that in her last days, Saudah bint Zam‘ah^{ra} gave her own turn of company with the Holy Prophet^{sa} to Ḥaḍrat ‘Ā’ishah^{ra}, and in this way Ḥaḍrat ‘Ā’ishah^{ra} received a double opportunity to benefit from the company of the Holy Prophet^{sa}. In that era, the Shari‘at was being revealed, and the foundation of new rules of practice were being established in every matter. For this reason, when Ḥaḍrat Saudah^{ra} grew old and became unable to fulfill her duties as a spouse completely, she thought to herself that in this state, perhaps the Holy Prophet^{sa} would seek a separation from her; so she offered her turn to Ḥaḍrat ‘Ā’ishah^{ra} herself, and submitted to the Holy Prophet^{sa} that, “O Messenger of Allāh! I no longer require my turn.”⁵ This surmise of Saudah^{ra} was absolutely false and was merely an unfounded doubt. However, since the Holy

1 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabi^{sa}, Bābu Faḍli ‘Ā’ishah^{ra}, Ḥadīth No. 3769

2 Holy Wives of the Holy Prophet^{sa}. [Publishers]

3 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabi^{sa}, Bābu Faḍli ‘Ā’ishah^{ra}, Ḥadīth No. 3775

4 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Nikāḥil-Abkār, Ḥadīth No. 5078

5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 4, p. 380, Saudah Ummul-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{sa} was especially concerned for the education and training of Ḥaḍrat ‘Ā’ishah^{ra} and since she was worthy of receiving special attention due to her age and characteristics, the Holy Prophet^{sa} accepted this proposal of Saudah^{ra}. Nevertheless, even after this, the Holy Prophet^{sa} continued to regularly visit Ḥaḍrat Saudah^{ra}, and like his other wives, he would show affection towards her and take care of her comfort.

There is a difference of opinion with respect to the literacy of Ḥaḍrat ‘Ā’ishah^{ra}. However, it is established by a narration in Bukhārī that she was in the possession of a written manuscript of the Holy Qur’ān,¹ wherefrom she personally dictated various verses to a Muslim from Iraq, which in the least, proves that she could in fact read. It is most probable that after her *Rukhsatānah*, she learned how to write, though various historians have stated that she was unable to write.² Following the demise of the Holy Prophet^{sa}, Ḥaḍrat ‘Ā’ishah^{ra} lived for more or less forty-eight years, and met her Beloved Creator in 58 A.H., during the month of Ramaḍān. At the time she was approximately sixty-eight years of age.

Polygamy Practiced by the Holy Prophet^{sa} and its Wisdoms

Along with the *Rukhsatānah* of Ḥaḍrat ‘Ā’ishah^{ra} the practice of polygamy begun in the life of the Holy Prophet^{sa}. Therefore, at this instance, it would not be inappropriate to write a brief note on this issue. However, prior to mentioning anything with regards to polygamy, it seems necessary to mention the purposes of marriage, as stipulated in the Islāmic *Sharī’at*. The reason being that along with all its additional purposes, to some extent, polygamy depends upon reasons which are an offshoot of these very same original purposes. As such, it should be known that there are four purposes of marriage, which are derived from the Holy Qur’ān. Firstly, for an individual to be safeguarded from various physical, moral and spiritual ailments and from their ill consequences. This aspect is referred to as *Iḥṣān* in the Arabic language, which literally means to be protected within a fortress. Secondly, the continuation of human life. Thirdly, life-long companionship and peace of heart. Fourthly, the growth of relations of love and compassion. The Holy Qur’ān states:

1 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Ta’līfil-Qur’ān, Ḥadīth No. 4993

2 Kitābu Futūḥil-Buldān, By Aḥmad bin Yaḥyā bin Jābir Al-Baghdādī Ash-Shahīru Bil-Balādhuriyyi, p. 478, Amrul-Ḥazzi, Al-Mausū’ātu Bi-Shāri’in Bābil-Khalq, Egypt, First Edition (1901)

وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَتَّبِعُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ط

Meaning, “O Ye Muslims! Allowed to you are all those women, except for those which have been alluded to above, that you appoint for them their dowries and marry them. However, the purpose of your marriage should be so that you may be safeguarded from ailments and evils, not that you should succumb to a life of lust and follow a way of pleasure and sensuality.”¹

In this verse, the purpose of *Iḥṣān* has been mentioned. In other words: firstly, so that through marriage an individual may be safeguarded from falling victim to certain specific ailments of a physical nature, which develop as a result of celibacy; secondly, so that an individual may be safeguarded from certain spiritual and moral ailments, and does not become indulged in impure thoughts and lewd relations. This very fundamental purpose has been described in another verse as follows:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ط

Meaning, “O Ye Muslims! Remember that your wives are a garment for you, and you are a garment for them.”²

In other words, spouses are a means of safeguarding one another from evils and ailments, just as garments protect an individual from the hardships of cold and heat. In this verse, since women were also to be addressed, the manner of description has been made more subtle. Furthermore, this verse also alludes to the fact that men and women are also a means of hiding the weaknesses of each other, just as garments are also a means of concealment.

Then, He states:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنْتُمْ وَاقْدِمُوا لِأَنْفُسِكُمْ ط

Meaning, “O Ye Muslims! Your wives are a tilth for you, from which the harvest of your future generation is to be reaped; so now you may deal with your tilth

1 An-Nisā’ (4:25)

2 Al-Baqarah (2:188)

how you like, and reap the harvest of your choice.”¹

In this verse, the purpose of the continuation of human life has been mentioned. In other words, it must be ensured that the line of human offspring continues to flourish. Along with this, God the Exalted has also mentioned in a very subtle manner that when future progeny is to be brought into existence through wives, an individual should maintain relations with his wife in such a manner that future progeny is not ruined, rather, the best possible offspring is brought into existence.

Then, He states:

خَالِقَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِيَتَسَكَّنُوا إِلَيْهَا وَيَجْعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً^ط

Meaning, “Allāh the Exalted has created wives for you from among yourselves, so that you may find peace of heart in your relation with them, then God has made this relationship a means of love and tenderness between you.”²

In this verse, the third and fourth purposes of marriage have been mentioned; in other words, so that a husband and wife may find a life-long companion in one another, and may find comfort in their relationship with one another. Secondly, so that through marriage, a relationship of love and unity may be created between the relatives of both husband and wife, and in addition to blood-relations, through other ties, various families and various nations may receive opportunities to come together in a bond of love and companionship.

Therefore, in the Islāmic *Shari‘at*, four purposes of marriage have been mentioned: firstly, *Ihṣān*, i.e., to be safeguarded from various physical and spiritual ailments and their consequences; secondly, the continuation of human life; thirdly, life-long companionship and peace of heart; fourthly, the joining of different families and different nations through a relationship of love and compassion. If one contemplates, not only are all of these purposes absolutely permissible and appropriate; rather, they are extremely pure and in complete accord with human nature and the needs of mankind. Through these aspects, the relationship of husband and wife has been planted upon a most excellent foundation and a means has been developed by which the best possible fruit may be procured as a result of this relationship. Furthermore, in

1 Al-Baqarah (2:224)

2 Ar-Rūm (30:22)

contrast to these purposes, the purpose which the Holy Qur’ān has deemed as being unlawful, and Muslims have been instructed to abstain from it, is the one of lust and sensuality.

Now we allude to the purposes which have been taken into consideration by Islām in granting permission for polygamy. As such, a study into the Islāmic *Sharī‘at* demonstrates that these purposes are two-fold. Firstly, the very same general purposes which have been stipulated for marriage, and which have already been mentioned above; secondly, those specific purposes which particularly relate to polygamy. The purposes mentioned first have been maintained in the case of polygamy, because at times, the purpose of marriage is not fully attained through one wife alone and it is due to this very reason that the need for another wife arises. For example, one purpose of marriage is *Iḥṣān*, i.e., that by this means a person may be safeguarded from various ailments, evils and illicit deeds. However, it is possible that a person is confronted with circumstances whereby he is unable to uphold his righteousness and purity, whilst maintaining relations with a sole lady, who happens to undergo periods of menstruation, pregnancy, delivery, suckling, and other forms of ailments, etc. Then, even if by an extraordinary effort he is able to safeguard himself from practical indecency, in the least, one aspect of impurity continues to dominate his thoughts, or perhaps there is a risk of him becoming afflicted by some physical ailment. Hence, the correct remedy for such a person is none other than polygamy. In other words, for such a person, the very same purpose which was the motivating factor for one marriage, shall become the catalyst for another marriage in this case. Similarly, one purpose of marriage is the continuation of human life. However, if a certain individual is unable to have children from one wife, or is unable to attain male offspring, this very purpose shall become a lawful basis for another marriage. In the same manner, one purpose of marriage is life-long companionship and peace of heart. However, if a person’s wife is terminally ill, and her ailment has reached such a state that she remains completely bedridden, or she becomes mad, then in this case, such a person would require another wife in order to fulfill the purpose of life-long companionship and peace of heart. Similarly, one purpose of marriage is the joining of various families and to create opportunities of expressing love and compassion to one another. However, it is possible that initially a person married in to such a family where it was necessary to develop this relationship of love; but afterwards he is presented with situations

of even greater importance and significance, where the establishment of this relationship is extremely important and preferable with respect to the welfare of family, country, nation, government or religion. In this case, it would be necessary for such a person to act upon the teaching of polygamy. Hence, all of the purposes which have been mentioned by Islām with respect to marriage may become a basis for polygamy in special circumstances as well. The cases mentioned above are only by way of example, otherwise, there can be other instances as well where the purpose of marriage is not fully attained or acquired in the best possible manner by one wife alone, and the legitimate need for another wife arises. However, in addition to these purposes, Islām has also alluded to various exceptional grounds for polygamy, and they are three: firstly, the protection of orphans; secondly, the welfare of widows; thirdly, the increase of progeny.

Hence, Allāh the Exalted states:

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ
وَرُبْعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

*Meaning, "O Ye Muslims! (In these wars which you are confronted with, there shall inevitably be an increase of orphans, and you shall be required to practice polygamy in order to safeguard these orphans). Hence, if you fear (that whilst remaining limited to one wife) you shall be unable to protect orphans and sufficiently fulfill the rights due to them, then marry of women as may be agreeable to you, two, or three, or four, (but not more than this, because in the sight of God this limit is sufficient to fulfill your exceptional requirements; however, if you fear that due to your financial, physical or administrative weakness, or due to the weakness of your disposition) you shall not be able to deal justly between more than one wife, then you must only marry one wife."*¹

In this verse of the Holy Qur'ān by attaching the injunction of polygamy to the mention of orphans, it has been indicated that in actuality, an abundance of orphans is also a major reason from among the reasons for polygamy. On the one hand, since an abundance of orphans naturally equates to an abundance of widows, and results in the risk of a scarcity of progeny

1 An-Nisā' (4:4)

on the other, and all these three cases are the natural result of war; for this reason, in this single verse, Allāh the Exalted has gathered all of the additional purposes for polygamy in a very subtle manner, as it were. These additional purposes are the protection of orphans, the welfare of widows and a remedy for the scarcity of offspring. Then, for further elaboration and clarification, He has alluded to each one of these purposes separately as well. Hence, Allāh the Exalted states:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ

Meaning, “O Ye Muslims! (Now that we have proposed the remedy of polygamy for you in exceptional circumstances) you should make arrangements whereby no woman should remain without marriage inasmuch as possible, whether she be unmarried or a widow.”¹

In this verse, attention has been drawn to the marriage of unmarried women, with specific mention to the marriage of widows.

Then, it is related in a Ḥadīth:

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجُوا الْوُدُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْيَوْمَ

Meaning, “Ma’qal bin Yasār^{ra} narrates that the Holy Prophet^{sa} would say to his Companions, “You should marry loving women who are fertile, so that your number may increase, and I can take pride in the number of my Ummah on the day of resurrection.”²

In this Ḥadīth, the purpose of an increase in progeny has been mentioned.

In this manner, there are a total of seven purposes, which have been mentioned by Islām with respect to polygamy. In other words, protection from physical and spiritual ailments, continuation of human life, life-long companionship and peace of heart, growth of relations of love and compassion,

1 An-Nūr (24:33)

2 Mishkātul-Maṣābiḥ, Volume 1, Al-Faṣluth-Thānī, p. 570, Kitābun-Nikāḥ, Al-Faṣluth-Thānī, Ḥadīth No. 3091, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

welfare of orphans, welfare of widows and increase of progeny. However, the question which arises now is how these purposes may be attained. In other words, upon what basis should a wife be selected so that these purposes may be attained in the best possible manner? In this regard, the Holy Prophet^{sa} states:

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

*Meaning, "In marriage, the selection of a wife is based on four considerations. Some people select their wives on the basis of her financial status, others give consideration to her family status, some take an interest in beauty and charm, while other people take a woman's moral and religious state into consideration. But O Ye Muslims! You should always give precedence to the religious aspect. This is the pathway to your success, and this is the manner by which you may save yourself from worldly and religious destruction."*¹

In this *Ḥadīth*, the principle for selecting a wife so that the purposes of marriage may be attained has been mentioned. That principle stipulates that the religious aspect should be given precedence. The word 'Dīn' does not only infer the individual religious or moral state of a woman, nor is the word 'Dīn' used in the Arabic language merely in terms of religion or belief. Rather, as it has been expounded in a renowned Arabic lexicon known as *Aqrabul-Mawārid*, that the word 'Dīn' is used in the Arabic language to express the following meanings: firstly, morals and customs; secondly, spiritual purity and cleanliness; thirdly, religion; fourthly, nation and community; fifthly, government and rule. Hence, the statement of the Holy Prophet^{sa} that in selecting a wife the aspect of 'Dīn' should be given precedence implies that a wife should be such that she is excellent in her individual morals and customs, righteousness and purity as well as in religion and belief, so that healthy relations between husband and wife are maintained and so that a positive influence is etched upon their children as well. On the other hand, however, this also implies that in selecting a wife, the aspect of 'Dīn' in general, which relates to the needs of religion, the welfare of nation and community, and the interest of government and rule, should also be taken into consideration at its appropriate occasion. At this instance, if someone is skeptical that although these meanings may all be correct linguistically, how can it be accepted that

1 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābul-Ṭkfā'i Fid-Dīn, Ḥadīth No. 5090

all these meanings are implied by one word simultaneously? The answer to this is that since the Holy Prophet^{sa} was a law-giving Prophet, his words were of a legal nature, which are always comprehensive in meaning and vast in implication, and numerous aspects are inferred in each and every word. It is in this light, therefore, that we should understand the words of the Holy Prophet^{sa}. In any case, when these meanings are linguistically correct, then no one has the right to raise an objection.

In summary, Islām has alluded to four purposes of marriage and seven purposes for polygamy. In order to attain these objectives in the best possible manner, Islām has taught that whilst selecting a wife, in addition to the individual merit of the lady herself, the needs of religion, the welfare of nation and community, and the interest of government and rule should also be given importance. This does not imply that in the matter of marriage, other merits should not be taken into account, because it is proven from other *Aḥādīth* of the Holy Prophet^{sa} that he has permitted Muslims to take the other qualities of a lady into consideration as well. As a matter of fact, at times, he has himself encouraged that a person should take these other characteristics into consideration as well. Hence, despite the injunction of *Pardah*, the Holy Prophet^{sa} would encourage that before marriage, a person should see his wife,¹ so that afterwards his disposition was not disturbed in any way due to a displeasure in her physical appearance. Similarly, to an appropriate degree, it has been encouraged that financial status be taken into account as well.² In the same manner, to a degree, it has also been advised that suitability of age and disposition should also be given regard.³ This principle is applicable in the case of polygamy as well. However, the guidance given by Islām is that these things should not be given precedence over the religious aspect. The reason being that if qualities of a religious nature are not present, then these merits alone cannot become the foundation of true and everlasting happiness; rather, in certain cases, they prove to be injurious and harmful.

Now, if the purposes of polygamy are kept in mind, along with the principle which has been proposed by Islām for the selection of a wife, every sensible individual can appreciate that this is a very blessed system, which has been instituted by God the Exalted, through the person of the Holy Prophet^{sa}.

1 Sunanut-Tirmidhī, Kitābun-Nikāh, Bābu Mā Jā’a Fin-Nazāri Ilal-Makḥṭūbah, Ḥadīth No. 1087

2 Ṣāḥīḥul-Muslim, Kitābuṭ-Ṭalāq, Bābul-Muṭallaqāti Thalāthan Lā Nafaqatan Lahā, Ḥadīth No. 3697

3 * Ṣāḥīḥul-Muslim, Kitābur-Raḍā’a, Bābu Istihbābi Nikāhil-Bikr, Ḥadīth No. 3638

* Ṣāḥīḥul-Bukhārī, Kitābun-Nikāh, Bābu Tazwijith-Thayyibāt, Ḥadīth No. 5079

Moreover, in this system, the greater good for the largest segment of society has been taken into account. In actuality, those people who have voiced their opinions against the concept of polygamy, have done so with a very narrow frame of mind, and they have not given regard to anything except for the emotional relationship of husband and wife. Nor have such people ever contemplated the purposes of marriage and the needs of humanity with an objective heart. Otherwise, this issue was not such that a person of understanding could find room to reject its merits. Furthermore, another aspect which has not been taken into account is that the system of polygamy in Islām is not a rule; rather, it is an exception, which has been instituted whilst taking into account very specific circumstances, in order to attain the lawful purposes of marriage and cater for the legitimate needs of humanity. Hence, prior to voicing an opinion against this practice, one should contemplate that in the entire world, can an individual never be faced with such circumstances where polygamy proves to be a necessary remedy; and the benefit of a person's own being, or his family, or his nation, or his country demands that he marry a second wife? I cannot forget the instance from the life of Emperor Napoleon, when he felt the need for a second wife in order to attain a heir for the benefit of his country. How was this requirement fulfilled? Even the thought of it causes me to tremble. The divorce of Empress Josephine is among the darkest tales in history and at its depth lies the very same false emotional notion that a person should not marry a second wife under any circumstances. Alas! This false emotional notion robbed the virtue of many a weak people, as it were. It left many families without progeny and expunged them from the earth. It destroyed the happiness of many homes. It ruined hopes of unity for many households, many nations and many countries. It turned many orphans into vagabonds and many widows were left in a state of helplessness. It led the progenies of many nations to downfall and sowed the seed of their destruction. And all of this took place only because a lady desires to be the sole owner of her husband's attention! This is indeed a strange sacrifice, where a greater thing is sacrificed for a lesser one. Although, what should have been the case is that material gains should have been sacrificed for moral benefits, worldly benefits should have been sacrificed for religious benefits, personal interests should have been sacrificed for the welfare of family, and personal gain should have been sacrificed for the welfare of nation. As a matter of fact, the institution of polygamy is in itself a system which is a complete embodiment of sacrifice. By

this system, through the individual and physical sacrifice of both husband and wife, a pathway in the interest of morality, religion, family, nation and country has been paved. In summary, the institution of polygamy in Islām is a practice to be employed in exceptional circumstances, which has been instituted whilst taking into account the specific needs of people. This is a sacrifice which both husband and wife are compelled to make in special circumstances for the sake of their morality, religion, family, nation and country. Moreover, Islām expects that when such circumstances arise as are necessary for the practice of polygamy, all people shall sacrifice their desires and physical comforts for a greater good, without hesitation. Furthermore, that when the occasion calls for it, they shall demonstrate that their lives are not only limited to their own persons, or their own homes; rather, that they are members of the vast humanity of the world, for the sake of which one should not hold back from sacrificing his individual interest.

Then, it should also be remembered that even when the legitimate need for polygamy arises, Islām has not made the practice of polygamy an obligation. Rather, as mentioned above, it has tied the practice to the condition that only if a person is able to maintain justice should he practice polygamy; otherwise, he should in all cases, suffice with one wife alone. In this respect, justice does not merely infer equality amongst various wives, rather, implies the fulfillment of all those rights which fall upon an individual in the case of polygamy. Hence, there are two conditions for polygamy. Firstly, for any cause to arise from among the legitimate causes stipulated by Islām for the practice. Secondly, for an individual to be able to administer justice. Furthermore, in the fulfillment of these two conditions, with the exception of a person’s heart-felt love (which a person has no control over), he must treat his wives with absolute equality in terms of his time, attention, wealth and apparent treatment.¹ If one contemplates, this very limitation is in itself a grand sacrifice, which a husband is compelled to offer, especially when due to a difference in the individual characteristics and aptitude of his wives, a person loves one more than the other. Yet despite this, he is compelled to distribute all of his things equally amongst his wives, as if they were measured on a scale. This sacrifice is not only one of the husband, rather his wives equally share in this sacrifice as well. In these circumstances, every sensible individual can understand that not only

1 Mishkātul-Maṣābiḥ, Volume 1, Part 2, p. 593, Kitābun-Nikāḥ, Bābul-Qasam, Al-Fathluth-Thāni, Ḥadīth No. 3235-3236, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

has Islām forbidden the very thought of lust in the matter of polygamy; rather, it has practically stipulated such conditions, that whilst adhering to them, no individual can indulge in lust and indulgence.

At this instance it also seems necessary to mention that prior to Islām, there was no limit to polygamy among the Arabs, or among any nation of the world for that matter. Every individual was permitted to keep as many wives as he so desired. However, in addition to specifying other conditions, in terms of number as well, Islām placed a restriction of up to four at most. As such, it is ascertained from history that as for those Muslim converts who had more than four wives, they were ordered to divorce the rest. For example, when Ghailān bin Salamah Saqafiyy became a Muslim he had ten wives, out of whom, six were divorced on order.¹

Now we explain the purposes that were in consideration by the Holy Prophet^{sa} in his marriages, because this is our actual subject. It should be known, therefore, that the general purposes behind the marriages of the Holy Prophet^{sa} were the very same ones which Islām has mentioned for marriage and for polygamy; and which have already been mentioned above. Among these purposes, the ones under special consideration by the Holy Prophet^{sa} were the continuation of human life, a growth in relations of love and compassion, and the protection of orphans and widows. In order to fulfill the purpose of the growth of relations of love and compassion, the Holy Prophet^{sa} considered such ladies as were best suited with respect to the needs of religion, the welfare of nation and community, and the interest of government and rule. However, in addition to these general purposes, under specific circumstances, there were specific reasons behind the marriages of the Holy Prophet^{sa} as well. These specific reasons were twofold: firstly, the practical repudiation of various ignorant customs and erroneous beliefs through the personal example of the Holy Prophet^{sa}; secondly, to keep various suitable women under the direct training of the Holy Prophet^{sa}, and then through them to strengthen that aspect of the Islāmic *Shari'at* which relates specifically to women, as well as to educate and train other Muslim women. Allāh the Exalted states in the Holy Qur'ān:

1 Sunanut-Tirmidhī, Kitābun-Nikāh, Bābu Mā Jā'a Fir-Rajuli Yuslimu Wa 'Indahū 'Ashru Niswatin, Ḥadīth No. 1128

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Meaning, “O Messenger! When your adopted son Zaid bin Ḥārithah^{ra} divorced his wife Zainab^{ra}, We joined her in marriage to you, so that the ignorant custom may be removed that an adopted son becomes an actual son, and the divorced wife of such a person no longer remains lawful for the one who adopts him, so that there may be no hindrance or reluctance in the hearts of the believers with respect to this issue.”¹

In this verse, the first purpose has been mentioned, whereby through the practical example of the Holy Prophet^{sa} such ignorant practices be uprooted, which had become so firmly embedded in the Arab disposition, that their true eradication was impossible unless the Holy Prophet^{sa} was to establish a practical example himself. For example, the custom of adopting a person as one’s own son was very deeply rooted and prevalent in Arabia. Prior to the revelation of divine command in this respect, the Holy Prophet^{sa} had taken his freed slave, Zaid bin Ḥārithah^{ra}, as his own son. Therefore, when the injunction was revealed that merely by taking someone as a son, that person does not become a real son, and later on it so happened that Zaid bin Ḥārithah^{ra} divorced his wife Zainab bint Jaḥash^{ra}, the Holy Prophet^{sa} married Zainab^{ra} under divine command. In this manner, the Holy Prophet^{sa} uprooted this ignorant custom, the complete eradication of which was impossible without his own practical example. In addition to this, by marrying Zainab^{ra}, the Holy Prophet^{sa} also established by practical example that there is nothing wrong with marrying a woman who has been divorced.

Then, He states:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكِ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
أُمْتِعْكَنَّ وَأُسرِحْكَنَّ سَرَاحًا جَمِيلًا ﴿٣٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٣٩﴾ يُنْسَاءُ النَّبِيُّ لَسْتُنَّ كَأَحَدٍ مِّنْ

1 Al-Aḥzāb (33:38)

النِّسَاءِ إِنْ اتَّقَيْتُنَّ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطَعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَادْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Meaning, “O Messenger! Say unto your wives, if you desire the life of this world and its adornment, come then, I will provide for you, but in this case you cannot remain to be my wives, and I will send you away with benevolence and generosity. If, however, you desire God and His Messenger, and desire the reward of the hereafter, then remember that God has prepared a great reward for those of you who do good and fulfill the desire of God.....O wives of the Prophet! You are not like any other women if you are righteous, and offer Prayer in its true essence, and offer Zakāt, and fully obey God and His Messenger (because God has selected you for a special purpose). O members of the Prophet’s Household! Allāh the Exalted desires to remove from you all of your weaknesses and shortcomings and purify you completely, so that you may convey the Signs of Allāh and words of wisdom to the people, which are disclosed to you in your houses through the Prophet. God the Exalted desires to fulfill this task through you because although He is unseen and hidden from the eyes of people due to His being most Subtle, He is also aware of the needs of people due to His being All-Aware. Hence, it is necessary that He fulfill the task of the guidance of mankind by means of people.”¹

In this verse of the Holy Qur’ān, the second and greater purpose from among the specific reasons of the Holy Prophet^{sa} for practicing polygamy has been mentioned. In other words, so that suitable ladies could live with the Holy Prophet^{sa} as his wives and be prepared for the education and training of other Muslim women. This is the very distinct purpose for which the marriages of the Holy Prophet^{sa} took place. Furthermore, every individual can understand that this purpose was such as was specific to the person of the Holy Prophet^{sa}. It is for this reason that the Holy Prophet^{sa} was exempt from the limitations generally placed on Muslims in the practice of polygamy. In actuality, since the Holy Prophet^{sa} was a law-bearing Prophet and through him the foundation of a new law, and a new society and civilization was to be placed, it was not

1 Al-Aḥzāb (33:29-30, 33-35)

sufficient for these new injunctions to merely be propagated by the Holy Prophet^{sa}. As a matter of fact, it was also necessary for this new *Sharī‘at* to be intricately instituted under the direct supervision of the Holy Prophet^{sa} and for him to practically lead people onto these new road marks, which had been chalked out by Islām. This was a very difficult and delicate task, and although there were hurdles which confronted the Holy Prophet^{sa} with respect to men, with regards to women especially, this was an even greater challenge. The reason being that firstly, due to their generally remaining at home and being engaged in affairs of the household, they did not have as many opportunities to benefit from the company of the Holy Prophet^{sa}. Secondly, due to the inherent shyness of women, they were unable to openly inquire of the Holy Prophet^{sa} as regards to those specific issues which related to women. Comparatively, owing to a lack of education prevalent amongst women and their tendency to hold fast to ignorant customs, due to which it is difficult for them to quickly bring about any sort of reform in their practice, a special system was required for the education and training of women. In this respect, the most effective means was for the Holy Prophet^{sa} to marry suitable women, and prepare them for this task under his own training, so that these wives could then carry out the role of educating and training other Muslim women. As such, this scheme proved to be successful, and the Muslim women very wonderfully and in a very short time span, transformed their lives according to this new *Sharī‘at*. Such an example cannot be found in any nation of the world, where the female-class began to practice a completely new law, and adopted a new culture and civilization so quickly and so fully.

One practical proof that the marriages of the Holy Prophet^{sa} were not due to lustful intentions, rather, they were purely on religious grounds is that the Holy Prophet^{sa} married some women, who had so advanced in age that they were no longer able to bear children. For example, Ḥaḍrat Ummi Salamah^{ra}, who the Holy Prophet^{sa} married in 4 A.H. had surpassed the age of bearing children at the time of her marriage. As such, she even excused herself on this very basis, but since the fundamental purpose of the Holy Prophet^{sa} was purely religious, and for this purpose she was very suitable, the Holy Prophet^{sa}

insisted, and married her upon her consent.¹

Hence, those purposes under which the marriages of the Holy Prophet^{sa} took place were immensely blessed and pure, and the fulfillment of the obligations of prophethood were predominately in consideration. Not only in his marriages, rather, even if an individual studies the lifestyle of the Holy Prophet^{sa} in general, it becomes evident that everything he did whether it apparently related to the world or to religion, the principal and governing objective of the Holy Prophet^{sa}, be it directly or indirectly, was the fulfillment of the obligations of prophethood. The Holy Prophet^{sa} was never preoccupied with the comforts of the world. The following *Ḥadīth* is indeed a most accurate portrait of the life of the Holy Prophet^{sa}:

عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَرَ فِي جَسَدِهِ فَقَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَنَعْمَلَ فَقَالَ مَا لِي وَلِلدُّنْيَا وَمَا أَنَا وَالدُّنْيَا إِلَّا كَرَائِبٍ اسْتَضَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

Meaning, “Ibni Mas‘ūd^{ra} relates that on one occasion, the Holy Prophet^{sa} lay down on a thick and rough mat and fell asleep. When the Holy Prophet^{sa} woke up, the mat had left marks on his body. Upon this, I submitted, ‘O Messenger of Allāh! If you so desire, we can arrange means for your ease and comfort.’ The Holy Prophet^{sa} responded, ‘Ibni Mas‘ūd! What have I to do with the comforts of this world? The similitude of the world and I is like that of a rider on journey, who stops to catch his breath beneath the shade of a tree, and then stands up again to continue his journey.’”²

This *Ḥadīth* does not imply that it is forbidden to benefit from the comforts of this world. For Islām does not forbid a person from lawfully seeking benefit from a legitimate comfort of the world. As a matter of fact, the Holy Qur’ān itself teaches the following prayer:

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qaṣṭalānī, Volume 4, pp. 398-400, Ummu Salamah Ummul-Mu‘minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 8, p. 289, Dhikru Azwāji Rasūlillāhi^{sa} / Ummu Salamah bintu Abī Umayyah, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Mishkātul-Maṣābiḥ, Volume 2, Part 3, p. 247 Kitābur-Riqāq, Al-Faṣluth-Thānī, Ḥadīth No. 5188, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

Meaning, “O our Lord! Grant us a portion of the good things of this world, as well as the blessings of the world to come.”¹

The only thing which is implied in the above-mentioned Ḥadīth is that a person should not consider the acquisition of worldly comforts as being the actual purpose of his life. Furthermore, it also proves that the Holy Prophet^{sa} had absolutely no personal interest in the comforts of this world, and as far as the comforts of the world were concerned, the life of the Holy Prophet^{sa} was merely like that of a traveller.

In this note relevant to polygamy, it would also not be out of place to mention that Islām is not alone in permitting the practice of polygamy. As a matter of fact, a majority of the world religions have permitted the practice of polygamy. For example, the Mosaic law grants this permission,² and many prophets from the Banū Isrā’īl practically acted upon this.³ In the Hindu religion, polygamy has been permitted⁴ and many holy men from among the Hindus had more than one wife. For example, Krishan Jī practiced polygamy.⁵ Even to this day, Hindu kings and princes practice polygamy. Similarly, no statement of the Messiah of Nazareth has been related either, which speaks against the practice of polygamy, and since this practice was permitted by the Mosaic law, and practically as well, polygamy was prevalent during the time of the Messiah of Nazareth, it shall be inferred from his silence that he considered it lawful. Therefore, Islām has not introduced a novel practice. Albeit, what Islām did do was set limitations and attached such conditions to the practice that a beneficial and blessed system for the exceptional circumstances of individuals and nations was established.

At the conclusion of this note, it is also necessary to mention that although opponents have levelled very grave allegations upon the marriages of the Holy Prophet^{sa} and every individual has understood the issue of polygamy practiced by the Holy Prophet^{sa} according to his own disposition and thoughts,

1 Al-Baqarah (2:202)

2 * Deuteronomy (21:15)

* Kings I (11:3)

3 For example, refer to the lives of Ḥaḍrat Abraham, Ḥaḍrat Jacob, Ḥaḍrat David, Ḥaḍrat Solomon, and others (may peace be upon them)

4 Manusmriti Adhya’ai (9:121, 148, 181), Gilāni Electric Press, Lahore

5 Shri Krishan, By Lālah Lājpat Rā’ai

even still, the truth has managed to reign supreme over the pen and tongue of the opponents. If not fully, they have at least been compelled to accept the truth partially. As such, even Mr. Margoliouth whose eye generally tends to see all straightforward things in a twisted manner is compelled to confess the truth in this regard. He writes in his book 'Mohammed':

“Mohammed’s [May the peace and blessings of Allāh be upon him] numerous marriages after Khadijah’s death have been attributed by many European writers to gross passion, but they would seem to have been mainly dictated by motives of a less coarse kind. Several of his alliances were political in character, the Prophet being anxious to mind his chief followers more and more closely to himself. This was doubtless his object in marrying the daughters of Abū Bakr and Omar; while a political motive of a different sort is to be found in his alliances with the daughters of political opponents or fallen enemies..... The remainder are to be explained by his extreme anxiety to have a son, and thereby escape a reproach to which he was keenly sensitive.”¹

This is the opinion of that person who perhaps stands at the forefront with respect to his opposition and prejudice amongst the biographers of the Holy Prophet^{sa}. Although this view of Mr. Margoliouth is not completely correct, it does indeed prove how the truth can even overcome an opposing heart. وَالْفُضْلُ مَا شَهِدْتُ بِهِ الْأَعْدَاءَ .²

Two Fabricated Incidents

After the events of the Battle of Badr, Wāqidī and other historians have written two incidents, which are nowhere to be found among the books of *Aḥādīth* and authentic historical records. Even if a person contemplates in terms of *Dirāyat*, they do not prove to be correct. However, since they furnish an apparent means for levelling an allegation against the Holy Prophet^{sa}, various Christian historians, as per their habit, have alluded to these instances in a very unpleasant manner. The first of these fabricated incidents relates to a lady named 'Aṣmā' who used to reside in Madīnah and was a staunch enemy of Islām. She would speak ill of the Holy Prophet^{sa} and would greatly incite people against the Holy Prophet^{sa} through her provocative couplets,

1 Mohammed and The Rise of Islām, By David Samuel Margoliouth, pp. 176-177, G. P. Putnam's Sons, New York & London, The Knickerbocker Press, Third Edition (1905)

2 An Arabic proverb which means, 'True superiority is that to which even enemies attest.' [Publishers]

and would inflame people to murder the Holy Prophet^{sa}. Finally, in his rage, a blind companion named ‘Umair bin ‘Adiyy killed her whilst she was in her home at night, during her sleep. When the Holy Prophet^{sa} was informed of this occurrence, the Holy Prophet^{sa} did not reprimand him; rather, in a way, he even commended the action.¹ The second incident which has been mentioned is that of an elderly Jewish man named Abū ‘Afak, who lived in Madīnah. This person would also recite provocative couplets against the Holy Prophet^{sa} and would incite the disbelievers to wage war against the Holy Prophet^{sa} and assassinate him. Eventually, he too was killed by a Companion named Sālim bin ‘Umair in his fury, during the night, whilst he was in the veranda of his own home.² Wāqidi and Ibni Hishām have even written some of the provocative couplets which ‘Aṣmā’ and Abū ‘Afak had composed against the Holy Prophet^{sa}.³ Sir William Muir and others have embellished their books with these two incidents in a very unpleasant manner. However, the truth is that in the face of scrutiny and criticism, these incidents cannot even be proven to have occurred at all. The first argument, which puts the authenticity of these two incidents into question is that they are nowhere to be found among the books of *Aḥādīth*. In other words, there is not a single *Ḥadīth* in which an occurrence of this nature has been related, along with the names of the assassin or victim.⁴ As a matter of fact, putting the *Aḥādīth* to one side, even various historians have

- 1 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 263, Sariyyatu ‘Umairibni ‘Adiyy, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 887, Ghazwatu ‘Umairibni ‘Adiyyin Al-Khaṭmiyyi Li-Qatli ‘Aṣmā’a binti Marwān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 263, Sariyyatu Sālimibni ‘Umair, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 886-887, Sariyyatu Sālimibni ‘Umairin Li-Qatli Abī ‘Afak, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 886-887, Sariyyatu Sālimibni ‘Umairin Li-Qatli Abī ‘Afak, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * Kitābul-Maghāzī, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqid Al-Wāqidī, Volume 1, pp. 161/163, Dhikru Sariyyati Qatli ‘Aṣmā’i binti Marwān Wa Dhikru Sariyyati Qatli Abī ‘Afak, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)
- 4 There is no doubt that in Abū Dāwūd, Kitābul-Ḥudūd, Bābul-Ḥukmi Fī Man Sabba, an incident has been recorded which somewhat resembles the account of the execution of ‘Aṣmā’. However, firstly, the name of the assassin and victim have not been mentioned; secondly, certain details in the account contradict the one mentioned here. Furthermore, in the very next *Ḥadīth* of this chapter, the above-mentioned incident has been related in a completely different manner, which shows the confusion that surrounds this incident.

not alluded to these incidents; whereas if incidents of this nature had actually taken place, there was no reason for the books of *Aḥādīth* and various books of history to be empty of their mention. At this instance, it cannot be speculated that since an allegation fell upon the Holy Prophet^{sa} and his Companions (may Allāh be pleased with them), the *Muḥaddithīn* and various historians probably omitted these occurrences. The reason being that firstly, the circumstances in which these occurrences took place are not objectionable. Secondly, any individual who possesses even an elementary study of the *Aḥādīth* and history cannot be oblivious to the fact that the Muslim *Muḥaddithīn* and historians have never omitted a narration merely on the basis that it may apparently seem to raise an objection against Islām or the Founder of Islām. Their sure practice was that they would never be reluctant at all in relating whatever they found to be authentic in terms of *Riwāyat*, merely due to its subject matter. As a matter of fact, the practice of some *Muḥaddithīn* and most historians was that they would honestly include within their collections any narration at all which reached them regarding the Holy Prophet^{sa} and his Companions (may Allāh be pleased with them), even if it was weak and unreliable, both in terms of *Riwāyat* and *Dirāyat*. They would then leave it to the judgement of theologians and research scholars of later times to distinguish between authentic and weak narrations for themselves. Moreover, in doing so their intention was that anything at all which was attributed to the Holy Prophet^{sa} and his Companions, whether it seemed to be true or false, should not be omitted from inclusion. It is for this reason that all kinds of reliable and unreliable narrations have been gathered in the early works of history. However, this does not mean that all of it is acceptable, rather, now it is our work to differentiate between the weak and authentic. In any case, there is not even an iota of doubt that any Muslim *Muḥaddīth* or historian ever disregarded a narration merely on the basis that apparently it seemed at odds with the greatness of the Holy Prophet^{sa} or his Companions, or because an allegation fell upon the Holy Prophet^{sa} or Islām as a result. As such, the executions of Ka'b bin Ashraf and Abū Rafī', the Jew, which completely resemble the so-called incidents of 'Aṣmā' and Abū 'Afak, and which shall be mentioned ahead at their appropriate places, have been mentioned in all the books of *Aḥādīth* and history with full clarity and detail, and no Muslim narrator, *Muḥaddīth* or historian has neglected to mention them. In these circumstances, since the execution of 'Aṣmā' and Abū 'Afak, the Jew, have not been mentioned in any *Ḥadīth*, and then, the various historians from among the

early historians are also silent with regards to this issue, it is almost clearly established that these are fabricated tales which have somehow found way into various narrations, and thus become a part of history. Then, if one studies the details of these tales, their fabricated nature becomes even more evident. For example, in the tale of ‘Aṣmā’ the name of the assassin as related by Ibnī Sa’d and others is ‘Umair bin ‘Adiyy. However, in contrast, the name of the assassin as related by Ibnī Duraid is not ‘Umair bin ‘Adiyy, rather, the name is Ghashmīr.¹ Suhailī declares both of these names as being incorrect and asserts that in actuality, ‘Aṣmā’ was killed by her own husband,² whose name has been related as Yazīd bin Zaid in various narrations.³ Then in other narrations it is related that none of the above mentioned people killed ‘Aṣmā’, rather, the assassin was an anonymous person who belonged to her own people.⁴ Ibnī Sa’d and others have named the victim as being ‘Aṣmā’ bint Marwān, but there is a statement of ‘Allāmah Abdul-Barr that she was not ‘Aṣmā’ bint Marwān, but in fact, ‘Umair killed his own sister whose name was Binti ‘Adiyy.⁵ Ibnī Sa’d has written that the killing took place in the middle part of the night. However, the narration of Zarqānī establishes that the account took place during the day, or at most, in the early part of the night, because the narration mentions that at the time, the victim was selling dates.⁶

The second incident is the execution of Abū ‘Afak. For this occurrence, Ibnī Sa’d, Wāqīdī and others have written that the assassin’s name was Sālim bin ‘Umair. However, in some narrations, his name has

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- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 2, p. 342, Qatlu ‘Umairin ‘Aṣmā’a, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 Ar-Rauḍul-Unufi Fī Tafsiṣis-Sīratin-Nabawiyyati libni Hishām, By Abul-Qāsim ‘Abdur-Raḥmān bin ‘Abdillāh bin Aḥmad, Volume 4, p. 422, Ghazwatu ‘Alī ibni Ṭālib Ilal-Yaman, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition
 - 3 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 887, Ghazwatu ‘Umair bin ‘Adiyy Al-Khaṭmiyyi Li-Qatli ‘Aṣmā’a binti Marwān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 2, p. 344, Qatlu ‘Umairin ‘Aṣmā’a, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 5 Al-Isti’ābu Fī Ma’rifatil-Aṣḥāb, By Abū ‘Umar Yūsuf bin ‘Abdillāh bin Muḥammad, Volume 3, p. 291, ‘Umairibni ‘Adiyyin Al-Khaṭmiyy, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)
 - 6 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 2, p. 344, Qatlu ‘Umairin ‘Aṣmā’a, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

been recorded as Sālim bin ‘Amr,¹ while Ibni ‘Aqabah has mentioned the name Sālim bin ‘Abdullāh.² Similarly, with respect to the victim Abū ‘Afak, Ibni Sa’d has written that he was a Jew, while Wāqidī has not described him as such.³ Then it is ascertained from both Ibni Sa’d and Wāqidī that Salim killed Abū ‘Afak out of anger by his own accord. However, in one narration it has been related that he was executed upon the instruction of the Holy Prophet^{sa}.⁴ Even with respect to the time of the execution, Ibni Sa’d and Wāqidī place it after the execution of ‘Aṣmā’. However, Ibni Ishāq and Abur-Rabi’ state that it occurred prior to the execution of ‘Aṣmā’.⁵ All of these contradictions result in the strong doubt that these tales are fabricated and false, or if there is some truth in them, it is so obscure that a statement cannot be passed with respect to its details and nature.

Another argument which establishes these incidents as being false, is that the era in which both these tales are said to have taken place, is one with respect to which all historians are unanimous that until that time, no confrontation or dispute had yet arisen between the Muslims and Jews. History establishes that the *Ghazwah* of Banū Qainuqā’, was the very first battle, which took place between the Muslims and Jews, and that the Jews of Banū Qainuqā’ were the first ones to practically step forward in their enmity towards

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- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 2, p. 347, Qatlu Abi ‘Afak Al-Yahūdiyy, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 * Al-Iṣābah Fi Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 3, p. 8, Sālim bin ‘Umair, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
* Al-Istī‘ābu Fi Ma‘rifatil-Aṣḥāb, By Abū ‘Umar Yūsuf bin ‘Abdillāh bin Muḥammad, Volume 2, p. 135, Sālimubnu ‘Umairibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2002)
 - 3 Kitābul-Maghāzī, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqid Al-Wāqidī, Volume 1, p. 163, Sariyyatu Qatli Abi ‘Afak, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)
 - 4 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 886-887, Sariyyatu Sālim bin ‘Umair Li-Qatli Abi ‘Afak, Ghazwatu ‘Umair bin ‘Adiyy....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 5 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 886-887, Sariyyatu Sālim bin ‘Umair Li-Qatli Abi ‘Afak, Ghazwatu ‘Umairibni ‘Adiyyin....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qaṣṭalānī, Volume 2, p. 342, Qatlu ‘Umairin ‘Aṣmā’a, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Islām.¹ How then can it be accepted that prior to this *Ghazwah*, such killing and bloodshed had taken place between the Jews and Muslims? Furthermore, if such events had in fact transpired prior to the *Ghazwah* of Banū Qainuqā’, then it was impossible for them to not have been listed among the factors, etc., leading up to this *Ghazwah*. In the least, the Jewish people, who could have capitalized on an apparent opportunity to raise an allegation against the Muslims on the basis of these events, that it was the Muslims who initially provoked physical conflict, would have raised an outcry over these incidents. Yet, in no historical record, and even in the works of those historians who have transmitted these tales, there is absolutely no mention whatsoever that the Jews of Madīnah ever raised such an allegation. If someone believes that perhaps they did raise an objection, but Muslim historians conveniently omitted it, then this would be an erroneous and baseless notion. For as already mentioned, no Muslim *Muḥaddith* or historian has ever placed a veil upon any allegation levelled by an opponent. For example, in the incident of the *Sariyyah* of Nakhlah, when the idolators of Makkah raised an objection against the Muslims for dishonouring the sacred months, Muslim historians recorded this allegation in their books with unprecedented integrity. Hence, if any such allegation had been raised by the Jews on this occasion, historical records would not have been empty of its mention. Therefore, these tales do not prove to be correct from any perspective of analysis. It seems as if a hidden enemy of Islām either related these tales, whilst attributing them to some Muslim, and then they found way of inclusion in the narrations of the Muslims; or perhaps a weak Muslim included these narrations into the historical record in order to attribute the false pride towards his own tribe that such men as were related to him killed various harmful disbelievers. ² وَاللَّهُ أَعْلَمُ

This is the actual reality which is ascertained with respect to these incidents. However, as we have indicated above, even if these occurrences were true, they cannot be considered objectionable under the circumstances in which they took place. In those days, the vulnerable state with which the

1 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 2, pp. 263-264, Ghazwatu Banī Qainuqā’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

* *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p.514, Amru Banī Qainuqā’, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari)*, By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 50, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Ghazwatu Banī Qainuqā’, Dāru’l-Fikr, Beirut, Lebanon, Second Edition (2002)

2 And Allāh knows best [Publishers]

Muslims were confronted, has already been described above. Their state was exactly like that of a person who becomes surrounded in such a place which is engulfed by a dangerously blazing fire on all four sides to as far as one can see, and he has no place of escape; and such people are standing beside him which are thirsty for his blood. In this extremely vulnerable state of the Muslims, if an evil and mischievous person incites people against their Master and Chief by reciting provocative couplets and provokes his enemies to assassinate him, what other solution could there have been in the circumstances of that era, except for putting an end to such a person? Then, this action was performed by the Muslims only in a state of extreme provocation - a state in which a minor killing cannot be considered enough for retribution. As such, even an individual like Mr. Margoliouth, who generally takes an opposing stance on every matter, does not hold the Muslims worthy of condemnation on account of these incidents. Hence, Mr. Margoliouth writes:

“Since, if the verses ascribed to ‘Asma be genuine, she had deliberately incited the people of Medinah to a murderous attack on the Prophet, her execution would not have been an inexcusably ruthless measure, judged by any standard; and it must not be forgotten that satire was a far more effective weapon in Arabia than elsewhere.....and from the fact that only the culprit suffered, it was a decided improvement on the existing system, by which satire on an individual meant war between whole tribes. The principle that each person shall suffer for his own fault was introduced instead.”¹

If Mr. Margoliouth has any objection with respect to these executions, it is only with regards to the manner in which they were carried out. In other words, why were they not officially executed after the formal announcement of their crimes? The first answer to this is that even if these incidents are deemed as being true, they were the individual actions of certain Muslims themselves, which were committed by them after they had been immensely provoked. The Holy Prophet^{sa} did not order these actions and this is categorically established by the record of Ibni Sa’d. Secondly, if hypothetically, it is accepted that the Holy Prophet^{sa} had ordered these actions, even still, the circumstances of that era were most definitely such, that if an official judgement had been formally passed with regards to the execution of ‘Aṣmā’ and Abū ‘Aḥaf, and the

1 Mohammed and The Rise of Islam, By David Samuel Margoliouth, pp. 278-279, G. P. Putnam’s Sons, New York & London, The Knickerbocker Press, Third Edition

relatives of the criminals were to have been informed in advance that their people were to be executed, this could have entailed dangerous consequences. Furthermore, there was also strong apprehension of the fact that these incidents could have set ablaze a vast fire of war between the Muslims and Jews, and even between the Muslims and idolators of Madīnah. It is strange that while Mr. Margoliouth has considered the mere action of killing to be permissible in light of the specific circumstances of Arabia at the time, why then with respect to the method of execution was his observation unable to take into account the specific circumstances of that era? In this regard as well if he had taken into account the specific circumstances of that era, perhaps he would have been convinced that the method employed was most appropriate and necessary for the circumstances of that era and in the interest of the public peace. However, God-Willing, we shall present our readers with a more detailed discussion on this issue in the account of the execution of Ka‘b bin Ashraf.

In summary, firstly, the incidents of the execution of ‘Aṣmā’ and Abū ‘Afak, the Jew, do not even hold to be true in terms of *Riwāyat* and *Dirāyat*. Then, if they are hypothetically accepted as being true, they cannot be considered objectionable in light of the circumstances of that era. Then, whatever the case, may be these killings were the individual actions of certain Muslims, which were committed by them after they had been seriously provoked, and the Holy Prophet^{sa} did not issue any such order.

VII

*Commencement of War with the Tribes of
Najd and the Jews, the Marriage of Ḥaḍrat
Fāṭimah and Ḥaḥṣah, and a Few
Miscellaneous Incidents*

VII

Commencement of War with the Tribes of Najd and the Jews, the Marriage of Ḥaḍrat Fāṭimah and Ḥaḥṣah, and a Few Miscellaneous Incidents

Ghazwah Qarqaratul-Kudr - Shawwāl 2 A.H.

It has already been mentioned that after the migration, the Quraish of Makkah toured the various tribes of Arabia and turned many of them into deadly enemies of the Muslims. Among these tribes, with respect to strength and number, the most noteworthy were two tribes residing in the central region of Arabia, known as Najd. Their names were Banū Sulaim and Banū Ghaṭafān. The Quraish of Makkah had especially tied these two tribes to themselves and incited them against the Muslims. As such, Sir William Muir writes:

“The Coreish now turned their eyes towards this territory [i.e., Najd], and entered into closer bonds with the tribes inhabiting it. Henceforth the attitude of the Bani Suleim and Ghatafān, especially of the former, became actively hostile towards Mahomet. Incited by the Coreish, and by the example of Abū Sofiān, they now projected a plundering attack upon Medīna.”¹

1 The Life of Mahomet, By Sir William Muir, Chapter XIII, Expeditions Against Hostile Tribes in Nejd, p. 253, Published by Smith, Elder, & Co. London (1878)

Thus, when the Holy Prophet^{sa} returned from Badr, it had only been a few days¹ since his arrival in Madīnah, when he received news that a large army consisting of the tribes of Sulaim and Ghaṭafān were assembling in Qarqaratul-Kudr with the intention of attacking Madīnah.² The arrival of this intelligence so promptly after the Battle of Badr demonstrates that when the army of the Quraish set out from Makkah with the intention of attacking the Muslims, at the very same time the chieftains of the Quraish must have relayed a message to the tribes of Sulaim and Ghaṭafān, urging them to attack Madīnah from the opposing front. It is also possible that when Abū Sufyān slipped away and escaped with his caravan, by means of an emissary, etc., he may have urged these tribes to go forth against the Muslims. In any case, the Holy Prophet^{sa} had only just arrived in Madīnah after becoming free from the Battle of Badr, when the horrific news was received that the tribes of Sulaim and Ghaṭafān were about to wage an onslaught against the Muslims. Upon receiving this news, as a preemptive measure, the Holy Prophet^{sa} immediately assembled a force of the Companions and set out towards Najd. However, after undertaking an arduous journey of many days, when the Holy Prophet^{sa} reached the Qirqirah, (i.e., the desolate plain) of a place known as Al-Kudr, he found that upon receiving news of the imminent arrival of the Muslims, the people of the Banū Sulaim and Banū Ghaṭafān had taken refuge in the nearby mountains. The Holy Prophet^{sa} dispatched a detachment of Muslims in search of them and proceeded to the heart of the valley himself, but no trace of them could be found.³ Albeit, they were able to find a large herd of camels grazing in the nearby valley, which belonged to them, and according to the laws of warfare, the companions seized it; thereafter the Holy Prophet^{sa} returned to Madīnah. The shepherd of these camels was a slave named Yasār, who had been taken captive along with the camels. This person was so deeply influenced by the company of the Holy Prophet^{sa} that after a short period of time he became a Muslim. Although according to custom, the Holy Prophet^{sa}

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 511, Ghazwatu Banī Sulaimin Bil-Kudr, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, pp. 264-265, Ghazwatu Qarqaratil-Kudr, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 345, Ghazwatu Banī Sulaim Wa Hiya Qarqaratul-Kudr, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

freed him as an act of benevolence,¹ he still did not leave the service of the Holy Prophet^{sa} until his last breath.²

Ghazwah of Sawīq - Dhul-Hijjah 2 A.H.

The mourning which rippled through Makkah as a result of the Battle of Badr has already been described. Almost all the chieftains of the Quraish had been slain, and now the rule of Madīnah had come to the lot of Abū Sufyān bin Ḥarb. After Badr he vowed that until he had sought revenge for those who had fallen at Badr, he would abstain from having relations with his wife³ and applying oil to his hair.⁴ As such, a few months after Badr, in the month of *Dhul-Hijjah*, Abū Sufyān set out from Makkah with a force of two-hundred armed men from the Quraish and reached a place close to Madīnah via the route of Najd. Upon reaching there, he left his army at some distance from Madīnah and in the veil of the darkness of night, reached the abode of Ḥuyayy bin Akḥṭab, who was chief of the Jewish tribe, the Banū Naḍīr, and sought his aid. However, since Ḥuyayy still somewhat remembered his treaty and agreement, he refused. Then, in the same manner, Abū Sufyān secretly went to the home of another chief of the Banū Naḍīr named Salām bin Mashkam, and sought his support against the Muslims. This wretched man, however, very audaciously ignored all of his treaties and agreements and warmly welcomed Abū Sufyān as a guest for the night, and transmitted secret intelligence to him pertaining to the Muslims.⁵ Before dawn, Abū Sufyān took leave and upon reaching his army, dispatched a contingent of the Quraish to raid a valley named 'Arīḍ, which was located close to Madīnah.⁶ This was a valley where the animals belonging to the Muslims would graze, and which

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- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 265, Ghazwatu Qarqaratil-Kudr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
 - 2 Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddin Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 4, p. 713, Yasār Ar-Rā'ī, Dārul-Fikr, Beirut, Lebanon (2003)
 - 3 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 512, Ghazwatus-Sawīq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 264, Ghazwatus-Sawīq, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
 - 5 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 512, Ghazwatus-Sawīq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 6 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 264, Ghazwatus-Sawīq, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
 - 6 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 512, Ghazwatus-Sawīq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

was situated at a distance of only three miles from Madīnah. It is likely that Abū Sufyān was made aware of this through Salām bin Mashkam. When this contingent of the Quraish reached the valley of 'Arīḍ, fortunately, at the time, the animals belonging to the Muslims were not present. Albeit, a Muslim from among the *Anṣār* and a companion of his were present at the time. The Quraish apprehended both of them and ruthlessly murdered them.¹ Then, they set ablaze the date palms in the area² and set fire to the homes and small huts which were located there,³ before returning to the camp of Abū Sufyān. Considering this success as being sufficient fulfillment of his vow, Abū Sufyān ordered the army to return. On the other hand, when the Holy Prophet^{sa} was informed of the attack made by Abū Sufyān, he set out with a group of Companions in his pursuit. However, since Abū Sufyān did not fancy throwing the fulfillment of his vow to doubt, he fled so frantically that the Muslim army was unable to apprehend him. Ultimately, after an absence of a few days, the Holy Prophet^{sa} returned to Madīnah. This *Ghazwah* is known as the *Ghazwah* of Sawīq because when Abū Sufyān made haste to Makkah, he fled leaving his ration behind, which primarily consisted of 'Sawīq' or sacks of barley, partly due to anxiety and also in order to lighten his load.

Īdul-Adhā - Dhul-Hijjah 2 A.H.

With reference to *Īdul-Fitr*, the philosophy of Islāmic festivals has already been discussed. In this very year, during the month of *Dhul-Hijjah*, the second Islāmic festival, i.e., *Īdul-Adhā* was ordained, which is celebrated on the 10th of *Dhul-Hijjah* throughout the Islāmic world.⁴ On this *Īd*, in addition to *Ṣalāt*, which is the true *Īd* of a true Muslim, it is obligatory upon every such Muslim who possesses the means, to sacrifice a four-legged animal and distribute its meat amongst his kith and kin, friends, neighbours, etc., and to partake of it himself as well. As such, on the day of *Īdul-Adhā*, and for two

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 512, Ghazwatus-Sawīq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 264, Ghazwatus-Sawīq, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 512, Ghazwatus-Sawīq, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 264, Ghazwatus-Sawīq, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 51, Thumma Dakhalatis-Sanatuth-Thāniyatū Minal-Hijrah / Ghazwatu Banī Qainuqā', Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

days thereafter as well, hundreds of thousands, rather, millions of animals are slaughtered for the sake of Allāh throughout the entire Islāmic world. In this manner, by way of practice, remembrance of the magnificent sacrifice made by Ḥaḍrat Abraham^{as}, Ḥaḍrat Ishmael^{as} and Ḥaḍrat Hagar^{as} - the greatest example of which was the life of the Holy Prophet^{sa} - is kept alive; and each and every Muslim is exhorted that he too should be prepared to sacrifice his life, wealth, and all of his possessions in the way of his Master and Lord. Just as in the case of *ʿĪdul-Fiṭr*, this *ʿĪd* is also celebrated at the completion of a grand Islāmic worship, and that worship is the *Ḥajj*,¹ which shall, God-willing, be mentioned at its appropriate place ahead.

Marriage of Ḥaḍrat Fāṭimah^{ra} - Dhul-Hijjah 2 A.H.

Whilst alluding to the progeny of the Holy Prophet^{sa}, the name of Ḥaḍrat Fāṭimah^{ra} has already been mentioned. According to the records of all historians, Ḥaḍrat Fāṭimah^{ra} was the youngest child of the Holy Prophet^{sa}, from among the children he was blessed with from Ḥaḍrat Khadijah^{ra}.² The Holy Prophet^{sa} held Ḥaḍrat Fāṭimah^{ra} most dear to himself,³ and on account of her personal merit, she was undoubtedly most worthy of this distinct love. Now, her age had more or less reached fifteen, and she had begun to receive proposals of marriage. It was Ḥaḍrat Abū Bakr^{ra} who was the very first to make a request for Ḥaḍrat Fāṭimah^{ra} but the Holy Prophet^{sa} apologized. Then, Ḥaḍrat ʿUmar^{ra} made a proposal, but his request was not accepted either.⁴ After this, upon judging that the intention of the Holy Prophet^{sa} seemed to be with respect to Ḥaḍrat ʿAlī^{ra}, both these honourable men approached Ḥaḍrat ʿAlī^{ra} and encouraged him to make a proposal with regards to Ḥaḍrat Fāṭimah^{ra}. Ḥaḍrat ʿAlī^{ra} who was perhaps already desirous, but was silent out of modesty, immediately presented himself before the Holy Prophet^{sa} and submitted a proposal.⁵ The Holy Prophet^{sa} had already received an indication by way of

1 Pilgrimage to the Ka'bah [Publishers]

2 Al-Iṣābah Fī Tamīzi-Ṣaḥābah, By Aḥmad bin ʿAlī bin Ḥajar Al-ʿAsqalānī, Volume 8, p. 263, Kitābun-Nisāʾ, Fāṭimatuz-Zahrāʾ, Dārul-Kutubil-ʿIlmiyyah, Beirut, Lebanon (2005)

3 Sunanut-Tirmidhī, Kitābul-Manāqib, Bābu Faḍli Fāṭimata binti Muḥammad^{sa}, Ḥadīth No. 3868

4 Sunanun-Nasaʾī, Kitābun-Nikāḥ, Bābu Tazawwujil-Marʿati Mithlahā Fis-Sinni, Ḥadīth No. 3221

5 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Saʿd, Volume 8, p. 252, Dhikru Banāti Rasūlillāhi^{sa} Fāṭimatu bintu Rasūlillāhi^{sa}, Dāru Iḥyāʾit-Turāthil-ʿArabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-ʿAllāmatiz-Zarqānī ʿAlal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 358-359, Dhikru Tazwiji ʿAliyyin Bi-Fāṭimata Raḍiyallāhu ʿAnhumā, Dārul-Kutubil-ʿIlmiyyah, Beirut, Lebanon, First Edition (1996)

divine revelation that the marriage of Ḥaḍrat Fāṭimah^{ra} should take place with Ḥaḍrat ‘Alī^{ra}. Hence, when Ḥaḍrat ‘Alī^{ra} presented a request, the Holy Prophet^{sa} said, “*I have already received a divine indication in this respect.*”¹ Then, the Holy Prophet^{sa} sought the consent of Ḥaḍrat Fāṭimah^{ra}, who remained silent out of modesty.² In a way, this was also an expression of acceptance. Therefore, the Holy Prophet^{sa} gathered a community of the *Muhājirīn* and *Anṣār*, and formally announced the marriage of Ḥaḍrat ‘Alī^{ra} and Ḥaḍrat Fāṭimah^{ra}.³ This event took place in the beginning or middle of 2 A.H. Afterwards, when the Battle of Badr had taken place⁴ it was proposed that the *Rukhsatānah* be held in the month of *Dhul-Hijjah* 2 A.H.⁵ The Holy Prophet^{sa} called upon Ḥaḍrat ‘Alī^{ra} and inquired of him as to whether he had anything to pay the dowry. Ḥaḍrat ‘Alī^{ra} submitted, “*O Messenger of Allāh! I have nothing.*” The Holy Prophet^{sa} responded, “*What about that coat of mail⁶ I gave to you on that day (i.e., from the spoils of Badr)?*” Ḥaḍrat ‘Alī^{ra} responded, “*That I do have.*” The Holy Prophet^{sa} said, “*That shall suffice, bring it.*”⁷ Hence, this coat of mail was sold for 480 dirhams and the Holy Prophet^{sa} arranged for the expenses of the wedding from this very amount.⁸ The dowry which the Holy Prophet^{sa} gave to Ḥaḍrat Fāṭimah^{ra} consisted of an embroidered shawl, a cushion made of hide which had been filled with dry date palm leaves, and a water-skin.⁹ It is also related in one narration that the Holy Prophet^{sa} also gave Ḥaḍrat Fāṭimah^{ra} a hand-mill as part of her dowry.¹⁰

- 1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 362, Dhikru Tazwiji ‘Alī^{ra} Bi Fāṭimah^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 252, Dhikru Banāti Rasūlillāhi^{sa} Fāṭimatu bintu Rasūlillāhi^{sa}, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 362, Dhikru Tazwiji ‘Alī^{ra} Bi Fāṭimah^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 4 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, pp. 263-264, Kitābun-Nisā’, Fāṭimatuz-Zahrā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
- 5 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarir Aṭ-Ṭabarī, Volume 3, pp. 53-54, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Ghazwatus-Sawīq, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 6 Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fir-Rajuli Yadkhulu Bimratihī....., Ḥadīth No. 2125
- 7 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, pp. 263-264, Kitābun-Nisā’, Fāṭimatuz-Zahrā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
- 8 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 359-360, Dhikru Tazwiji ‘Alī^{ra} Bi Fāṭimah^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 9 Sunanun-Nasa’ī, Kitābun-Nikāḥ, Bābu Jihāzur-Rajulibnatahu, Ḥadīth No. 3384
- 10 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, p. 267, Kitābun-Nisā’, Fāṭimatuz-Zahrā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

When these items had been arranged for, there was a need to obtain a home. Until now, Ḥaḍrat ‘Alī^{ra} perhaps lived with the Holy Prophet^{sa} in an apartment built next to the mosque. However, a separate abode was now required, where husband and wife could reside after marriage. Therefore, the Holy Prophet^{sa} instructed Ḥaḍrat ‘Alī^{ra} to find a place where both of them could reside. Ḥaḍrat ‘Alī^{ra} temporarily arranged for a home and the *Rukhsatānah* of Ḥaḍrat Fāṭimah^{ra} took place.¹ On the very same day, after the *Rukhsatānah*, the Holy Prophet^{sa} visited their new home and called for some water to be brought to him, prayed on it and then sprinkled it on both Ḥaḍrat Fāṭimah^{ra} and Ḥaḍrat ‘Alī^{ra}, whilst repeating the following words:

اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا نَسْلَهُمَا

Meaning, “O my Allāh! Bless the mutual relations of both of them, and bless those relations of both which are built with others and bless their progeny.”²

After this, the Holy Prophet^{sa} left the newly wedded couple alone and returned. Afterwards, one day, when the Holy Prophet^{sa} came to visit Ḥaḍrat Fāṭimah^{ra}, she submitted to the Holy Prophet^{sa} that Ḥārithah bin Nu‘mān Anṣārī^{ra} was in possession of a few homes, and asked if the Holy Prophet^{sa} would request him to vacate one of them. The Holy Prophet^{sa} said, “He has already vacated so many homes for our sake. Now I feel embarrassed in requesting more of him.” In some way or another, when Ḥārithah^{ra} happened to find out about this, he came running to the Holy Prophet^{sa} and submitted, “O Messenger of Allāh! Everything I own belongs to you my Master. By God, whatever you accept of me causes me greater joy than that which remains with me.” Then, this faithful Companion insisted and vacated one of his homes, and presented it to the Holy Prophet^{sa}. After this, Ḥaḍrat ‘Alī^{ra} and Ḥaḍrat Fāṭimah^{ra} moved to this home.³

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

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 253, Dhikru Banāti Rasūlillāhi^{sa} Fāṭimatu bintu Rasūlillāhi^{sa}, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, p. 265, Kitābun-Nisā’, Fāṭimatuz-Zahrā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, pp. 253-254, Dhikru Banāti Rasūlillāhi^{sa} Fāṭimatu bintu Rasūlillāhi^{sa}, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

distinction that from among all the children of the Holy Prophet^{sa}, only her progeny continued.¹ As such, the people known as ‘Sādāt’ among the Muslims are from her very progeny. Ḥaḍrat Fāṭimah^{ra} passed away six months after the demise of the Holy Prophet^{sa}.²

Ghazwah of Banū Qainuqā’ - Late 2 A.H.

It has already been mentioned that when the Holy Prophet^{sa} migrated from Makkah and arrived in Madīnah, there were three tribes among the Jews, which inhabited Madīnah at the time. Their names were the Banū Qainuqā’, Banū Naḍīr and Banū Qurayzah. As soon as the Holy Prophet^{sa} came to Madīnah, he settled treaties of peace and security with these tribes, and laid the foundation for peaceful and harmonious cohabitation. By virtue of agreement, all parties were responsible for maintaining peace and security in Madīnah, and if a foreign enemy was to attack Madīnah, everyone was collectively responsible for its defence.³ In the beginning, the Jews conformed to the treaty, and at least openly, did not create conflict with the Muslims. However, when they began to notice that the Muslims were continuing to gain strength in Madīnah, they began to change their attitude and firmly resolved to bring an end to this growing power of the Muslims. To this end, they began to employ all sorts of lawful and unlawful schemes, so much so that they did not even hold back from an attempt to create rift among the Muslims and thus instigate a civil war. As such, there is a narration that on one occasion a large group of people from the tribes of Aus and Khazraj were sitting together and conversing with love and harmony, when a mischievous Jew reached this gathering and began to mention the Battle of Bu‘āth. This was the horrific war which took place between these two tribes a few years prior to the migration, and in which many people from among the Aus and Khazraj were slain at the hands of one another. As soon as this war was mentioned, memories of the past were refreshed and scenes of ancient enmity began to run before the eyes

1 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, p. 263, Kitābun-Nisā’, Fāṭimatuz-Zahrā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Khaibar, Ḥadīth No. 4240-4241

3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 355, Hijratur-Rasūl^{sa} / Kitābuhū^{sa} Bainaḥ-Muhājirīna Wal-Anṣārī Wa Muwāda’atu Yahūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārīkhur-Rusuli Wal-Mulūk (Tārīkhut-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 50, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Dhikru Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

of various emotional people. The result was that from satirical remarks, taunt and slander, the matter escalated to such an extent that both parties found themselves at daggers drawn in the very same gathering. Thank God, however, that the Holy Prophet^{sa} was notified in due time and he immediately arrived at the scene with a community of the *Muhājirīn* and calmed both parties down; and rebuked them as well saying, “Do you follow a way of ignorance while I am amongst you? You do not value the favour of God that through Islām He has made you brothers.” The *Anṣār* were so deeply moved by this admonition that their eyes began to flow with tears, and they began to embrace one another whilst repenting for their action.¹

When the Battle of Badr had taken place and Allāh the Exalted, in His Grace, granted a convincing victory to the Muslims, despite their being few and without means over a very fierce army of the Quraish, and the prominent leaders of Makkah were mixed to dust, the Jews of Madīnah went up in flames of jealousy. They began to openly hurl stinging comments at the Muslims and publicly asserted in gatherings that, “So what if you have defeated the army of the Quraish. Let Muḥammad^[sa] fight us and we shall demonstrate how wars are fought.”² This escalated to such an extent that in one gathering they even uttered such words in the very presence of the Holy Prophet^{sa}. As such, there is a narration that after the Battle of Badr, when the Holy Prophet^{sa} returned to Madīnah, one day, he gathered the Jews and admonished them and whilst presenting his claim, invited them to Islām. The chieftains among the Jews responded to this peaceful and sympathetic address of the Holy Prophet^{sa} in the following words, “O Muḥammad^[sa], it seems that you have perhaps become arrogant after killing a few Quraish. Those people were inexperienced in the art of war. If you were to fight us, you would come to know the real likes of warriors.”³ The Jews did not rest upon a mere threat, rather, it seems as if they even began to hatch conspiracies to

1 Jāmi‘ul-Bayāni ‘An Ta‘wili Āyatil-Qur‘ān (Tafsirūṭ-Ṭabari), By Imām Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 4, p. 33-34, Under Sūrah Āl-e-‘Imrān, Verse No. 99

2 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 50, Thumma Dakhalatis-Sanatuth-Thāniyatū Minal-Hijrah / Dhikru Waq‘ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 * Sunanu Abi Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai‘i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3001

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 50, Thumma Dakhalatis-Sanatuth-Thāniyatū Minal-Hijrah / Ghazwatu Banī Qainuqā‘, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 513-514, Amru Banī Qainuqā‘, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

assassinate the Holy Prophet^{sa}. There is a narration that in those days when a faithful Companion by the name of Ṭalḥah bin Barā^{ra} was about to pass away, he bequeathed that “If I die at night, the Holy Prophet^{sa} should not be notified about my funeral prayer, lest a misfortune befalls the Holy Prophet^{sa} at the hands of the Jews on my account.”¹ Therefore, after the Battle of Badr, the Jews openly began to fuel mischief, and among the Jews of Madīnah, since the Banū Qainuqā’ were the most powerful and bold, it was they who first began to breach the treaty. As such, historians write:

إِنَّ بَنِي قَيْنِقَاعَ كَانُوا أَوَّلَ يَهُودٍ نَقَضُوا مَا بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ . فَلَمَّا كَانَتْ وَقْعَةُ
بَدْرٍ أَظْهَرُوا الْبَغْيَ وَالْحَسَدَ وَتَبَدَّلُوا الْعَهْدَ

Meaning, “Among the Jews of Madīnah, the Banū Qainuqā’ were the first to break the treaty which had been settled between them and the Holy Prophet^{sa}.² After Badr, they began to rebel fiercely and openly expressed their rancour and malice and broke their treaty and agreement.”³

However, despite such events, under the guidance of their Master, the Muslims demonstrated patience in every way and did not allow themselves to take the lead in any respect. It is narrated in a Ḥadīth that after the treaty which had been settled with the Jews, the Holy Prophet^{sa} would even take special care to protect their sentiments. On one occasion an argument broke out between a Muslim and Jew. The Jew asserted the superiority of Moses^{as} above all the other Prophets. The Companion was angered by this and he dealt somewhat harshly with that person replying that the Holy Prophet^{sa} was the most superior of all the Messengers. When the Holy Prophet^{sa} was informed of this, he was displeased and rebuked the Companion saying, “It is not your task to go about speaking of the superiority of God’s Messengers in comparison to one another.” Then, the Holy Prophet^{sa} mentioned a partial superiority of Moses^{as}

- 1 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 3, pp. 425-426, Ṭalḥah bin Barā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
- 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 514, Amru Banī Qainuqā’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * Tāriḫhur-Rusuli Wal-Mulūk (Tāriḫhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 50, Thumma Dakhalatis-Sanatuth-Thānīyatu Minal-Hijrah / Ghazwatu Banī Qainuqā’, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 264, Ghazwatu Banī Qainuqā’, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

and consoled the Jew.¹ However, despite this loving conduct of the Holy Prophet^{sa}, the Jews continued to escalate in their mischief. Eventually, it was the Jews who created a cause for war and their heart-felt animosity could not be tamed. What happened to occur was that a Muslim lady went to the shop of a Jew in the market in order to purchase some goods. A few evil Jews, who were then sitting at the shop began to harass her in a most mischievous manner and even the shopkeeper himself committed the evil deed that while the lady was unaware, he attached the lower corner of her skirt to the mantle on her back with a thorn or something of that sort. As a result, when the lady stood up to leave upon due to their rude behaviour, the lower part of her body became exposed at which the Jewish shopkeeper and his accomplices burst out in laughter. Outraged, the Muslim lady screamed and appealed for help. It so happened that a Muslim was present nearby. He dashed to the scene and in a mutual altercation, the Jewish shopkeeper was killed. Upon this, the Muslim was showered with swords from all directions and this remarkably indignant Muslim was put to death. When the Muslims were informed of this event in national indignation, their eyes gorged with blood in rage. On the other hand, the Jews who desired to make this incident an excuse to fight, congregated in the form of a crowd and a state of riot broke out.² When the Holy Prophet^{sa} was informed of this, he gathered the chieftains of the Banū Qainuqā' and explained that such behaviour was not appropriate and that they should refrain from such mischief and fear God. Instead of expressing disappointment and remorse, they responded with very refractory answers and repeated their earlier threat that, *"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."*³ Left with no other choice, the Holy Prophet^{sa} set out towards the fortresses of the Banū Qainuqā' with a force of Companions. Now this was the last opportunity for them to express remorse over their actions, but instead, they stood ready for war.⁴ Therefore, war was declared and the forces of Islām and Judaism came forth to battle one another. According to the custom of that era, a method of

1 Ṣaḥīḥu Muslim, Kitābul-Faḍā'il, Bābu Faḍā'ili Mūsā^{as}, Ḥadīth No. 6151

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 514, Amru Banī Qainuqā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Tārīkhul-Khamīs Fī Aḥwāli Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 409, Ghazwatu Banī Qainuqā', Mu'assasatu Sha'bān, Beirut

4 Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 2, pp. 350-351, Ghazwatu Banī Qainuqā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

warfare was that one party would secure themselves within their fortresses and wait. The opposing force would besiege the fortress and whenever an opportunity presented itself, now and then, attacks would be launched against one another. This would continue until the surrounding army would either lose hope in capturing the fortress and lift the siege, and this would be considered a victory to the ones besieged; or being unable to muster the strength to fend off the onslaught, the besieged force would open the gates of their fortress and hand themselves over to the victors. On this occasion, the Banū Qainuqā' employed the same tactic, and closed themselves within their own fortresses. The Holy Prophet^{sa} besieged them and this siege continued for fifteen days without fail. Finally, when all the strength and arrogance of the Banū Qainuqā' had been shattered, they opened the gates of their fortresses on the condition that though their wealth would belong to the Muslims, their lives and families would be spared.¹ The Holy Prophet^{sa} accepted this condition, even though according to Mosaic law, all of these people were liable to be put to death,² and according to the initial agreement, the judgement of the Mosaic law should have been administered to them. However, since this was the first crime committed by this nation, as a first course of action, the merciful and forgiving disposition of the Holy Prophet^{sa} could never be inclined towards an extreme punishment, which should only imposed as a final remedy. However, on the other hand, allowing such a treacherous and rebellious tribe to remain in Madīnah was no less than nurturing a snake in the grass, especially when a group of hypocrites from among the Aus and Khazraj were already present within Madīnah, and from the exterior as well, the opposition of the whole of Arabia had greatly distressed the Muslims. In such circumstances, the only judgement which the Holy Prophet^{sa} could pass was for the Banū Qainuqā' to leave Madīnah. In comparison to their crime and taking into account the circumstances of that era, this was a very mild punishment. Furthermore, the purpose of this punishment was the security of Madīnah. Nonetheless, for the nomadic tribes of Arabia it was nothing out of the ordinary to move from one place to another, especially when a tribe did not own any properties in

1 At-Tabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 264, Ghazwatu Banī Qainuqā', Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 Deuteronomy (20:12-14)

the form of land and orchards - and the Banū Qainuqā' had none.¹ The entire tribe was given the opportunity to leave one place and settle somewhere else, with great peace and security. As such, the Banū Qainuqā' very peacefully left Madīnah and settled towards Syria. The Holy Prophet^{sa} assigned the task of overseeing the necessary arrangements, etc. associated with their departure to a Companion named 'Ubadah bin Ṣāmit^{ra} who was from among their confederates. 'Ubadah bin Ṣāmit^{ra} escorted the Banū Qainuqā' for a few *Manzils* and after safely sending them off, he returned.² The spoils which were attained by the Muslims consisted only of weaponry and instruments of their profession, which was that of goldsmith.³

It has been related in various narrations with respect to the Banū Qainuqā' that when they opened the gates of their fortresses and handed themselves to the Holy Prophet^{sa}, due to their treachery, rebellion and mischief, it was the intention of the Holy Prophet^{sa} to execute their combatant men, but on the intercession of 'Abdullāh bin Ubayy bin Sulūl, chief of the hypocrites, the Holy Prophet^{sa} abandoned this intention. However, research scholars have not accepted these narrations as being authentic.⁴ The reason being that when other narrations explicitly mention that the Banū Qainuqā' opened their gates on the condition that their lives and the lives of their families would be spared, it is absolutely impossible to accept that after having accepted this condition, the Holy Prophet^{sa} would follow any other course of action. As a matter of fact, even the condition presented by the Banū Qainuqā' that their lives would be spared demonstrates the fact that they themselves knew that their rightful punishment was death. However, they appealed to the mercy of the Holy Prophet^{sa} and they were willing to open the gate of their fortress after receiving the assurance that they would not incur the death penalty. However, although the Holy Prophet^{sa} forgave them due to his merciful disposition, it

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- 1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 51, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Ghazwatu Banī Qainuqā', Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 2 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 51, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Ghazwatu Banī Qainuqā', Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 3 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 51, Thumma Dakhalatis-Sanatuth-Thāniyatu Minal-Hijrah / Ghazwatu Banī Qainuqā', Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 351, Ghazwatu Banī Qainuqā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

seems as if in the estimation of God the Exalted, these people were no longer worthy of being left alive on the face of the earth, on account of their evil deeds and crimes. As such, their is a narration that less than one year had passed since the relocation of these people to their place of exile, that an epidemic, broke out among them whereby the entire tribe fell victim to it and was mixed to dust.¹

There is a slight difference of opinion with regards to the date of the *Ghazwah* of Banū Qainuqā'. Waqidī and Ibni Sa'd have stated that it took place in *Shawwāl* 2 A.H., and the contemporaries have primarily followed suit. However, Ibni Ishāq and Ibni Hishām have placed it after the *Ghazwah* of Sawīq, which is confirmed to have taken place in the month of *Dhul-Hijjah* 2 A.H. An indication is also found in one narration of *Ḥadīth*, which establishes that the *Ghazwah* of Banū Qainuqā' took place after the *Rukhsatānah* of Ḥaḍrat Fāṭimah^{ra}. In this narration, it is mentioned that in order to arrange for the expenses of the *Walimah*, Ḥaḍrat 'Alī^{ra} proposed to take along a Jewish goldsmith from the Banū Qainuqā' and go to the forest so that he might procure some grass known as '*Idhkkhir*' and then sell it to the goldsmiths of Madīnah.² This proves that until the *Rukhsatānah* of Ḥaḍrat Fāṭimah^{ra}, which according to all historians, took place near *Dhul-Hijjah* 2 A.H., the Banū Qainuqā' were still present in Madīnah. It is on the basis of these reasons that I have placed the *Ghazwah* of Banū Qainuqā' in late 2 A.H., after the *Ghazwah* of Sawīq and the *Rukhsatānah* of Ḥaḍrat Fāṭimah^{ra}. ³ وَاللَّهُ أَعْلَمُ

At this occasion, it would also be appropriate to mention that whilst describing the cause leading up to the *Ghazwah* of Banū Qainuqā', Mr. Margoliouth has concocted a most strange and unusual theory of his own accord, which is not even remotely alluded to in a single narration. There is a narration in Bukhārī that in a state of intoxication (until then, drinking had not yet been forbidden), Ḥaḍrat Ḥamzah^{ra} killed two camels belonging to Ḥaḍrat 'Alī^{ra}, which he had received from the spoils of Badr.⁴ Attaching this separate incident to the *Ghazwah* of Banū Qainuqā', without any historical

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 352, Ghazwatu Banī Qainuqā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 12, Ḥadīth No. 4003

3 And Allāh knows best [Publishers]

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 12, Ḥadīth No. 4003

evidence whatsoever, Mr. Margoliouth writes that the Holy Prophet^{sa} invaded the tribe of Banū Qainuqā' so that the spoils would compensate for the loss sustained by Ḥaḍrat 'Alī^{ra}. Such audacity in historical writing is perhaps a feat which speaks for itself. Then, the irony is that Mr. Margoliouth himself accepts the fact that he has written this on the basis of his own speculation.¹

چہ دلا وراست دزدے کہ بکف چراغ دارد²⁻

Jannatul-Baqī' and the First Person to be Buried Therein

To the end of this year, the Holy Prophet^{sa} proposed the creation of a graveyard in Madīnah for his Companions which was referred to as *Jannatul-Baqī'*. After its creation, the Companions were generally buried in this very graveyard. The first Companion to be buried in this graveyard was 'Uthmān bin Maz'ūn^{ra}.³ 'Uthmān^{ra} was from among the most pioneer Muslims, and was extremely righteous and pious. He was a man of ascetic disposition. On one occasion, after becoming a Muslim, he submitted to the Holy Prophet^{sa}, *"If the Holy Prophet^{sa} kindly grants permission, it is my desire to abandon the world completely and separate myself from my wife and children, so that I may devote my life wholly to the worship of Allāh."* However, the Holy Prophet^{sa} did not permit him to do so.⁴ As a matter of fact, even with respect to such people who would not abandon the world completely, but would fast and offer *Ṣalāt* so often that it would affect the rights of their dependents, the Holy Prophet^{sa} would say:

"You should offer the right owed to God, you should offer the rights owed to your wives and children, you should offer the right owed to guests, and you should offer the right owed to your own soul. For all of these rights have been appointed by God, and the fulfillment of them is also a form of worship."⁵

Therefore, the Holy Prophet^{sa} did not permit 'Uthmān bin Maz'ūn^{ra} to abandon the world, and whilst prohibiting celibacy and asceticism in Islām, the Holy

1 Mohammed and The Rise of Islām, By David Samuel Margoliouth, The Migration, p. 281, G. P. Putnam's Sons, New York & London, The Knickerbocker Press, Third Edition (1905)

2 A Persian proverb which means, 'Brave is the thief who carries a lamp in hand.' [Publishers]

3 Al-Iṣābah Fī Tamiziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalāni, Volume 4, p. 382, 'Uthmānubnu Maz'ūn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

4 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mā Yukrahu Minat-Tabattuli Wal-Khiṣā'i, Ḥadīth No. 5073

5 Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣaum, Bābu Haqqil-Jismi Fiṣ-Ṣaum, Ḥadīth No. 1975

Prophet^{sa} established a middle course for his community, which is set between the two extremes. The Holy Prophet^{sa} was deeply saddened upon the demise of ‘Uthmān bin Maz‘ūn^{ra}. There is a narration that after his demise, the Holy Prophet^{sa} kissed his forehead and at the time there were tears in the eyes of the Holy Prophet^{sa}.¹ After his burial, the Holy Prophet^{sa} fixed a stone at the head of his grave to serve as a marking, and then, every so often, he would visit the *Jannatul-Baqi‘* and pray for him.² ‘Uthmān^{ra} was the first *Muhājir* to pass away in Madīnah.

Ghazwah of Dhi ‘Amr - Muḥarram or Ṣafar 3 A.H.

In the account of the *Ghazwah* of Qarqaratul-Kudr, it has already been mentioned how upon the instigation of the Quraish, the tribes of Sulaim and Ghaṭafān had become bent upon utterly destroying Islām and the Founder of Islām by an offensive strategy. Shortly thereafter, upon the proposal of a renowned warrior from among themselves named Da‘thūr bin Ḥārith, the people of the Banū Tha‘labah and Banū Maḥārib, which were tribes of the Banū Ghaṭafān, began to assemble in a place called Dhī ‘Amr, situated in Najd, with the intention of launching a sudden attack upon Madīnah.³ However, since the Holy Prophet^{sa} would keep a constant watch on the movements of his enemies, he was able to receive timely intelligence as to the deadly motives of these tribes. Therefore, in the likeness of a vigilant general, as a preemptive measure, the Holy Prophet^{sa} assembled a force of 450 Companions,⁴ and set out from Madīnah towards the end of *Muḥarram* 3 A.H., or in the beginning of *Ṣafar* 4 A.H.⁵ Advancing swiftly, the Holy Prophet^{sa} reached close to Dhī ‘Amr. As soon as the enemy was informed of the arrival of the Holy Prophet^{sa}, they quickly climbed to the nearby mountains in order to secure themselves, and when the Muslims reached Dhī ‘Amr, the plain was empty. Albeit, the

1 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 4, p. 382, ‘Uthmānubnu Maz‘ūn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

2 Usdul-Ghābah Fī Ma‘rifatiṣ-Ṣaḥābah, By ‘Izzuddin Ibnul-Athir Abul-Ḥasan ‘Alī bin Muḥammad, Volume 3, p. 495, ‘Uthmānubnu Maz‘ūn, Dārul-Fikr, Beirut, Lebanon (2003)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru Iḥyā‘it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru Iḥyā‘it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

5 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 513, Ghazwatu Dhī Amrin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru Iḥyā‘it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

companions managed to apprehend a bedouin named Jabbār, who belonged to the Banū Tha'labah. The Companions took him captive and presented him before the Holy Prophet^{sa}. When the Holy Prophet^{sa} inquired of him as to the facts, it was ascertained that all of the people from the Banū Tha'labah and Banū Maḥārib had secured themselves in the mountains, and they would not confront the Muslims in an open field.¹ With no other alternative, the Holy Prophet^{sa} was compelled to order a return. Nonetheless, the benefit which was indeed derived from this *Ghazwah* was that the threat posed by the Banū Ghaṭafān at the time was temporarily averted. Jabbār, who had been taken captive at the hands of the Muslims happily became a Muslim by the preaching of the Holy Prophet^{sa}, who assigned the task of training him to Bilāl^{ra}.² After a stay of three days, the Holy Prophet^{sa} returned to Madīnah.

In light of various historical records, it is suggested that it was this very *Ghazwah* in which the incident took place where a bedouin leader threatened to attack the Holy Prophet^{sa} with a sword, upon finding him alone and unmindful, but then upon becoming awe-stricken himself, he dropped the sword.³ However, provided that this incident did not take place twice, it is ascertained from the *Aḥādīth* that this occurrence took place during the *Ghazwah* of Dhātur-Riqā', which according to authentic narrations took place in 7 A.H.⁴

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

Ruqayyah, the daughter of the Holy Prophet^{sa} and wife of Ḥaḍrat 'Uthmān bin 'Affān^{ra}, has already been mentioned above. Upon her demise, the Holy Prophet^{sa} gave another daughter named Ummi Kulthūm^{ra}, who was older than Ḥaḍrat Fāṭimah^{ra} but younger than Ruqayyah^{ra}, to Ḥaḍrat 'Uthmān^{ra} in

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- 1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 513, Ghazwatu Dhī Amrin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
 - 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 513, Ghazwatu Dhī Amrin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
 - 3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 513, Ghazwatu Dhī Amrin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 266, Ghazwatu Rasūlillāhi^{sa} Ghaṭafān, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
 - 4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Dhātir-Riqā', Ḥadīth No. 4135

marriage. It is for this very reason that Ḥaḍrat ‘Uthmān^{ra} is known as *Dhun-Nurain*, i.e., the possessor of two lights. This was the second marriage of Ummi Kulthūm^{ra}, because in the beginning, her sister Ruqayyah^{ra} and her were married to the two sons of Abū Lahab, the paternal uncle of the Holy Prophet^{sa}. However, before their *Rukhsātanah* could be held, this relation was severed on the basis of religious opposition. The Holy Prophet^{sa} gave his daughter Ruqayyah to Ḥaḍrat ‘Uthmān^{ra} in marriage first, and then after her demise, married off Ummi Kulthūm^{ra} to him as well. It is unfortunate, however, that the progeny of both these daughters did not continue. Ummi Kulthūm^{ra} did not have any children at all, and the son of Ruqayyah^{ra}, whose name was ‘Abdullāh, passed away at the age of six. The marriage of Ummi Kulthūm^{ra} took place in *Rabī‘ul-Awwal* 2 A.H.¹

Ghazwah of Buḥrān - Rabī‘ul-Awwal 3 A.H.

The preparations underway for the two attacks to be made by the Banū Sulaim and Banū Ghaṭafān have already been described previously. It has also been mentioned as to how by the Grace of God, the instant and timely strategy of the Holy Prophet^{sa} protected the Muslims from the evil of these blood-thirsty tribes. However, how can one in whose heart the fire of enmity burns sit at rest. Much time had not passed since the *Ghazwah* of Dhī ‘Amr, that is to say, in late *Rabī‘ul-Awwal* 3 A.H.,² the Holy Prophet^{sa} received the horrific news that the Banū Sulaim were once again regrouping in a very large number at Buḥrān, with the intention of launching a sudden attack upon Madīnah,³ and that a party of the Quraish was also accompanying them.⁴ With no other choice, the Holy Prophet^{sa} set out from Madīnah once again with a group of Companions. However, as was their habit, these wild beasts of Arabia, who lay in ambush to strike their prey suddenly and in a state of inattention, dispersed upon receiving news of the imminent arrival of the Holy Prophet^{sa}. After a stay

1 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, p. 460, Ummu Kulthūmin bintu Sayyidul-Bashari Rasūlillāh^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

* Uṣdul-Ghābah Fī Ma‘rifatiṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 6, p. 399, Ummu Kulthūmin bintu Rasūlillāh^{sa}, Dārul-Fikr, Beirut, Lebanon (2003)

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 513, Ghazwatu Dhī Amrin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 267, Ghazwatu Rasūlillāh^{sa} Banī Sulaim, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 513, Ghazwatul-Far‘i Min Buḥrān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

of a few days, the Holy Prophet^{sa} returned.

The fact that the Banū Sulaim and Banū Ghaṭafān would gather again and again with the intention of launching a sudden attack upon Madinah clearly demonstrated that these barbaric and warlike tribes of the Arabian desert were very deadly enemies of Islām. Day and night, they would remain preoccupied in order to find some opportunity by which the Muslims would be utterly destroyed. Just attempt to visualize the vulnerable state of the Muslims at the time, as to how their days were passing in that era. On the one hand, there were the Quraish of Makkah who had become blinded due to their enmity of Islām and due to their spirit of revenge for the Battle of Badr. Clinging to the drapes of the Ka'bah, they took vows that they would not rest until the Muslims had been annihilated. On the other hand were these blood-thirsty wild beasts of the Arabian desert, who were restless to drink the blood of the Muslims due to their being incited by the Quraish and their own animosity towards Islām. As such, take note of how many times within the course of a few months after Badr, the Holy Prophet^{sa} was compelled to travel personally in order to safeguard himself from the deadly motives of the barbaric tribes of Arabia. As Sir William Muir has described, these were days of scorching heat as well, and not to mention, this heat was of the Arabian desert. If it were not for the special succour of God, and if the vigilance of the Holy Prophet^{sa} had not kept the Muslims constantly watchful and alert, and if the Holy Prophet^{sa} had not employed strategies to scatter the force of the enemy prior to their launching a sudden attack at night, the Muslims would have surely been destroyed and ruined in those days; and these were only external threats. As far as internal threats were concerned, they were no less either. Even in Madinah itself, there existed a group known as the hypocrites, who lived among the Muslims as their own, and it would definitely be no exaggeration to refer to them as a snake in the grass. In addition to them were the treacherous and habitual conspirators in the form of the Jewish people, whose enmity had reached the furthest limits in its depth and breadth. Goodness Gracious! What a time of adversity this was for the Muslims!! Let us hear it in their own words. Ubayy bin Ka'b, a renowned Companion relates:

كَانُوا لَا يَبْتَئُونَ إِلَّا بِالسَّلَاحِ وَلَا يُصْبِحُونَ إِلَّا فِيهِ فَقَالُوا تَرَوْنَ أَنَا نَعِيشُ حَتَّى نَبِيتُ
 أَمِنِينَ مُطْمَئِنِّينَ لَا نَخَافُ إِلَّا اللَّهَ

Meaning, In that era, the state of the Companions was such that they would not even put off their arms at night and during the day they would walk around armed in case of 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 in peace and security at night without any fear except the fear of God.”¹

What difficulty and helplessness, and what a longing for a life of peace and security is hidden in these words. Every just individual can measure this for himself.

Sariyyah of Zaid bin Ḥārithah^{ra} Towards Qaradah - Jamādiyul-Ākhirah 3 A.H.

After the Muslims had become somewhat free from the attacks of the Banū Sulaim and Banū Ghaṭafān, they were compelled to go forth from their homeland to put down another threat. Until now, for their trade ventures in the north, the Quraish would generally travel to Syria from the coastal route of Ḥijāz. However, they had now abandoned this route, because as mentioned above, the tribes of this region had become allies of the Muslims; hence there was less prospect for the Quraish to spur mischief. As a matter of fact, in these circumstances, they began to consider this coastal route to be a threat for themselves. In any case, they had now abandoned this route and begun to travel from the route of Najd, which led to Iraq. The tribes of Sulaim and Ghaṭafān, who were allies of the Quraish and were deadly enemies of the Muslims inhabited the close proximity of this region.² As such, in the month of *Jamādiyul-Ākhirah*, the Holy Prophet^{sa} received intelligence that a trade caravan of the Quraish of Makkah was to pass by this route of Najd. It is obvious that if the movement of caravans belonging to the Quraish to and from the coastal region was a cause of threat for the Muslims, there passing by the route of Najd was equally, rather, even more dangerous. The reason being that unlike the coastal route, this new route was inhabited by allies of the Quraish, who like the Quraish, were thirsty for the blood of the Muslims. It was very easy for the Quraish to join forces with them and launch a sudden attack upon Madīnah

1 Lubābun-Nuqūli Fī Asbābin-Nuzūl, By Imām Jalāluddīn As-Suyūṭī, p. 174, Sūratun-Nūr, Verse No. 55, Dārul-Kutubil-‘Arabiyy, Lebanon, Beirut, First Edition (2003)

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 513, Sariyyatu Zaid bin Ḥārithah Ilal-Qaradah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

at night, or perform any other act of mischief. Then, in order to weaken the Quraish and push them so that they may be inclined to seek reconciliation, it was necessary to intercept their caravans on this route as well. Hence, as soon as the Holy Prophet^{sa} received word, he dispatched a detachment of his Companions under the leadership of his freed slave, Zaid bin Ḥārithah^{ra}.

Chieftains such as Abū Sufyān bin Ḥarb¹ and Ṣafwān bin Umayyah² also accompanied this trade caravan of the Quraish. Zaid^{ra} performed his duty with remarkable speed and intelligence, and subdued these enemies of Islām at a place known as Qaradah, situated in Najd. Flustered by this sudden attack, the people of the Quraish fled, leaving the goods and valuables of the caravan behind. Zaid bin Ḥārithah^{ra} and his companions returned to Madīnah with success and triumph, with a large value of spoils. Some historians have written that the guide of this caravan of the Quraish was a man named Furāt, who was taken captive at the hands of the Muslims, and then set free upon his acceptance of Islām.³ However, it is ascertained from other narrations that he was an idolator commissioned to spy upon the Muslims. However, later on, after becoming a Muslim, he migrated to Madīnah.⁴

Execution of Ka'b bin Ashraf - Jamādiyul-Ākhirah 3 A.H.

The manner in which the Battle of Badr brought forth the heart-felt enmity of the Jews of Madīnah has already been mentioned in the account of the *Ghazwah* of Banū Qainuqā'. However, it is unfortunate that even the exile of the Banū Qainuqā' was unable to sway the other Jews towards reconciliation, and they continued to grow in their mischief and disturbances. As such, the incident of the execution of Ka'b bin Ashraf is also a link in this very chain. Although Ka'b was a Jew by religion, he was not actually Jewish by descent; rather, he was an Arab. His father, Ashraf, was a very clever and cunning man of the Banū Nibhān, who came to Madīnah and developed relations with the

1 As-Sīratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 513, Sariyyatu Zaid bin Ḥārithah Ilal-Qaradah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 267, Sariyyatu Zaid bin Ḥārithah, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 267, Sariyyatu Zaid bin Ḥārithah, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 5, pp. 272-273, Furāt bin Ḥayyān, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Al-Isti'ābu Fī Ma'rifatil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 3, p. 324, Furāt bin Ḥayyān Al-'Ijliyyi, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

Banū Naḍīr and become their confederate. Ultimately, he managed to gain such power and influence that Abū Rāfi‘ bin Abil-Ḥuqaiq, head-chief of the Banū Naḍīr, gave him his daughter in marriage.¹ It was this very daughter who gave birth to Ka‘b, who grew to attain an even greater status than that of his father. This was to such extent that ultimately he took on such a capacity that all the Jews of Arabia began to accept him as their chief. In addition to being a well-built and attractive man, Ka‘b was also an eloquent poet and a very wealthy man. Through generous spending, he would always keep the scholars and other influential personalities of his nation under his own control.² However, from a moral perspective, he was a man of extremely ill morals, and was a master in the art of secret schemes and conspiracies.

When the Holy Prophet^{sa} migrated to Madīnah, along with the other Jews, Ka‘b bin Ashraf also participated in the treaty which the Holy Prophet^{sa} drafted between the Jews with regards to mutual friendship, peace and security, and collective defence.³ However, deep within, the fire of malice and enmity began to burn in the heart of Ka‘b and he began to oppose Islām and the Founder of Islām through secret schemes and conspiracies. As such, it is recorded that every year Ka‘b would give a large sum of charity to Jewish scholars and religious leaders. However, after the migration of the Holy Prophet^{sa}, when these people came to collect their yearly allowances, within the course of discussion, he began to mention the Holy Prophet^{sa} and inquired of them as to their opinion of the Holy Prophet^{sa} in light of religious scriptures. They responded that apparently it seemed as if he was the very same Prophet who had been promised to them. Ka‘b was greatly displeased at this response and sent them away referring to them as immensely dull, and did not give them their usual charity. When the Jewish scholars lost their bread and butter, after some time, they came back to Ka‘b and said that they had misinterpreted the signs and that they had contemplated again to discover

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 516, Maqṭalu Ka‘bibnil-Ashraf, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 368, Qatlu Ka‘b bin Al-Ashraf....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) [Publishers]

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 368, Qatlu Ka‘b bin Al-Ashraf....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 369, Qatlu Ka‘b bin Al-Ashraf....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

that in actuality, Muḥammad^[sa] was not the Prophet who had been promised to them. This response served the purpose of Ka'b, and satisfied with their answer, he reinstated their yearly stipend.¹ In any case, this was merely religious opposition, which although was expressed in an unpleasant manner, could not at all be objectionable, and nor could Ka'b be brought to task merely on this account. However, after this, the opposition of Ka'b took on a more dangerous form, and ultimately, after the Battle of Badr, he began to employ such conduct, as was extremely mischievous and seditious, and created very dangerous circumstances for the Muslims. In actuality, prior to the Battle of Badr Ka'b thought that this religious zeal was a temporary one, and gradually, all of these people would disperse on their own and revert to their ancestral religion. However, on the occasion of Badr, when the Muslims were granted an extraordinary victory, and most of the chieftains of the Quraish were slain, he understood that this new religion would not die out by itself. Hence, after Badr, he resolved to exert his best efforts to abolish and utterly destroy Islām. The first expression of his heart-felt rancour and jealousy was at the occasion when news of the victory of Badr reached Madīnah. Upon hearing this news, at the outset, Ka'b said that this news seemed to be false, because it was impossible for Muḥammad^[sa] to triumph over such a large army of the Quraish, and for such renowned chieftains of Makkah to be mixed to dust; if this news was true, then death was better than such a life.² When this news had been confirmed and Ka'b was assured that the victory at Badr had granted Islām such strength as was beyond his wildest dreams, he was overcome with anger and rage. He immediately prepared for journey and took to Makkah, and upon reaching there, by the power of his persuasive speech and poetic tongue, inflamed the fire that was kindling in the hearts of the Quraish. He created an unquenchable thirst in their hearts for Muslim blood, and filled their hearts

1 Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 2, p. 368, Qatlu Ka'b bin Al-Ashraf....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 265, Sariyyatu Qatli Ka'b bin Al-Ashraf, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* As-Siratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 516, Maqṭalu Ka'bībnil-Ashraf, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

with sentiments of revenge and enmity.¹ Then, when their emotions had become immensely sparked as a result of his incitement, Ka'b took them to the courtyard of the Ka'bah, and handing them the drapes of the Ka'bah, had them swear that they would not rest until Islām and the Founder of Islām had been wiped out from the face of the earth.² After creating this fiery atmosphere in Makkah, this evil person turned to the other tribes of Arabia, and travelling from tribe to tribe, he incited people against the Muslims.³ Then, he returned to Madinah and whilst composing *Tashbib*, he alluded to the Muslim women in a very filthy and obscene manner in his provocative couplets.⁴ In doing so, he did not even spare the women from the household of the Holy Prophet^{sa} in his amorous couplets,⁵ and had these couplets widely publicized throughout the country. Finally, he hatched a conspiracy to assassinate the Holy Prophet^{sa}. Under the ploy of a feast, he invited the Holy Prophet^{sa} to his residence, and with a few Jewish young men he schemed to have the Holy Prophet^{sa} assassinated. However, by the Grace of God, information was received in advance and this plan of his was unsuccessful.⁶

In light of the treaty which had been settled between the inhabitants of Madinah upon his arrival, the Holy Prophet^{sa} was the chief executive

- 1 * Sunanu Abi Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai'i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madinah, Ḥadīth No. 3000
- * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 516, Maqṭalu Ka'bibnil-Ashraf, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 265, Sariyyatu Qatli Ka'b bin Al-Ashraf, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
- 2 Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p. 428, Kitābul-Maghāzī, Bābu Qatli Ka'b bin Al-Ashraf, Ḥadīth No. 4037, Qadīmi Kutub Khānah, Ārām Bāgh, Karachi
- 3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 369, Qatlu Ka'b bin Al-Ashraf....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 4 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 518, Maqṭalu Ka'bibnil-Ashraf, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 5 * Tārīkhur-Rusuli Wal-Mulūk (Tārīkhul-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 55, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Khabaru Ka'b bin Al-Ashraf, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Ar-Rauḍul-Unufi Fī Tafsiṛis-Sīratin-Nabawīyyati libni Hishām, By Abul-Qāsim 'Abdur-Raḥmān bin 'Abdillāh bin Aḥmad, Volume 3, p. 230, Maqṭalu Ka'bibnil-Ashraf, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition
- 6 * Tārīkhul-Khamīs Fī Aḥwāli Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 413, Sariyyatu Muḥammad bin Maslamah Li-Qatli Ka'b bin Al-Ashraf, Mu'assasatu Sha'bān, Beirut
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 371, Qatlu Ka'b bin Al-Ashraf....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

and commander in chief of the democratic State of Madīnah. Thus, when the state of affairs escalated to such an extent, and charges of infraction of treaty, rebellion, inciting war, sedition, use of foul language and conspiracy to assassinate the Holy Prophet^{sa} had been established, he issued the verdict that Ka'b bin Ashraf was liable to be put to death due to his actions. The Holy Prophet^{sa}, therefore, instructed some of his Companions to execute him.¹ However, due to the sedition of Ka'b, since the atmosphere of Madīnah at the time was such that if a formal announcement had been made before his execution, there was a possibility that civil war may have erupted in Madīnah, and there was no telling how much massacre and carnage would have ensued as a result. The Holy Prophet^{sa} was willing to offer any possible and reasonable sacrifice in order to prevent international violence and bloodshed. Thus, he instructed that Ka'b should not be executed publicly; rather, a few people should quietly find an opportunity and put an end to him. The Holy Prophet^{sa} assigned this duty to a faithful Companion named Muḥammad bin Maslamah^{ra}, and emphasized that whatever strategy was devised, should be executed with the counsel of Sa'd bin Mu'adh^{ra}, who was the chief of the Aus tribe.² Muḥammad bin Maslamah^{ra} submitted, *"O Messenger of Allāh! In order to kill him silently, we shall be required to say something,"* which meant that some excuse, etc, would be required, by which Ka'b could be lured out of his residence and executed in a secure location. Taking into account the grave consequences which could have arisen if a covert operation had been ruled out, the Holy Prophet^{sa} said, *"Alright then."* As such, with the counsel of Sa'd bin Mu'adh^{ra}, Muḥammad bin Maslamah^{ra} took Abū Nā'ilah^{ra} and two or three other Companions along and reached the residence of Ka'b. They called Ka'b out from his living quarters and said, *"Our Chief (i.e., Muhammad^{sa}) demands charity of us, while we are of straitened circumstances. Would you be so kind as to give us a loan?"*³ Upon hearing this, Ka'b jumped with joy and said, *"By God! This is nothing - the day is not far when you shall become averse to him and abandon him."*

1 * Sunanu Abi Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai'i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3000

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Ka'b bin Al-Ashraf, Ḥadīth No. 4037
Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 2, p. 372, Qatlu Ka'b bin Al-Ashraf....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Although this statement was formulated for the specific occasion at hand, but nonetheless, it was correct in its own right. The reason being that the Holy Prophet^{sa} did in fact urge his Companions to offer alms and pay Zakāt in order to fulfill the needs of the nation, and it is also true that the Companions were generally poor and without means.

Muḥammad^{ra} responded, “In any case, we have already accepted Muḥammad^{sa} and are now waiting to see the final outcome of this dispensation, but you tell us whether or not you will give us a loan?” “Of course!” said Ka’b, “But you will be required to deposit some collateral.” Muḥammad^{ra} inquired, “What do you require?” This wretched person responded, “Leave your women as collateral.” Suppressing his anger, Muḥammad^{ra} said, “How is it possible for us to leave our women as collateral to a man like yourself?” He responded, “Alright, then your sons shall do.” Muḥammad^{ra} responded, “This is not possible either, we cannot bear the reproach of the whole of Arabia. Albeit, if you are generous enough, we are willing to leave our arms with you as collateral.” Ka’b agreed, and Muḥammad bin Maslamah^{ra} and his companions left with the promise to return at night. At nightfall, this party arrived at the residence of Ka’b with their weapons (as now they were able to openly take their arms along). When they had led Ka’b out of his home, they brought him to one side during the course of discussions. After some time, walking along, Muḥammad bin Maslamah^{ra} or some other companion raised his hand towards the head of Ka’b by some excuse, and with great speed, taking firm hold of his hair, he called out to his companions, “Strike now!” The Companions, who were already prepared and armed, wielded their swords at once; finally Ka’b was killed and fell to the ground. Muḥammad bin Maslamah^{ra} and his companions departed from there and quickly presented themselves to the Holy Prophet^{sa}, and conveyed to him the news of his execution.¹

When news of the execution of Ka’b became known, a tremor rippled through the city, and the Jewish people were deeply enraged. The following day, in the morning, a delegation of the Jews presented themselves before the Holy Prophet^{sa} and complained that their leader Ka’b bin Ashraf had been murdered in such and such way. The Holy Prophet^{sa} listened to their comments and said, “Are you also aware of the crimes which Ka’b is guilty of?” Then, the Holy Prophet^{sa} briefly reminded them of all the evil schemes which Ka’b was guilty of, i.e., infraction of treaty, inciting war, sedition, use of foul language and conspiracy of assassination, etc.² Upon this, the people became fearful

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Ka’b bin Al-Ashraf, Ḥadīth No. 4037

2 * Sunanu Abī Dāwūd, Kitābul-Khīrāji Wal-Imārati Wal-Fai’i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3000

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 266, Sariyyatu Qatli Ka’b bin Al-Ashraf, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

and did not say a word.¹ After this, the Holy Prophet^{sa} said, “At least from here onwards, you would do well to live in peace and harmony, and do not sow the seed of enmity, violence and disorder.” As such, with the agreement of the Jews, a new treaty was drafted, and the Jews promised once again to live with the Muslims in peace and harmony, and to abstain from a course of violence and disorder.² This treaty was entrusted to Ḥaḍrat ‘Alī^{ra}.³ Furthermore, nowhere in history is it recorded that after this, the Jews ever mentioned the execution of Ka‘b bin Ashraf and accused the Muslims, for in their hearts they knew that Ka‘b received the rightful punishment due to him.

Some western historians have greatly worn out their pens on the issue of the execution of Ka‘b bin Ashraf, and presenting this incident as being an unpleasant blemish upon the mantle of the Holy Prophet^{sa}, they have levelled allegations. However, what needs to be studied is that firstly, was this execution in itself a justified action or not? Secondly, was the method that was employed for this execution justifiable or not? With regards to the first issue it should be remembered that Ka‘b bin Ashraf had entered into a formal agreement of peace and security with the Holy Prophet^{sa}. Scheming against the Muslims was out of the question, especially when he had agreed to support the Muslims against all foreign enemies and to maintain friendly relations with the Muslims. By virtue of this treaty, he had also accepted that the Holy Prophet^{sa} would be the chief executive of the democratic state which had been established in Madīnah, and that the verdict of the Holy Prophet^{sa} would be legally binding in all disputes, etc. Therefore, historical evidence proves that under this very treaty, Jewish people would present their cases before the Holy Prophet^{sa} and he would administer verdicts to them. As such, in a case of adultery, a Jewish man and a Jewish lady were given the penalty of stoning

1 * Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, p 431, Kitābul-Maghāzī, Bābu Qatli Ka‘b bin Al-Ashraf, Ḥadīth No. 4037, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 378, Qatlu Ka‘b bin Al-Ashraf....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Sunanu Abī Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai‘i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3000

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 266, Sariyyatu Qatli Ka‘b bin Al-Ashraf, Dāru lḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 266, Sariyyatu Qatli Ka‘b bin Al-Ashraf, Dāru lḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

according to the law of the Torah.¹ In these circumstances, ignoring all of his treaties and agreements, Ka'b committed treason against the Muslims, as a matter of fact, against the very government of the time. He planted the seed of violence and disorder in Madīnah; he attempted to inflame a fire of war within the country and dangerously incited the tribes of Arabia against the Muslims; he composed provocative couplets against the Muslim women, whilst composing *Tashbīb*; and conspired to assassinate the Holy Prophet^{sa}. Furthermore, all of this was done in such a time, when the Muslims were already surrounded by difficulties from all four directions and the deadly beasts of Arabia were becoming mad in the thirst for their blood. The state of the Companions was such that neither did the day pass by in peace, nor the night. Due to the danger of an enemy attack, they could not even sleep at night. In these circumstances, did the crime of Ka'b not warrant some form of punishment? Then was there any punishment lesser than death which could have brought an end to this mischievous behaviour of the Jews? I do not believe that any unbiased individual can consider the execution of Ka'b as being an unjust action. Even today, in countries which are known as 'civilized', when a criminal is guilty of the crimes of rebellion, infraction of treaty, inciting war, and attempted assassination, is such a person not administered the death penalty?

The second question relates to the method of the execution. With regards to this issue, it should be remembered that there was no formal ruling power in Arabia at the time. Rather, every individual and every tribe was free and independent. In this state, which court of law existed where a case could be filed against Ka'b and a formal judgement for his execution could be sought? Should a complaint have been lodged with the Jews, of whom he was a leader, and who had themselves committed treachery against the Muslims already, and would create disorder every other day? Should the case have been presented before the Quraish of Makkah, who were thirsty for the blood of the Muslims? Should justice have been sought from the tribes of Sulaim and Ghaṭafān, who had planned to launch a sudden attack on Madīnah at night three or four times, in the last few months alone? Reflect on the state of Arabia at the time, and then contemplate that when a person was guilty of provocation, inciting war, mischievous behaviour and attempted assassination, and due to this, his remaining alive was felt to be a threat to

1 Şaḥīḥul-Bukhārī, Kitābul-Ḥudūd, Bābur-Rajmi Fil-Balāṭ, Ḥadīth No. 6819

their own security and the security of the country, what other alternative was available to the Muslims, except for executing such a person when the opportunity presented itself, in the consideration of self-defence. It is far more beneficial for an evil and violent man to be executed, as opposed to the lives of many peace-abiding citizens being put to danger, and the peace of the country being ruined. Then, as mentioned above, in light of the treaty which took place between the Muslims and Jews after the migration, the Holy Prophet^{sa} did not possess the capacity of an ordinary citizen. On the contrary, he had now become the chief executive of the democratic state which had been established in Madīnah. The Holy Prophet^{sa} had been given the authority to issue whatever verdict he deemed appropriate with respect to all disputes and political affairs.¹ Hence, in the interest of domestic peace, if the Holy Prophet^{sa} declared Ka'b as being worthy of death due to his mischievous behaviour, what right does anyone possess to object to this verdict of the Holy Prophet^{sa} as if one is sitting on a court of appeal to reconsider his decision; especially after 1300 years have elapsed and many intricate details of that era are not at our disposal either; and when historical evidence establishes that even the Jews themselves found this punishment of Ka'b as being reasonable in light of his crimes, and took to silence without raising a single objection. If the allegation is raised that prior to the verdict of execution why were the Jews not summoned so that the crimes of Ka'b could be listed, and then after proof had been completely furnished, his execution could have been formally and publicly announced. The answer to this has already been presented above. At the time, the situation prevalent was so sensitive that if such a method had been employed there was a serious risk of the rise of inter-tribal conflict. Moreover, it would not have been surprising for a dangerous chain of violence and bloodshed, and civil war to have broken out in Madīnah. Hence, in the likeness of those tasks which prove to be more beneficial if done quickly and silently, taking into consideration public peace, the Holy Prophet^{sa} deemed it appropriate to quietly issue the verdict relevant to the punishment of Ka'b. However, there was absolutely no deception of any kind involved in this, nor did the Holy Prophet^{sa} intend to keep this punishment secret, because as soon as the delegation of Jews came to the Holy Prophet^{sa} the following morning, the Holy Prophet^{sa} immediately and without hesitation related the entire account

1 As-Siratun-Nabawiyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 354-355, Hijratun-Rasūl^{sa} / Kitābuhū^{sa} Baina'l-Muhājirina Wal-Anṣāri Wa Muwāda'atu Yahūd, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

to them. Furthermore, by taking full responsibility for this action, the Holy Prophet^{sa} proved that there was no question of deception or anything of that sort. Moreover, the Holy Prophet^{sa} clearly told the Jews that on the basis of such and such grave crimes, this punishment was administered to Ka'b, and that it was issued by his express order. The delegation accepted the logic in this explanation and spoke no more, believing the crimes of Ka'b to sufficiently and legally warrant the punishment meted out to him.

The allegation that on this occasion, the Holy Prophet^{sa} gave his Companions permission to lie and cheat, is absolutely incorrect and authentic narrations reject this notion. The Holy Prophet^{sa} did not at all give permission to lie and speak falsehood. Rather, according to the narration in Sahih Bukhārī, which is the most authentic of all narrations, when Muḥammad bin Maslamah^{ra} said to the Holy Prophet^{sa} that in order to execute Ka'b silently, we shall be required to say something, taking into consideration the towering benefits, which were the reason for a silent punishment in the first place, the Holy Prophet^{sa} responded merely by saying, "Alright then." On this occasion, there was absolutely no further explanation or clarification by either the Holy Prophet^{sa} or Muḥammad bin Maslamah^{ra}.¹ Obviously, the only thing that was implied by the Holy Prophet^{sa} was that in order for Muḥammad bin Maslamah^{ra} and his companions to bring Ka'b outside upon reaching his home, they would surely be required to say something as a result of which Ka'b would willingly and happily leave his home and come along with them; and there is absolutely nothing wrong with this. After all, during a time of war, when spies are sent on a mission, they too are required to say such things, and no sensible individual ever objects to this. Hence, in any case, the mantle of the Holy Prophet^{sa} is pure. Now remains the issue of Muḥammad bin Maslamah^{ra}, and his companions who went there and actually said such things. As such, even in their dialogue, there is actually nothing about it which can be deemed immoral. In actual fact, they did not say anything false. Albeit, taking into consideration the fundamental purpose of their mission, they did use certain words, which could be construed in more than one way, but there was no other option. In a state of war, for a good and righteous cause, such a mild diversion from simple and straightforward words, cannot be objectionable at all in the eyes of a sensible and honest individual. As a matter of fact, the truth is that the conversation of Muḥammad bin Maslamah and his Companions is a very

1 Şaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Ka'b bin Al-Ashraf, Ḥadīth No. 4037

excellent and interesting example of the positive influence impressed upon the Companions through the company of the Holy Prophet^{sa}. What was the state of the people of Arabia prior to Islām? Is there any doubt in the fact that they were a people indulged in all kinds of filth? Deception, falsehood, and lies had, as if, become a part of their very nature. Yet, a short span in the company of the Holy Prophet^{sa} had imprinted such a deep effect upon their hearts, that speaking a lie was out of the question; rather, even for a very good and righteous cause, they did not wish to deviate an inch from simple and straightforward speech. As such, even upon this dangerous occasion, which had come about as a result of the incitement of Ka'b, they felt the need to seek permission from their Master to diverge even slightly from the course of straightforward dialogue. In contrast, to this example of theirs, if one studies the injustice which is inflicted and the oppression and falsehood which is employed in the world today among all nations and people in the name of the false principle that, *'The end justifies the means,'* a person is left astonished. The heart becomes replete of praise for the pure and miraculous influence of the Holy Prophet^{sa}, which was embossed upon the ignorant and barbaric people of Arabia, through his training in such a short span of time.

Is Falsehood and Deception Permitted in War?

In various narrations, it has been related that the Holy Prophet^{sa} would say:

الْحَرْبُ خُدْعَةٌ

Meaning, "War is but deception."

The meaning which is inferred by this is that God-forbid, the Holy Prophet^{sa} permitted the use of deception in war. Although, in the first place, the words *الْحَرْبُ خُدْعَةٌ* do not mean that it is permissible to employ deception in war. Rather, the only meaning which is implied here is that *"War is in itself a kind of deception."* In other words, with regards to the outcome of war, there can be no definitive statement as to what shall happen. That is to say, that there are so many varying factors which affect the outcome of war, that irrespective of the course of events, a statement cannot be passed with respect to its outcome. This meaning is supported by the fact that this narration has been

related in a Ḥadīth in two ways.¹ In one narration, the words are that the Holy Prophet^{sa} said:

الْحَرْبُ خُدْعَةٌ

“War is but deception.”

In the second narration the words are:

سَمِيَ الْحَرْبَ خُدْعَةً

“The Holy Prophet^{sa} has named war as being deceit.”

When both of these narrations are combined, the definitive outcome which is derived is that the Holy Prophet^{sa} did not condone the use of deception in war, rather, he meant that war is in itself a thing which deceives a person. However, if one insists upon translating this to mean that deception is permitted in war, even still, most surely, at this instance, the word ‘deception’ infers strategies and tactics of war, and falsehood and betrayal are not implied at all. The reason being that in this instance, the word خُدْعَةٌ infers manoeuvres and strategies of war, not falsehood and deception. Hence, the meaning is that it is not prohibited to catch the enemy off-guard and apprehend or subdue them by means of some strategy or tactic; and there can be different forms of this manoeuvring. For example, it is established by authentic narrations that when the Holy Prophet^{sa} would set out on a campaign, he would generally not disclose his final destination. At times, even if he intended to travel south, at the start of his journey, he would head towards the north, and would then divert towards the south. Then, if someone would inquire of him as to where he had come from, instead of mentioning Madīnah, he would name a close or far off location where he had previously setup camp, or he would employ some other lawful strategy of war. To the same affect, as the Holy Qur’an has indicated, at times, in order to throw off their enemy, the Companions would begin to retreat from the field of battle; and when the enemy would least expect it, and when its ranks would become disarranged, they would launch a sudden attack. All of these are examples of خُدْعَةٌ which has been deemed lawful in a state of war, and is considered to be permissible even today. However, to

1 Şaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-Ḥarbi Khud’atun, Ḥadīth No. 3028/3030

deal with falsehood and treachery is something which Islām has very strictly forbidden. As such, the Holy Prophet^{sa} would say, “In Islām, after associating partners with God and usurping the rights of parents, the third greatest sin is speaking a lie.”¹ Furthermore, he would state that belief and cowardice can come together at one place; similarly, belief and miserliness can also come together at one place, but belief and falsehood can never come together at one place.² Then, with regards to deception and treachery, he remarked, “A person who commits treachery shall be subjected to the severe wrath of Allāh on the day of resurrection.”³ Hence, the kind of خُدْعَةٌ which has been permitted in war is not actual deception or falsehood, rather, it infers the use of such tactics of war, which are employed to catch the enemy off-guard and defeat it. In some instances, this may seem to apparently resemble falsehood and deception, but in actuality it is not so. As such, the following Ḥadīth confirms our stance:

عَنْ أُمِّ كَلْثُومَ بِنْتِ عَقَبَةَ بْنِ أَبِي مُعَيْطٍ قَالَتْ وَلَمْ أَسْمَعُهُ تَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبَ الْإِنْفِ فِي ثَلَاثِ الْحَرْبِ وَالْإِصْلَاحِ بَيْنَ النَّاسِ وَحَدِيثِ الرَّجُلِ أَمْرَاتِهِ وَحَدِيثِ الْمَرْأَةِ زَوْجَهَا

“Ummi Kulthūm bint ‘Aqabah^{ra} relates, ‘There are only three instances where I have found the Holy Prophet^{sa} to permit the use of such statements, which do not actually constitute falsehood, but ordinary people may construe them as such. Firstly, war; secondly, when reconciling between two people who are at conflict with one another; thirdly, when a husband or wife say something, which is intended to please or gratify the other.’”⁴

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

1 Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Bayānil-Kabā’iri Wa Akbarihā, Ḥadīth No. 259

2 Al-Muwattaʿ, By Imām Mālik bin Anas, Kitābul-Kalāmi Wal-Īnāti Wat-Tuqā, Bābu Mā Jā’a Fiṣ-Ṣidqi Wal-Kidhbi, Ḥadīth No. 1862

3 Ṣaḥīḥu Muslim, Kitābul-Jihādi Was-Siyar, Bābu Taḥrīmīl-Ghadri, Ḥadīth No. 4538

4 Ṣaḥīḥu Muslim, Kitābul-Birri Waṣ-Ṣilati Wal-Ādāb, Bābu Taḥrīmīl-Kidhbi....., Ḥadīth No. 6633

After mentioning the account of Ka'b bin Ashraf, Ibni Hishām has recorded the narration that after the execution of Ka'b, the Holy Prophet^{sa} instructed the Companions that now they should slay any Jew they were able to apprehend. Hence, one Companion by the name of Maḥīṣah, attacked a Jew and killed him. The same narration has been related in Abū Dāwūd as well.¹ The source of both these narrations is Ibni Ishāq. In light of the 'Science of Narration,' this narration is weak and unreliable, because Ibni Hishām has recorded it without a chain of narration, and the chain of narrators, which has been provided by Abū Dāwūd is weak and incomplete. In this chain of narrators, Ibni Ishāq states that he heard this incident from a freed slave of Zaid bin Thābit^{ra}, and that anonymous slave heard this incident from an unknown daughter of Maḥīṣah, and that daughter had heard this incident from her father. Now any individual can understand that a narration of this type, where two narrators are absolutely anonymous and unknown, cannot be acceptable in the least. Moreover, even if a person contemplates in terms of *Dirāyat*, this tale does not hold true, because the general practice of the Holy Prophet^{sa} categorically refutes the notion that he would ever issue forth such a general order. Furthermore, if this was a general order, then definitely as a result, there should have been numerous killings of this sort. However, narrations have only reported a single case, which substantiates that this was not a general order. Then, when it is established in light of authentic narrations that the very next day a new treaty was settled with the Jews,² in such a case, it cannot be accepted at all that a command of this nature would have been issued. Furthermore, if such an incident had actually occurred, the Jews would have surely raised a huge hue and cry. However, no historical account demonstrates that any such complaint was lodged by the Jews. Hence, in terms of both *Riwāyat* and *Dirāyat*, this tale proves to be false. If this narration can be taken to possess any truth at all then only inasmuch that when an outcry broke out in Madīnah after the execution of Ka'b bin Ashraf, and the Jewish people became enraged, perceiving a threat from the Jews, the Holy Prophet^{sa} may have told the Companions that in self-defence, they

1 Sunanu Abī Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai'i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3002

2 * Sunanu Abī Dāwūd, Kitābul-Khirāji Wal-Imārati Wal-Fai'i, Bābu Kaifa Kāna Ikhrājul-Yahūdi Minal-Madīnah, Ḥadīth No. 3000

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 266, Sariyyatu Qatli Ka'b bin Al-Ashraf, Dāru Ihyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

were permitted to slay any such Jew who posed a threat and attacked them. However, it seems as if this atmosphere existed for only a few hours, because the very next day, a new treaty was settled with the Jews and a state of peace and security was brought about once again. ¹ وَاللَّهُ أَغْلَمُ

There is a slight difference of opinion with regards to the date of the execution of Ka'b bin Ashraf. Ibn Sa'd has stated that it occurred in *Rabī'ul-Awwal* 3 A.H. However, Ibn Hishām has placed it after the Sariyyah of Zaid bin Ḥārithah^{ra}, which is confirmed to have taken place in *Jamādiyul-Ākhirah*. At this instance, I have maintained the order adopted by Ibn Hishām.

Marriage of Ḥaḍḥah bint 'Umar^{ra} - Sha'bān 3 A.H.

Ḥaḍrat 'Umar^{ra} had a daughter by the name of Ḥaḍḥah^{ra}, who was married to a faithful Companion, Khanīs bin Ḥudhāfah, who had taken part in the Battle of Badr. After Badr, upon returning to Madīnah, Khanīs fell ill and was unable to recover from his illness.² Some time after his demise, Ḥaḍrat 'Umar^{ra} began to feel a sense of concern for her second marriage. At the time, Ḥaḍḥah^{ra} was over twenty years of age.³ Due to his simplicity in nature, Ḥaḍrat 'Umar^{ra} met 'Uthmān bin 'Affān^{ra} himself and mentioned that his daughter Ḥaḍḥah^{ra} was now a widow, and that if he was interested, he could marry her. However, Ḥaḍrat 'Uthmān^{ra} avoided the subject. After this, Ḥaḍrat 'Umar^{ra} mentioned it to Ḥaḍrat Abū Bakr^{ra}, but he too remained silent and did not respond.⁴ At this Ḥaḍrat 'Umar^{ra} was deeply saddened, and in this very state of dismay, he presented himself before the Holy Prophet^{sa} and submitted the entire account. The Holy Prophet^{sa} responded, "O 'Umar! Do not worry at all, if Allāh so wills, Ḥaḍḥah shall find a better husband than 'Uthmān and Abū

1 And Allāh knows best [Publishers]

2 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 2, pp. 290-291, Khunais, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 393-394, Ḥaḍḥah Ummul-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 86, Ḥaḍḥah bint 'Umar bin Al-Khaṭṭāb, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 393, Ḥaḍḥah Ummul-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu 'Arḍil-Insānibnatahu....., Ḥadīth No. 5122

Bakr; and 'Uthmān shall receive a better wife than Ḥafṣah."¹ The Holy Prophet^{sa} said this because he had already intended to marry Ḥafṣah^{ra} and to give his own daughter Ummi Kulthūm^{ra} to Ḥaḍrat 'Uthmān^{ra} in marriage. Both Ḥaḍrat 'Uthmān^{ra} and Ḥaḍrat Abū Bakr^{ra} were aware of this and this is why they turned down the proposal of Ḥaḍrat 'Umar^{ra}. Some time thereafter, the Holy Prophet^{sa} married his daughter Ummi Kulthūm^{ra} to Ḥaḍrat 'Uthmān^{ra}, and this has already been mentioned above. Following this, the Holy Prophet^{sa} sent a proposal himself to Ḥaḍrat 'Umar^{ra} for Ḥafṣah^{ra}. What more could Ḥaḍrat 'Umar^{ra} have asked for? He very happily accepted this proposal.² In *Sha'bān* 3 A.H., Ḥaḍrat Ḥafṣah^{ra} was married to the Holy Prophet^{sa} and became a part of his household.³ When this marriage had taken place, Ḥaḍrat Abū Bakr^{ra} said to Ḥaḍrat 'Umar^{ra}

*"Perhaps your heart has been saddened on my account. The fact is, that I was already aware of the intention of the Holy Prophet^{sa}, but I could not reveal his secret without permission. Of course, if the Holy Prophet^{sa} had not intended so, I would have most gladly married Ḥafṣah."*⁴

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

1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 394, Ḥafṣah Ummul-Mu'minin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu 'Arḍil-Insānibnatahu....., Ḥadīth No. 5122

3 Tārīkhur-Rusuli Wal-Mulūk (Tārīkhul-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 61, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Maḡṭalu Abī Rāfi' Al-Yahūdīyyi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

4 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu 'Arḍil-Insānibnatahu....., Ḥadīth No. 5122

With regards to the issue of polygamy, a fundamental discussion has already been taken up whilst alluding to the marriage of Ḥaḍrat ‘Ā’ishah^{ra}. At this instance, it need not be repeated, but it would not be out of place to mention that the restrictions which are stipulated by Islām with regards to polygamy, and which the Holy Prophet^{sa} practically adhered to, are such that marrying more than one wife can in no way whatsoever be classified as a means of lust and enjoyment. As a matter of fact, the truth is, that in light of these restrictions, polygamy is a very great sacrifice, which both husband and wife are compelled to offer in the interest of self, family, nation, country or religion. Moreover, a person who offers this sacrifice sits at a far greater distance from domestic peace, comfort, joy and pleasure, than such a person whose wealth, attention, time and apparent, love belongs to one woman alone. Then, it should also be remembered, that a person who marries more than once, being motivated by pleasure and lust, always pays special attention to the food, clothing and lodging, etc., of his wives and provides them as much means as possible for their pleasure and enjoyment. However, in the life of the Holy Prophet^{sa} a completely opposite picture is seen. Do not go far, merely open the Qur’an, which is categorically accepted as the most authentic scripture on the biography of the Holy Prophet^{sa}. On one occasion, when wealth began to flow in from outside of Madīnah, and the Companions began to acquire some financial ease, the wives of the Holy Prophet^{sa} submitted that now they should also receive a share of this affluence, and be somewhat compensated for the days of hardship they had spent until now. The Holy Prophet^{sa} responded:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ
 أُمْتِعُكُنَّ وَأَسْرِحُكُنَّ سَرَاحًا جَمِيلًا ﴿١٩﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْدَّارَ
 الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٠﴾

“If you desire the life of this world and its wealth and riches, come then I will provide you the wealth of this world. However, in this case you can no longer remain to be my wives (because I wish to keep my life free from the impurity of materialistic wealth). If you desire to remain as my wives, then live with me solely for the sake of God, for my office of prophethood, and for the sake of the hereafter. In that case, you shall receive a magnificent reward from God, which

is destined for those who do good.”¹

Upon hearing this statement of the Holy Prophet^{sa}, all of his wives unanimously submitted that God and His Messenger is all that they desired, and not the wealth of this world.² In the presence of this excellent historical testimony, can it be fathomed that God-forbid, the polygamy practiced by the Holy Prophet^{sa} was a means of pleasure and lust? Instead, most definitely, every new wife who came into the home of the Holy Prophet^{sa} would increase the domestic burden of the Holy Prophet^{sa}. Moreover, it was due to the magnificent spirit of sacrifice exhibited by the Holy Prophet^{sa}, that for the sake of his religion, nation and country, he happily bore all of these hardships, and casting away the peace and tranquility of his life, he lived a completely ascetic life, as if he were a traveller.

Another wisdom in the polygamy practiced by the Holy Prophet^{sa} was so that those attachments which are tied to a person in this world may be weakened. It is obvious that in this world, a person possesses many relationships which he must maintain. For example, there are parents, brothers and sisters, the wife and children, friends, neighbours, and so on and so forth. From among all these bonds, emotionally speaking, the most passionate and sensitive relationship is the one of husband and wife. At times, a man's love for his wife takes on a state which may be generally described as passionate love, and sometimes the ebullience of emotions takes this passionate love to a kind of madness. Then, in such a state, except for spending an entire life preoccupied in this passionate love, a person no longer remains of any use. Moreover, it is accepted that the best works of the life of this world are not those which relate to individual life; rather, those which relate to collective and national life. Hence, since the Holy Prophet^{sa} desired to develop the best possible ability in man so that he may fulfil the responsibilities which related to the collective life of humanity, for this reason, in certain circumstances and under special conditions, he permitted the practice of polygamy. Furthermore, in doing so, the Holy Prophet^{sa} gave the relationship between husband and wife such a form, that a person does not become completely preoccupied in it. According to this principle, the polygamy practiced by the Holy Prophet^{sa} was for the purpose of weakening personal ties,

1 Al-Aḥzāb (33:29-30)

2 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīri Sūratul-Aḥzāb, Bābu Qaulihī Wa In Kuntunna Turidnal-Ḥayāṭad-Dunyā....., Ḥadīth No. 4786

and not for the purpose of strengthening them. As such, the response which the Holy Prophet^{sa} gave to his wives upon their asking for wealth is a testimony to this very fact. Furthermore, it also demonstrates that not only did the Holy Prophet^{sa} desire to devote his own attention towards God and his office of Prophethood, rather, even with respect to his wives, his heart desired that their relationship with him should also be wholly for the sake of the hereafter. Therefore, the polygamy of the Holy Prophet^{sa} was in the interest of religion, nation and country. In these circumstances, most definitely, this was a great sacrifice of individual gain made by the Holy Prophet^{sa}. By creating a state of immense hardship and difficulty in his domestic life, the Holy Prophet^{sa} made it easier for himself to fulfil those responsibilities which fell upon him in his capacity as a law-giver, religious reformer and leader. Therefore, this action of the Holy Prophet^{sa} is deserving of the gratitude of every such person, who in the likeness of wild beasts, does not only care for his own carnal desires and individual or personal gain; rather, considers the reformation and progress of moral, spiritual, national and collective life as being his prime objective.

At the time of her marriage, Ḥaḍrat Ḥaḍrah^{ra} was approximately twenty-one years of age. After Ḥaḍrat ‘Ā’ishah^{ra}, since she was the daughter of an individual who was the most eminent from among the Companions, she holds a special rank among the *Azwāj-e-Muṭahharāt*.¹ She also possessed a close relationship with Ḥaḍrat ‘Ā’ishah^{ra}, and except for the odd disagreement, which is nothing out of the ordinary in such relationships, both of them lived together very lovingly. Ḥaḍrat Ḥaḍrah^{ra} knew how to read and write. As such, there is a narration in the *Aḥādīth*² that she learned to write from a lady Companion named Shifā’ bint ‘Abdillāh^{ra}. She passed away in 45 A.H., when she was more or less, sixty-three years of age.

Birth of Imām Ḥasan - Ramaḍān 3 A.H.

In the events of 2 A.H., the marriage of Ḥaḍrat ‘Alī^{ra} and Ḥaḍrat Fāṭimah^{ra} was mentioned. In Ramaḍān 3 A.H., i.e., approximately 10 months after their marriage, they were blessed with a child. The Holy Prophet^{sa} named him Ḥasan^{ra}. This is the very same Ḥasan^{ra}, who received the appellation of ‘Imām Ḥasan (May the Mercy of God be upon him)’ among the Muslims. In his physical appearance, Ḥasan^{ra} greatly resembled the Holy Prophet^{sa}. Just as the

1 Wives of the Holy Prophet^{sa} [Publishers]

2 Sunanu Abī Dāwūd, Kitābuṭ-Ṭibb, Bābu Mā Jā’a Fir-Ruqā, Ḥadīth No. 3887

Holy Prophet^{sa} dearly loved his child Ḥaḍrat Fāṭimah^{ra}, in the same manner, he had special love for her children as well. On many occasions, the Holy Prophet^{sa} would say, “O God! I love these children. You also love them and love those who love them.” Many a time, it would so happen that the Holy Prophet^{sa} would be occupied in *Ṣalāt* and Ḥasan^{ra} would cling to the Holy Prophet^{sa}. When the Holy Prophet^{sa} would be in *Rukū'*,¹ Ḥasan^{ra} would make way and slip through his legs. At times, when the Companions would stop him from doing so, the Holy Prophet^{sa} would hold back the Companions saying, “Let him be.” In actuality, since his clinging to the Holy Prophet^{sa} failed to divert his attention, the Holy Prophet^{sa} did not wish to become a hindrance in the childish expression of his innocent love. On one occasion, with regards to Imām Ḥasan, the Holy Prophet^{sa} said, “This child of mine is a Sayyid (i.e., a Chief) and a time shall come when through him, God shall reconcile two parties among the Muslims.” As such, at its appropriate time, this prophecy was fulfilled.²

1 Bowing position in *Ṣalāt* [Publishers]

2 * Al-Istī'ābu Fī Ma'rifatil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 1, p. 437, Al-Ḥasanubnu 'Aliyyibni Abī Ṭālibin Al-Hāshimiyū, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)

* Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 2, p. 63, Al-Ḥasanubnu 'Aliyyibni Abī Ṭālibin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Usdul-Ghābah Fī Ma'rifatiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 1, p. 558, Al-Ḥasanubnu 'Aliyyibni Abī Ṭālib, Dārul-Fikr, Beirut, Lebanon (2003)

* Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibil-Ḥasani Wal-Ḥusaini Raḍiyallāhu 'Anhuma, Ḥadīth No. 3746

VIII

*Blow of a Misfortune, Law of Inheritance,
Prohibition of Alcohol, Treachery of the
Disbelievers and Two Tragic Incidents*

VIII

Blow of a Misfortune, Law of Inheritance, Prohibition of Alcohol, Treachery of the Disbelievers and Two Tragic Incidents

Battle of Uḥud - Shawwāl 3 A.H. (March 624 A.D.)

As a result of the Battle of Badr, the grievous mourning which broke out in Makkah has already been alluded to in the events of the battle mentioned previously. The chieftains of the Quraish had taken vows that they would not rest until they had avenged those who had fallen at Badr. Moreover, their passion for revenge had been further inflamed by the secret incitement of the treacherous Jews of Madīnah. As such, after the Battle of Badr, the Quraish of Makkah began to severely incite the other tribes against the Muslims, and even themselves, constantly lay in ambush so that whenever an opportunity presented itself, they could attack the Muslims and crush them. The repeated mobilisation of the Banū Sulaim and Banū Ghaṭafān with the motive of attacking Madīnah, which has already been discussed above, was primarily a result of the incitement of the Quraish of Makkah. Even the *Ghazwah* of Sawīq, where Abū Sufyān had proposed to attack Madīnah at night was also a link in this very chain. By the Grace of God, since the Quraish were made to incur humiliation in this *Ghazwah*, their passion for revenge was further ignited. In order to keep their dignity before the rest of Arabia, although they proclaimed that their vow had been fulfilled, in their hearts, they knew that the *Ghazwah* of Sawīq had embossed another blemish of disgrace on their foreheads. Hence, after this they began to prepare for war with even greater zeal and fury. As

such, the Battle of Uḥud, which we are about to mention now was the outcome of this very preparation.

The revenues generated by the trade caravan which has been mentioned in the events of the Battle of Badr, amounted to 50,000 dinars.¹ This amount was still secure in *Dārūn-Nadwah* according to the decision of the chieftains of Makkah, in order to prepare for an attack against the Muslims.² Now, this money was brought out and preparation for war began with full force and effort.³ Had it not been for the vigilance and precautionary measures of the Holy Prophet^{sa}, the Muslims would not have even known of this preparation and the disbelieving army would have reached the very doorsteps of the Muslims. In other words, the Holy Prophet^{sa} had emphatically instructed his paternal uncle, ‘Abbās bin ‘Abdil-Muṭṭalib, who in his heart, was with the Holy Prophet^{sa}, to remain in Madīnah, and he would inform the Holy Prophet^{sa} of the movements of the Quraish.⁴ As such, on this occasion as well, ‘Abbās bin ‘Abdil-Muṭṭalib dispatched a swift rider from the Banū Ghifār, towards Madīnah, promising him a hefty reward, and thus, informed the Holy Prophet^{sa} of this motive of the Quraish by means of a letter.⁵ Furthermore, he strictly emphasized to this emissary that he should convey this letter to the Holy Prophet^{sa} within three days. Incidentally, when the emissary reached Madīnah, the Holy Prophet^{sa} had gone to Qubā’, which was situated to the outskirts of Madīnah. The emissary pursued the Holy Prophet^{sa} to Qubā’ and presented this closed letter to him. The Holy Prophet^{sa} immediately handed this letter to his personal scribe Ubayy bin Ka’b Anṣārī^{ra}, and instructed him to read out the letter. When Ubayy^{ra} read out the letter, it contained

- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 267, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 267, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, pp. 267-268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 521-522, Ghazwatu Uḥudin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 330-331, Bābu Ghazwati Badril-Kubrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 5 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- * As-Sīratul-Ḥalabiyyah (Insānul-‘Uyūni Fī Sīratil-Amīni Wal-Ma’mūn), By ‘Allāmah Abul-Farj Nūriddīn ‘Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabī, Volume 2, p. 296, Bābu Dhikri Maghāzihī^{sa} / Ghazwatu Uḥudin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002) [Publishers]

the horrific news that a fierce army of the Quraish was approaching from Makkah. Upon hearing this, the Holy Prophet^{sa} strictly instructed Ubayy bin Ka'b^{ra} to keep the contents of the letter confidential.¹ Thereafter, upon returning to Madīnah, the Holy Prophet^{sa} dispatched two Companions on the road to Makkah, in order to obtain intelligence with regards to the army of the Quraish. It was perhaps on this occasion that in order to gauge the number and strength of the Muslims, the Holy Prophet^{sa} instructed for a census of the entire Muslim population to be conducted. Thus, the census was conducted and it was ascertained that a total of 1,500 Muslims lived in Madīnah at the time. Under the circumstances of that era, this figure was considered to be a substantial one. In the zeal of their joy, some Companions went so far as to say, "Now that our number has reached 1,500, do we have anything to fear?" However, one Companion from among these very people said, "After this we were confronted with such trying times that on various occasions we were even compelled to offer our Ṣalāt in hiding."² On another occasion as well, the Holy Prophet^{sa} instructed that a census be conducted, and at that time, the figure obtained was between 600 and 700.³

Perhaps toward the end of *Ramaḍān* 3 A.H., or the beginning of *Shawwāl*, the army of the Quraish set out from Makkah. Many champions from other tribes of Arabia were also a part of the army.⁴ Abū Sufyān was the commander of the army. This was an army of 3,000 men, among whom 700 warriors were clad in armour. There was also ample means of conveyance; 200 horses and 3,000 camels.⁵ Equipment of war was also more than adequate. Some women also rode along, of whom Hind, the wife of Abū Sufyān; the wives of Ikramah bin Abū Jahl, Ṣafwān bin Umayyah, Khālīd bin Walīd, 'Amr bin Al-'Ās; and the

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- 1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 392, Ghazwatu Uḥudīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Kitābatil-Imāmin-Nās, Ḥadīth No. 3060
* Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 6, p. 219, Kitābul-Jihād Was-Siyar, Bābu Kitābatil-Imāmin-Nās, Ḥadīth No. 3060, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
 - 3 Ṣaḥīḥu Muslim, Kitābul-Īmān, Bābu Jawāzil-Istasrāri Bil-Īmāni Lil-Khā'ifi, Ḥadīth No. 377
 - 4 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 521, Ghazwatu Uḥudīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

idolatrous mother of Muṣ'ab bin 'Umair^{ra} are especially worthy of mention.¹ According to the ancient custom of Arabia, these women had brought along their musical instruments, so that they could sing motivational couplets and beat their drums, in order to rouse the spirits of their men.

After a journey of about ten or eleven days, this army of the Quraish reached close to Madīnah, circled to the north of Madīnah and stopped near the mount of Uḥud. The lush green field of 'Arīḍ was situated nearby, where the animals of Madīnah would graze and some farming took place here as well. Before anything else, the Quraish raided this pasture and wreaked havoc in it to their hearts' content.² When the Holy Prophet^{sa} received news from his informants that the army of the Quraish had reached nearby, he sent a Companion named Ḥabbāb bin Mundhir^{ra} to obtain information as to the enemy's number and strength.³ Moreover, the Holy Prophet^{sa} also emphasized that if the strength of the enemy was greater than their own and the Muslims were in a state of danger, Ḥabbāb^{ra} should not announce this news openly upon his return in the gathering; rather, he should convey this news privately, so that no one was disheartened. Ḥabbāb^{ra} quietly left and returned with great skill in a short period of time submitting his report to the Holy Prophet^{sa}.⁴ It was now Thursday, and news of the arrival of the army of the Quraish had spread throughout Madīnah. Their raid on 'Arīḍ had also become widely known. Although the masses had not been given detailed knowledge with respect to the army of the disbelievers, even so, this night in Madīnah was one of great fear and danger. Select Companions guarded the home of the Holy Prophet^{sa} all night long.⁵ The following day was a Friday. The Holy Prophet^{sa} gathered the Muslims and sought their counsel with regards to this attack of the Quraish; whether they should remain in Madīnah, or set out to fight the

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 522, Ghazwatu Uḥudin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 Kitābul-Maghāzi, By Abū 'Abdillāh Muḥammad bin 'Umar bin Wāqidi-Wāqidi, Volume 1, pp. 191-192, Ghazwatu Uḥudin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, (2004)

5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

enemy.¹ ‘Abdullāh bin Ubayy bin Sulūl, who was actually a hypocrite, but after the Battle of Badr had become a Muslim at the outset, was also a part of this consultative meeting, and this was the first occasion upon which the Holy Prophet^{sa} invited him to participate in consultation. Prior to beginning, the Holy Prophet^{sa} mentioned the attack of the Quraish and their deadly intentions. Then, the Holy Prophet^{sa} said, “*Last night in my dream, I saw a cow, and I also saw that the tip of my sword had broken.*”² Then, *I saw the cow being slaughtered, and I also saw that I had placed my hand in a secure and strong coat of mail.*”³ It has also been related in one narration that the Holy Prophet^{sa} said, “*I saw as if I was mounted on the back of a ram.*”⁴ The Companions inquired, “*O Messenger of Allāh! How have you interpreted this dream?*” The Holy Prophet^{sa} responded:

*“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,⁵ or perhaps I shall myself suffer an injury in this campaign.⁶ As for placing my hand in a coat of mail, I have understood this to infer that in order to fend off this attack, it is more appropriate for us to remain in Madīnah.”*⁷

The Holy Prophet^{sa} interpreted the dream of himself being mounted on a ram to symbolize the leader of the army of the Quraish, i.e., its flag-bearer - who would, God-willing, be slain at the hands of the Muslims.⁸ After this, the Holy

-
- 1 Ṣaḥīḥul-Bukhārī, Kitābul-I’tiṣāmi Bil-Kitābi Was-Sunnati, Bābu Qaulillāhi Ta’ālā Wa Amruhum Shūrā Bainahum.....
 - 2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Man Qutila Minal-Muslimīna Yaumal-Uḥud, Ḥadīth No. 4081
 - 3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 522-523, Ghazwatu Uḥudīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 5 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 523, Ghazwatu Uḥudīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 6 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 7 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 8 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 392-393, Ghazwatu Uḥudīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

Prophet^{sa} sought the counsel of his Companions, as to what should be done in the current state of affairs. Upon weighing the pros and cons of the situation at hand, and perhaps being somewhat swayed by the dream of the Holy Prophet^{sa}, some of the prominent Companions submitted the opinion that it was more appropriate to remain in Madīnah and fight. ‘Abdullāh bin Ubayy bin Sulūl, chief of the hypocrites, proposed the same. The Holy Prophet^{sa} also preferred this proposal and said, “*It seems more beneficial for us to stay in Madīnah and fight them.*” However, a majority of the Companions, and especially those young men who had not participated in the Battle of Badr, and were restless to receive an opportunity to serve the religion by means of their own martyrdom, very forcefully insisted that they should go forth from the city and fight in an open field.¹ This group presented their opinion with such persistence that upon witnessing their zeal, the Holy Prophet^{sa} accepted their proposal and decided that the Muslims would fight the disbelievers in an open field. After the Friday Prayer, the Holy Prophet^{sa} publicly urged the Muslims to attain spiritual reward through *Jihād* in the cause of Allāh by participating in this *Ghazwah*. Thereafter, the Holy Prophet^{sa} retired to his residence, where he tied his turban, put on his equipment and took his arms with the assistance of Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar^{ra}, and came out in the name of Allāh. However, during this time, due to the admonishment of Sa’d bin Mu’adh^{ra}, chief of the Aus tribe and other prominent Companions, the party of young men began to realize their mistake; in that they should not have insisted upon their own opinion in opposition to the view of God’s Messenger, and most of them were now inclined towards remorse.

When these people saw the Holy Prophet^{sa} coming with his arms, clad in double the armour, and his helmet, etc., their regret grew even more. They almost unanimously submitted, “*O Messenger of Allāh! We have committed a mistake in insisting upon our own view over your own. You should employ whatever strategy you deem most appropriate. God-willing, it shall be most blessed.*”² The Holy

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 523, Ghazwatu Uḥudīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 395-397, Ghazwatu Uḥudīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{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 So go forth now, in the name of Allāh and if you are steadfast, then be certain that the succour of Allāh the Exalted shall be with you.”²

After this, the Holy Prophet^{sa} instructed that three flags be prepared for the Muslim army. The flag of the Aus tribe was entrusted to Usaid bin Al-Ḥuḍair^{ra}, the flag of the Khazraj tribe was entrusted to Ḥabbāb bin Mundhir^{ra}, and the flag of the *Muhājirīn* was entrusted to Ḥaḍrat ‘Alī^{ra}. Then, after appointing ‘Abdullāh bin Ummi Maktūm^{ra} as the *Imāmuṣ-Ṣalāt* in Madīnah and observing ‘Asr *Ṣalāt*, the Holy Prophet^{sa} set out from Madīnah with a large community of the Companions. The chieftains of the Aus and Khazraj tribe, Sa’d bin Mu’ādh^{ra} and Sa’d bin ‘Ubādah^{ra} proceeded along, running slowly, just ahead of the mount of the Holy Prophet^{sa}, and the rest of the Companions moved forward-positioned to the right, left and behind the Holy Prophet^{sa}.³ The mountain of Uḥud is situated approximately three miles to the north of Madīnah. At the half-way mark, at a place known as ‘*Shaikhain*,’ the Holy Prophet^{sa} halted and ordered an inspection of the Muslim army. Minors who had come along in their eagerness to participate in *Jihād* were sent back.⁴ Accordingly, ‘Abdullāh bin ‘Umar^{ra}, Usāmah bin Zaid^{ra} and Abū Sa’id Khudrī^{ra}, among others, were all sent back. Rāfi’ bin Khadij^{ra} was also the same age as these children, but possessed great skill in archery. Due to this quality of his, his father interceded on his behalf before the Holy Prophet^{sa} so that he may be permitted to participate in this *Jihād*. When the Holy Prophet^{sa} lifted his sights towards Rāfi’,

1 Ṣaḥīḥul-Bukhārī, Kitābul-Itiṣāmi Bil-Kitābi Was-Sunnati, Bābu Qaulillāhi Ta’ālā Wa Amruhum Shūrā Bainahum.....

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 268, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, pp. 268-269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 2, p. 64, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrati / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002) [Publishers]

4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 524, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 64, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

he took a firm stance at attention in the likeness of warriors, so that he could appear strong and tall. As such, this plan succeeded and the Holy Prophet^{sa} granted him permission to ride along. Upon this, another child by the name of Samurah bin Jundub^{ra}, who had been ordered to return, went to his father and said, *“If Rāfi‘ has been granted permission, then I should be permitted as well, because I am stronger than Rāfi‘ and can put him down in a bout of wrestling.”* The father was over-joyed at the sincerity of his son; both father and son presented themselves before the Holy Prophet^{sa} and the father presented the desire of his son. The Holy Prophet^{sa} smiled and said, *“Alright then, let Rāfi‘ and Samurah wrestle one another, so that we may determine who is the stronger of the two.”* Thus, the competition took place; Samurah^{ra} took hold of Rāfi‘^{ra} and threw him to the ground in an instant. The Holy Prophet^{sa} granted Samurah^{ra} permission to come along as well and this innocent child was delighted.¹ Now that evening had arrived, Bilāl^{ra} called the *Adhān*, and all of the Companions offered their *Ṣalāt* behind the Holy Prophet^{sa}. Then, the Muslims set up camp for the night at this very place. The Holy Prophet^{sa} appointed Muḥammad bin Maslamah^{ra} to arrange security for the night; alongside a group of fifty Companions he circled the Muslim army and stood guard all night long.²

The following day, on the 15th of *Shawwāl* 3 A.H.³ or the 31st of March 624 A.D.⁴ on Saturday, before dawn, the Muslim army marched forward and offering their *Ṣalāt* en-route, reached the foot of mount Uḥud at the start of the morning. It was on this occasion that the evil ‘Abdullāh bin Ubayy bin Sulūl, chief of the hypocrites betrayed the Muslims, and separating himself along with 300 followers, returned to Madīnah saying, *“Muḥammad^[saj] 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.”* Some people admonished him of their own accord, saying that such betrayal was uncalled for, but he would not

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 524, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarir Aṭ-Ṭabarī, Volume 3, p. 64, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 521, Amru Muḥayyiṣata Wa Ḥuwayyiṣata / p. 542, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Aṭ-Taufiqātul-Ilhāmiyyatu Fī Muqāranatit-Tawārikhil-Hijriyyati Bis-Sinninal-Ifrankiyyati Wal-Qibtīyyah, By Muḥammad Mukhtār Pāshā, p. 35, Al-Mu‘assasatul-‘Arabiyyah, First Edition (1980)

have it, and continued to retort, “If this was a battle I too would have taken part, but this is not battle, it is suicide.”¹ Now all that remained of the Muslim army was 700 souls, which was even less than a quarter of the 3,000 warriors of the Quraish. Furthermore, with respect to mounts and equipment of war as well, the Muslim army was very weak and insignificant in comparison to the army of the Quraish. The Muslim army only had a hundred men clad in mail, and a meagre two horses.² By comparison, the disbelieving army boasted 700 men clad in mail, 200 horses, and 3,000 camels. In this state of weakness, which was strongly felt by the Muslims, the treachery of ‘Abdullāh bin Ubayy’s 300 men, had created a state of restlessness and anxiety in the hearts of various weak-hearted Muslims, some of whom began to lose courage. Hence, as mentioned in the Holy Qur’ān,³ in this very state of distress and anxiety, two tribes from among the Muslims, the Banū Hārithah and Banū Salamah, had even planned to return to Madīnah, but since their hearts still possessed the light of faith, they managed to compose themselves. As far as apparent means were concerned, even as death stared them in the eye, they did not leave the side of their Master.⁴ Putting his trust in God, the Holy Prophet^{sa} marched forward and setup camp on a plain at the foot of mount Uḥud, in such a manner that the mountain range fell behind the Muslims, and Madīnah was positioned in front of them, as it were. In this manner, the Holy Prophet^{sa} managed to secure the rear of the army. There was a mountain pass in the valley to the rear from where an attack could be made. Thus, the plan which was devised by the Holy Prophet^{sa} in order to secure it was that he positioned fifty archers from among his Companions at this location under the command of ‘Abdullāh bin Jubair^{ra}, and emphatically instructed them not to leave this place under any circumstances, and that they should continue to shower the enemy with arrows. The Holy Prophet^{sa} was so greatly concerned for the security of this mountain pass that he repeatedly instructed ‘Abdullāh bin Jubair^{ra}:

“Look here, this mountain pass should not be left empty under any

- 1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 523, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 2 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 63-64, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 3 Āl-e-‘Imrān (3:123)
- 4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4051

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.”¹

This instruction was so emphatic that in one narration, the following words have been related:

“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.”²

In this manner, after completely fortifying his rear, the Holy Prophet^{sa} began to arrange the Muslim army in battle array, and appointed separate commanders for the various sections of the army. On this occasion, the Holy Prophet^{sa} received news that the flag of the army of the Quraish was in the hands of Ṭalḥah. Ṭalḥah was from that dynasty, who under the administration of Qusayy bin Kilāb, the paramount ancestor of the Quraish, held the right of standard-bearing in representation of the Quraish during wars. Upon becoming aware of this, the Holy Prophet^{sa} said, “We are more worthy of demonstrating national loyalty,” and then, the Holy Prophet^{sa} took the flag of the *Muhājirīn* from Ḥaḍrat ‘Alī^{ra} and entrusted it to Muṣ‘ab bin ‘Umair^{ra}, who was also a member of the very same dynasty to which Ṭalḥah belonged.³

On the opposing end, the army of the Quraish had also aligned in battle array. Abū Sufyān was the commander in chief of the army. Khālīd bin Walīd was the commander of the right-wing and Ikramah bin Abū Jahl commanded the left flank. The archers were lead by ‘Abdullāh bin Rabī‘ah.⁴ The women were positioned behind the army, and while beating their drums, they sang couplets to rouse the martial spirit of their men.⁵

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥadīth No. 4043

2 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Mā Yukrahu Minat-Tanāzu‘i Wal-Ikhtilāf....., Ḥadīth No. 3039

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

5 * As-Siratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 525, Taḥrīḍu Hinda Wan-Niswati Ma‘ahā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā‘it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

The first to advance from the army of the Quraish was Abū ‘Āmir and his followers (who has already been mentioned above). He was from the Aus tribe and used to reside in Madīnah, and was known by the name of ‘Rāhib.’¹ Shortly after the arrival of the Holy Prophet^{sa} to Madīnah, this individual became full of malice and jealousy, and left for Makkah with a few supporters, and continuously incited the Quraish of Makkah against the Holy Prophet^{sa} and the Muslims. Now, in the Battle of Uḥud, he came forth in war against the Muslims as a supporter of the Quraish. It is astonishing to note that Ḥanzalah, the son of Abū ‘Āmir was a very faithful Muslim, who was a part of the Muslim army on the occasion of this war, and was martyred fighting valiantly.² Since Abū ‘Āmir was from among the influential people of the Aus tribe, he was confident that after coming before the people of Madīnah following such a long period of separation, they would immediately abandon Muḥammad^[sa] and join him. It was in this hope that Abū ‘Āmir advanced along with his followers before anyone else, and exclaimed in a loud voice, “O People of the Aus tribe! It is I, Abū ‘Āmir.” The Anṣār called out in a single voice, “Be gone you wicked man! May you never receive the delight of your eyes.”³ With this they showered him with stones and Abū ‘Āmir along with his followers lost their senses and fled back to where they had come from.⁴ Upon witnessing this sight, Ṭalḥah, the flag-bearer of the Quraish very vehemently marched forward and called for a dual in a very arrogant tone. Ḥaḍrat ‘Alī^{ra} advanced to confront him and cut him down in two or four blows. After this, ‘Uthmān, the brother of Ṭalḥah came forward; and from the opposing front, Ḥamzah^{ra} stepped forward to challenge him and put him to the ground. Upon witnessing this sight, the disbelievers became furious and launched an all out attack. Calling out slogans of God’s Greatness, the Muslims also marched forward, and both armies fiercely collided with one another. It was perhaps on this occasion that the Holy Prophet^{sa} took his sword in hand and said, “Who shall take this sword and do justice to it?” Many Companions extended their hands in the desire of this

1 * Rāhib is an Arabic word for ‘Monk.’ [Publishers]

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 270, Man Qutila Minal-Muslimīna Yauma Uḥud, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, pp. 401-402, Nubdhum-Min Dhikrīl-Munāfiqīn / Iṣrārūbnū Ṣaifiyyīn ‘Alā Kufrihi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 269, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

honour,¹ which included Ḥaḍrat ‘Umar^{ra} and Zubair^{ra}, and in light of various narrations, even Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Alī^{ra}.² The Holy Prophet^{sa}, however, restrained his hand and continued to say, “Is there anyone to do this sword justice?” Finally, Abū Dujānah Anṣārī^{ra} extended his hand and submitted, “O Messenger of Allāh! Grant me this honour.” The Holy Prophet^{sa} endowed the sword upon him, and with this sword in hand, Abū Dujānah^{ra} strutted forward, marching proudly towards the disbelievers. The Holy Prophet^{sa} addressed the Companions saying, “Allāh greatly abhors this gait, but not on an occasion like this.”³ Zubair^{ra}, who was most desirous of receiving the sword of the Holy Prophet^{sa}, and who felt that he was more deserving due to his being a close relative of the Holy Prophet^{sa} began to toss and turn in anxiety. He thought to himself why had not the Holy Prophet^{sa} entrusted this sword to him, but endowed it to Abū Dujānah^{ra} instead. In order to alleviate his own distress, in his heart he vowed to remain close to Abū Dujānah^{ra} in the field of battle, so that he could witness how this sword was put to use. As such, he relates:

“Abu Dujānah^{ra} tied a red cloth on his head, and taking this sword in hand, whilst softly humming songs of God’s Praise, he penetrated the idolatrous ranks. I saw that wherever he would turn, it was as if he would go about scattering death, and I did not see a single man who came before him and was then spared. This was to such an extent that cutting his way through the army of the Quraish, he emerged from the opposite corner of the army, where the women of the Quraish were standing. Hind, the wife of Abū Sufyān, who was encouraging her men with great zeal and commotion came before him. Abū Dujānah^{ra} raised his sword upon her and Hind shrieked in a loud voice, appealing to her men for assistance, but no one came to her aid. However, then I saw that Abū Dujānah^{ra} lowered his sword on his own accord and moved away from that place.”

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- 1 * Ṣaḥīḥu Muslim, Kitābu Faḍā’iliṣ-Ṣaḥābah, Bābu Faḍā’ili Abī Dujānah....., Ḥadīth No. 6353
 - * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 525, Ghazwatu Uḥud / Amru Abi Dujānah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 404, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 525, Ghazwatu Uḥud / Amru Abi Dujānah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Zubair^{ra} relates:

“On this occasion, I inquired of Abū Dujānah, ‘What happened? First you raised your sword, but then lowered it.’ He responded, ‘My heart could not come to terms with the fact that I should use the sword of the Holy Prophet^{sa} against a woman; and then such a woman, who at the time had no male protector.” Zubair^{ra} relates, “It was then that I understood how Abū Dujānah^{ra} in fact did justice to the sword of the Holy Prophet^{sa} and that I could perhaps not have done the same, and thus, the misgiving in my heart was dispelled.”¹

Therefore, after the flag-bearer of the Quraish had been slain, both armies collided with one another and brutal carnage ensued, and for a period in time, this killing and bloodshed continued. At last, slowly but surely, the army of the Quraish began to lose their footing in the face of the Muslim army.

The renowned British historian, Sir William Muir writes:

“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 Abū Dujana, 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. Hamza, conspicuous from his waving ostrich feather; ‘Ali, 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.”²

Hence, battle was waged, and fierce indeed it was, and for quite a while, victory remained obscure. Eventually, however, by the Grace of God,

1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 526, Taḥrīqu Hinda Wan-Niswati Ma’ahā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, pp. 405-407, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 425, Gharībatu Uḥud, Mu’assasatu Sha’bān, Beirut

2 The Life of Mahomet, By Sir William Muir, Chapter XIV (Battle of Ohod), Coreish are pressed and waver, p. 269, Published by Smith, Elder & Co. London (1878)

the Quraish began to lose footing, and signs of confusion and disarray began to prevail throughout the army. The flag-bearers of the Quraish were slain one after the other, and about nine of them took up the national flag in turns, but one by one, all of them were cut down at the hands of the Muslims.¹ Finally, an Abyssinian slave of Ṭalḥah whose name was Ṣawāb, courageously advanced and took hold of the flag, but he too was met by a Muslim, who stepped forward, and severing both his hands with a single blow, mixed the flag of the Quraish to dust. However, Ṣawāb was a brave and passionate man - he dived to the ground along with it, and attempted to raise the flag with the support of his chest, but that Muslim who knew well the worth and value of a downcast flag, struck his sword from above and finished Ṣawāb there and then. After this, not a single individual from the Quraish could muster the courage and strength to take up the flag.² On the opposing end, upon orders from the Holy Prophet^{sa}, whilst calling out slogans of God's Greatness, the Muslims waged another fierce onslaught. Piercing through and scattering the odd enemy ranks which had remained, they reached the opposite end of the army where the women of the Quraish were positioned. Absolute chaos broke out within the Makkan army,³ and in no time, the field was more or less cleared; so much so that the Muslims were put to such ease that they became occupied in gathering spoils of war.⁴ When the Companions of 'Abdullāh bin Jubair^{ra} saw that victory had been secured, they said to their Amīr, 'Abdullāh, "Now victory has been secured and the Muslims are collecting spoils of war. Permit us to join the army as well." 'Abdullāh^{ra} restrained them and reminded them of the strict order of the Holy Prophet^{sa}, but they were becoming heedless in the joy of victory, and therefore, did not abstain,⁵ and left their positions saying, "All that the Holy Prophet^{sa} inferred was that the mountain pass should not be left empty until security fully prevailed, and now that victory has been clinched, there is nothing wrong with proceeding forward." Hence, except for 'Abdullāh bin Jubair^{ra} and five or seven Companions, there

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 269-270, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 532, Sha'nu 'Āṣimibni Thābit, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 65, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 270, Ghazwatu Rasūlillāhi^{sa} Uḥudān, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

5 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥadīth No. 4043

remained no one to secure the mountain pass.¹ When the sharp eye of Khālīd bin Walīd caught sight of the mountain pass from afar, he found it to be an empty field, upon which he quickly gathered his riders and immediately proceeded towards it. Behind him, Ikramah bin Abū Jahl also followed suit with whatever was left of the detachment, and quickly reached there. Both of these detachments instantly martyred ‘Abdullāh bin Jubair^{ra} and the few Companions which stood by his side and suddenly attacked the Muslim army from the rear.² Assured of their victory, the Muslims, who were unmindful and dispersed, became flustered by this sudden misfortune. Yet, despite this, they managed to regain themselves and attempted to fend off this attack by the disbelievers. At this instance, a cunning enemy called out, “O Ye Muslims! The disbelievers have launched an attack from the opposing front as well!”³ Taken aback, the Muslims turned upon their heels again, and in a state of confusion, without thinking, they began to swing their swords at their own men.⁴ On the other side, when ‘Umrah bint ‘Alqamah, a brave woman from Makkah, witnessed this sight, she immediately moved forward, and took hold of the Quraish flag, which had until now been laying in the dust, and raised it in to the air. Upon witnessing this, the dismembered army of the Quraish once again regrouped,⁵ and in this manner, the Muslims became completely surrounded by the enemy from all four sides. An awful state of panic erupted within the Muslim army. The Holy Prophet^{sa} who was witnessing this entire sight from an elevated location called out to the Muslims again and again, but his voice would drown in the noise and commotion.⁶ Historians write that all this transpired in such a short period of time, that most of the Muslims even began to attack each other, and no distinction remained between friend and foe. As such, certain Muslims were wounded at the hands of other Muslims, and Yamān^{ra}, the father

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- 1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 270, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 411, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 270, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 415, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifātāni Minkum....., Ḥadīth No. 4064
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 270, Ghazwatu Rasūlillāhi^{sa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 5 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 532, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 6 Āl-e-‘Imrān (3:152-156)

of Ḥudhaifah^{ra}, was even martyred accidentally by the Muslims. At the time, Ḥudhaifah^{ra} was present nearby. He continued to exclaim, “O Ye Muslims! This is my father,” but at the time, who would pay heed? Afterwards, the Holy Prophet^{sa} desired to pay the blood money for Yamān^{ra} on behalf of the Muslims, but Ḥudhaifah^{ra} refused to accept and said, “I forgive the Muslims for the blood of my father.”¹

Ḥaḍrat Ḥamzah^{ra}, who in addition to being the real paternal uncle of the Holy Prophet^{sa}, was also his foster brother,² fought valiantly. Wherever he would turn, the ranks of the Quraish would be torn apart. However, the enemy also lay in ambush of him. Jubair bin Muṭ‘im had especially brought along an Abyssinian slave by the name of Waḥshī and promised to free him on the condition that he should find some way and seek revenge by slaying Ḥamzah^{ra}, who had killed Ṭa‘īmah bin ‘Adiyy, the paternal uncle of Jubair on the occasion of Badr. As such, Waḥshī hid somewhere and lay in ambush of him. When Ḥaḍrat Ḥamzah^{ra} attacked someone and passed by this place, the assassin took good aim and threw his small lance below the naval, which immediately penetrated the body and came out the opposite end of his body.³ Ḥamzah^{ra} staggered and dropped to the ground, but mustered the strength to stand up again and endeavoured to make a leap towards Waḥshī, but stumbled to the ground again and gave his life. Thus, a strong pillar of the Muslim army was shattered. When the Holy Prophet^{sa} was informed that Ḥamzah^{ra} had been slain, he was deeply saddened. There is a narration that after the *Ghazwah* of Ṭā‘if, when the assassin of Ḥamzah^{ra} came before the Holy Prophet^{sa}, although he forgave him, due to his love for Ḥamzah^{ra}, he instructed that Waḥshī should not come before him. On that occasion, Waḥshī resolved in his heart that until he used the same hand by which he martyred the paternal uncle of the Messenger of God, to slay a great enemy of Islām, he would not rest. As such, in the *Khilāfat* of Ḥaḍrat Abū Bakr^{ra}, in the Battle of Yamāmah, he fulfilled this vow by slaying Musailamah Kadhhdhāb, a false claimant of prophethood.⁴ In this time of havoc, the Muslim women who had come along in this *Ghazwah*, were engaged in their work with remarkable diligence and zeal. They were running back and forth offering water to the Companions and tending to

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā‘ifatāni Minkum....., Ḥadīth No. 4065

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 543, Sha‘nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Ḥamzah bin ‘Abdil-Muṭṭalib^{ra}, Ḥadīth No. 4072

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qatli Ḥamzah bin ‘Abdil-Muṭṭalib^{ra}, Ḥadīth No. 4072

wounds, and were offering other services of this nature. Among these ladies, the names of Ḥaḍrat ‘Ā’ishah^{ra}, Ummi Sulaim^{ra}, and Ummi Ṣalīṭ^{ra} are especially recorded in the context of their service of bringing drinking water to the Companions.¹

As mentioned above, this was an hour of great distress for the Muslims. The army of the Quraish had pretty much surrounded them from all four fronts and continued to crush the Muslims moment by moment through repeated attacks. Yet, even after all this, the Muslims probably would have may well regained themselves shortly thereafter, but the outrage was that a bold warrior from among the Quraish named ‘Abdullāh bin Qum’ah attacked Muṣ’ab bin ‘Umair^{ra}, the flag-bearer of the Muslims and severed his right hand with the blow of his sword. Muṣ’ab^{ra} immediately clutched the flag with his other hand and advanced to confront Ibni Qum’ah, but in his second blow, the other hand was severed as well. Upon this, Muṣ’ab^{ra} joined both of his severed hands together in an endeavour to keep the Islāmic flag from falling, and held it to his chest, upon which Ibni Qum’ah struck him a third time, and this time Muṣ’ab was martyred and fell to the ground.² As far as the flag was concerned, another Muslim immediately advanced and took hold of it, but since the size and figure of Muṣ’ab resembled the Holy Prophet^{sa}, Ibni Qum’ah thought that he had slain the Holy Prophet^{sa}. It is also probable that this scheme of his was merely guided by motives of mischief and deceit. In any case, when Muṣ’ab^{ra} was martyred and fell, Ibni Qum’ah exclaimed that he had slain Muḥammad^[sa].³ At this news, the Muslims lost whatever composure was left in them and their force was scattered completely. Many Companions fled from the field of battle in a state of dismay.

At the time, the Muslims were divided into three groups.⁴ One group was of those who had fled from the field of battle upon hearing news that the Holy Prophet^{sa} had been martyred, but this group was the smallest of all,⁵ and

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4065

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4071

2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 414, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 529, Maqṭalu Muṣ’abubnu ‘Umair, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 415, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 415, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

included Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} as well.¹ However, as mentioned in the Holy Qur’ān, taking into consideration the special circumstances of that time, and the heartfelt faith and sincerity of these people, Allāh the Exalted forgave them.² From among these people, some had even reached Madīnah, and in this manner, news of the so-called martyrdom of the Holy Prophet^{sa} and defeat of the Muslim army managed to reach Madīnah as well. A state of lamentation broke out in Madīnah, and the Muslim men and women, both young and old, all came out of the city in a state of immense dismay, and set out towards Uḥud. Some made haste to the field of battle and plunged into the enemy ranks in the name of Allāh. The second group consisted of such people who had not fled, but upon hearing news of the martyrdom of the Holy Prophet^{sa}, had either lost determination or felt that now it was useless to fight. Hence, they had moved to one side of the battlefield, and sat down with their heads hanging low. The third group was of those who continued to fight on without fail. Among them, some consisted of those people who were gathered around the Holy Prophet^{sa} and were exhibiting unprecedented feats of valour, and most of them were fighting in the field of battle scattered apart from one another. As these people, and those from the second group continued to discover that the Holy Prophet^{sa} was alive, these people would continue to fight and close in around the Holy Prophet^{sa} in the likeness of those possessed by madness.³ The state of war at the time was such that the army of the Quraish would push forward from all four fronts in the likeness of ferocious ocean waves. A rain of arrows and stones was falling upon them in the battlefield from all directions. Upon witnessing this state of danger, these devotees surrounded the perimeter of the Holy Prophet^{sa} and shielded his blessed body with their own. However, despite this, whenever the force of the attack would surge forward, this handful of men would be jostled here and there, and in this state, at times, the Holy Prophet^{sa} would almost be left standing alone. Upon one such instance, a stone thrown by ‘Utba bin Abī Waqqāṣ, the idolatrous brother of Sa’d bin Abī Waqqāṣ^{ra}, struck the blessed countenance of the Holy Prophet^{sa}, which broke his tooth and also wounded his lip.⁴ Shortly after, another stone thrown by

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qaulillāhi Ta’ālā Innalladhina Tawallau Minkum..... Ḥadīth No. 4066

2 Āl-e-‘Imrān (3:156)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 416, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 533, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

‘Abdullāh bin Shahāb wounded the forehead of the Holy Prophet^{sa}. Then, a third stone thrown by Ibni Qum’ah struck the blessed cheek by which two rings on the ‘Mighfar’ (or helmet) of the Holy Prophet^{sa} pierced into his cheek.¹ Sa’d bin Abī Waqqāṣ^{ra} was so enraged at this action of his brother ‘Utbah, that he would say he never felt so eager to kill an enemy, as he was to kill ‘Utbah on the day of Uḥūd.²

At the time, a very dangerous war ensued, and this was a time of great trial and tribulation for the Muslims. As mentioned above, upon hearing news of the martyrdom of the Holy Prophet^{sa} many Companions lost their spirit and thrown in their arms and moved to one side of the battlefield. Ḥaḍrat ‘Umar^{ra} was also among these people. These people were sitting to one side of the battlefield, when a Companion named Anas bin Naḍr Anṣārī^{ra} happened to arrive, and upon seeing them, began to say, “What are you doing here?” They responded, “The Holy Prophet^{sa} has been martyred. What now, is there to gain from battle?” “This is the very time for battle,” replied Anas^{ra} “so that we may also attain the death, which has been acquired by the Holy Prophet^{sa}; and then what pleasure is there in life after the demise of the Holy Prophet^{sa} anyway?”³ Then Sa’d bin Mu’ādh^{ra} came before him and Anas^{ra} said, “Sa’d, I can smell the fragrance of paradise from this mountain.” After this, Anas^{ra} penetrated the enemy ranks and was martyred in battle. After the war, his body was found to have sustained more than eighty wounds, and no one could recognize his dead body. Finally, his sister identified him by a mark on his finger.⁴

The feats of valour that were displayed by the Companions who had gathered around the Holy Prophet^{sa} were such that history is unable to present the like thereof. These people would revolve around the Holy Prophet^{sa} like moths around a flame and continuously put their lives at stake for the Holy Prophet^{sa}. The Companions would take every blow upon themselves and along with protecting the Holy Prophet^{sa} they would continue to strike the

1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 533, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalāni, Volume 2, pp. 423-424, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 71, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥūd, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 535, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥūd, Ḥadīth No. 4048

enemy. Ḥaḍrat ‘Alī^{ra} and Zubair^{ra} attacked the enemy countless times and persistently drove back their ranks. In the course of this rain of arrows, Abū Ṭalḥah Anṣārī^{ra} broke three bows, and stood firm like a rock and covered the body of the Holy Prophet^{sa} with his own shield.¹ The Holy Prophet^{sa} would hand arrows to Sa’d^{ra} himself and Sa’d^{ra} would continue to shower the enemy with arrow upon arrow. At one instance, the Holy Prophet^{sa} addressed Sa’d^{ra} saying, “*May my mother and father be sacrificed upon you - go on shooting arrows!*”² Even to the very end of his life, Sa’d^{ra} would recall these words of the Holy Prophet^{sa} with great pride. For a very long time, Abū Dujānah^{ra} shielded the body of the Holy Prophet^{sa} with his own, and would take every arrow and stone to his own body. This was to such an extent that his body became heavily pierced with arrows, but he did not even sigh, lest his body flinched and the Holy Prophet^{sa} became even slightly exposed to a single arrow.³ In order to protect the Holy Prophet^{sa}, Ṭalḥah^{ra} took countless blows to his own body, and it was in this very attempt that his hand was paralyzed and rendered useless forever.⁴ But how long could these few devotees withstand this grand flood, which was ravaging forward moment by moment from all fronts with its horrific waves. The Muslims would sway from side to side with every wave of every attack waged by the enemy, but as soon as its force would somewhat subside, these helpless Muslims would continue fighting and close in around their beloved Master. At times, the force of the attack would be so perilous that the Holy Prophet^{sa} would practically be left standing alone. There was one occasion when only twelve men were left standing around the Holy Prophet^{sa}, and there was even a time when only two people were left standing by the Holy Prophet^{sa}.⁵ Among these devotees the names of Ḥaḍrat Abū Bakr^{ra}, ‘Alī^{ra}, Ṭalḥah^{ra}, Zubair^{ra}, Sa’d bin Waqqāṣ^{ra}, Abū Dujānah Anṣārī^{ra}, Sa’d bin Mu’ādh^{ra} and Ṭalḥah Anṣārī^{ra} have been especially recorded. On one occasion, when an extraordinary wave of an attack by the Quraish arose, the Holy Prophet^{sa} said, “*At this time, who offers to sacrifice his life in the cause of Allāh?*” This voice happened to reach the ears of an Anṣārī, who along with six other Companions from among the Anṣār

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4064

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4055

3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 534-535, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 431, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4063

5 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Idh Hammat Ṭā’ifatāni Minkum....., Ḥadīth No. 4060, 4061

advanced, and each and every one of them gave their lives, fighting around the perimeter of the Holy Prophet^{sa}.¹ The head of this party was Ziyād bin Sakan^{ra}. After this attack, the Holy Prophet^{sa} ordered that Ziyad^{ra} be brought to him. The people brought him and presented him before the Holy Prophet^{sa}. At the time, there was still some life left in Ziyad^{ra}, but he was in his last breaths. In this condition, he raised his head with immense effort and placed his face upon the footsteps of the Holy Prophet^{sa}, and it was in this very state that he gave up his life² There was also a Muslim lady by the name of Ummi ‘Ammārah^{ra}, who fought her way through to the Holy Prophet^{sa}. At the time, ‘Abdullāh bin Qum’ah was advancing to strike the Holy Prophet^{sa}. This Muslim lady immediately moved forward and took the blow to herself. Then she took firm grip of her sword, made aim, and retaliated with her own blow. However, he was a man clad in double armour, and this was a weaker woman, for this reason, her strike was unable to penetrate the target.³ Ibni Qum’ah boldly cut straight through the Muslim ranks, and just before the Companions could stop him, reached in close range of the Holy Prophet^{sa}. As soon as he reached there, he took a strike at the blessed countenance of the Holy Prophet^{sa} with such force and so ruthlessly that the hearts of the Companions trembled in fear. The courageous Ṭalḥah^{ra} dashed forward and took the blow to his bare hand, but the sword of Ibni Qum’ah severed his hand and fell upon the flank of the Holy Prophet^{sa}. By the Grace of God, no wound was sustained because the Holy Prophet^{sa} was clad in double armour and the force of the blow had also fallen weak due to the courageous act of Ṭalḥah^{ra}, but due to this shock, the Holy Prophet^{sa} took a spin and fell to the ground. Ibni Qum’ah raised another slogan of joy saying, “I have killed Muḥammad^[sa]!”⁴

Upon striking the Holy Prophet^{sa} Ibni Qum’ah fell back calling out a slogan of joy and in his own fancy, thought that he had killed the Holy

1 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwati Uḥud, Ḥadīth No. 4641

2 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 534, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikḥur-Rusuli Wal-Mulūk (Tārikḥuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 69, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 534, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 270, Ghazwatu Rasūlillāhi^{ṣa} Uḥudan, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 533, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Prophet^{sa}. However, as soon as the Holy Prophet^{sa} hit the ground, Ḥaḍrat ‘Alī^{ra} and Ṭalḥah^{ra} raised him up. When the Muslims were assured that the Holy Prophet^{sa} was alive and safe, their faded countenances lit up in joy.¹ Now, slowly and gradually the heat of battle began to subside, partly due to the reason that the disbelievers had become somewhat relaxed in the belief that Muḥammad^{sa}, the Messenger of Allāh, had been martyred. Hence, they diverted their attention from battle and began to tend to their dead, while others began to mutilate the bodies of the Muslim martyrs. On the other side, most of the Muslims had also scattered. After the Quraish had fallen back to some extent and the Muslims who were present in the battlefield caught sight of the Holy Prophet^{sa}, they gathered around him. With this party of Companions, the Holy Prophet^{sa} slowly began to climb to the mountain top and reached a secure mountain pass.² On the way, Ubayy bin Khalf, a chief of Makkah caught sight of the Holy Prophet^{sa}. Blinded by his enmity and malice, he ran towards the Holy Prophet^{sa} calling out the words, *لَا نَجُوتُ إِنْ نَجَّوتُ* i.e., “If Muḥammad^{sa} escapes alive then I am finished.” The Companions attempted to restrain him, but the Holy Prophet^{sa} said, “Leave him and let him come to me.” When he reached in close range of the Holy Prophet^{sa} in order to attack him, the Holy Prophet^{sa} took a lance and administered a single strike, by which he took a spin and fell to the ground. Then he stood up and ran back yelling and screaming, and although the wound was not too severe, he was laid to rest before reaching Makkah.³ When the Holy Prophet^{sa} had arrived at the mountain pass, a contingent of the Quraish headed by Khālid bin Walīd attempted to ascend the mountain and wage an attack, but on the command of the Holy Prophet^{sa}, Ḥaḍrat ‘Umar^{ra} fought them along with a few *Muhājirīn* and drove them off.⁴

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 533, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 535, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 70, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 272, Man Qutila Minal-Muslimīna Yauma Uḥud, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 535-536, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 537, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Upon reaching the mountain pass, with the assistance of Ḥaḍrat ‘Alī^{ra}, the Holy Prophet^{sa} cleaned his wounds. With great difficulty, Abū ‘Ubaidah bin Al-Jarrāḥ^{ra} used his teeth to force out the two rings which had sunk deep into the cheek of the Holy Prophet^{sa}; in this effort two of his own teeth were broken as well. At the time, the wounds of the Holy Prophet^{sa} were bleeding very heavily, and upon seeing this blood, with intense grief the Holy Prophet^{sa} said:

كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ

“How will such a people prosper who have tainted the countenance of their Prophet with his own blood, only in the crime that he calls them towards God.”¹

After this, the Holy Prophet^{sa} became silent for some time, and then he said:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O My Allāh! Forgive my people, for they have committed this mistake out of ignorance and they know not.”²

It is narrated that on this occasion, the following verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

“The matter of punishment and forgiveness is in the hand of Allāh. You have no concern of this. Allāh shall forgive whomsoever He pleases and punish whomsoever He pleases.”³

Fāṭimatuz-Zahrā^{ra}, who had come out of Madīnah upon hearing terrible reports regarding the Holy Prophet^{sa}, also reached Uḥud shortly

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 69, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Siratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 537, Sha‘nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwati Uḥud, Ḥadīth No. 4646

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, p. 429, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Laisa Laka Minal-Amri Shai’un.....

thereafter. As soon as she arrived, she began to wash the wounds of the Holy Prophet^{sa}, but the bleeding just would not stop. Finally, Ḥaḍrat Fāṭimah^{ra} burnt a mat of straw and applied its burnt ashes to the wound of the Holy Prophet^{sa}. It was only then that his blood was staunched.¹ On this occasion, other women tended to wounded Companions as well and consequently earned spiritual reward.

While the Muslims were busy tending to the wounded, on the opposing end, in the battlefield below, the Quraish of Makkah were most ruthlessly mutilating the bodies of the Muslim martyrs. The savage custom of *Muthlah* was carried out with all its barbarity and the bloodthirsty beasts of Makkah did whatever their hearts desired with the bodies of the Muslim martyrs. The women of the Quraish severed the noses and ears of the Muslims and wore them as garlands. Hind, the wife of Abū Sufyān cut out the liver of Ḥaḍrat Ḥamzah^{ra} and chewed it.² Hence, in the words of Sir William Muir, “*Many acts of barbarous mutilation were committed on the slain.*”³ The chieftains of Makkah searched long and hard for the body of the Holy Prophet^{sa} in the field of battle, and their eyes eagerly craved to witness this sight, but that which was not to be found could not be found. When Abū Sufyān had lost hope in this search, he took a few of his followers and proceeded to the mountain pass, where the Muslims had gathered and standing next to it, called out, “*O Muslims! Is Muḥammad^[sa] among you?*” The Holy Prophet^{sa} forbade anyone from responding, and thus, the Companions remained silent. Then, he inquired about Abū Bakr^{ra} and ‘Umar^{ra}, but even at this, in accordance with the instruction of the Holy Prophet^{sa}, no one responded. Upon this, in a most arrogant tone, he called out in a loud voice, “*All of these people have been slain, for if they had been alive, they would have responded.*” At this, Ḥaḍrat ‘Umar^{ra} was unable to restrain himself, and uncontrollably said, “*O enemy of Allāh! You lie! We are all alive and Allāh shall disgrace you at our hands.*”⁴ Upon recognizing the voice of Ḥaḍrat

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Mā Aṣāban-Nabiyya^{sa} Minal-Jirāḥi Yauma Uḥud, Ḥadīth No. 4075

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 540, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhut-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 74, Thumma Dakhalatis-Sanatuth-Thālīthatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 The Life of Mahomet, By Sir William Muir, Chapter XIV (The Battle of Ohod), The Coreish Retire, Colloquy between Abu Sofīān and Omar, p. 272, Published by Smith, Elder & Co. London (1878)

4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥadīth No. 4043

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Mā Yukrahu Minat-Tanāzu’, Ḥadīth No. 3039

‘Umar^{ra}, Abū Sufyān said, “Tell the truth ‘Umar! Is Muḥammad^[sa] alive?” “Indeed! Indeed!” said Ḥaḍrat ‘Umar^{ra}, “By the Grace of God he lives and is listening to your every word.” In a relatively low voice, Abū Sufyān said, “Then, Ibni Qum’ah has lied, because I consider you to be more truthful than he.”¹ After this, Abū Sufyān exclaimed, *أُعْلُ هُبْلٌ*, i.e., “O Hubl!² Exalted by thy name!” Upon the instruction of the Holy Prophet^{sa}, the Companions remained silent, but the Holy Prophet^{sa} who ordered silence for his own name, became restless upon hearing the name of an idol in contestation with the name of God the Exalted. “Why do you not respond?” said the Holy Prophet^{sa}. The Companions submitted, “O Messenger of Allāh! How shall we respond?” The Holy Prophet^{sa} said, “Proclaim *أَعْلَى وَأَجَلٌ*, i.e., “Greatness and grandeur belongs to Allāh the Exalted alone.” Abū Sufyān responded, *لَنَا الْعُزَى وَلَا عُزَى لَكُمْ*, i.e., “We have ‘Uzza³ but you have no ‘Uzza!” The Holy Prophet^{sa} instructed the Companions to say, *اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ*, i.e., “We have Allāh, Who is our Helper, but you have no Helper.” After this, Abū Sufyān said:

“Battle is like a pail, at times, it rises and at times it falls. Consider this day to be a recompense for Badr. You shall find such bodies in the field of battle that have been mutilated. I did not order this, but when I found out about it, I did not find this action of my men displeasing either.⁴ Next year, we shall meet again at Badr in the same days.”

As per the instruction of the Holy Prophet^{sa} a Companion responded, “Very well then, we shall meet again.”⁵

After saying this Abū Sufyān descended with his followers and quickly thereafter, the army of the Quraish took the road to Makkah. It is strange to note that on this occasion, although the Quraish had attained victory against the Muslims, and with respect to their apparent means, if they had desired, they could have further capitalized on this opportunity; not to mention, the opportunity to attack Madīnah was open to them in any case. However, the Power of God was such that despite this victory, in their hearts, the Quraish were struck with awe, and considering the victory attained in the field of

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 542, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 A principal idol of the Quraish

3 The name of another idol

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥaḍīth No. 4043

5 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 542, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Uḥūd as being lucky enough, they thought it wise to make haste to Makkah. Nevertheless, despite all this, as an act of further precaution, the Holy Prophet^{sa} immediately dispatched a party of seventy Companions, which also included Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat Zubair^{ra}, in pursuit of the army of the Quraish.¹ This is the narration, as it is related in Bukhārī. The manner in which most historians describe the account is that the Holy Prophet^{sa} sent Ḥaḍrat ‘Alī^{ra}, or in light of various narrations, Sa’d bin Abī Waqqāṣ^{ra} in the footsteps of the Quraish and instructed him to bring news as to whether the army of the Quraish intended to attack Madīnah. The Holy Prophet^{sa} went on to tell him that if the Quraish were mounted on their camels and were taking their horses along unmounted, then they should rest assured that they were returning to Makkah, and did not intend to attack Madīnah. However, if they were mounted on horses then they would know that their intention was not good. The Holy Prophet^{sa} strictly instructed him that if the army of the Quraish was heading towards Madīnah, he should be informed at once and in a state of great passion, he said, “*At this time, if the Quraish attack Madīnah, by God, we shall fight them and give them a taste of their own.*” Thus, the men dispatched by the Holy Prophet^{sa} went and quickly returned with the good news that the army of the Quraish was proceeding towards Makkah.²

Now the Holy Prophet^{sa} had also descended into the battlefield and the work of tending to the bodies of the martyrs was underway. At the time, the sight that was before the Muslims was one to bring forth tears of blood. Seventy Muslims were laying in the field of battle smothered in dust and blood,³ and they displayed a horrific scene of the barbaric Arab tradition known as *Muthlah*. Among the casualties, there were only six *Muhājirīn* and the rest were all from the Ansar.⁴ The number of men slain from among the Quraish was twenty-three.⁵ When the Holy Prophet^{sa} came to the body of

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Alladhīnastajābū Lillāhi Warrasūli, Ḥadīth No. 4077

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 76, Thumma Dakhalatis-Sanatuth-Thāliṭhata Minal-Hijrah / Ghazwatu Uḥūd, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 542, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Man Qutila Minal-Muslimīna Yauma Uḥūd, Ḥadīth No. 4078

4 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, pp. 457-458, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 271, Man Qutila Minal-Muslimīna Yauma Uḥūd, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

his paternal uncle and foster brother, Hamzah bin ‘Abdil-Muṭṭalib^{ra}, he was stunned because Hind, the barbaric wife of Abū Sufyān had severely spoiled his dead body. For some time, the Holy Prophet^{sa} stood there silently, and signs of grief and anger were evident upon his countenance. For a moment’s time, the Holy Prophet^{sa} even thought to himself that until these bloodthirsty beasts of Makkah were not given a taste of their own medicine, perhaps they would never come to their senses, but then the Holy Prophet^{sa} refrained from this idea and exhibited patience. As a matter of fact, after this, the Holy Prophet^{sa} prohibited the custom of Muthlah in Islām forever, and said that the enemy may do as it pleases, but the Muslims should in any case refrain from such a barbaric practice, and follow a course of virtue and benevolence.¹ Ṣafiyyah bint ‘Abdil-Muṭṭalib^{ra}, the paternal aunt of the Holy Prophet^{sa}, loved her brother Ḥamzah^{ra} very dearly. Upon hearing news of the defeat of the Muslims, she had also come out of Madīnah. The Holy Prophet^{sa} instructed her son Zubair bin Al-Awwam^{ra} not to show his mother the body of his maternal uncle, but how could a sister’s love allow her to sit at rest? “*Let me see the body of Ḥamzah^{ra},*” she insisted, “*I promise to demonstrate patience and shall not utter a word of complaint or lament.*” Hence, she went and upon seeing the body of her brother said:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ²

After this, she did not say a word.³ The Quraish had more or less meted out the same barbaric treatment to the bodies of other Companions as well. Hence, the body of ‘Abdullāh bin Jaḥash^{ra}, the paternal cousin of the Holy Prophet^{sa} had also been severely disfigured. As the Holy Prophet^{sa} would move from one body to the other, signs of pain and anguish would become more and more evident upon his countenance. It was perhaps at this occasion when the Holy Prophet^{sa} said, “*Someone go and inquire about the state of Sa’d bin Ar-Rabi’;*

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 543, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 76-77, Thumma Dakhalatis-Sanatuth-Thālithatu Minal-Hijrah / Ghazwatu Uḥud, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 “Surely, to Allāh we belong and to Him shall we return.” - Al-Baqarah 2:157 [Publishers]

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 544, Sha’nu ‘Āṣimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

chief of the Anṣār. Is he alive or has he been martyred? During battle I saw that he was perilously surrounded by the lances of the enemy.” Upon the instruction of the Holy Prophet^{sa}, Ubayy bin Ka’b^{ra}, a Companion from among the Anṣār began to search for Sa’d^{ra} here and there on the battlefield, but to no avail. Finally, he began to exclaim in a loud voice, and called out the name of Sa’d^{ra} again and again, but no sign of him could be found. Losing hope, he was about to return when he suddenly thought that he should call out with the name of the Holy Prophet^{sa}, and perhaps in this manner a clue may be found. As such, he began to call out, “Where is Sa’d bin Ar-Rabi’? The Messenger of Allāh has sent me to him.” At the sound of this, an electric current surged through the half-dead body of Sa’d^{ra}; suddenly becoming alert, but in a very soft voice, he responded, “Who is it? I am here.” When Ubayy bin Ka’b^{ra} peered into the distance, amongst a pile of dead bodies, he caught sight of Sa’d^{ra}, who at the time was in his final breaths, giving up his life. Ubayy bin Ka’b^{ra} said, “The Holy Prophet^{sa} has sent me so that I may inform him of your condition.” Sa’d^{ra} responded:

“Submit my greetings of peace to the Messenger of Allāh, and tell him: May Allāh grant you the spiritual reward which is given to all the Prophets of God due to the sacrifice and sincerity of their followers to a greater extent than all the other Prophets, and grant you the delight of your eyes. Convey my greetings of peace to my Muslim brethren as well and tell my people that: If the slightest injury is inflicted upon the Holy Prophet^{sa} while even a breath of life remains in you, then remember that you shall have no excuse before God.”

After these words, Sa’d^{ra} gave his life.¹

One honourable man from among the martyrs of Uḥud was Muṣ’ab bin ‘Umair^{ra}. He was the first Muhājir who came to Madīnah as a missionary of Islām. In the era of the Jahiliyyah, among the young men of Makkah, Muṣ’ab^{ra} was considered to be the most well-dressed and elegant, and lived in great comfort and luxury.² After accepting Islām, his condition was

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- 1 * Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Jihād, Bābut-Targhibi Fil-Jihād, Ḥadīth No. 1013
* Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 2, pp. 445-446, Ghazwatu Uḥud, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 542, Sha’nu ‘Āshimibni Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 Al-Iṣābah Fi Tamizish-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalāni, Volume 6, p. 98, Muṣ’abubnu ‘Umair, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

transformed completely. In fact, there is a narration that on one occasion, the Holy Prophet^{sa} saw him dressed in a cloth which was covered with numerous patches. At this, the Holy Prophet^{sa} was reminded of his earlier life, and the eyes of the Holy Prophet^{sa} began to glisten with tears.¹ When Muṣ'ab^{ra} was martyred at Uḥud, he did not even have enough cloth by which his body could be covered fully. If his feet were covered his head would become exposed, and if his head was covered, his feet would become bare. As such, according to the instruction of the Holy Prophet^{sa}, his head was covered with cloth and his feet were covered with grass.²

After the dead bodies had been tended to, the task of burial began. The Holy Prophet^{sa} instructed that the clothes on the bodies of the martyrs should be left as they were, and that the martyrs should not be bathed. Albeit, if someone had extra cloth which could be used as a shroud, the Holy Prophet^{sa} instructed that it should be wrapped around the existing clothes worn by the martyrs. The funeral prayer was also not offered at the time. As such, the martyrs were buried without being bathed and without a funeral prayer. Generally, two Companions were shrouded together in a single cloth and buried together in a single grave. According to the instruction of the Holy Prophet^{sa}, a Companion who knew more of the Holy Qur'ān was lowered into the grave first.³ Although a funeral prayer was not offered at the time, afterwards, close to the era of his demise, the Holy Prophet^{sa} especially offered a funeral prayer for the martyrs of Uḥud, and prayed for them with great anguish. The Holy Prophet^{sa} would remember the martyrs of Uḥud with special love and respect.⁴ On one occasion, when the Holy Prophet^{sa} passed by the graves of the martyrs of Uḥud, he said, *"These are such people whose faith I am a witness to."* Ḥaḍrat Abū Bakr^{ra} submitted, *"O Messenger of Allāh! Are we not their brothers? Have we not also accepted Islām as they did? Have we not also partaken in Jihād for the sake of Allāh as they did?"* The Holy Prophet^{sa} said, *"Indeed! But how do I know of what you shall do after my demise?"* Upon this Ḥaḍrat Abū Bakr^{ra} began to weep, and continued to weep profusely. Then he said, *"O Messenger of*

1 Sunanut-Tirmidhī, Kitābul-Qiyāmati War-Raqā'iq, Chapter 100/35, Ḥadīth No. 2476

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥadīth No. 4047

3 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Man Qutila Minal-Muslimīna Yauma Uḥud, Ḥadīth No. 4079

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 451, Ghazwatu Uḥud, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābun Uḥudīn Yuḥibbunā Wa Nuḥibbuhū, Ḥadīth No. 4085

*Allāh! Shall we be able to live after your demise?*¹ The Companions also held the martyrs of Uḥud in high esteem, and always kept the memory of Uḥud alive in their hearts as a sacred event. As such, on one occasion after the demise of the Holy Prophet^{sa}, Ḥaḍrat ‘Abdur-Rahman bin ‘Auf was presented with some food to break his fast, which was perhaps somewhat elaborately prepared. At this, he was reminded of the time of Uḥud, when the Muslims did not even possess enough cloth to shroud their martyrs, and they would cut grass to cover their bodies. ‘Abdur-Rahman bin ‘Auf^{ra} was so greatly disturbed by this memory that he began to weep restlessly and left without eating, although he was fasting.²

After having discharged all relevant engagements, the Holy Prophet^{sa} set back to Madīnah, as evening drew near. The faithful had come out to great distances. A lady from the Anṣār was rushing towards Uḥud in a state of great anxiety, when she happened to meet the Companions who were returning from Uḥud. The Holy Prophet^{sa} was also among them. The Companions informed her that her father, brother and husband had all been martyred at Uḥud. This faithful lady who was restless to hear news of the safety of the Holy Prophet^{sa} anxiously said, “Tell me of the condition of the Holy Prophet^{sa}.” They responded, “The Messenger of Allāh is safe by the Grace of God, and is coming along.” When she caught sight of the Holy Prophet^{sa} she uncontrollably said, كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَلٌ, meaning, “If the Holy Prophet^{sa} is alive then all other misfortunes amount to nothing.”³ When the Holy Prophet^{sa} arrived to Madīnah and passed by the homes of the Ansar, sounds of weeping and wailing could be heard from every home, and according to the ancient tradition of Arabia, the women were lamenting. When the Holy Prophet^{sa} witnessed this sight, due to the anguish of the Muslims, the eyes of the Holy Prophet^{sa} began to glisten with tears. Then, in order to console them the Holy Prophet^{sa} said, لَكِنْ حَمْرَةٌ لَا بَوَاقِي لَهُ, i.e., “Our paternal uncle and foster brother Ḥamzah^{ra} has also been martyred, but no woman has mourned for him in this manner.” The chieftains from among the Anṣār thought that the Holy Prophet^{sa} was perhaps expressing his regret that whilst being in a foreign land there was no one to mourn for Ḥamzah^{ra}. Thus, they immediately went to their women and said, “Enough, now stop mourning the death of your men and go to the home of the Holy Prophet^{sa} and lament upon the death of Ḥamzah^{ra}.” Goodness Gracious!

1 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Jihād, Bābush-Shuhadā’i Fī Sabilillāh, Ḥadīth No. 1004

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwati Uḥud, Ḥadīth No. 4045

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 9, p. 79, Al-Faṣṣal-Awwal Fī Wujūbi Maḥabbatihī Wa Ittibā’i Sunnatihī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

What emotions of sincerity were hidden even in this misunderstanding. When the Holy Prophet^{sa} heard the commotion of women mourning outside his home, he inquired, “*What is this noise?*” It was stated that the women of the Anṣār were lamenting the demise of Ḥamzah^{ra}. Paying regard to their love, the Holy Prophet^{sa} supplicated for their prosperity, but along with this, he also said, “*It is forbidden in Islām to mourn in this way.*”¹ Thereafter, the tradition of mourning, i.e., wailing loudly, striking the body, pulling hair and other customs of this nature were forbidden in Islām.² A young Companion came to the Holy Prophet^{sa}, and the Holy Prophet^{sa} noticed that the young man’s face was saddened by the martyrdom of his father. The Holy Prophet^{sa} said, “*Jabir, shall I tell you some good news?*” Jabir^{ra} said, “*Yes, O Messenger of Allāh!*” The Holy Prophet^{sa} said:

“When your father was presented before Allāh after being martyred, Allāh the Exalted conversed with him directly without a veil and said, ‘Ask of Me whatever it is you desire.’ Your father submitted, ‘O My Allāh! Your favours are endless, but my desire is that I should be sent back to the world, so that I may give my life for the sake of Your faith once again.’”

God responded, “*We would have fulfilled this desire of yours except that We have vowed that لَا يَرْجِعُونَ أَنَّهُمْ*, i.e., “*No deceased person shall be given life and returned to the world.*” The father of Jabir^{ra} said, “*Then, convey news of me to my brothers, so that they develop greater love for Jihād.*” Upon this, the verse was revealed that, “*Those who are martyred in the way of God are not dead, rather, they are living and they are spending a life of joy in the presence of their God.*”³ When Ḥaḍrat Sa’d bin Mu’ādh^{ra}, chief of the Aus tribe presented his elderly mother before the Holy Prophet^{sa}, he offered his condolences to her on the martyrdom of her son ‘Amr bin Mu’ādh^{ra}. She replied, “*O Messenger of Allāh! If you are safe then what have we to grieve.*”⁴

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- 1 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 444, Gharibatu Fī Amri Mu’āwīyyata....., Mu’assasatu Sha’bān, Beirut
 - 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 3, p. 12, Aṭ-Ṭabaqātul-Ūlā.....Ḥamzah bin ‘Abdil-Muṭṭalib, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
 - 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 452, Ghazwatu Uḥūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 4 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 444, Gharibatu Fī Amri Mu’āwīyyata....., Mu’assasatu Sha’bān, Beirut

Ghazwah of Ḥamrā'ul-Asad

This night was a night of great fear in Madīnah, because although the army of the Quraish had apparently taken to Makkah, it was apprehended that this move may be a plot to catch the Muslims off guard, and suddenly return to attack Madīnah. Hence, on this night an arrangement was made for security in Madīnah and the Companions particularly stood guard all night long at the residence of the Holy Prophet^{sa}.¹ The next morning it was discovered that this apprehension was not mere speculation, because prior to Fajr *Ṣalāt*, the Holy Prophet^{sa} received news that the army of the Quraish had stalled at a few miles from Madīnah and a heated debate was taking place amongst the chieftains of Makkah, that making use of this victory, why not attack Madīnah. Some of the Quraish were taunting one another saying:

“You did not kill Muḥammad^[sa], nor did you take the Muslim women as slaves, nor did you seize their wealth and possessions; rather, when you gained dominance over them and received the opportunity to destroy them completely, you just left them and turned back, so that they may collect strength again. There is still time, let us return and attack Madīnah and uproot the Muslims once and for all.”

In contrast to this, the others argued:

“You have attained victory. Consider this to be good fortune enough and return to Makkah, lest we lose this repute as well, and this victory is turned to defeat. Now if you return and attack Madīnah, the Muslims shall indeed fight with all their strength, and those who did not participate at Uḥud shall come forth in the field of battle as well.”²

Ultimately, however, the opinion of the passionate ones prevailed and the Quraish prepared to set back to Madīnah.³ When the Holy Prophet^{sa} was

- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Ghazwatu Rasūlillāhi^{sa} Ḥamrā'al-Asad, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 2, pp. 464-465, Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 447, Ghazwatu Ḥamrā'il-Asad, Mu'assasatu Sha'bān, Beirut
- 3 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 546, Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

informed of these events, he immediately announced that the Muslims should prepare, but along with this he also ordered that except for those people who had participated at Uḥud, no one else should set out with them.¹ As such, the warriors of Uḥud, most of whom were wounded, tied up their wounds and betook to the company of their Master. It is written that on this occasion, the Muslims set out with such joy and zeal, as if they were a triumphant army which sets out in pursuit of the enemy. After travelling a distance of eight miles, the Holy Prophet^{sa} reached Ḥamrā'ul-Asad,² where the dead bodies of two Muslims were found laying on the plain. Upon further investigation, it was discovered that these were the two spies whom the Holy Prophet^{sa} had sent in the footsteps of the Quraish. Upon finding an opportunity, the Quraish had executed them. The Holy Prophet^{sa} instructed that a single grave be dug, and both of them were buried together. Now that it was evening time, the Holy Prophet^{sa} instructed that camp be set up at this very location. He further instructed that fires be lit at different places throughout the plain. As such, in no time, 500 fires were lit in the plain of Ḥamrā'ul-Asad, which struck awe into the heart of any spectator from afar.³ Most probably, on this occasion, an idolatrous chief of the Khuzā'ah tribe named Ma'bad presented himself before the Holy Prophet^{sa} and offered his condolences for those who had fallen at Uḥud, whereafter he continued on his way. On the following day when he reached Rauḥā', lo and behold, he found the army of the Quraish encamped there and that preparations were underway to return to Madīnah. Ma'bad went to Abū Sufyān at once and said:

“What are you about to do? By God, I have just let behind the army of Muḥammad^[sa] at Ḥamrā'ul-Asad, and never before have I seen such an awe-inspiring army. They are so passionate due to their regret for the defeat at Uḥud that they shall reduce you to ashes on sight.”

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 546, Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Ghazwatu Rasūlillāhi^{sa} Ḥamrā'al-Asad, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Ghazwatu Rasūlillāhi^{sa} Ḥamrā'al-Asad, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Ghazwatu Rasūlillāhi^{sa} Ḥamrā'al-Asad, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

Abū Sufyān and his followers were so awe-struck by these comments of Ma'bad, that they abandoned the idea of returning to Madīnah and made haste to Makkah at once.¹ When the Holy Prophet^{sa} received news that the army of the Quraish had fled in this manner, he thanked God and said, “*This is the awe of God, which He has struck into the hearts of the disbelievers.*”²

After this, the Holy Prophet^{sa} remained in Ḥamrā'ul-Asad for another two or three days, and after an absence of five days, he returned to Madīnah. In this campaign, two warriors from among the Quraish, one of whom was treacherous and the other a spy, were captured by the Muslims. According to the laws of war, since their punishment was death, they were executed by order of the Holy Prophet^{sa}. From among them, one was a renowned poet of Makkah named Abū 'Uzzah, who was taken captive at the hands of the Muslims in the battle of Badr. On that occasion, the Holy Prophet^{sa} released him without ransom upon his seeking forgiveness and promising that he would never come forth to fight the Muslims again. However, he betrayed the Muslims and participated in war against the Muslims again. Moreover, not only did he participate himself, but with his provocative couplets, he incited others as well. Hence, since the treachery of such a man could have proven to be severely injurious to the Muslims, when he was now taken captive at the hands of the Muslims a second time, the Holy Prophet^{sa} ordered that he be put to death. Abū 'Uzzah attempted to talk his way to freedom again with a verbal apology, but the Holy Prophet^{sa} refused and said:

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

“A believer is not stung by the same hold twice.”³

The second captive was Mu'āwīyah bin Mughīrah. This individual was from among the relatives of Ḥaḍrat 'Uthmān bin 'Affān^{ra}, but was a staunch

1 * Tārikhūr-Rusuli Wal-Mulūk (Tārikhūṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 80-81, Thumma Dakhalatis-Sanatuth-Thālīthatu Minal-Hijrah / Ghazwatu Ḥamrā'il-Asad, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Siratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 546-548, Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 467, Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 As-Siratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 548 (footnote), Ghazwatu Ḥamrā'il-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

enemy of Islām. After the battle of Uḥud, he continued to secretly circle the vicinity of Madīnah, but the Companions spotted him, apprehended him and presented him before the Holy Prophet^{sa}. Ḥaḍrat ‘Uthmān^{ra} interceded on his behalf and the Holy Prophet^{sa} released him on the condition that he would leave within three days, otherwise he would be executed according to the punishment which was meted out to spies. Mu‘āwiyah promised that he would leave within three days, but when this time limit had expired and he was still found to be circling Madīnah secretly just as before, he was executed.¹ History has not recorded his motive, but for someone to secretly remain in the vicinity of Madīnah, and then to remain there past the stipulated term despite being warned, demonstrates that he harboured dangerous intent. It is very likely that agitated and vexed by the safe return of the Holy Prophet^{sa} from the field of Uḥud, he came to Madīnah with some ill-motive against the very person of the Holy Prophet^{sa} and planned to make a secret strike with the help of a conspiracy hatched by the Jews or idolators of Madīnah. Nonetheless, God the Exalted granted His protection and his plan could not succeed.

Outcomes of the Battle of Uḥud

As far as permanent outcomes are concerned, the battle of Uḥud does not possess any special significance. Temporarily, however, this battle did cause harm to the Muslims in certain respects. Firstly, seventy men were martyred in this war, some of whom were among the most prominent Companions and the number of those who were wounded was also very large. Secondly, the Jews and hypocrites of Madīnah, who had become somewhat awe-stricken as a result of the battle of Badr now became relatively bold. As a matter of fact, ‘Abdullāh bin Ubayy and his supporters openly hurled mockery and taunt on this occasion.² Thirdly, the Quraish of Makkah became very bold and in their hearts they began to assume that they had not only sought revenge for Badr, but even in the future, whenever they were able to collect a force and wage an attack, they could easily subdue the Muslims. Fourthly,

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 548, Ghazwatu Ḥamrā’il-Asad, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Subulul-Hudā War-Rashadi Fī Sirati Khairil-‘Ibād, By Muḥammad bin Yūsuf, Volume 4, pp.230-231, Ghazwatu Uḥudin / Dhikru Izhāiril-Munāfiqina Wal-Yahūdīsh-Shamātata Was-Surūra Bi-Mā Ḥaṣala Lil-Muslimīna, Dārul-Kutubil-‘Ilmiyyah, Beirut (1993) [Publishers]

the tribes of Arabia in general began to raise their heads with more courage.¹ However, despite these losses, it is a clear fact that the victory at the battle of Uḥud could not compensate for the harm which had been sustained by the Quraish as a result of the battle of Badr. In the battle of Badr, all those chieftains of Makkah who in actuality, were the spirit of the Quraish's national life, were destroyed. Moreover, as the Holy Qur'ān states, this nation was uprooted in the true sense of the word. Furthermore, all of this transpired at the hands of such a nation, who in terms of apparent means was completely insignificant in comparison to them. In contrast to this, undoubtedly, the Muslims suffered in the field of Uḥud, but this loss was absolutely immaterial and temporary in comparison to the loss suffered by the Quraish at Badr. The Holy Prophet^{sa}, who was the focal point of the Islāmic society, and was the actual target of the hostile designs of the Quraish, was alive by the Grace of God. In addition to this, all the prominent Companions, except for one or two, were all safe. Then, this defeat of the Muslims was in contestation with an army many times greater than their own in number, and far stronger in terms of equipment of war. Hence, in comparison to the magnificent triumph at Badr, the defeat of Uḥud was an insignificant thing for the Muslims, and then, in one respect, even this loss proved to be beneficial for the Muslims. For it became clear to them in the likeness of broad daylight that to tread a path in contradiction to the will and guidance of the Holy Prophet^{sa} could never prove to be prosperous and beneficial. The Holy Prophet^{sa} proposed to remain in Madinah and in support of this he even related a dream of his, but they insisted upon going out to fight. The Holy Prophet^{sa} positioned them at a mountain pass and very emphatically instructed them not to leave their positions under any circumstances, but in the thought of collecting spoils, they vacated their positions and descended. Although this practical mistake was committed only by a small group of people, but since human society links all people in the form of a single chain; therefore, everyone suffered as a result of this weakness, just as if any benefit had been derived, all would have shared in it equally. Hence, if the defeat of Uḥud was a cause for suffering in one respect, it also served as a beneficial lesson for the Muslims in another respect. Moreover, despite having to bear this injury, the Muslims continued to race towards their final destination in the likeness of a grand flood which hits a barrier

1 The Life of Mahomet, By Sir William Muir, Chapter XV (From the Battle of Ohod to the Expulsion of the Bani Nadhīr), Satisfaction of Coreish at the victory of Ohod, p. 284, Published by Smith, Elder & Co. London (1878)

and then rebounds in the opposite direction with even greater speed. In the Holy Qur'ān, the battle of Uḥud has primarily been mentioned in *Sūrah Āl-e-'Imrān*,¹ where pertinent events of the battle have been brought to light and the Muslims have been given various fundamental guidelines for the future.

Islāmic Law of Inheritance

In the account of the battle of Uḥud, the martyrdom of Sa'd bin Ar-Rabi^{ra} has been mentioned. Sa'd^{ra} was an affluent man and possessed a distinct status within his tribe. He did not have any male offspring, only two daughters and a wife. Until now, no new injunctions regarding the division of inheritance had been revealed to the Holy Prophet^{sa}. As such, inheritance was divided among the Companions according to ancient custom, whereby if the deceased did not have any male offspring, his paternal relatives would take possession of the inheritance and the widow and daughters would be left empty handed. Therefore, upon the martyrdom of Sa'd bin Ar-Rabi^{ra}, his brother took possession of all the inheritance, and his widow and daughters were left completely without support. Troubled by this distress, the widow of Sa'd presented herself before the Holy Prophet^{sa} along with her two daughters, and expressed her grief whilst relating the entire account. This painful account hurt the pure disposition of the Holy Prophet^{sa}, but since no injunctions had been revealed to the Holy Prophet^{sa} from God in this respect, the Holy Prophet^{sa} said, "Wait for some time and a verdict shall be given according to the injunctions which are revealed by God." As such, the Holy Prophet^{sa} supplicated to God, and it was not long before a few of the verses regarding inheritance were revealed to the Holy Prophet^{sa}, which have also been vouchsafed in *Sūrah An-Nisā'*² of the Holy Qur'ān. At this, the Holy Prophet^{sa} called the brother of Sa'd^{ra} and instructed him to give two-thirds of the inheritance to the daughters of Sa'd^{ra}, one-eighth to his sister-in-law, and to keep whatever remained thereafter.³ From then on, new laws on the division of inheritance were instituted, whereby a wife is entitled to one-eighth of her husband's inheritance if he has children, and one-fourth if he does not have any children; and a daughter is entitled to a portion equivalent to half of her brother from the inheritance of her father, and if she

1 Āl-e-'Imrān (Chapter 3, Rukū' 13-18)

2 An-Nisā' (Chapter 4, Rukū' 1-2)

3 * Sunanut-Tirmidhī, Kitābul-Farā'id, Bābu Mā Jā'a Fī Mirāthil-Banāt, Ḥadīth No. 2092

* Sunanu Abi Dāwūd, Kitābul-Farā'id, Bābu Mā Jā'a Fī Mirāthiṣ-Ṣulb, Ḥadīth No. 2891

* Jāmi'ul-Bayān

has no brothers then two-thirds or half (depending on the circumstances); and a mother is entitled to a sixth portion of the inheritance of her son, if he has children, and a third if her son does not have any children. Similarly, the portions of other heirs were also fixed¹ and in this way the natural right of a woman, which had been snatched from her was returned.

At this occasion, it would not be irrelevant to note that from among the salient features of the teaching of the Holy Prophet^{sa}, one distinction is that he fully safeguarded all the rightful and legitimate rights of women. As a matter of fact, the truth is that before and after the Holy Prophet^{sa}, there has been no individual in the history of the world who safeguarded the rights of women as he did. In matters of inheritance, marriage, spousal relations, divorce, in the right of owning personal estate, in the right of using one's personal estate, in the rights of education, in the rights of child custody and upbringing, in the right of participating in national and domestic affairs, in the matter of individual freedom, in religious rights and obligations; in every religious and worldly field where a woman can possibly tread, the Holy Prophet^{sa} has accepted all her legitimate rights and has proclaimed that the protection of her rights is a sacred trust and duty vouchsafed to his community. It is for this very reason that the women of Arabia considered the advent of the Holy Prophet^{sa} to be a message of salvation. I am compelled to digress from my subject matter, otherwise, I would have elaborated that the teaching of the Holy Prophet^{sa} with respect to women truly stands upon such a lofty pedestal that no religion and no civilization has been able to reach it. Most definitely, this beautiful statement of the Holy Prophet^{sa} is based on such a deep truth that:

حُبَّ إِلَهِ مِنَ دُنْيَاكُمْ النَّسَاءُ وَالطِّيبُ وَجَعَلْتُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ

“Among the things of this world, the things for which my disposition has been leavened with love are women and fragrance, but the delight of my eye is in Ṣalāt, i.e., the worship of Allāh.”²

1 An-Nisā' (4:12, 177)

2 Al-Jāmi'ūṣ-Ṣaḡhir Fī Aḥādīthil-Baṣīrin-Nadhīr, By Imām Jalāluddīn As-Suyūṭī, Volumes 1-2, p. 223, Ḥarfūl-Ḥā'ī, Ḥadīth No. 3669, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2001)

Prohibition of Alcohol

It has already been mentioned that alcohol was consumed heavily in Arabia. As a matter of fact, drinking had become a part of the national characteristics of the Arabs. No gathering was deemed complete without alcohol. As a matter of fact, among particular types of people, special times had been appointed when they would gather and intoxicate themselves. Due to his purity in nature, although the Holy Prophet^{sa} had never consumed alcohol himself, and abstained from this ill-habit even prior to his prophethood, and various Companions had also refrained from its usage from the very beginning, until then, since alcohol had not been forbidden religiously, many people from among the Companions would drink. At times, the ill-effects of drinking would also manifest themselves among the Companions. As such, there is a narration in the *Aḥādīth* that on one occasion, in a state of intoxication, Ḥaḍrat Ḥamzah^{ra} slaughtered the camels of Ḥaḍrat ‘Alī^{ra}, and when the Holy Prophet^{sa} went to admonish him, he did not recognize the Holy Prophet^{sa} either and dealt with him in a manner of disregard.¹ Similarly, it is narrated that during a feast, one Companion happened to drink too much alcohol, due to which, when he stood up to lead the people of the gathering in *Ṣalāt*, in his recitation aloud, he incorrectly recited certain verses of the Holy Qur’ān.² Due to incidents of this nature, various Companions, among whom the name of Ḥaḍrat ‘Umar^{ra} has been recorded particularly, tossed and turned in anxiety, desiring a conclusive verdict with regards to drinking. However, although the Holy Prophet^{sa} himself considered this habit to be very unpleasant and harmful, since a divine injunction had not been revealed in this respect, the Holy Prophet^{sa} could do nothing.

Finally, after the battle of Uḥud, to the end of 3 A.H. or in the beginning of 4 A.H., a divine revelation was sent down whereby drinking was categorically declared unlawful in Islām.³ The open-heartedness and pleasure with which the honourable Companions accepted this commandment of prohibition is a very interesting example of the spiritual influence which had been impressed upon their hearts by the blessed company of the Holy

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Chapter 12/12, Ḥadīth No. 4003

* Ṣaḥīḥu Muslim, Kitābul-Ashribah, Bābu Taḥrīmīl-Khamri....., Ḥadīth No. 5129

2 Sunanu Abī Dāwūd, Kitābul-Ashribah, Bābun Fī Taḥrīmīl-Khamr, Ḥadīth No. 3671

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 468, Ghazwatu Ḥamrā’il-Asad, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{sa}. There is a narration related by Anas bin Mālik^{ra} in the *Aḥādīth*, that when the injunction on the prohibition of alcohol was revealed, the Holy Prophet^{sa} instructed that it should be announced and then he instructed a Companion to walk the streets and alleys of Madinah and proclaim this order. Anas^{ra} relates:

“At the time, I was serving alcohol to Abū Ṭalḥah Anṣārī^{ra} and a few other Companions in a home, when we heard the voice of this herald. Abū Ṭalḥah said, ‘Find out what this person is announcing.’ Upon further investigation, I found that alcohol had been prohibited. When I returned and conveyed this news to the people of the gathering, as soon as he heard this news, Abū Ṭalḥah^{ra} instructed me, ‘Stand up and pour away these barrels of alcohol on the ground.’”¹

Anas^{ra} relates that on that day one could see alcohol flowing throughout the streets of Madinah.² Moreover, in another narration, recorded in this very chapter of Bukhārī, it is related that upon hearing the cry of this herald no one thought of investigating whether the herald was telling the truth or speaking falsehood; rather, everyone pulled back their hand immediately, and abstained from drinking in an instant.³ To immediately abandon the habit of drinking, and such a habit which was ingrained in the very nature of the Arabs, and then to abandon it at such a time when a round of alcohol was being shared and the ones consuming it were in a state of intoxication, is such a magnificent example of self-control as cannot be found in the history of the world.

It is also worthy to note, as indicated in various narrations of Bukhārī, that although the injunction on the categorical prohibition of alcohol was revealed after the battle of Uḥud, certain Qur’ānic verses had still been revealed on this subject, wherein the evil of alcohol had been alluded to. As such, it is narrated that the very first verse which was revealed regarding alcohol was that, “No doubt there are certain benefits of alcohol, but the harms

1 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mā’idah, Bābu Qaulihī ‘Laisa ‘Alaladhīna Āmanū.....’, Ḥādīth No. 4620

2 * Ṣaḥīḥu Muslim, Kitābul-Ashribah, Bābu Taḥrīmīl-Khamri....., Ḥādīth No. 5131
3 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mā’idah, Bābu Qaulihī ‘Laisa ‘Alaladhīna Āmanū.....’, Ḥādīth No. 4620

3 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mā’idah, Bābu Qaulihī ‘Innamal-Khamru Wal-Maisiru.....’, Ḥādīth No. 4617

associated with it outweigh the gains.”¹ Upon this, Ḥaḍrat ‘Umar^{ra}, who was perhaps most passionate from among all the Companions for the prohibition of alcohol, supplicated, “O God! Grant us a more categorical commandment on the issue of drinking.” Upon this, the following verse was revealed, “O ye believers! Do not stand for Ṣalāt when you are in a state of intoxication.”² At this, Ḥaḍrat ‘Umar^{ra} supplicated again, “O God! Send down a categorical injunction,” finally upon which the following verse was revealed: “O ye who believe! alcohol and the game of chance are vile and harmful actions, by which Satan desires to create animosity and enmity between you, and divert your attention from God and Ṣalāt; so abstain therefrom.”³ When this verse was revealed, the Muslims were satisfied and considering alcohol to be absolutely forbidden, they began to abstain from it.⁴ As a matter of fact, after this they developed such a distance from alcohol that they began to feel anxiety with regards to the outcome of those Muslims who partook in the battle of Uḥud, whilst having consumed alcohol. Upon this, the verse was revealed that there is no blame on people for what they have consumed prior to its prohibition.⁵ Therefore, to the end of 3 A.H. or in the beginning of 4 A.H., but in any case, after the battle of Uḥud, drinking was categorically forbidden in Islām, and in the definition of alcohol, all those substances were deemed to be inferred which cause intoxication and place a veil upon the human faculty of sense.⁶ In this manner, the Holy Prophet^{sa} struck an axe upon that evil which may truly be referred to as the ‘mother of all evils.’

At this place, we need not engage in a debate as to the nature of drinking from a logical perspective. The Qur’ān has itself accepted that there are certain benefits in alcohol as well, but that its harms outweigh the benefits. Fundamentally speaking, human logic cannot shed any greater light on this issue. It is also pleasing to note that after thousands of years of bitter experience, the world is coming towards the very same reality which Islām brought to light 1350 years ago from today. Societies are being formed in every

1 Al-Baqarah (2:220)

2 An-Nisā’ (4:44)

3 Al-Mā’idah (5:91)

4 Sunanu Abi Dāwūd, Kitābul-Ashribah, Bābun Fī Taḥrīmīl-Khamr, Ḥadīth No. 3670

5 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mā’idah, Bābu Qaulihī ‘Laisa ‘Alalladhīna Āmanū.....’, Ḥadīth No. 4620

6 * Ṣaḥīḥul-Bukhārī, Kitābul-Ashribah, Bābul Khamri Minal-‘Asali Wa Huwal-Bit’u, Ḥadīth No. 5585

* Ṣaḥīḥul-Bukhārī, Kitābul-Ashribah, Bābu Mā Jā’a Fī Annal-Khamra Mā Khāmaral-‘Aqla Minash-Sharāb, Ḥadīth No. 5588

* Ṣaḥīḥu Muslim, Kitābul-Ashribah, Bābu Bayāni Anna Kulla Muskirin Khamrun Wa Anna Kulla Khamrin Ḥarāmūn, Ḥadīth No. 5221

country to put an end to drinking. As a matter of fact, in the United States of America a law has even been passed against alcohol, and following suit, other countries have also initiated similar movements.

Mischief by the Banū Asad and the Sariyyah of Abū Salamah - Muḥarram 4 A.H.

The defeat suffered in the battle of Uḥud by the Muslims made the tribes of Arabia even bolder than before in raising their heads in opposition to the Muslims. As such, much time had not passed since the battle of Uḥud, and the Companions had not even become fully discharged from tending to their wounds, when in *Muḥarram 4 A.H.*, the Holy Prophet^{sa} suddenly received news in Madīnah that Ṭulaiḥah bin Khuwailid, chief of the Asad tribe and his brother Salamah bin Khuwailid were inciting the people of their region to wage war against the Holy Prophet^{sa}.¹ As soon as this news was received, the Holy Prophet^{sa}, who under the circumstances of his own country understood the dangers of such news, immediately assembled a fast riding detachment of 150 Companions and appointed Abū Salamah bin 'Abdul-Asad^{ra} as their Amīr. The Holy Prophet^{sa} emphatically instructed that they should march towards the enemy and cause them to disperse before the Banū Asad were able to practically execute their hostile motives. As such, Abū Salamah^{ra} advanced swiftly but silently and caught the Banū Asad at a place called Quṭn, situated in central Arabia, but no fighting took place. As a matter of fact, the people of Banū Asad dispersed as soon as they caught sight of the Muslims. After an absence of a few days, Abū Salamah^{ra} returned to Madīnah.² Due to the strenuous labour of this journey, the injury sustained by Abū Salamah^{ra} at Uḥud, which had apparently healed until then, began to deteriorate again. Despite medical treatment, the wound continued to worsen, and ultimately in this very illness, a faithful and pioneer Companion of the Holy Prophet^{sa}, who was also the foster-brother of the Holy Prophet^{sa} passed away.³ Ṭulaiḥah, the

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Sariyyatu Abī Salamah bin 'Abdil-Asad Al-Makhzūmiyyi, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 274, Sariyyatu Abī Salamah bin 'Abdil-Asad Al-Makhzūmiyyi, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 472, Thumma Sariyyatu Abī Salamah 'Abdillāh bin 'Abdil-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 4, pp. 131/133, 'Abdullāh bin 'Abdil-Asad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

chief of Banū Asad, who has been mentioned above became a Muslim later on. However, he later became an apostate, rather, falsely claiming to be a Prophet, he became the cause of much disorder and sedition, but was ultimately overcome and fled from Arabia. However, after some time he repented again and took part in many Islāmic wars, whereafter he died as a Muslim.¹

Mischief of the Banū Laḥyān and Execution of Sufyān - Muḥarram 4 A.H.

The incitement of the Quraish and the temporary defeat of the Muslims at Uḥud was now beginning to manifest its dangerous effects with great speed. As such, in the very same days when the Banū Asad was planning to raid Madīnah, the Holy Prophet^{sa} received news that the people belonging to the tribe of Banū Laḥyān were assembling a large army in their homeland 'Uranah, which is situated close to Makkah, upon the instigation of their chieftain Sufyān bin Khālīd; and that their intent was to strike Madīnah.² The Holy Prophet^{sa} who was extremely wise and well aware of the condition of various Arabian tribes, and of the strength and influence of their chieftains, understood as soon as this news was received that this entire mischief and disturbance was the work of Sufyān bin Khālīd, chief of the Banū Laḥyān; and that if his person was removed from the equation, the Banū Laḥyān could not dare to attack Madīnah. The Holy Prophet^{sa} also knew that at present, except for Sufyān there was no one else who possessed enough influence in this tribe to lead such a movement. Hence, taking into account that if a contingent was dispatched to resist the Banū Laḥyān, not only would this cause the poor Muslims additional financial burden, but it was also likely that this course of action may open the door to further violence and bloodshed. Therefore, the Holy Prophet^{sa} proposed that a single person should go and

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 472, Sariyyah 'Abdillāh bin Unais, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 3, pp. 440-441, Ṭulaiḥah bin Khuwailid, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 275, Sariyyah 'Abdillāh bin Unais, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 473, Sariyyah 'Abdillāh bin Unais, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

upon finding an opportunity, execute Sufyān bin Khālid, the mastermind and root of this mischief. Hence, the Holy Prophet^{sa} dispatched ‘Abdullāh bin Anīs Anṣārī^{ra} and since ‘Abdullāh had never seen Sufyān before, the Holy Prophet^{sa} personally described the figure of Sufyān, etc. to ‘Abdullāh^{ra}. In the end, the Holy Prophet^{sa} said, “*Remain alert! Sufyān is an embodiment of Satan.*” As such, ‘Abdullāh bin Anīs^{ra} very skillfully reached the encampment of the Banū Laḥyān (who were in fact diligently engaged in preparations to strike Madīnah); and found an opportunity at night and put an end to Sufyān. When the Banū Laḥyān found out about this, they pursued ‘Abdullāh^{ra}, but he managed to vanish undetected. When ‘Abdullāh bin Anīs^{ra} came before the Holy Prophet^{sa}, the Holy Prophet^{sa} immediately understood from the sight of his face that he had returned successfully. Hence, as soon as the Holy Prophet^{sa} saw him, he said, أَفْلَحَ الْوَجْهُ, i.e., “*This countenance appears to be one of success.*” ‘Abdullāh responded, and how beautifully indeed, أَفْلَحَ وَجْهَكَ يَا رَسُولَ اللَّهِ, i.e., “*O Messenger of Allāh! All success belongs to You.*” At the time, the Holy Prophet^{sa} endowed his staff to ‘Abdullāh^{ra} as a reward and said, “*This staff shall give you support in paradise.*” ‘Abdullāh^{ra} safeguarded this blessed staff with immense love and sincerity, and upon his demise asked for it to be buried with him. Thus, his wish was complied with accordingly.¹ The joy which was expressed by the Holy Prophet^{sa} upon the successful return of ‘Abdullāh^{ra} and the special reward which was granted to him demonstrates that the Holy Prophet^{sa} considered the sedition of Sufyān bin Khālid to be extremely dangerous and considered his execution to be a source of mercy for the public peace.²

Treachery of the Disbelievers and the Incident of Rajī’ - Ṣafar 4 A.H.

These were days of grave danger for the Muslims and the Holy

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 275, Sariyyah ‘Abdillāh bin Unais, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 473-474, Sariyyah ‘Abdillāh bin Unais, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 The account of the execution of Sufyān bin Khālid is recorded in Ibnī Hishām as well, but Ibnī Hishām has mentioned it at the end of his work without specifying a date. Moreover, the name of the person who was executed has been recorded as Khālid bin Sufyān, instead of Sufyān bin Khālid. The rest of the details are practically the same. Please refer to: As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 877, Ghazwatu ‘Abdillāh bin Unais Li-Qatli Khālid bin Sufyān....., Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Prophet^{sa} was receiving horrific news from all four ends. However, the greatest danger posed to the Holy Prophet^{sa} was from the Quraish of Makkah, who had grown very bold and daring due to the battle of Uḥud. Perceiving this threat, in the month of *Ṣafar* 4 A.H., the Holy Prophet^{sa} assembled a party of ten Companions, appointed ‘Āṣim bin Thābit^{ra} as their *Amīr* and ordered them to secretly go towards Makkah and obtain intelligence with regards to the Quraish, and then inform him about their plans and motives.¹ However, this party had not yet departed, when a few people from the tribes of ‘Aḍal and Qārah presented themselves before the Holy Prophet^{sa}, and said that many people from among their tribes were inclined towards Islām and that the Holy Prophet^{sa} should send a few men with them, who could convert them to Islām and educate them.² The Holy Prophet^{sa} was happy to hear their request and the same party which had been assembled for the reconnaissance mission was sent off with them instead.³ However, in actuality, as was later discovered, these people were liars and had come to Madīnah upon the incitement of the Banū Laḥyān, who sought revenge for the execution of their chief, Sufyān bin Khālid, and had thus contrived the plan that when the Muslims come out of Madīnah on this pretense, they would attack them. In lieu of this service, the Banū Laḥyān promised the people of ‘Aḍal and Qārah a hefty reward of many camels.⁴ When the treacherous people of ‘Aḍal and Qarah reached between ‘Asfān and Makkah, they secretly sent word to the Banū Laḥyān that the Muslims were accompanying them and that they should come as well. Upon this, 200 young men from the Banū Laḥyān, 100 of whom were archers, set forth in pursuit of the Muslims, and subdued them at a place known as Rajī’. But how could 10 men compete against 200 warriors? The Muslims, however,

- 1 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Hal Yasta’sirur-Rajulu....., Ḥadīth No. 3045
* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’....., Ḥadīth No. 4086
* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, p 484, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’, Ḥadīth No. 4086, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
- 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 591, Dhikru Yaumir-Rajī’ Fī Sanati Thalāthin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 277, Sariyyah Marthad bin Abī Marthad, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
- 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 477, Ba’tḥur-Rajī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 4 * Kitābul-Maghāzī, By Abū ‘Abdillāh Muḥammad bin ‘Umar bin Wāqīd Al-Wāqīdī, Volume 1, p. 300, Ghazwatur-Rajī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2004)
* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 477, Ba’tḥur-Rajī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

had not been taught to throw in their arms. The Companions immediately ascended to a nearby hillock and prepared for battle. The disbelievers, who did not consider deception as being reprehensible, called out to them and said, “Come down from the mountain, we give you a firm promise that we shall not kill you.” ‘Āṣim^{ra} responded, “We have no confidence whatsoever in your treaties and agreements. We cannot descend on your guarantee.” Then, he raised his head towards the heaven and said, “O God! You are witnessing our state. Do convey knowledge of our condition to Your Messenger.” Hence, ‘Āṣim^{ra} and his Companions stood and fought and were finally martyred in battle.

When seven Companions had been put to death, and only Khubaib bin ‘Adiyy^{ra}, Zaid bin Dathinah^{ra}, and one other Companion were left, the disbelievers whose actual desire was to capture these people alive, called out again and said, “There is still time. Come down and we promise not to cause you any harm.” This time, these innocent Muslims fell into their trap and descended. However, as soon as they stepped down, the disbelievers tied them with the strings of their arrow bows. Upon this, the Companion of Khubaib^{ra} and Zaid^{ra}, whose name has been recorded in history as being ‘Abdullāh bin Ṭāriq^{ra}, could not restrain himself and called out, “This is your first breach of agreement and who knows what you shall do hereafter,” and ‘Abdullāh^{ra} refused to continue along with them. For some distance, the disbelievers dragged ‘Abdullāh^{ra} along, beating and assaulting him, and then killed him and left him for dead. Moreover, now that there revenge had been sought, in order to please the Quraish, and also in the greed of money, they took Khubaib^{ra} and Zaid^{ra} and made way to Makkah; upon reaching there, they sold both of them to the Quraish.¹ As such, Khubaib^{ra} was purchased by the sons of Ḥārith bin ‘Āmir bin Naufal, because Khubaib^{ra} had slain Ḥārith in the battle of Badr² and Zaid^{ra} was purchased by Ṣafwān bin Umayyah.³

These two Companions were still in a state of captivity when one day Khubaib^{ra} asked the daughter of Ḥārith if he could be given a razor for his own personal use, and she gave him one. When Khubaib^{ra} was holding this razor, a small child of the daughter of Ḥārith happened to come over to Khubaib^{ra}

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’, Ḥadīth No. 4086

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Hal Yasta’sirur-Rajulu....., Ḥadīth No. 3045

3 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’, Ḥadīth No. 4086

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 593, Dhikru Yaumir-Rajī’ Fī Sanati Thalāthin, Dāru’l-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 277, Sariyyah Marthad bin Abī Marthad, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

playing here and there; and he placed him on his thigh. When the mother saw that Khubaib^{ra} was holding a razor in his hand and her child was sitting on his thigh, she began to tremble and her face turned pale in fear. When Khubaib^{ra} saw her, he understood that she was fearful and said, “Do you think that I will kill this child? Do not think this. God-Willing, I shall never commit such an act.” Upon hearing these words, the faded countenance of the mother lit up. This lady was so deeply influenced by the high moral character of Khubaib^{ra} that afterwards, she would always say, “I have never seen a prisoner as good as Khubaib.” She would also say, “On one occasion, I saw a bunch of grapes in the hand of Khubaib^{ra} and he was picking grapes one by one and eating them, although there was no sign of grapes in Makkah during those days and Khubaib^{ra} was shackled in strong iron chains.” She says, “I believe that these were heavenly provisions which would come to Khubaib.”¹

However, before the heartfelt enmity of the Quraish, emotions of mercy and justice were out of the question. As such, it had not been many days when the people of the Banū Al-Ḥārith and other chieftains of the Quraish took Khubaib^{ra} to an open field in order to execute him and celebrate his death. When Khubaib^{ra} perceived the fragrance of martyrdom, he implored the Quraish to allow him an opportunity to offer two *Rak'āt* of *Ṣalāt* before his death. The Quraish, who perhaps desired to make the Islāmic worship a part of this spectacle, granted him permission. Khubaib^{ra} offered two *Rak'āt* of *Ṣalāt* with great attention and concentration. After completing his *Ṣalāt*, he said to the Quraish, “I desired to prolong my *Ṣalāt* even more, but then I thought that you may assume that I am prolonging my *Ṣalāt* with the intention of deferring death.” Then, reciting the following couplets, Khubaib^{ra} leaned forward:

وَمَا إِنْ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَيَّ أَى شِقِّ كَانَ لِلَّهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ يُبَارِكْ عَلَيَّ أَوْصَالِ شَلْوٍ مُمَزَّعِ

“When I am being martyred in the cause of Islām as a Muslim, I care not as to which flank I fall upon after being martyred, all of this is for the sake of God; And if my God so wills, He shall bless my every severed limb.”

The last words of these couplets were perhaps still echoing from the tongue of Khubaib^{ra} when ‘Uqbah bin Ḥārith stepped forward and this lover of

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* Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Hal Yasta’sirur-Rajulu....., Ḥadīth No. 3045

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’....., Ḥadīth No. 4086

the Holy Prophet^{sa} was mixed to dust.¹ In another narration it is related that the Quraish hung Khubaib to the branch of a tree and then murdered him by repeatedly piercing him with lances. An individual by the name of Sa'īd bin 'Āmir was also among the crowd. Afterwards, he became Muslim and even until the reign of the *Khilāfat* of Ḥaḍrat 'Umar^{ra}, whenever he would remember the incident of Khubaib^{ra}, he would be overtaken by a state of swoon.²

To the other side, Ṣafwān bin Umayyah took his prisoner Zaid bin Dathinah^{ra} outside the *Ḥaram*. A crowd consisting of the chieftains of Makkah accompanied him. Upon reaching outside the *Ḥaram*, Ṣafwān ordered his slave Naṣṭās to execute Zaid^{ra}. Naṣṭās stepped forward and raised his sword. At this instance, Abū Sufyān bin Ḥarb, the chieftain of Makkah who was also among the spectators stepped forward and addressed Zaid^{ra} saying, *“Tell the truth, does your heart not desire that on this instance, in your stead Muḥammad^[sa] was in our hands, and we would execute him while you would be spared to spend days of joy with your family?”* The eyes of Zaid^{ra} began to gorge with blood in rage and he furiously retorted, *“Abu Sufyān! What nonsense do you utter? By God! I would not even prefer that in lieu of me being spared a thorn were to prick the foot of the Messenger of Allāh!”* Abū Sufyān uncontrollably proclaimed, *“By God, I have never seen any individual love another person as much as the Companions of Muḥammad^[sa] love Muḥammad^[sa].”* After this, Naṣṭās martyred Zaid^{ra}.³

In the context of this very incident of Rajī', a narration has been related that when the Quraish received news that 'Āṣim bin Thābit^{ra} was also among those who had been martyred at Rajī' at the hands of the Banū Laḥyān, since 'Āṣim^{ra} had slain a principal chieftain of the Quraish, they especially sent some men towards Rajī', and emphatically instructed them to return with the head of 'Āṣim^{ra} or another part of his body, so that they could be put to rest and their thirst for revenge could be quenched.⁴ It is related in another narration that the mother of the person whom 'Āṣim^{ra} had slain had vowed that

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī'....., Ḥadīth No. 4086

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Hal Yasta'sirur-Rajulu....., Ḥadīth No. 3045

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 593-594, Dhikru Yaumir-Rajī' Fī Sanati Thalāthin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 593, Dhikru Yaumir-Rajī' Fī Sanati Thalāthin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 277-278, Sariyyah Marthad bin Abi Marthad, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī'....., Ḥadīth No. 4086

she would drink alcohol in the skull of her son's killer.¹ However, the power of God was such that when these people arrived there, lo and behold, they found swarms of hornets and male honey bees resting upon the body of 'Āṣim^{ra} and they just would not budge. These people tried their level best to send off these hornets and bees, but no attempt proved successful. Finally, with no other choice, they returned frustrated and unsuccessful.² Soon after, a storm of rain came and took the body of 'Āṣim^{ra} elsewhere. It is written that upon accepting Islām, 'Āṣim^{ra} vowed that he would completely abstain from anything that was polytheistic, to the extent that he would not even touch an idolator. When Ḥaḍrat 'Umar^{ra} was informed of his martyrdom and of this occurrence in particular, he said, "Look how beautifully Allāh guards the emotions of His beloved servants. He fulfilled the vow of 'Āṣim^{ra} even after his demise and safeguarded him from the touch of idolators."³

The grief which the Holy Prophet^{sa} and his Companions would have felt as a result of the incident of Rajī' is obvious. However, before this tragic news could reach Madīnah, another incident took place. Hence, before we comment on the incident of Rajī', it is necessary to mention this incident, because both these occurrences were similar in nature, and the Holy Prophet^{sa} received news of them at the same time as well.⁴

Incident of Bi'r-e-Ma'ūnah

The acts of mischief and seditious behaviour perpetrated by the tribes of Sulaim, and Ghaṭafān, etc. have already been mentioned above. These tribes inhabited the central region of Arabia in the Saḥ-e-Murtafa' Najd and had allied with the Quraish of Makkah against the Muslims. Slowly but surely, the evil of these mischievous tribes was continuing to grow and the Saḥ-e-Murtafa' Najd was continuing to be poisoned with the venom of enmity against Islām. As such, in the days we are describing now, an individual named Abū

1 Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p 489, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī', Ḥadīth No. 4086, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī', Ḥadīth No. 4086

* Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p 489, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī', Ḥadīth No. 4086, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

3 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālīk bin Hishām, p. 592, Dhikru Yaumir-Rajī' Fī Sanati Thalāthin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 505, Bi'ru Ma'ūnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Barā' ʿĀmirī, who was a chieftain of the tribe situated in central Arabia known as the Banū ʿĀmir, presented himself before the Holy Prophet^{sa} in order to meet him. The Holy Prophet^{sa} very gently and kindly conveyed the message of Islām to him and at the outset he also listened to the address of the Holy Prophet^{sa} with interest and attention, but did not accept Islām. Albeit, he submitted to the Holy Prophet^{sa}, “Send a few Companions along with me to Najd, who can travel there and preach the message of Islām to the people of Najd. I am confident that the people of Najd will not reject your message.” The Holy Prophet^{sa} said, “I do not trust the people of Najd.” Abū Barā' responded, “Do not worry, I guarantee their security.” Since Abū Barā' was the chief of a tribe and was an influential man, the Holy Prophet^{sa} took his word and dispatched a party of Companions towards Najd.¹

This is the narration as it is related by history. It is narrated in Bukhārī that a few people from the tribes of Ri'l and Dhakwān, etc. (which were branches of the renowned tribe known as the Banū Sulaim) presented themselves before the Holy Prophet^{sa} and claimed to accept Islām. Then they requested that a few men should be dispatched along with them to assist them against those people of their nation who were enemies of Islām (there is no elaboration as to the nature of the assistance they requested - missionary or military). Upon this, the Holy Prophet^{sa} sent off this company.² Ibnī Sa'd has also recorded a narration in support of this, but has not given it preference over the other one.³ However, unfortunately with respect to the details of Bi'r-e-Ma'unah, even the details as narrated in Bukhārī have become mixed to a degree, due to which all the relevant facts cannot be identified in full.⁴ In any case, however, what is ascertained is that on this occasion, the people belonging to the tribes of Ri'l and Dhakwān, etc. presented themselves before the Holy Prophet^{sa} as well, and they requested for a few Companions to be sent along with them. One prospect for the reconciliation of both these narrations is that perhaps Abū Barā' ʿĀmirī, chieftain of the ʿĀmir tribe, also came along with the people of Ri'l and Dhakwān, and he spoke to the Holy Prophet^{sa} on

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ʿAbdul-Mālik bin Hishām, p. 601, Ḥadīthū Bi'rī Ma'unah Fī Ṣafarin Sanata Arba'in, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 275, Sariyyah Al-Mundhir bin 'Amr, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-'Auni Bil-Madad, Ḥadīth No. 3064

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī'....., Ḥadīth No. 4090

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 276, Sariyyah Al-Mundhir bin 'Amr, Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

4 Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p 483, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī', Ḥadīth No. 4086, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

their behalf. As such, according to the historical account, the Holy Prophet^{sa} said, “I do not trust the people of Najd,” to which he responded, “Do not worry, I give you the assurance that your Companions shall not be harmed.” This indicates that the people of Ri’l and Dhakwān had also come with Abū Barā’ and the Holy Prophet^{sa} was concerned on their account. ¹ وَاللَّهُ أَعْلَمُ

In any case, the Holy Prophet^{sa} dispatched a party of Companions under the leadership of Mundhir bin ‘Amr Anṣārī^{ra} in *Ṣafar* 4 A.H.² These people were mostly from the Anṣār and totaled seventy in number, and almost all of them were Qāris, i.e., they were well-versed in the Holy Qur’ān. They would collect wood from the jungle by day to make ends meet and would spend a better part of the night in worship.³ When these people reached a place known as Bīr-e-Ma‘ūnah, which was named as such due to a water well, an individual named Ḥarām bin Milhān^{ra}, who was the maternal uncle of Anas bin Mālīk^{ra}, went forward with the message of Islām to ‘Āmir bin Ṭufail, who was chief of the ‘Āmir tribe and paternal nephew of Abū Barā’ ‘Āmirī. The rest of the Companions remained behind. When Ḥarām bin Milhān^{ra} arrived to meet ‘Āmir bin Ṭufail and his followers as an emissary of the Holy Prophet^{sa}, at first, they warmly welcomed him in their hypocrisy; but after he had been fully seated and made to feel at ease, and began to preach the message of Islām, a few evil ones from among them made a signal to someone, who struck this innocent emissary with a spear from behind and put him to death there and then. At the time, the following words were on the tongue of Ḥarām bin Milhān^{ra}, وَاللَّهُ أَكْبَرُ فُؤْتُ وَرَبِّ الْكَعْبَةِ, i.e., “Allāh is the Greatest. By the Lord of the Ka’bah, I have attained my objective.”⁴ ‘Āmir bin Ṭufail did not suffice upon the murder of this emissary of the Holy Prophet^{sa} alone. As a matter of fact, after this he incited the people of his tribe, the Banū ‘Āmir, to attack the remaining party of Muslims as well, but they refused and said that they would not attack the Muslims due to the guarantee of Abū Barā’. Upon this, ‘Āmir collected the Banū Ri’l, Dhakwān and ‘Uṣayyah, etc. from the tribe of Sulaim (i.e., the same tribes who had come to the Holy Prophet^{sa} as a delegation according to the narration

1 And Allāh knows best [Publishers]

2 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 275, Sariyyah Al-Mundhir bin ‘Amr, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 601, Ḥadīthu Bī’ri Ma‘ūnah Fī Ṣafarin Sanata Arba’in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābul-‘Auni Bil-Madad, Ḥadīth No. 3064

* Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Mai’-Yunkabu Fī Sabilillāh, Ḥadīth No. 2801

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’ , Ḥadīth No. 4091-4093 (Makhluṭan)

of Bukhārī) and attacked this small and helpless community of Muslims.¹ When the Muslims saw these bloodthirsty beasts racing towards them, they said, “We have no quarrel with you. We have only come with an assignment from the Holy Prophet^{sa}; we have not come to fight,” but they did not listen to a word and murdered them all.² Among the Companions who were present at the time, only one individual was spared, who had a limp, and had managed to climb to the top of a mountain.³ The name of this Companion was Ka’b bin Zaid^{ra}. From various narrations it is ascertained that the disbelievers attacked him as well, due to which he was wounded. The disbelievers left him for dead, but in actuality there was still life in him and he survived.⁴

Two individuals from among this community of Companions had separated from the group at the time in order to graze their camels, etc., and their names were ‘Amr bin Umayyah Ḍamrī^{ra} and Mundhir bin Muḥammad^{ra}. When they looked towards their camp, lo and behold, they sighted flocks of birds flying about overhead. They understood these desert signs well and immediately deduced that a battle had taken place. When they returned, this atrocity of carnage and massacre perpetrated by the ruthless disbelievers lay before their eyes. Upon sighting this scene from afar, they consulted one another as to what should be done. One suggested that they should escape immediately and reach Madīnah in order to inform the Holy Prophet^{sa}. The other one, however, did not accept this proposal and said, “I shall not flee from where our Amīr, Mundhir bin ‘Amr^{ra} has been martyred.” Hence, he proceeded forward and was martyred in battle.⁵ The other, whose name was ‘Amr bin Umayyah Ḍamrī^{ra} was taken captive by the disbelievers.⁶ They would have perhaps murdered him as well, but when they found out that he was from the Muḍar tribe, according to the custom of Arabia, ‘Amir bin Ṭufail cut off his

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 602, Ḥadīthu Bi’ri Ma’ūnah Fī Ṣafarin Sanata Arba’in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 275, Sariyyah Al-Mundhir bin ‘Amr, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’....., Ḥadīth No. 4088

4 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’....., Ḥadīth No. 4091

5 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 602, Ḥadīthu Bi’ri Ma’ūnah Fī Ṣafarin Sanata Arba’in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

6 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 3, p. 269, Aṭ-Ṭabaqatul-Ūlā Minal-Badriyyina Minal-Anṣār / Ka’b bin Zaid, Dāru Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

7 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 602, Ḥadīthu Bi’ri Ma’ūnah Fī Ṣafarin Sanata Arba’in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

8 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī’....., Ḥadīth No. 4094

forelocks and set him free, saying, “My mother has vowed to release a slave from the Muḍar tribe, and therefore, I set you free.” In other words, from among these seventy Companions, only two survived. One was this very ‘Amr bin Umayyah Ḍamrī^{ra} and the second was Ka‘b bin Zaid^{ra}, who the disbelievers had left in the belief that he was already dead.¹

‘Amir bin Fuhairah, the freed slave of Ḥaḍrat Abū Bakr^{ra}, and a pioneer devotee of Islām, was also among the Companions who were martyred in the incident of Bi‘r-e-Ma‘ūnah.² He was slain by a person named Jabbār bin Salamah.³ Afterwards, Jabbār became a Muslim and states that the reason for his having accepted Islām was because when he martyred ‘Amir bin Fuhairah^{ra}, he uncontrollably called out, *فُزْتُ وَاللَّهِ*, i.e., “By God, I have attained my objective.” Jabbār states:

“Upon hearing these words, I was astonished that I have just murdered this person and he says that he has attained his objective. What a peculiar thing indeed. As such, when I later inquired as to the reason for this, I was informed that the Muslim people considered the sacrifice of their lives in the way of God as being the greatest success a person can attain. This left such a lasting impression upon my disposition that ultimately, this very influence pulled me towards Islām.”⁴

The Holy Prophet^{sa} and his Companions received news of the incidents of Rajī‘ and Bi‘r-e-Ma‘ūnah at more or less the same time⁵ The Holy Prophet^{sa} was deeply grieved by these incidents, to the extent that narrations relate that the Holy Prophet^{sa} was never so deeply grieved by anything before or after these events.⁶ Undoubtedly, for approximately eighty Companions⁷ to be

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- 1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 602, Ḥadīthū Bi‘ri Ma‘ūnah Fī Ṣafarin Sanata Arba‘in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī‘....., Ḥadīth No. 4093
 - 3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 503, Bi‘ru Ma‘ūnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 603, Ḥadīthū Bi‘ri Ma‘ūnah Fī Ṣafarin Sanata Arba‘in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Usdul-Ghābah Fī Ma‘rifatīṣ-Ṣaḥābah, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 1, p. 361, Jabbār bin Salmā, Dārul-Fikr, Beirut, Lebanon (2003)
 - 5 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 505, Bi‘ru Ma‘ūnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 6 Ṣaḥīḥul-Bukhārī, Kitābul-Jizyati Wal-Muwāda‘ah, Bābu Du‘ā’il-Imāmi ‘Alā Man Nakatha ‘Ahdan, Ḥadīth No. 3170
 - 7 Ten from the incident of Rajī‘ and seventy from the incident of Bi‘r-e-Ma‘ūnah

suddenly murdered by deception, especially such Companions who were *Ḥuffāz* of the Holy Qur’ān, and were from a poor and selfless class of people, was no small event, even by standards of the barbaric customs and practices of Arabia. For the Holy Prophet^{sa} personally, this news was no different than the loss of eighty sons, rather, even more so. The reason being that for a spiritual man, spiritual bonds are far dearer to him than the worldly relations of a worldly man. Hence, the Holy Prophet^{sa} was deeply grieved by these tragic events, but in any case, Islām teaches patience. Upon hearing this news, the Holy Prophet^{sa} said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ¹

After this, the Holy Prophet^{sa} said the following words:

هَذَا عَمَلُ أَبِي بَرَاءٍ وَقَدْ كُنْتُ لِهَذَا كَارِهًا مُتَخَوِّفًا

“This is a result of the action of Abī Barā’, for I had disliked sending off these people and was apprehensive of the people of Najd.”²

The incidents of Bi’r-e-Ma’ūnah and Raji’ demonstrate the intense level of hatred and animosity which the tribes of Arabia harboured in their hearts against Islām and the followers of Islām, to the extent that they would not even refrain from the most despicable lies, treachery and deceit. Despite the remarkable intelligence and vigilance of the Muslims, due to their thinking well of others, which is the hallmark of a believer, at times they would be lured into their trap. These were *Ḥuffāz* of the Qur’ān and devoted worshippers, who would supplicate during the nights, sit in a corner of the mosque and remember Allāh; then they were poor and hunger-stricken people, who were lured out of their homeland by these cruel disbelievers with the excuse of ‘teaching them religion’; and when they had reached their land as guests, they were murdered in cold blood. Any level of grief suffered by the Holy Prophet^{sa} would not have been enough. But at the time, the Holy Prophet^{sa} did not employ any military action against these cold blooded murderers. Albeit, for thirty days continuously, after having received this news, the Holy Prophet^{sa}

1 “Surely, to Allāh we belong and to Him shall we return.” Al-Baqarah 2:157 [Publishers]

2 As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 602, Ḥadīthu Bi’ri Ma’ūnah Fī Ṣafarin Sanata Arba’in, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

VIII - Blow of a Misfortune, Law of Inheritance, Prohibition of Alcohol, Treachery
of the Disbelievers and Two Tragic Incidents

supplicated while standing in his morning *Ṣalāt*, weeping and crying before God, individually naming the tribes of Ri'l, Dhakwān, 'Uṣayyah and the Banū Laḥyān in the following words:

“O Our Master! Have mercy upon us and hold back the hands of the enemies of Islām who are ruthlessly and stone-heartedly spilling the blood of innocent Muslims with the intention that Your religion may be expunged.”¹

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatir-Rajī', Ḥadīth No. 4091

IX

*Repeated Treachery of the Jews, Compilation
and Sequence of the Holy Qur'ān, Marriage
of Ḥaḍrat Zainab^{ra}, the Great Calumny and
Mischief of the Hypocrites*

IX

Repeated Treachery of the Jews, Compilation and Sequence of the Holy Qur'ān, Marriage of Ḥaḍrat Zainab^{ra}, the Great Calumny and Mischief of the Hypocrites

Exile of the Banū Naḍīr - Rabī'ul-Awwal 4 A.H.

When a nation is doomed to days of misfortune, its vision falls weaker and it does not pay due attention towards taking a lesson and warning from events. As such, instead of taking admonition from the exile of the Banū Qainuqā', and refraining from acts of mischief and disturbance; and instead of allowing the Muslims to live in peace and living their own lives in peace, the remaining two tribes from among the Jews did not change their behaviour. In hiding, they continued to kindle flames of mischief against the Muslims, and continued to conspire with the Quraish of Makkah as well. As a matter of fact, after the exile of the Banū Qainuqā', the hostility of the Jews grew even more than before, and their plans began to take on a more dangerous state day by day. As such, not long after the incidents of Rajī' and Bi'r-e-Ma'ūnah, when the course of events took on a more critical state, for his own protection, the Holy Prophet^{sa} was compelled to take military action against the Banū Naḍīr, due to which, this tribe was ultimately exiled from Madīnah as well. Describing the causes leading up to this *Ghazwah*, experts of *Ḥadīth* and *Sīrat* have presented

varying factors. Due to these varying views, a difference of opinion has also arisen with respect to the era of this *Ghazwah*. Ibn Ishāq and Ibn Sa'd, who I have followed here without any specific investigation, have placed the *Ghazwah* of Banū Naḍīr after the battle of Uḥud and the incident of Bi'r-e-Ma'ūnah. In support of this view, they write that on his way back to Madīnah, 'Amr bin Umayyah Ḍamrī^{ra}, who was taken captive and then released by the disbelievers in the incident of Bi'r-e-Ma'ūnah, encountered two men from the tribe of Banū 'Āmir, who had entered into a treaty with the Holy Prophet^{sa}. Since 'Amr was unaware of this treaty and agreement, upon finding an opportunity, he killed these two men in retribution for the martyrs of Bi'r-e-Ma'ūnah, whose deaths were owed to a chieftain of the Banū 'Āmir, named 'Āmir bin Ṭufail, even though, as mentioned earlier, the people of Banū 'Āmir had themselves refrained from this murder and bloodshed. When 'Amr bin Umayyah^{ra} arrived to Madīnah, he submitted the entire account to the Holy Prophet^{sa}, and told him about the killing of those two men as well. When the Holy Prophet^{sa} was informed of the killing of these two men, he was very displeased by this action of 'Amr bin Umayyah^{ra}, and said, "They were our confederates." The Holy Prophet^{sa} immediately sent the blood-money of both these men to the respective families. However, since the people of the Banū 'Āmir were allies of the Banū Naḍīr, and the Banū Naḍīr were allies of the Muslims, by virtue of treaty, the Banū Naḍīr were also liable to bear an equal share of the blood-money. As such, along with a few of his Companions, the Holy Prophet^{sa} went to the settlement of the Banū Naḍīr and explaining the entire incident, he asked for their share of the blood-money. Apparently, it seemed as if they were joyous upon the arrival of the Holy Prophet^{sa}, and asked him to sit while they went and arranged for the money at once. As such, the Holy Prophet^{sa} took a seat in the shade of a wall along with his Companions, and the Banū Naḍīr retired to one side in order to deliberate. They apparently made it seem as if they were arranging for the money, but instead of this, they actually schemed that this was a perfect opportunity. They thought that as Muḥammad^[sa] was sitting in the shade of a house up against its wall; if someone were to climb to the top of the house from the opposite side and throw a large stone upon the Holy Prophet^{sa}, he could be finished once and for all.¹ From among the

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 605, Amru Ijlā'i Banin-Naḍīr....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

Jews, an individual by the name of Salām bin Mashkam opposed this idea and argued that this was an act of treachery, and violated the terms of their agreement with the Holy Prophet^{sa}, but the others did not pay heed.¹ Finally, a Jew by the name of 'Amr bin Jaḥḥāsh climbed to the top of the house with a very large stone and was about to roll it off from above, but it is narrated that God the Exalted informed the Holy Prophet^{sa} about this sinister plan of the Jews by way of revelation. The Holy Prophet^{sa} stood up immediately, and this was so unexpected that his Companions as well as the Jews thought that the Holy Prophet^{sa} had stood up to attend to an immediate matter. Hence, they continued to calmly sit and wait for the Holy Prophet^{sa}. However, the Holy Prophet^{sa} made way to Madīnah at once. The Companions waited for the Holy Prophet^{sa} for some time, but when he did not return, they stood up in concern, and during the course of their search for the Holy Prophet^{sa}, ultimately saw their way to Madīnah as well. It was then that the Holy Prophet^{sa} informed the Companions of the dangerous conspiracy of the Jews.² After this, the Holy Prophet^{sa} called upon Muḥammad bin Maslamah^{ra}, a chief of the Aus tribe and said:

“Go to the Banū Naḍīr and speak to them about this issue. Tell them that since they have gone too far in their acts of mischief and their treachery has reached its extreme limit, it is no longer appropriate for them to remain in Madīnah. It is better that they leave Madīnah and take up residence somewhere else.”

The Holy Prophet^{sa} gave them a time limit of ten days.

When Muḥammad bin Maslamah^{ra} went to them, they behaved most arrogantly and said, *“Tell Muḥammad^[sa] that we are not prepared to leave Madīnah, do what you may.”* When the Holy Prophet^{sa} received this response from the Jews, he spontaneously said, *“God is the Greatest, it appears as if the Jews are prepared for war.”*³ The Holy Prophet^{sa} instructed the Muslims to prepare and

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 605, Amru Ijlā'i Banin-Naḍīr....., Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

stepped into the field of battle against the Banū Naḍīr with a group of his Companions.

Most historians have adopted the above-mentioned narration, to the extent that this very narration has become generally renowned and prominent in history. However, in contrast to this, an authentic narration has been transmitted by Imām Zuhri. This narration states that after the Battle of Badr (the exact year and month are not known), the chieftains of the Quraish wrote a letter to the Banū Naḍīr saying, “*Declare war against Muḥammad^[sa] and the Muslims, or we shall wage war against you.*” Upon this, the Banū Naḍīr mutually consulted and decided that they should tactfully assassinate the Holy Prophet^{sa}. To this end, they schemed to invite the Holy Prophet^{sa} by some excuse, and then find an opportunity to murder him. As such, they sent word to the Holy Prophet^{sa} that they would like to arrange a religious dialogue between the Holy Prophet^{sa} and their own scholars.¹ They claimed that if the truth of the Holy Prophet^{sa} became evident to them, they would accept him; therefore, the Holy Prophet^{sa} should come along with thirty Companions so that an exchange of religious views could take place with thirty Jewish scholars.² On the one hand, they conveyed this message to the Holy Prophet^{sa}, while on the other, they consolidated their scheme and fully prepared accordingly. They conspired that after the Holy Prophet^{sa} had arrived, these very same “scholars,” secretly possessing hidden daggers, would find an opportunity and assassinate the Holy Prophet^{sa}. However, a lady from the tribe of the Banū Naḍīr, transmitted timely information with respect to the evil motives of her people to a man from the Anṣār, who was her brother. The Holy Prophet^{sa} had only just left his residence, when he received this news and returned.³ The Holy Prophet^{sa} immediately commanded mobilisation, and set out towards the fortresses of the Banū Naḍīr. As soon as he reached there, the Holy Prophet^{sa} besieged them and sent a message to their chieftains that under the circumstances which had come to light, they could not be permitted to remain in Madīnah, until they were to settle a new treaty with the Holy Prophet^{sa} and assure him that they would not violate their treaty and commit

1 They knew full well that the easiest and most definitive means by which the Holy Prophet^{sa} could be motivated was by the ploy of ‘preaching.’

2 Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati....., Bābun Fi Khabarin-Naḍīr, Ḥadīth No. 3004

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 510, Ḥadīthu Banin-Naḍīr, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

treachery again. The Jews, however, plainly refused to settle another treaty, and in this manner, war commenced. The Banū Naḍīr very arrogantly took to their fortresses. On the following day, the Holy Prophet^{sa} received news, or perhaps gathered from circumstances that the other tribe of the Jews, known as the Banū Quraizah was also displaying signs of rebellion. The Holy Prophet^{sa} took along a detachment and marched towards the fortresses of the Banū Quraizah and besieged them as well. When the Banū Quraizah saw that their secret had been leaked, they became fearful and seeking forgiveness, settled a new treaty of peace and security, and a mutual alliance with the Holy Prophet^{sa}. Upon this, the Holy Prophet^{sa} lifted the siege and returned to the fortresses of the Banū Naḍīr. However, the Banū Naḍīr persisted in their obstinacy and hostility, and a proper state of war commenced.¹

These are the two varying narrations which have been related with respect to the cause of the *Ghazwah* of Banū Naḍīr. From a historical perspective, the latter narration is more correct and authentic, and other narrations also support this in principle. However, the first narration has been more widely accepted by historians and various authentic *Aḥādīth* have also alluded to its authenticity. As such, although Imām Bukhārī has given precedence to the narration of Zuhri, he has still mentioned the blood-money of the two people who were killed from the 'Āmir tribe.² Therefore, in our opinion, if both narrations are deemed to be correct and taken together, there is no harm in this. Albeit, as far as the era of this *Ghazwah* is concerned, one narration must be given preference from among the two, because in this respect, both narrations cannot be correct. It appears as if on various occasions, different causes for war were created by the Banū Naḍīr, and the Holy Prophet^{sa} continued to grant them respite and dealt with them in a forgiving manner. However, when the final cause arose after the incident of Bi'r-e-Ma'ūnah, the Holy Prophet^{sa} reminded them of all their previous designs and finally took military action against them. In other words, all the causes which have been mentioned are correct in their own right, but the final motivating factor was the one that took place when the blood-money was demanded for the two men killed from the Banū 'Āmir. ³ وَاللَّهُ أَغْلَمُ بِالصَّوَابِ

It should also be remembered that Ka'b bin Ashraf, whose execution has been alluded to above and who had ignited a fire of hostility against the

1 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābun Fī Khabarin-Naḍīr, Ḥadīth No. 3004
2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābun Ḥadīthi Banin-Naḍīr
3 And Allāh knows the truth best [Publishers]

Muslims was also from the Banū Naḍīr.

In any case, the Jewish tribe of the Banū Naḍīr violated their treaty and acted treacherously, and conspired to assassinate the Holy Prophet^{sa}. When they were told that under these circumstances it was no longer appropriate for them to remain in Madīnah and that they should leave, they behaved arrogantly and rebelliously. Furthermore, they refused to settle a new treaty and became prepared for war. For this reason, the Holy Prophet^{sa} had no other choice but to step into the field of battle. As such, in his own absence, the Holy Prophet^{sa} appointed Ibni Maktūm^{ra} as the *Imāmuş-Şalāt* for the settlement of Madīnah. With a group of Companions, the Holy Prophet^{sa} set out from Madīnah himself and besieged the village of the Banū Naḍīr. According to the custom of warfare at the time, the Banū Naḍīr took to their fortresses. It was perhaps on this occasion that ‘Abdullāh bin Ubayy bin Sulūl and the other hypocrites of Madīnah sent word to the chieftains of the Banū Naḍīr saying, “Do not fear the Muslims at all, for we shall support you and shall fight on your behalf.” However, to the surprise of the Banū Naḍīr, when war practically commenced, these hypocrites could not muster the courage to openly enter the field of battle in opposition to the Holy Prophet^{sa};¹ nor could the Banū Quraizah dare to step into the battlefield against the Muslims and openly aid the Banū Naḍīr either, although they were with them at heart, and would aid them in secret as well; and the Muslims had even become aware of this.² In any case, the Banū Naḍīr did not openly take to the field in opposition to the Muslims and retired to their fortresses instead. However, according to the circumstances of that era, their fortresses were very strong and for this reason, they were confident that the Muslims would be able to do them no harm whatsoever, and would themselves become frustrated and lift the siege. There is no doubt that according to the circumstances of that era, to conquer such fortresses was a very difficult and strenuous task, and demanded a very long siege. As such, the Muslims continued the siege for many days, but there was no outcome. After a few days had passed, and no outcome came about; and the Banū Naḍīr remained bent upon conflict as usual, the Holy Prophet^{sa} issued the order that some of the date trees belonging to the Banū Naḍīr, which were situated

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 606, Amru Ijlā’i Banin-Naḍīr....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Şaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābun Ḥadīthu Banin-Naḍīr, Ḥadīth No. 4028
Şaḥīḥu Muslim, Kitābul-Jihād, Bābu Ijlā’il-Yahūdi Minal-Ḥijāz, Ḥadīth No. 4592

in the exterior grounds beyond their fortresses should be cut down.¹ These trees which were cut down, bore a type of date known as *Līnah*,² which is a very low-grade date and its fruit cannot generally be consumed by humans.³ The intention in this order was so that the Banū Naḍīr would become awe-stricken at the sight of these trees being cut down, and so that they would open the gates of their fortresses; in this manner, with the loss of a few trees, the loss of countless lives, as well as conflict and rebellion in the country could be prevented. Hence, this strategy proved to be successful and only six trees had been cut down⁴ when the Banū Naḍīr began to raise a hue and cry, perhaps under the assumption that the Muslims would cut down all their trees, which included those bearing high quality fruit as well. Nonetheless, as the Holy Qur'ān has elaborated, only a few trees were permitted to be cut down, and even those were of the *Līnah* date. With respect to the remaining trees, however, it was instructed that they be safeguarded.⁵ Even under normal circumstances, the Muslims were not permitted to cut down the fruit-bearing trees of their enemy.⁶ In any case, this strategy proved to be successful and being struck with awe, after a siege of fifteen days, the Banū Naḍīr opened the gates of their fortresses on the condition that they would be permitted to leave with all of their property and belongings in peace and security.⁷ This was the very same offer which the Holy Prophet^{sa} had already presented. Since the only desire of the Holy Prophet^{sa} was the establishment of peace, turning a blind eye towards the hardship and expenses, which the Muslims had been made to bear in this campaign, even now, the Holy Prophet^{sa} accepted the

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 605-606, Amru Ijlā'i Banin-Naḍīr....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 Al-Ḥashr (59:6)

3 Ar-Rauḍul-Unufi Fī Tafsīris-Sīratin-Nabawīyyati libni Hishām, By Abul-Qāsim 'Abdur-Raḥmān bin 'Abdillāh bin Aḥmad, Volume 3, p. 388, Ghazwatu Banin-Naḍīri Wa Mā Nazala Fihā / Qaṭ'ul-Lināti Wa Ta'wiluhū, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition

4 Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 2, p. 512, Ḥadīthu Banin-Naḍīr, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 Al-Ḥashr (59:6)

6 Al-Muwattā', By Imām Mālik bin Anas, Kitābul-Jihād, Bābun-Nahyi Min-Qatlin-Nisā'i Wal-Wildān, Ḥadīth No. 982

7 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 606, Amru Ijlā'i Banin-Naḍīr....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

condition of the Banū Naḍīr and appointed his Companion Muḥammad bin Maslamah^{ra} to supervise the departure of the Banū Naḍīr from Madīnah in peace and security.¹ As such, with great pomp, splendour and magnificence, the Banū Naḍīr took along all their movable belongings and possessions. They even demolished their own homes with their own hands, and dislocated their doors, door-frames, and wood and took them along as well.² It is written that these people left Madīnah with such joy, pomp and show, singing and playing their instruments, as if they were a marriage procession.³ However, their equipment of war, their immovable property, such as orchards, etc., came in to the hands of the Muslims. Since this wealth had been acquired without any practical war, in light of the Islāmic *Shari'at*, the privilege of its division was solely in the hands of the Messenger of Allāh. The Holy Prophet^{sa} mostly divided this wealth among the poor *Muhājirīn*,⁴ whose means of sustenance was still being borne by the properties of the *Anṣār*, according to the initial system of brotherhood. In this manner, the *Anṣār* indirectly became partners in this wealth of spoils as well.⁵

When the Banū Naḍīr were departing from Madīnah under the supervision of the Companion Muḥammad bin Maslamah^{ra}, some of the *Anṣār* attempted to restrain those people who were actually from the progeny of the *Anṣār*, but had become Jewish due to vows made by the *Anṣār*, and the Banū Naḍīr desired to take them along. However, this demand of the *Anṣār* was against the following Islāmic injunction:

لَا إِكْرَاهَ فِي الدِّينِ قُلْ

- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 278, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍīr, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 2 * Zarin referenced by Talkhisus-Sīhah
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 510, Ḥadīthu Banin-Naḍīr, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996) [Publishers]
- 3 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 91, Thumma Dakhalatis-Sanatur-Rābi'atu Minal-Hijrah / Khabaru Jalā'i Banin-Naḍīr, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 4 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābun Fī Khabarin-Naḍīr, Ḥadīth No. 3004
- 5 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 606, Amru Ijlā'i Banin-Naḍīr....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, pp. 519-520, Ḥadīthu Banin-Naḍīr, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996) [Publishers]

“There should be no compulsion in the matter of religion.”¹

Hence, the Holy Prophet^{sa} decided against the case presented by the Muslims and issued a verdict in favour of the Jews saying, “We cannot stop any person from leaving who is a Jew and desires to leave.”² Albeit, two men from the Banū Naḍir became Muslim of their own choice and remained in Madīnah.³

There is a narration which relates that the Holy Prophet^{sa} ordered the Banū Naḍir to move towards Syria, i.e., that they should not remain in Arabia. However, despite this, a few of their chieftains such as Salām bin Abil-Ḥuqaiq, Kinānah bin Rabī⁴ and Ḥuyayy bin Akhṭab, etc, and a segment of their commoners as well, resettled to the north of Ḥijāz in the renowned Jewish village of Khaibar. The people of Khaibar welcomed them with open arms⁴ and as shall be mentioned later at its appropriate place, these people ultimately became the cause of very dangerous sedition and incitement of war. The Banū Quraizah, who ignored all of their treaties and agreements, and acted treacherously towards the Holy Prophet^{sa} and abetted the Banū Naḍir, were forgiven by the Holy Prophet^{sa} as an act of benevolence.⁵ However, the manner in which these wretched people repaid this compassionate treatment shall be mentioned ahead.

The incident of the Banū Naḍir has been alluded to in *Sūrah Ḥashr* of the Holy Qur'ān. The entire *Sūrah* is, more or less, related to this *Ghazwah*.

Ḥaḍrat Ummul-Mu'minīn Zainab bint Khuzaimah^{ra}

The Holy Prophet^{sa} had a paternal cousin whose name was 'Abdullāh bin Jaḥash^{ra}, and he was martyred in the battle of Uḥud, leaving behind his wife Zainab bint Khuzaimah^{ra} without support. The Holy Prophet^{sa} who was an unparalleled model of kind treatment towards near relatives sent a proposal of marriage to Zainab bint Khuzaimah^{ra} himself, and upon her consent, took her into a bond of matrimony. At the time, Ḥaḍrat Zainab^{ra} was thirty years of

1 Al-Baqarah (2:257)

2 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fil-Asīri Yukrahu 'Alal-Islām, Ḥadīth No. 2682

3 As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 606-607, Amru Ijlā'i Banin-Naḍir....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

4 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 90-91, Thumma Dakhalatis-Sanatur-Rābi'atu Minal-Hijrah / Khabaru Jalā'i Banin-Naḍir, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

5 Ṣaḥīḥul-Bukhari, Kitābul-Maghāzī, Bābu Ḥadīthu Banin-Naḍir, Ḥadīth No. 4028

Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ijlā'il-Yahūdi Minal-Hijāz, Ḥadīth No. 4592

age, more or less. However, only a few months after her marriage, she passed away in *Rabī'ul-Awwal* 4 A.H., and the Holy Prophet^{sa} buried her in *Jannatul-Baqī'*. Zainab bint Khuzaimah^{ra} was a very righteous and pious lady, and due to her charity, alms, and attention towards the less fortunate, she was generally known by the name of “*Ummul-Masākīn*.”¹

Birth of Ḥusain^{ra} - Sha'bān 4 A.H.

The very same year, in the month of *Sha'bān*, Ḥaḍrat Fāṭimah^{ra} was blessed with a second child, who was named Ḥusain by the Holy Prophet^{sa}. Ḥusain^{ra} was just as dear to the Holy Prophet^{sa} as was his brother Ḥasan^{ra}. At times, the Holy Prophet^{sa} would refer to them as his two flowers.² This is the same Imām Ḥusain (may Allāh be please with him) who met his Beloved Creator, after being cruelly martyred on the 10th of *Muḥarram* in 61 A.H., in the era of Yazid bin Mu'āwiyah bin Abī Sufyān.³ To this day, in remembrance of his martyrdom, Shi'ah people mourn and practice the custom of *Ta'ziyyah*.⁴

Ghazwah of Badrul-Mau'id - Dhū Qa'dah

In the events of the battle of Uḥud, it has already been mentioned that whilst returning from the battlefield, Abū Sufyān challenged the Muslims to both parties meeting again the following year at Badr, and the Holy Prophet^{sa} announced his acceptance of this challenge. Hence, the following year, in 4 A.H. at the end of the month of *Shawwāl*, the Holy Prophet^{sa} set out from Madīnah with a force of 1,500 Companions and appointed 'Abdullāh bin 'Abdullāh bin Ubayy as the *Amīr* in his absence.⁵

On the other hand, Abū Sufyān bin Ḥarb also set out from Makkah with an army of the Quraish, consisting of 2,000 men. However, despite the victory at Uḥud, and a force this large, his heart was fearful and even though he was

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 416-417, Zainab Ummul-Masākīna Wal-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 157, Zainab bint Khuzaimah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

2 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibil-Ḥasan Wal-Ḥusain^{ra}, Ḥadīth No. 3753

3 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 2, p. 72, Ḥusain bin 'Alī, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

4 The non-Islāmic custom of wailing and beating oneself as an extreme expression of grief. [Publishers]

5 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 618, Ghazwatu Badril-Ākhirah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

bent upon the destruction of Islām, he wished not to confront the Muslims until he could gather a larger force. As such, he was still in Makkah, when he dispatched a man by the name of Na'im, who belonged to a neutral tribe, towards Madīnah and emphatically instructed him that in any way possible, he should intimidate and threaten the Muslims, and craft fabricated stories to hold them back from setting out for war. Hence, this individual came to Madīnah and crafting false stories of the preparation, strength, zeal and fury of the Quraish, created a state of unrest in Madīnah. This was carried out to such an extent that various people of weaker dispositions began to harbour fear in taking part in the *Ghazwah*. However, the Holy Prophet^{sa} encouraged the Muslims to go forth and in his address he stated:

“We have already accepted the challenge of the Quraish and we have promised to set out on this occasion, therefore, we cannot turn back. Even if I am required to go alone, I shall go and stand firm in the face of the enemy.”

As a result, the fear of the people was dispelled and they became prepared to set out in the company of the Holy Prophet^{sa} with great zeal and sincerity.¹

In any case, the Holy Prophet^{sa} set out from Madina with 1,500 Companions and on the opposing end Abū Sufyān set out from Makkah with his 2,000 warriors. However, the power of God was such that the Muslims reached Badr according to their promise, but the army of the Quraish came out to some distance and then retreated to Makkah. The account is that when Abū Sufyān learnt of the failure of Na'im, he became fearful in his heart and after having travelled some distance, he retreated with his army admonishing them:

“This year the famine is very severe, and people are facing financial difficulty. Therefore it is not wise to fight at this time. We shall attack Madīnah with greater preparation when a time of affluence is at hand.”²

The Muslim army stayed at Badr for eight days, and since a carnival

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 279, Ghazwatu Rasūlillāhi^{sa} Badril-Mau'id, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 618, Ghazwatu Badril-Ākhirah, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 535-536, Ghazwatu Rasūlillāhi^{sa} Badril-Mau'id, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 279, Ghazwatu Rasūlillāhi^{sa} Banin-Naḍir, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

would take place there every year in the beginning of *Dhū Qa'dah*, during the carnival, many Companions engaged in trade and were able to generate significant profits. As a matter of fact, in this eight day business venture, they were able to multiply their initial capital two-fold. When the carnival came to an end, and the army of the Quraish did not arrive, the Holy Prophet^{sa} departed from Badr and returned to Madīnah. The Quraish returned to Makkah and began to prepare for an attack upon Madīnah.¹ This *Ghazwah* is known as the *Ghazwah* of Badrul-Mau'īd.

Marriage to Ummi Salamah^{ra} - Shawwāl 4 A.H.

The very same year, in the month of *Shawwāl*, the Holy Prophet^{sa} married Ummi Salamah^{ra}.² Ummi Salamah^{ra} belonged to a noble family of the Quraish and prior to this, was married to Abū Salamah bin 'Abdul-Asad^{ra}, who was a very faithful and pioneer Companion and had passed away this year. When the 'iddat (i.e., a fixed time period appointed by the Islāmic *Shari'at*, which must elapse before a widow or divorced woman can marry again) had passed, since Ummi Salamah was a very wise, well-mannered and able lady, Ḥaḍrat Abū Bakr^{ra} desired to marry her,³ but she did not accept. Finally, the Holy Prophet^{sa} thought to marry her, because in addition to her personal qualities, due to which she was worthy of becoming the wife of a law-giving Prophet, she was the widow of a very eminent and pioneer Companion. Then she also had children, due to which it was necessary to make special arrangements for her. In addition to all this, Abū Salamah bin 'Abdullāh^{ra} was also the foster-brother of the Holy Prophet^{sa},⁴ and for this reason, the Holy Prophet^{sa} was especially concerned for his bereaved family. In any case, the Holy Prophet^{sa} sent a proposal of marriage to Ummi Salamah^{ra}. At first, she was somewhat reluctant on account of various difficulties and excused herself saying, "*I have*

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 279, Ghazwatu Rasūlillāhi^{sa} Badril-Mau'īd, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 94, Thumma Dakhalatis-Sanatur-Rābi'atu Minal-Hijrah / Dhikrul-Khabari 'An Ghazwatis-Sawīq, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-'Allāmatiz-Zarqāni 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalāni, Volume 4, p. 402, Ummu Salamah Ummul-Mu'minin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sunanu An-Nasa'i, Kitābun-Nikāh, Bābu Inkāḥil-Ibni Ummahū, Ḥadīth No. 3254

4 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāh, Bābu Wa An Tajma'ū Baina-Ukhtayain, Ḥadīth No. 5107

grown old and am no longer able to bear children.”¹ However, since the purpose of the Holy Prophet^{sa} was different, she ultimately accepted. Her son acted as the guardian of his mother and married her to the Holy Prophet^{sa}. As it has already been mentioned, Ummi Salamah^{ra} was a lady of distinct stature and in addition to being extremely intelligent and sharp, she possessed a lofty rank in sincerity and faith. She was among those people who had migrated to Abyssinia on the instruction of the Holy Prophet^{sa} in the early days. Even in migrating to Madīnah, she was the very first among the ladies.² Ḥaḍrat Ummi Salamah^{ra} knew how to read as well,³ and played a significant role in educating and training the Muslim women. Many narrations and *Aḥādīth* are related by her in the books of *Ḥadīth*, and in this respect she stands second among the wives of the Holy Prophet^{sa}, and twelfth among all the Companions in total (including both men and women). Ḥaḍrat Ummi Salamah^{ra} was blessed with a very long life and passed away in the era of Yazīd bin Mu'āwiyah at the age of eighty-four.⁴ She was the last among the *Ummahātul-Mu'minīn*⁵ to pass away.⁶ At the time of her marriage since Ḥaḍrat Ummi Salamah^{ra} was eldest among the wives of the Holy Prophet^{sa}, to the extent that she could not even bear children, when performing his daily round after 'Asr to inquire of the well-being of his

- 1 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 405, Ummu Salamata bintu Abi Umayyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 399, Ummu Salamata Ummul-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 8, p. 290, Dhikru Azwāji Rasūlillāh^{sa} / Ummu Salamata bintu Abi Umayyah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 396-397/400, Ummu Salamata Ummul-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 404, Ummu Salamata bintu Abi Umayyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- 3 Kitābu Futūḥil-Buldān, By Aḥmad bin Yahyā bin Jābir Al-Baghdādī As-Shahīru Bil-Balādhuri, p. 280, Amrul-Khatṭi, Al-Mausū'ātu Bi-Shāri'i Bābil-Khalq, Egypt, First Edition (1901)
- 4 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 8, p. 292, Dhikru Azwāji Rasūlillāh^{sa} / Ummu Salamata bintu Abi Umayyah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- * Tahzībūt-Tahzīb, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-'Asqalānī, Volume 6, p. 618, Ḥarful-Hā'i / Mīn Ismihā Hind Wa Hunaidah....., Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, Second Edition (1993)
- 5 Mother of the Believers [Publishers]
- 6 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 402, Ummu Salamah Ummul-Mu'minīn, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 407, Ummu Salamata bintu Abi Umayyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

wives, the Holy Prophet^{sa} would visit Ḥaḍrat Ummi Salamah^{ra} first; and Ḥaḍrat ‘Ā’ishah^{ra} last, who was the youngest of all. Then, he would proceed to the home of the wife whose turn it would be for that respective day.¹

Personal Scribe of the Holy Prophet^{sa} and Learning Hebrew

The scope of the correspondence of the Holy Prophet^{sa} was now expanding and it was felt that a faithful Companion of the Holy Prophet^{sa} should gain knowledge of Hebrew as well. In this manner, correspondence and the drafting of treaties, etc., with the Jews could be facilitated and the risk of deceit could also be removed. For this purpose, the Holy Prophet^{sa} instructed a young Companion by the name of Zaid bin Thābit Anṣārī^{ra}, who had learned to read and write Arabic from the captives of the battle of Badr, and who was the personal scribe or private secretary of the Holy Prophet^{sa}, to learn how to read and write Hebrew as well. Hence, Zaid^{ra}, who was remarkably intelligent, managed to learn Hebrew in an effort of merely fifteen days.² It is also worthy to note that this is the very same Zaid bin Thābit^{ra}, who collected and copied the Holy Qur’ān in the form of a manuscript or book, in the era of Ḥaḍrat Abū Bakr^{ra}, upon his instruction.³

Compilation of the Qur’ān

We have already written above that Zaid bin Thābit Anṣārī^{ra} collected and copied the Holy Qur’ān in the *Khilāfat* of Ḥaḍrat Abū Bakr^{ra} in the form of a manuscript. This does not mean that prior to this the Holy Qur’ān had not already been collected. Rather, the truth is that as the Holy Qur’ān was gradually revealed to the Holy Prophet^{sa},⁴ he would not only arrange it under

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 402, Ummu Salamah Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 2, p. 491, Zaid bin Thābit, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

* Tāriḫul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 465, Ta’allumu Zaidibni Thābit Kitābal-Yahūd, Mu’assasatu Sha’bān, Beirut

3 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Jam’il-Qur’ān, Ḥadīth No. 4986

4 It should be remembered that the Holy Qur’ān was gradually revealed over a span of twenty-three years, or twenty-two and a half years to be precise. Although there would be pauses in between and on certain days a larger portion would be revealed at once; however, in mathematical terms, if the total number of verses of the Holy Qur’ān, which equal 6,234 are divided by the

continued.....

divine inspiration and memorize it himself, but would instruct many other Companions to commit it to memory as well. Moreover, the Holy Prophet^{sa} had assigned the duty to such Companions as were more skilled in this respect, to teach others as well.¹ As a further act of precaution, he would also have it committed to writing along the way. As such, it is ascertained from the *Aḥādīth* that the very same Zaid bin Thābit^{ra}, who later compiled the Holy Qur'ān in the form of a single volume, and who was a man of extraordinary intelligence, was commissioned to record Qur'ānic revelation in the era of the Holy Prophet^{sa}.² In addition to him, other Companions would also render this service. For example, there was Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat 'Umar^{ra}, Ḥaḍrat 'Uthmān^{ra}, Ḥaḍrat 'Alī^{ra}, Zubair bin Al-Awwām^{ra}, Sharjīl bin Ḥasanah^{ra}, 'Abdullāh bin Sa'd bin Abī Sarah, Ubayy bin Ka'b^{ra}, 'Abdullāh bin Rawāḥah^{ra}, and others.³ Therefore, the actual task of compilation and arrangement had already taken place in the very life of the Holy Prophet^{sa} under his own guidance. This is not merely conjecture; rather, it is explicitly mentioned in the *Aḥādīth*. A narration is related by 'Abdullāh bin 'Abbās^{ra}, that Ḥaḍrat 'Uthmān bin 'Affān^{ra}, the third *Khalīfah*, would state:

“It was a practice of the Holy Prophet^{sa} that when a revelation would be received by the Holy Prophet^{sa}, the Holy Prophet^{sa} would summon one of his scribes and instruct him to record it and would also instruct that it should be placed in the following Sūrah at the following place. In this manner, the Holy

.....continued

total number of days which span the prophetic era of the Holy Prophet^{sa}, which according to the lunar system, equate to approximately 7,970 days, this equals 0.78, i.e., less than one verse per day. This is the very explanation of *رُفِقَ بِهِ*, (Sūrah Al-Furqan, Verse 33), meaning, 'We did not send down the Qur'ān at once, rather, revealed it slowly and gradually in parts.'

1 * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ilil-Qur'ān, Bābu Kāna Jibrilu Ya'ridul-Qur'āna 'Alan-Nabiyyi^{sa}, Ḥadīth No. 4997, 4998

* Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ilil-Qur'ān, Bābul-Qurrā'i Min Aṣḥābin-Nabiyyi^{sa}, Ḥadīth No. 4999, 5003, 5004

2 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ilil-Qur'ān, Bābu Kātibin-Nabiyyi^{sa}, Ḥadīth No. 4989-4990

3 * Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 9, p. 27, Kitābu Faḍā'ilil-Qur'ān, Bābu Kātibin-Nabiyyi^{sa}, Ḥadīth No. 4990, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 559, Fi Imrā'ihī Wa Rasūlihī Wa Kuttābihī....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{sa} would arrange the various Sūrahs himself.”¹

This was a practice of the Holy Prophet^{sa} from the very start of his claim to prophethood. As such, we have written in Volume I of this book that in the early days of Makkah, when Ḥaḍrat ‘Umar^{ra} became a Muslim he was brought towards Islām by a recitation of the Holy Qur’ān, which was being read aloud by Khabbāb bin Al-Arat to the sister and brother-in-law of Ḥaḍrat ‘Umar^{ra} from a written script.² Therefore, the Holy Qur’ān was committed to writing, and compiled and collected as it was revealed. Further evidence of this is that the Holy Prophet^{sa} and his Companions would regularly recite portions of the Holy Qur’ān in their *Ṣalāt*, and at times they would recite very lengthy portions. It is ascertained from a narration that on one occasion, in a single *Tahajjud Ṣalāt*, i.e., the voluntary pre-dawn prayer, the Holy Prophet^{sa} recited the first five *Sūrahs* of the Holy Qur’ān, which collectively equal a fifth portion of the Holy Qur’ān, together and in proper sequence.³ It was these very lengthy periods of time for which the Holy Prophet^{sa} would stand and his feet would often become swollen.⁴ Then, certain narrations state that the Holy Prophet^{sa} would complete a round of the Holy Qur’ān every year in the month of *Ramaḍān* with Gabriel^{ra}, and in his last year two full rounds.⁵ All of these facts categorically establish that the actual task of the arrangement and compilation of the Holy Qur’ān had already taken place in the very life of the Holy Prophet^{sa}. Therefore, all that is inferred by the collection of Zaid bin Thābit^{ra} is that under the instruction and supervision of Ḥaḍrat Abū Bakr^{ra}, the first Caliph, he compiled and wrote the Holy Qur’ān in the form of a manuscript, as a single volume or book, so that an authentic copy of the Holy

- 1 * Mishkātul-Maṣābiḥ, Volume 2, p. 417, Kitābu Faḍā’ilil-Qur’ān, Bābu Ikhtilāfil-Qir’āti Wa Jam’il-Qur’ān, Al-Faṣluth-Thālith, Ḥadīth No. 2222, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)
- * Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 9, p. 27, Kitābu Faḍā’ilil-Qur’ān, Bābu Kātibin-Nabiyyi^{sa}, Ḥadīth No. 4990, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
- * Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 9, p. 50, Kitābu Faḍā’ilil-Qur’ān, Bābu Ta’līfil-Qur’ān, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
- 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 252, Islāmu ‘Umar bin Al-Khaṭṭāb....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 2, p. 6, Islāmūl-Fārūq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 Sunanu Abi Dāwūd, Kitābuṣ-Ṣalāt, Bābu Mā Yaquḥlur-Rajulu Fī Rukū’ihī Wa Sujūdihi, Ḥadīth No. 874
- 4 Ṣaḥīḥul-Bukhārī, Kitābut-Tahajjud, Bābu Qiyāmin-Nabiyyi^{sa} Bil-Lail....., Ḥadīth No. 1130
- 5 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Kāna Jibrīlu Ya’ridul-Qur’āna ‘Alan-Nabiyyi^{sa}

Qur'ān compiled by the Holy Prophet^{sa} could be safeguarded in one place. It is ascertained from narrations that afterwards, Ḥaḍrat 'Uthmān^{ra}, the third Caliph, used this very same manuscript to produce authenticated copies and sent them to the various regions of the Islāmic world at the time. Then, further publication continued on the basis of these authentic copies.¹ Moreover, in every era, thousands, rather, hundreds and thousands of Ḥuffāz have always preserved the Holy Qur'ān in their hearts and provided an additional apparent means for its preservation. In order to determine how eagerly Muslims have always memorized the Holy Qur'ān, the sole narration is sufficient, that on one occasion, for some reason, when Ḥaḍrat 'Umar^{ra} felt a need to survey the number of Ḥuffāz, it was ascertained that at the time, there were more than 300 Ḥuffāz present in only a single contingent of the Muslim army.² Even in the current age, when the inclination towards religion has greatly declined, in the Islāmic world, the number of Ḥuffāz definitely runs into the hundreds of thousands.

Sequence of the Holy Qur'ān

The question as to whether the current sequence of the Holy Qur'ān is founded on the basis of any principle or not, and if so, then what, does not relate to history, and nor can a question of this nature be elaborately answered in a historical work. However, at this instance, a brief indication would perhaps not be without benefit. It should be known, therefore, that it is accepted by friend and foe alike, and history and the *Aḥādīth* are replete with references which substantiate that the current arrangement of the Holy Qur'ān is not according to its order of revelation. Rather, it is a varying order which was arranged by the Holy Prophet^{sa} himself under divine inspiration. As such, Allāh states in the Holy Qur'ān:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧٠﴾

1 * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ilil-Qur'ān, Bābu Jam'il-Qur'ān, Ḥadīth No. 4986, 4987

* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 9, pp. 14/16/24, Kitābu Faḍā'ilil-Qur'ān, Bābu Jam'il-Qur'ān, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

2 Kanzul-'Ummāl Fī Sunanil-Aqwālī Wal-Af'āl, By Imām 'Alā'uddīn 'Alī Al-Muttaqī bin Ḥusāmīd-Dīn Al-Hindī, Volume 2, p. 124, Kitābul-Adhkār....., Bābun Fil-Qur'ānī Faṣṣun Fī Faḍā'ilil-Qur'ānī Muṭṭaqaan, Ḥadīth No. 4016, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2004)

“It is Our responsibility to compile the Holy Qur’ān, and it is We who shall complete this task.”¹

It is obvious that the task of compiling the Holy Qur’ān implies the task of its arrangement as well, especially when the order of compilation is different from the order of its revelation. Moreover, as mentioned above, the *Aḥādīth* explicitly mention that upon the revelation of every verse and upon the completion of every *Sūrah*, the Holy Prophet^{sa} would himself instruct that the following verse or *Sūrah* should be placed at such and such a place.² In these circumstances, whether someone is able to comprehend the current arrangement of the Qur’ān or not, there can be no doubt in the fact that there is definitely some principle which has been employed in its arrangement. In actuality, if one contemplates, the very fact that the original order of revelation has been altered proves that in the new arrangement, some principle has definitely been taken into account. If this was not the case, there would have been no reason to disregard the order of revelation and set a new sequence. For example, a few people enter a hall one after the other. Now if the manager of the hall takes special care not to seat these people according to the order of their entry, and seats them in a different arrangement, this very action of his would establish the fact that irrespective of whether anyone is aware of the rule that he has employed in his arrangement or not, there must definitely be some principle in his own consideration. Otherwise, there would have been no reason to alter the order of entry, because no man in his right mind does anything without purpose and in vain.

At this instance, most European historians assert that the manager of the hall has altered the order of entrance, and seated people according to the principle of sizing, as it were. In other words, they claim that the Qur’ānic *Sūrahs* have been arranged according to length. However, this is absolutely unfounded and incorrect, because firstly, we have already proven above that the task of compilation and arrangement was performed by the Holy Prophet^{sa} himself under divine inspiration, and a nonsensical action of this nature can never be attributed to a person such as the Holy Prophet^{sa}. Such an action

1 Al-Qiyāmah (75:18)

2 * Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 9, p. 27, Kitābu Faḍā’ilil-Qur’ān, Bābu Kātibin-Nabiyyi^{sa}, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 9, p. 50, Kitābu Faḍā’ilil-Qur’ān, Bābu Ta’līfil-Qur’ān, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

can only be performed by a person who is completely bereft of sense and understanding. To abandon the order of revelation, which could have in the least, furnished various historical benefits, merely so that the *Sūrah*s of the Holy Qur'ān could be arranged with respect to length, which possesses no academic benefit whatsoever, is such an action which cannot be committed by even a man of meagre understanding, and is out of the question as far as the Holy Prophet^{sa} is concerned. The person of the Holy Prophet^{sa} is far above and beyond this. Secondly, the very existence of these *Sūrah*s in their current form, due to which this notion has come about in the first place, proves that there is some kind of intelligent arrangement behind them. For as we have mentioned, the Holy Qur'ān was not revealed in the form of *Sūrah*s, rather, it was revealed very gradually in the form of verses. *Sūrah*s only came into existence as a result of the collection of these individual verses. In addition to this, as far as actual fact is concerned, it is absolutely incorrect and contrary to reality as well that length has been taken into account in the arrangement of the Qur'ān. Even an elementary study of the number of verses in the *Sūrah*s contained in the Holy Qur'ān is sufficient to refute this notion, because there are numerous examples where various lengthy *Sūrah*s have been placed afterwards, while shorter *Sūrah*s have been positioned first. There is no telling how Western scholars have been so negligent and committed such a blatant mistake in this respect.

Hence, there is no room for uncertainty and doubt that firstly, the current arrangement of the Holy Qur'ān is not according to its order of revelation; secondly, nor is this arrangement according to the length of various *Sūrah*s; rather, thirdly, this is a unique arrangement which was fixed by the Holy Prophet^{sa} himself under divine instruction. Now, the question which arises is: what kind of an arrangement is this? In response to this, all that can be alluded to here, at this instance, is that the very same principle of arrangement has been taken into consideration by the Holy Qur'ān, which is the word of God, as is found to exist in the action of God, i.e., the book of nature, as it were. In other words, just as an order has been established in the physical world, and ways and means for the material life of this world, its progress and well-being have been provided for, so too, there is an order in the word of God, i.e., the Holy Qur'ān. This is in accordance with the eternal laws of psychology, which are most effective for the moral, social and spiritual life of the world, and for its reformation and progress. Then it is ironic that just as

there are some who can see no order in this physical world, those people who are deprived of spiritual insight, can see no order in the arrangement of the Holy Qur'ān either. However, as for those who are accustomed to deep study and possess the insight, piety and purity within themselves which is necessary to understand the essence of a spiritual book, consider this arrangement to be of a lofty status, and feel the effect of it upon their own souls.

At this instance, the question may arise that if the current arrangement was best suited for the purpose of reformation, training, and with respect to its spiritual influence, why then was the Qur'ān not revealed in this very order, so that the Companions who were the very first addressees of the Qur'ānic teaching could have also benefitted? The response to this is that the circumstances of the Companions and those of latter Muslims are different. The order in which the Holy Qur'ān was revealed was best suited for the Companions. However, after a pioneer community had been established, for future times, as a permanent arrangement, the sequence which is found in the Qur'ān at present, was best suited. This variance is based on two principles:

Firstly, it should be known that the Companions were the first community to have been established upon the precepts of the Islāmic *Sharī'at*. Prior to this, there was no group of people who had ever bore the Islāmic *Sharī'at*, nor did it exist in the world before that time. By means of the Holy Qur'ān, the ancient way of practice and civilization was to be abolished, and the foundation of a completely new order and civilization was to be established. Therefore, it was necessary for Qur'ānic injunctions to be revealed to the people of that time according to their mentality and environment, so that it was easier for them to transform their lives and assimilate this new teaching into themselves. For this purpose, it is obvious that the best course of action was that in the very beginning such verses be revealed, which primarily dealt with the rectification of doctrine, whereby polytheistic beliefs were uprooted and Divine Unity was established. After this, came commandments and prohibitions pertinent to the Islāmic method of worship, the Islāmic practice in civil affairs, the Islāmic form of civilization and the Islāmic system of governance. As such, this is precisely as it occurred.¹ However, when a community had been established on the precepts of the Islāmic *Sharī'at* and a framework had been constructed in the manner of a seed or nucleus, for the

1 * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā'ilil-Qur'ān, Bābu Ta'līfil-Qur'ān, Ḥadīth No. 4993
* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 9, p. 48, Kitābu Faḍā'ilil-Qur'ān, Bābu Ta'līfil-Qur'ān, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

future growth and progress of that seed or nucleus, this original sequence of revelation became unfit and inappropriate. As such, this arrangement was altered to a more appropriate one. Hence, the current arrangement of the Holy Qur'ān is completely in accordance with the principle which is best suited for the consolidation, growth, and progress of a fully matured community.

The second principle which was taken into account in altering the order of revelation to something else, was that the order of revelation was more in line with the specific circumstances which were confronted by the Holy Prophet^{sa} and his Companions. For example, in the Makkan life of the Holy Prophet^{sa}, since the message of Islām was still being conveyed to the disbelievers and it was intended that the Muslims be moulded and prepared through patience and tribulation, teachings of *Jihād* have not been given in the Makkan verses; rather, greater emphasis was laid upon teachings of patience and forbearance. However, when the message had been conveyed incontrovertibly, and the Companions had also been moulded by patience and forbearance, and the Muslims were even made to leave their homeland due to the atrocities of the disbelievers, and the time had arrived for the tyrant to be punished, it was then that the verses of *Jihād* were revealed. Similarly, in Makkah, since the Muslims were unable to congregate themselves as united communities do, and the cruelties of the disbelievers had kept the Muslims completely scattered from one another, i.e., they did not live a communal life, verses on the Islāmic method of living and civil affairs were not revealed. However, when the Muslims were given the opportunity to live together as a community in Madīnah, relevant verses were revealed. If this revelation had not taken into account the relation and relevance of prevalent circumstances, it would have most definitely become very difficult for the early Muslims to assimilate this new *Sharī'at* into themselves and act upon it in true spirit. Therefore, inasmuch as possible the revelation of the Qur'ān walked side by side, along with the relevant circumstances which presented themselves, so that its doctrine could continue to be absorbed by the Companions. However, when everything had been revealed and a community had come into existence on the precepts of the Qur'ānic law, it was no longer necessary to maintain that sequence. As a matter of fact, the requirement was for it to be arranged according to the permanent needs of the future, and this is how it was done.

At this instance, if someone raises the objection that by altering the order of revelation, the historical value of the Holy Qur'ān has been lost, this

would be a weak and silly allegation. Firstly, a better part of the chronological order of the revelation of Qur'ānic verses have been safeguarded in the *Aḥādīth* and history, and with the slightest effort and attention, it can be ascertained as to when a certain verse or *Sūrah* was revealed. Therefore, in this case, it cannot at all be asserted that the historical value of the Qur'ān has been lost; rather, the truth is that it has been preserved in full, and friend and foe alike accept this verity. The only difference is that if the Qur'ān had been arranged according to its order of revelation, its historical background would have been more conspicuous and obvious, but now it must be derived with effort and attention.

Secondly, it should be remembered that the actual fundamental purpose of the Holy Qur'ān is not the preservation of history. Quite the contrary, it is to provide a law in the best possible form, which is best suited for the social, moral and spiritual progress of mankind, and so that a servant may be led to God. Hence, in its arrangement as well, it was necessary to take into consideration such rules as best served these objectives. Furthermore, in its arrangement, if these rules had been forgone and the historical aspect had been given greater preference, this would have been an extremely unwise action.

Prior to bringing this topic to a close, it is also necessary to mention that the current arrangement of the Holy Qur'ān is not one of such nature as is commonly found in books, whereby the subject is divided into chapters, sections, and paragraphs, etc. An arrangement of this type is at odds with the fundamental objective of the Qur'ān. The Qur'ān claims that it has brought a law for all nations and all eras,¹ and that there are concealed treasures of all kinds of knowledge hidden within it, which shall continue to reveal themselves as needed.² It is related in a *Ḥadīth* that scholars shall never become satiated in their study of the Qur'ān, nor shall its miracles ever be exhausted.³ In another *Ḥadīth* it is related that the Qur'ānic verses are not only confined to apparent meanings. In fact, every verse conceals numerous hidden verities, each of which branches out into a multiplicity of meanings.⁴ In other words, just as the

1 Al-Furqān (25:2), Sabā' (34:29), Al-An'ām (6:91)

2 Banī Isrā'īl (17:90), Al-Ḥijr (15:22)

3 Sunanut-Tirmidhī, Kitābu Faḍā'ilil-Qur'ān, Bābu Mā Jā'a Fī Faḍlil-Qur'ān, Ḥadīth No. 2906

4 * Mishkātul-Maṣābiḥ, Part 1, pp. 65-66, Kitābul-'Ilm, Al-Faṣluth-Thānī, Ḥadīth No. 238, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Al-Jāmi'us-Ṣaḡhir Fī Aḥādithil-Bashiri Wan-Nadhir, By Imām Jalāluddīn As-Suyūṭī, Volume 1, p. 163, Ḥarful-Hamzah, Ḥadīth No. 2727, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2004)

world is a physical universe, Islām states that the Holy Qur'ān is also an entire universe of spirituality in itself; and the physical world is a most befitting example by which the principles of its arrangement may be comprehended. The manner and way in which there is an order in the physical world, whereby everything, despite its appearing to be separate and unrelated, is actually connected and intertwined at its depths; rather, its different parts are joined to each other by many hidden chains in various respects, so too, links of relation and unity exist in the depths of the Qur'ān. Moreover, just as researchers and scientists extract gems of knowledge according to their individual ability and investigation, in all eras, there has never been a dearth of spiritual pearls for those who submerge themselves into the ocean which exists in the spiritual realm of the Qur'ān, and nor shall there be in the future. From among the miracles of the Holy Qur'ān, the greatest of all is that its words and sequence have been arranged in such a manner that despite being shorter than all other heavenly scriptures, it possesses a never-ending treasure of spiritual knowledge within it, which has always manifested itself according to the investigation of research scholars and according to the needs of the time; and shall continue to reveal itself.¹ It is for this very reason that its arrangement has not been divided in the form of specific subject matter, consisting of chapters, sections, and paragraphs, etc. as is generally the case with other books. For if such a course had been employed, its breadth of meaning would have been lost, taken on a limited and specific form, and would have become confined to its apparent and literal sense. In summary, the Holy Qur'ān claims that an infinite treasure of all kinds of knowledge is hidden within it, which shall continue to be revealed according to requirement, and that its scope of investigation shall never be exhausted. As such, this salient feature of the Qur'ān and this purpose of its revelation, verily, would have been lost if its arrangement had been strictly confined by dividing subject matter in the form of chapters and sections, etc. Therefore, where it should be kept in mind that the Qur'ān is a very orderly and organised book, and it is completely incorrect to believe that it is in disarray, it should also never be forgotten that its arrangement is not like ordinary books. On the contrary, it has been arranged in accordance with the laws of the physical world, and there are limitless depths of meaning; and in these depths there are infinite chains of connection and unity, which join together in the form of a single net, from which any

1 Izāla'-e-Auhām, pp. 305-317, Rūḥānī Khazā'in, Volume 3, pp. 255-261

individual and all nations can and do derive benefit, according to their individual capability, need and circumstances. At this instance, the brief note we have written is undoubtedly no more than a mere claim. It is unfortunate, however, that except for this brief indication, there is no additional room in this historical work for such a vast and scholarly subject; otherwise, a long list of arguments could have been presented in support of this claim. Now we return to our actual topic.

The Holy Prophet^{sa} as an International Judge

By virtue of the international treaty which had been settled in Madīnah after the migration, in a way, the Holy Prophet^{sa} had taken on the capacity of a political leader and judicial head for the various nations in Madīnah. It was as if the Holy Prophet^{sa} had been declared the chief executive of the international democratic state, which had been established in Madīnah after the migration. In this position, cases of importance were submitted to the Holy Prophet^{sa} and he would issue verdicts according to the judicial laws which regulated each segment of the population. There is a narration that towards the end of 4 A.H., the case of a Jewish man and a Jewish woman were presented before the Holy Prophet^{sa}, in which the charge of adultery was duly established against them. The Holy Prophet^{sa} inquired of the Jewish scholars as to the edict that was given by the Mosaic law in this respect. By way of deception and falsehood they responded that according to their law, the penalty for a person who is guilty of adultery is that the face of the offender is blackened and he is then taken throughout the streets riding a mount, facing backwards. At the time, ‘Abdullāh bin Salām^{ra} who was a Jewish scholar, but had now accepted Islām was sitting nearby and submitted, “*O Messenger of Allāh! These people are lying. According to the Torah, the punishment for adultery is stoning to death.*” Thus, a copy of the Torah was brought and although the Jews tried their utmost to conceal the truth, to the extent that they even tried to cover the relevant verse with their hands, ‘Abdullāh bin Salām^{ra} clearly proved that in light of the Torah, the penalty for adultery is stoning, and they were made to face embarrassment. Since the treaty stated that cases of various nations would be settled according to their own respective laws, and no injunctions had been revealed with regards to the penalty for adultery, etc., therefore, the Holy Prophet^{sa} decided according to the Jewish law that both of them should be stoned. Hence, this man and woman were both stoned. This incident took

place towards the end of 4 A.H.¹

Mother of Ḥaḍrat 'Alī^{ra} Passes Away

The very same year, towards the end of 4 A.H., the elderly mother of Ḥaḍrat 'Alī^{ra}, whose name was Fāṭimah bint Asad, passed away in Madīnah. This revered lady had been like a mother to the Holy Prophet^{sa}, because after the demise of his paternal grandfather 'Abdul-Muṭṭalib, it was she who raised the Holy Prophet^{sa} in her own home as her own. She loved the Holy Prophet^{sa} dearly, and he was deeply saddened by her demise. Upon seeing the body of the deceased, the eyes of the Holy Prophet^{sa} began to flow with tears. In his immense love, the Holy Prophet^{sa} gave his own shirt to serve as her shroud. He stood in her grave and made all the arrangements for her burial himself. When she was being lowered into her grave, the Holy Prophet^{sa} offered the following supplication in a very emotional voice:

جَزَاكَ اللَّهُ مِنْ أُمَّ خَيْرًا لَقَدْ كُنْتُ خَيْرَ أُمَّ

“May God the Exalted grant you the best reward for having been a very good mother; for you were indeed a most exemplary mother.”²

In Volume I of this book it has already been mentioned that Fāṭimah bint Asad and Abū Ṭālib had four sons named Ṭālib, 'Aqil, Ja'far^{ra} and Ḥaḍrat 'Alī^{ra} and one daughter named Ummi Hani.

Ghazwah of Dummatul-Jandal and a New Addition to the Islāmic Wars - Rabī'ul-Awwal 5 A.H.

Until now, the military operations which had been undertaken were either directly or indirectly for the purpose of defense. Those campaigns which were undertaken for the purpose of settling treaties of peace and security with various Arabian tribes also fell under the same category. Moreover, all of the journeys which had been undertaken until that time were confined to the regions of central Hijāz and Najd, but now, this sphere began to

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Hudūd, Bābur-Rajmi Fil-Balāṭ, Ḥadīth No. 6819

* Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 467, Rajmul-Yahūdiyyīn, Mu'assasatu Sha'bān, Beirut

2 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 468, Wafātu Fāṭimata Ummi 'Aliyyibni Abī Ṭālib, Mu'assasatu Sha'bān, Beirut

widen. Therefore, Dummatul-Jandal, the *Ghazwah* of which we now mention, was situated near the Syrian border, and it was at a distance of no less than fifteen or sixteen days travel from Madīnah.¹

The reason for this *Ghazwah* was that the Holy Prophet^{sa} received news that many people from Dummatul-Jandal had gathered and were occupied in robbing and looting others. They would attack travellers and caravans passing by and would disturb them by robbing and looting them. Along with this, it was apprehended that they may turn their sights towards Madīnah as well, and thus become a source of distress for the Muslims.² A prime objective of the military operations of the Holy Prophet^{sa} was also the establishment of peace. Therefore, although the Muslims of Madīnah were not directly in severe danger by the pillaging and plunder of these people, the Holy Prophet^{sa} urged the Companions that the robbery and injustice being perpetrated there should be put to an end. Hence, upon the encouragement of the Holy Prophet^{sa}, 1,000 Companions set out with him to undertake this far-off and arduous journey.³ In the fifth year of *Hijrah*, during the month of *Rabi'ul-Awwal*, the Holy Prophet^{sa} went forth from Madīnah.⁴ After completing a long and tiresome journey of fifteen to sixteen days, the Holy Prophet^{sa} reached Dummatul-Jandal. However, upon reaching there it was ascertained that these people had scattered here and there upon receiving news of the imminent arrival of the Muslims. Although the Holy Prophet^{sa} remained there for a few days, and also dispatched small companies in search of them so that intelligence could be gathered with respect to these trouble-makers, they disappeared in such a manner that they were nowhere to be found. However, a shepherd from among them who was taken captive by the Muslims accepted Islām upon the preaching of the Holy Prophet^{sa}. After a stay of a few days, the Holy Prophet^{sa} returned to Madīnah.⁵

1 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, p. 280, *Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* *Mu'jamul-Buldān*, By Shihābuddīn Abū 'Abdillāh Yāqūt bin 'Abdillāh Al-Ḥamwīyyu Ar-Rūmiyyu, Volume 2, p. 325, *Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, p. 280, *Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, p. 280, *Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 *As-Sīratun-Nabawīyyah*, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 621, *Ghazwatu Dūmatal-Jandal*, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa'd, Volume 2, pp. 280-281, *Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal*, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

As it has been alluded to above, this *Ghazwah* was the first of its kind, where its primary purpose, or at least its major purpose, was the establishment of peace in the country. There was no direct quarrel between the people of Dummah and the Muslims. They were so far from Madīnah that apparently the fear that they would undertake such a long and strenuous journey towards Madīnah and cause harm to the Muslims was no real threat. Thus, in reality, there was no other reason for undertaking such a difficult journey of fifteen days against them, except so that the pillaging and plunder which they were perpetrating, and their harassing of innocent caravans and travellers, could be put to an end. In actuality, this journey of the Muslims was for the public peace and overall stability of the country, and there was no selfish motive whatsoever. Furthermore, this is a practical response to those people who completely by way of dishonesty and injustice, have alleged that the early military campaigns, which the Muslims engaged in under the command of the Holy Prophet^{sa}, were offensive or fueled by selfish motives.

One outcome of this *Ghazwah* was that the people of Dummah became awe-stricken and held back from their rebellious designs, and oppressed travellers were delivered from this injustice. Secondly, in a way, Islām was introduced to the border of Syria, where until now, Muslims were only known by name and people were completely unaware of the truth of Islām. As a result, the people of this region became aware of the practices and values of the Muslims to some extent.

A group of Christians inhabited the surrounding proximity of Dummatul-Jandal as well.¹ However, narrations do not specify whether the rebels against whom this expedition was directed were Christians or idolators. However, it may be presumed by circumstances that these people were perhaps idolators, because if this campaign was directed towards the Christians, historians definitely would have alluded to it. ² وَاللَّهُ أَعْلَمُ

The Holy Prophet^{sa} had not yet returned to Madīnah, when the mother of Sa'd bin 'Ubādah^{ra}, chief of the Khazraj tribe, passed away.³ When the Holy Prophet^{sa} returned, he graced her grave and supplicated in her favour. Sa'd^{ra} submitted:

1 Mu'jamul-Buldān, By Shihābuddīn Abū 'Abdillāh Yāqūt bin 'Abdillāh Al-Ḥamwiyyu Ar-Rūmiyyu, Volume 2, p. 325, Ghazwatu Rasūlillāhi^{sa} Dūmatal-Jandal, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 And Allāh knows best [Publishers]

3 At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 3, p. 311, Wa Min Banī Sā'idah bin Ka'b / Sa'd bin 'Ubādah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

“O Messenger of Allāh! My mother suddenly passed away in a state of unconsciousness. I am certain that if she had received the opportunity to speak, she would have offered to give charity and alms. In this case, am I permitted to give charity on her behalf?”

The Holy Prophet^{sa} responded, *“Of course, you may undoubtedly do so on her behalf.”*¹ When Sa’d^{ra} inquired as to what the best charity to offer would be, the Holy Prophet^{sa} said, *“Arrange a water-well for the general benefit of people.”* Hence, Sa’d^{ra} installed a well and devoted it solely to the people for their collective benefit.² In another narration it is related that although the mother of Sa’d^{ra} did not pass away in a state of unconsciousness, upon her demise, Sa’d^{ra} himself was absent from Madīnah. Since all the property was owned by Sa’d^{ra}, his mother could not offer charity despite her wish to do so. After this, when Sa’d^{ra} returned, he sought permission from the Holy Prophet^{sa} and offered an orchard as charity for the sake of God, on behalf of his mother.³

Lunar Eclipse in Madīnah and Ṣalāt-e-Khusūf

In the very same year, during the month of *Jamādiyul-Ākhir*, a lunar eclipse occurred in Madīnah.⁴ The Holy Prophet^{sa} instructed the Companions to congregate for *Ṣalāt*. As such, the Holy Prophet^{sa} remained occupied in *Ṣalāt* along with a community until the eclipse had ended. From then onwards, a formal *Ṣalāt* for the lunar eclipse was instituted in Islām. On the one hand, while the Muslims were engaged in *Ṣalāt*, the Jews were beating their vessels on the other, etc., under the notion that someone had cast a spell upon the moon, which in their own surmise, would be dispelled by their noise.⁵

At this instance, it would not be out of place to mention that a great distinction of Islām is that it has not only erased unnecessary superstition, but has also instituted a form of worship for every such occasion where the door to superstition may be opened, and as a result, this immediately directs

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- 1 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 469, Wafātu Ummi Sa’d, Mu’assasatu Sha’bān, Beirut
 - 2 Sunanu Abi Dāwūd, Kitābuz-Zakāt, Bābu Fī Faḍli Saqyil-Mā’i, Ḥadīth No. 1681
 - 3 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Aqḍiyah, Bābu Ṣadaqatil-Ḥayyi ‘Anil-Mayyit, Ḥadīth No. 1489
 - 4 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, pp. 469-470, Khusūful-Qamar, Mu’assasatu Sha’bān, Beirut
 - 5 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 470, Shiddatu Quraish, Mu’assasatu Sha’bān, Beirut

the attention of a person towards God and uproots pagan notions. Therefore, a grand wisdom in enjoining a form of worship on the occasion of an eclipse, etc., is to remind the Muslims that irrespective of the apparent instrument by which a person receives light and luminosity in the life of this world, in actuality, it is God the Exalted who is the actual source. For this reason, if an obstruction occurs in the way of this light, even though such a hindrance may be due to the general laws of nature, on this occasion, one should turn towards God. In actuality, Islām has attached divine remembrance to a person's every movement and to every change in environment, so that a person is never neglectful of his Lord. However, this is a separate religious discussion, which a historian cannot engage himself in.

Famine in Makkah and Compassion of the Holy Prophet^{sa} Towards the Quraish

Whilst alluding to the *Ghazwah* of Badrul-Mau'īd, the famine in Makkah was also mentioned. This famine still continued. The Quraish of Makkah were afflicted with great suffering due to this famine, especially those who were poor. When the Holy Prophet^{sa} was informed of this, as an act of compassion, he sent some silver to the less fortunate of Makkah.¹ In doing so, the Holy Prophet^{sa} furnished practical evidence that his heart possessed a deep and immense sympathy for even his most bitter enemies; and that his only opposition was with doctrines and concepts, not with human beings.

It is ascertained from Bukhārī that on another occasion as well, the people of Makkah were afflicted by a famine. Abū Sufyān bin Ḥarb presented himself before the Holy Prophet^{sa} on their behalf and requested him to supplicate for their deliverance from the famine on the basis of kinship and relation.² This demonstrates that the people of Makkah held mixed emotions with regards to the Holy Prophet^{sa}. They accepted his innate virtue, piety and purity, but were also bent upon expunging the teaching of the Holy Prophet^{sa}, finding it to be at odds with their ancient way of practice and pagan concepts. Such mixed emotions are not impossible in light of principles of psychology.

1 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 470, Shiddatu Quraish, Mu'assasatu Sha'bān, Beirut

2 Ṣaḥīḥul-Bukhārī, Kitābul-Istisqā'ī, Bābu Du'āin-Nabiyyī^{sa} Ij'ālāh 'Alaihim Sinīna Ka-Sinī Yūsuf, Ḥadīth No. 1007

Marriage of Zainab bint Jaḥash^{ra} - 5 A.H.

In the very same year, i.e., in 5 A.H., shortly before the *Ghazwah* of Banī Muṣṭaliq, which took place in *Sha‘bān* 5 A.H., the Holy Prophet^{sa} married Zainab bint Jaḥash^{ra}. Some historians, such as Ibn Athīr and the author of *Khamīs*, etc. have placed the marriage of Zainab bint Jaḥash^{ra} after the *Ghazwah* of Banī Muṣṭaliq, but this is incorrect. The reason being that it is proven from Ṣaḥīḥ Bukhārī¹ that when the famous calumny was levelled against Ḥaḍrat ‘Ā’ishah^{ra}, the marriage of Zainab bint Jaḥash^{ra} had already taken place; and it is accepted that the incident of slander against Ḥaḍrat ‘Ā’ishah^{ra} is linked to the *Ghazwah* of Banī Muṣṭaliq. Ḥaḍrat Zainab^{ra} was the daughter of the paternal aunt of the Holy Prophet^{sa}, whose name was Umaimah bint ‘Abdil-Muṭṭalib. Although she was extremely righteous and pious, she was somewhat conscious of her family status at heart. In contrast, the disposition of the Holy Prophet^{sa} was absolutely pure of such thoughts, and although he was considerate of family circumstances from a social perspective, the Holy Prophet^{sa} considered innate merit and individual virtue and purity as being the true criteria for nobility. To this affect, the Holy Qur’ān states:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى^ط

“O Ye People! The most honourable among you is the one who is most righteous.”²

Hence, the Holy Prophet^{sa} proposed the marriage of this dear one, i.e., Zainab bint Jaḥash^{ra} to his freed slave and foster-son Zaid bin Ḥarithah^{ra} without any hesitation. At first, Zainab^{ra} did not accept this match considering her family status to be greater, but ultimately, upon noticing the strong desire of the Holy Prophet^{sa}, she agreed.³ In any case, according to the proposal and desire of the Holy Prophet^{sa}, the marriage of Zainab^{ra} and Zaid^{ra} took place. Although Zainab^{ra} fulfilled her vows with goodness, in his own heart, Zaid^{ra} felt that Zainab^{ra} still harboured hidden feelings that she was from a noble

1 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Nūr, Bābu Lau Lā Idh Sami‘tumūhu....., Ḥadīth No. 4750

2 Al-Ḥujurāt (49:14)

3 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 410, Zainab bint Jaḥsh Ummul-Mu‘minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 295, Zainab bint Jaḥsh, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

family and a close relative of the Holy Prophet^{sa}, while Zaid^{ra} was merely a freed slave and not her equal. Even in his own heart, Zaid^{ra} felt that his position was lesser than that of Zainab^{ra}. This feeling slowly and gradually became stronger making their marital life unpleasant, making husband and wife indisposed to one another. When this upsetting situation grew out of hand, Zaid bin Ḥārithah^{ra} presented himself before the Holy Prophet^{sa} of his own accord, and complaining about the treatment of Zainab^{ra}, sought permission to divorce her.¹ In another narration it is related that he complained that, “Zainab uses harsh tongue, and therefore, I wish to divorce her.”² Naturally, the Holy Prophet^{sa} was grieved upon hearing the state of affairs, and he restrained Zaid^{ra} from giving a divorce. Perhaps feeling that Zaid^{ra} could do more to fulfill his end, the Holy Prophet^{sa} exhorted him saying, “Fear God, and settle your differences however you may.”³ These words of the Holy Prophet^{sa} have been recorded by the Holy Qur'ān as well in the following words:

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ

“Do not divorce your wife, and fear God.”⁴

The reason for this advice of the Holy Prophet^{sa} was that firstly, in principle, the Holy Prophet^{sa} disliked divorce. On one occasion, the Holy Prophet^{sa} stated:

أَبْغَضُ الْحَلَائِلِ إِلَى اللَّهِ عَزَّ وَجَلَّ الطَّلَاقُ

“Of all lawful things, divorce is most undesirable in the sight of God.”⁵

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- 1 Ṣaḥīḥul-Bukhārī, Kitābut-Tauḥīd, Bābu Wa Kāna ‘Arshuhū ‘Alal-Mā’i, Ḥadīth No. 7420
 - 2 Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 8, p. 672, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Wa Tukhfī Fī Nafsika Mallāhu....., Ḥadīth No. 4787, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
 - 3 * Ṣaḥīḥul-Bukhārī, Kitābut-Tauḥīd, Bābu Wa Kāna ‘Arshuhū ‘Alal-Mā’i, Ḥadīth No. 7420
* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 8, p. 672, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Wa Tukhfī Fī Nafsika Mallāhu....., Ḥadīth No. 4787, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi
 - * Lubābun-Nuqūlī Fī Asbābin-Nuzūl, Imām Jalāluddīn As-Suyūṭī, p. 191, Sūratul-Aḥzāb, Under Verse 37, Dārul-Kitābul-‘Arabiyy, Beirut, Lebanon (2003)
 - 4 Al-Aḥzāb (33:38)
 - 5 Sunanu Abī Dāwūd, Kitābuṭ-Ṭalāq, Bābu Fī Karāhiyyatiṭ-Ṭalāq, Ḥadīth No. 2178

For this reason, it has only been permitted as a last resort. Secondly, as related by Imām Zainul-‘Ābidīn ‘Alī bin Ḥusain^{ra}, the son of Imām Ḥusain^{ra} (and Imām Zuhri has declared this narration as being authentic), since the Holy Prophet^{sa} knew by way of divine revelation that Zaid bin Ḥārithah^{ra} would ultimately divorce Zainab^{ra}, and then she would subsequently come into a matrimonial bond with the Holy Prophet^{sa},¹ feeling that he had a personal connection in the matter, the Holy Prophet^{sa} wished to remain absolutely unrelated and neutral. Moreover, from his own perspective, it was the utmost desire of the Holy Prophet^{sa} that he should have no part in the dissolution of the marriage of Zaid^{ra} and Zainab^{ra}, and that they should continue living together for as long as possible. It was under this consideration that the Holy Prophet^{sa} emphatically exhorted Zaid^{ra} not to give a divorce, fear God, and settle the differences between husband and wife in any way possible. Furthermore, the Holy Prophet^{sa} also apprehended that if Zainab^{ra} was to marry the Holy Prophet^{sa} after having separated from Zaid^{ra}, people would raise the allegation that the Holy Prophet^{sa} had married the divorcee of his foster-son, and people would be put to trial. As such, Allāh the Exalted states in the Holy Qur’ān:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

“O Prophet! You had concealed in your heart what God was going to bring to light, and you were afraid on account of the people, whereas God has far greater right to be feared.”²

In any case, the Holy Prophet^{sa} admonished Zaid^{ra} to fear Allāh and held him back from giving a divorce. In light of this exhortation, Zaid^{ra} bowed his head in submission and silently returned. However, it was difficult for these distant personalities to come together, and what was not meant to be, remained as such. After some time, Zaid^{ra} gave a divorce. When the ‘Iddat of Zainab^{ra} had elapsed, the Holy Prophet^{sa} received revelation again with respect

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 410, Zainab bint Jahsh Ummul-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 8, p. 672, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Wa Tukhfī Fī Nafsika Mallāhu....., Ḥadīth No. 4787, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

2 Al-Aḥzāb (33:38)

to her marriage, which instructed that the Holy Prophet^{sa} should take her into a bond of matrimony himself.¹ In this divine command, the wisdom was so that Zainab^{ra} could be comforted and so that it could be demonstrated that there was no disgrace in Muslim men marrying a divorced woman. Moreover, another wisdom was that since Zaid^{ra} was the foster-son of the Holy Prophet^{sa} and was generally known as his son, by marrying his divorcee, a practical example could be demonstrated by the Holy Prophet^{sa} before the Muslims that a foster-son is not a real son, nor do such injunctions apply to them, as are enforced upon biological sons. As a result, this ignorant Arabian custom could be completely expunged from among the Muslims. In this regard, the Holy Qur'ān, which is the most authentic of all historical records states:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي
أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

“When Zaid dissolved his relationship with Zainab, We married her to you, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, after their adopted sons dissolve their relationship with their wives. This is how it was decreed that the Will of God would come to pass.”²

Therefore, after this divine revelation was sent down, which was absolutely free from the personal desire or thought of the Holy Prophet^{sa}, he decided to marry Zainab^{ra}. The Holy Prophet^{sa} sent his proposal to Zainab^{ra} through Zaid^{ra} himself.³ Upon the consent of Zainab^{ra}, her brother Abū Ahmad bin Jaḥash^{ra} served as her guardian and married her off to the Holy Prophet^{sa} and the dowry was set at 400 dirhams.⁴ In this manner, the ancient tradition which was firmly rooted in the plains of Arabia, was uprooted at the very source and stem, and discarded by Islām through the personal example of the Holy Prophet^{sa}.

At this instance, it is also necessary to mention that historians and

1 Ṣaḥīḥ Muslim, Kitābun-Nikāh, Bābu Ziẓāji Zainab bint Jaḥsh....., Ḥaḍīth No. 3502

2 Al-Aḥzāb (33:38)

3 Ṣaḥīḥ Muslim, Kitābun-Nikāh, Bābu Ziẓāji Zainab bint Jaḥsh....., Ḥaḍīth No. 3502

4 As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 891, Dhikru Azwājihī Ummahātil-Mu‘minīn....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Muḥaddithīn generally believe that since divine revelation had been sent down with respect to the marriage of Ḥaḍrat Zainab^{ra} and as this marriage took place due to special divine command, an actual ceremony of *Nikāḥ* did not take place. However, this notion is incorrect. Undoubtedly, this marriage took place in accordance with the command of God, and it can be said that this marriage was settled in the heavens, as it were. However, this cannot relieve a person from the practical application of the *Sharī'at*, which is also instituted by God Himself. Hence, the reference of Ibni Hishām, which has been alluded to above, has explicitly stated that the actual ceremony of *Nikāḥ* did in fact take place and in this respect, the matter is clear and leaves no room for uncertainty or doubt. Moreover, as for the *Ḥadīth* which states that Ḥaḍrat Zainab^{ra} would express in a manner of pride to the other *Ummahātul-Mu'minīn* that their marriages were announced through their guardians on the earth, while her marriage was announced in the heavens, it is also false to deduce from this that the physical ceremony of her marriage did not take place. The reason being, that even in the case of an apparent ceremony, she maintains the distinction that her marriage was settled in the heavens under the special order of God, while the marriages of the other *Ummahātul-Mu'minīn* took place under normal circumstances, merely with an apparent ceremony having taken place. In another narration it is related that the Holy Prophet^{sa} went to Zainab^{ra} without permission, and it is deduced from this as well, that a physical ceremony did not take place. However, if one reflects, this fact does not have any relation whatsoever with a physical ceremony being held or not. If it is inferred from this that the Holy Prophet^{sa} went to the home of Ḥaḍrat Zainab^{ra} without permission, then this is incorrect and contrary to the facts, because an explicit narration in Bukhārī states that after their marriage, Zainab^{ra} was bid farewell from her home, and came to the home of the Holy Prophet^{sa}, not vice versa.¹ If, however, this narration is inferred to suggest that after her *Rukhsatānah* took place and she entered the home of the Holy Prophet^{sa}, he went to her without any specific permission, this is nothing out of the ordinary and not at odds with general practice. After coming to the home of the Holy Prophet^{sa} as his wife, it was obvious that the Holy Prophet^{sa} would go to her, and no permission was required in this respect. Hence, the narration regarding the Holy Prophet^{sa} not seeking permission, has no relation

1 Şaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Qaulihī Lā Tadhkūlū Buyūtan-Nabiyyī^{sa}....., Ḥadīth No. 4791-4792

whatsoever with the question as to whether a formal ceremony of *Nikāḥ* took place or not. The fact of the matter is that as Ibni Hishām¹ has clearly related, despite divine command, a formal ceremony of *Nikāḥ* took place. Rationality also dictates that it occurred as such, because firstly, there was no reason for an exception to the general rule. Secondly, when the very objective of this marriage was to break a custom and remove its influence, it was required to an even greater degree that this marriage in particular take place with great proclamation and publicity.

Revelation of Injunctions Regarding Pardah

On the second or third day after the marriage, the Holy Prophet^{sa} invited his Companions for a *Walimah* at his own home. Since a public announcement was especially intended, the *Walimah* of Ḥaḍrat Zainab^{ra} was held upon a much larger scale by the Holy Prophet^{sa} as compared to his other wives. ² Until that time, since injunctions relevant to *Pardah* had not been revealed, the Companions entered the very residence of the Holy Prophet^{sa} in a very informal manner. Many of them continued to sit here and there, engaged in discussions even after the feast had finished. However, since the disposition of the Holy Prophet^{sa} possessed a great degree of modesty, he was unable to say anything to them, and the Companions also did not pay attention as they were busy in conversation. As a result, the hour ran late and the Holy Prophet^{sa} lost much of his precious time. Finally, the Holy Prophet^{sa} stood up himself, and most of the Companions stood up with him, but three people continued to sit there and carried on talking. At this, the Holy Prophet^{sa} went to the apartment of Ḥaḍrat 'Ā'ishah^{ra}, but when he returned after some time, these people were still there. In this manner, the Holy Prophet^{sa} was compelled to come and go two or three times. At last, when these people departed from the residence of the Holy Prophet^{sa}, he also returned. At times, motivating factors arise in the revelation of divine commandments. Although the injunction is to be instituted either way, a certain occurrence becomes the temporary catalyst for its revelation. As such, this very incident became the motivating factor in the revelation of the initial commandments on *Pardah*. As a result, the verses which made it obligatory upon the *Azwāj-e-Muṭahharāt* of the Holy

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 891, Dhikru Azwājihī Ummahātil-Mu'minin....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābul-Walīmatu Ḥaqqun, Ḥadīth No. 5166

Prophet^{sa} to observe *Pardah* were revealed, and those who were beyond the permissible bounds were restricted from freely entering the apartments of the Holy Prophet^{sa}.¹ After this, gradually and slowly, injunctions relevant to *Pardah* continued to be revealed, until it finally assumed the form, which is present in the Holy Qur'ān and *Aḥādīth* today.² In this light, whilst upholding the legitimate and necessary freedom of a Muslim woman, she has been forbidden from openly exhibiting the beauty of her body and clothing to such men who are beyond the permissible bounds. Furthermore, a man and woman who are beyond the permissible bounds for one another, have been prohibited from meeting each other in seclusion. If one contemplates with an objective heart, these limitations do not become a hindrance at all in the legitimate freedom of a woman in terms of health, academic progress, participation in tasks of country and nation, or in other affairs. Furthermore, these limitations prevent the free and open intermingling of such men and women who are beyond the permissible bounds, which can lead to immoral and harmful outcomes, and which generally tend to arise in countries where *Pardah* is not observed.

At this instance, it is also necessary to mention that the manner in which *Pardah* is prevalent among the Muslims in this day and age, generally deviates from the true Islāmic teachings. In certain countries, a poor lady is subjected to unjust strictness and more or less confined to the four walls of her home as if she were a prisoner, which destroys her health, education, training, and culture, etc. In other countries, the West has been followed blindly, where women have established improper freedom, which is resulting in a detrimental effect upon the morals and values of society. Both of these avenues are extreme, and they are forbidden in Islām. In light of the Islāmic teaching, whilst abstaining from the public exhibition of her beauty, a woman is permitted to participate in all sorts of reasonable recreation and tasks.

1 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Qaulihī Lā Tadkhalū Buyūtan-Nabiyyī^{sa}....., Ḥadīth No. 4791-4792

2 * An-Nūr (24:32)

* Al-Aḥzāb (33:34,60)

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Nūr, Bābu Qaulihī Bal-Waḍribna Bi-Khumurihinna 'Alā Juyūbihinna, Ḥadīth No. 4758-4759

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥzāb, Bābu Qaulihī Lā Tadkhalū Buyūtan-Nabiyyī^{sa}....., Ḥadīth No. 4791-4794

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mumtaḥinah, Bābu Qaulihī Idhā Jā'akumul-Mu'mināt Yubāyi'naka, Ḥadīth No. 4894

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Lā Yakhluwana Rajulun Bimra'atin Illā Dhū Maḥramin....., Ḥadīth No. 5232-5233

However, she is not permitted to walk about unveiled and sit with such men who are beyond the permissible bounds in seclusion, because this entails the risk of evil. Even in certain European countries, where all limitations of the veil have been broken, among the noble class, at least this much caution is exercised that normally, young ladies do not move about in public without a male member of the household or an elderly lady, nor do they sit freely with outside men in seclusion. Those girls who exhibit more freedom in this regard are generally frowned upon in noble societies. This proves that even in a free society like Europe, the completely unrestricted and open freedom of women is looked down upon. It is this very principle which has been taught by Islām more comprehensively and with greater quality; and it has instituted the injunctions of *Pardah* along with the principle of concealing a woman's beauty. In this regard, Islām has broken away from a course of extremity and paved a way for moderation.

In actuality, if one reflects, all of the allegations levelled against *Pardah* are due to the practical method in which it is applied among the Muslims today in Islāmic countries, and especially in India; which was a practice that Muslims were compelled to adopt for political reasons during a time when the Islāmic States had fallen weak, but then took on a permanent and more rigid form as a tradition. In this respect, no sensible individual can raise an objection against the actual Islāmic teaching which is derived from the Qur'ān and *Aḥādīth*, and was actually practiced by the early Muslims, as proven by history and *Aḥādīth*. As a matter of fact, every such person who is accustomed to contemplation cannot remain without being convinced of its merit. The summary of the Islāmic *Pardah* is only that: firstly, those men and women who are beyond the permissible bounds for one another should keep their gaze low before one another, and a woman should not exhibit the beauty of her face, body or clothing to any man outside the permissible bounds by way of sight, touch, etc;¹ secondly, those men and women who are beyond the permissible bounds for one another should not meet each other in seclusion at such a place which is hidden from the sights of others.² Taking these two

1 * An-Nūr (24:32)

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Mumtaḥinah, Bābu Qaulihī Idhā Jā'akumul-Mu'mināt Yubāyi'naka, Ḥadīth No. 4891

2 * Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Lā Yakhluwanna Rajulun Bimra'atin Illā Dhū Maḥramin....., Ḥadīth No. 5232-5233

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mā Yajūzu Ann Yakhlubar-Rajulu Bi-Imra'ati 'Indan-Nās, Ḥadīth No. 4234

restrictions into consideration, which is entirely in view of the well-being of society and the safeguarding of morality, a Muslim lady is free in all respects as far as *Pardah* is concerned. They can acquire an education in schools and can teach others. They can leave their homes for exercise, recreation and sport. They can buy and sell. They can participate in public gatherings, etc. They are permitted to meet with men who are outside the legal bounds, and speak to them. They can perform work and labour. They are permitted to work in offices, government departments, clinics and factories. They can participate in tasks of country and nation. They are permitted to participate in wars and offer reasonable service. Hence, the Islāmic *Pardah* is not the slightest hindrance in the education and training, growth and development, necessary tasks and reasonable recreation of a woman. History establishes that in the time of the Holy Prophet^{sa} and his Companions, Muslim women took part in all the legitimate tasks which presented themselves at the time. They attained an education and taught as well. They took part in the congregational *Ṣalāt* with the Muslim men. They listened to the addresses and speeches of the Holy Prophet^{sa}. They gave counsel in matters of national importance. They would perform the rites of *Ḥajj*, shoulder to shoulder with men. They accompanied men during their travels. When it was required, they would meet men who were beyond the permissible bounds and would converse with them. They would mount on animals and witness amusing spectacles. They would participate in wars and tend to the wounded and offer services of nursing. In fact, when needed, they would take up the sword in the field of battle as well.¹ Hence, all of the objections which are raised against *Pardah* are not actually levelled against the true Islāmic *Pardah*, rather, they are levelled against the deformed *Pardah* of the current age, which has almost caged a woman in the four walls of her home, as if she were an animal. However, in order to remedy this wrong, one should not move from one extreme to the other, because both of these ways are ones of misguidance and destruction. The pathway to salvation is the one paved by Islām and which is the true voice of a person's nature.

In addition to this, it should also be remembered that the actual place of a woman's responsibility lies at home, where the children of the nation are brought up, who are to shoulder the burden of country and nation in the

1 The references of all the above-mentioned have either been provided already at various points throughout the book, while others shall be presented ahead.

future. This is such a sensitive, vast and magnificent task that if a lady is to fulfil this very responsibility alone with skill and merit, and make herself capable in this respect, it is enough to fully engage her concentration. It is in this very manner that she can become a most excellent benefactor for the entire country and nation; it is obvious that the Islāmic *Pardah* does not oppose this cause, rather, it only supports it.

Remaining Events Relevant to the Marriage of Ḥaḍrat Zainab^{ra}

At the time of her marriage, Zainab bint Jaḥash^{ra} was thirty-five years of age¹ and in light of the circumstances of Arabia at the time, this was middle-age. Ḥaḍrat Zainab^{ra} was a very righteous, pious and affluent lady. Despite the fact that from among all the wives of the Holy Prophet^{sa}, Ḥaḍrat 'Ā'ishah^{ra} was contested and rivaled by Zainab^{ra} alone, Ḥaḍrat 'Ā'ishah^{ra} still highly praised the inherent virtue and purity of Ḥaḍrat Zainab^{ra},² and would often say:

"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. The only thing was that she was a bit heated in temper, but immediately thereafter, she would feel remorse herself:"³

The degree to which she would give charity and alms was such that Ḥaḍrat 'Ā'ishah^{ra} relates:

"On one occasion, the Holy Prophet^{sa} said to us:

أَسْرَعُكُمْ لِحَاقًا بِي أَطْوَلُكُمْ يَدًا

'The one from among you who has the longest hands, shall be the first to pass away after my demise and join me.'⁴ Ḥaḍrat 'Ā'ishah^{ra} states that, 'We inferred

1 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Ali bin Ḥajar Al-'Asqalānī, Volume 8, p. 155, Zainab bint Jaḥsh, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

2 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Nūr, Bābu Lau Lā Samī'tumūhu....., Ḥadīth No. 4750

3 Ṣaḥīḥu Muslim, Kitābu Faḍā'ilīṣ-Ṣaḥābah, Bābu Faḍli 'Ā'ishah Raḍiyallāhu Ta'ālā 'Anhā, Ḥadīth No. 6290

4 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Ali bin Ḥajar Al-'Asqalānī, Volume 8, p. 154, Zainab bint Jaḥsh, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

this to mean physical hands, and would often measure our hands with one another. However, when the Holy Prophet^{sa} passed away and Zainab bint Jaḥash^{ra} was the first to leave this world, it was then that the secret revealed itself to us that the word ‘hand’ referred to charity and alms, not a physical hand.”

As it was apprehended, upon the marriage of Ḥaḍrat Zainab^{ra} the hypocrites of Madīnah raised many allegations and openly taunted that ‘Muḥammad^{sal} had married the divorcee of his son and had made his own daughter-in-law permissible for himself.’¹ However, since the very purpose of this marriage was to erase this ignorant Arabian custom, these objections were also inevitable.

At this instance, it is also necessary to mention that Ibni Sa’d, Ṭabarī, etc. have recorded an absolutely false narration in relation to the marriage of Ḥaḍrat Zainab^{ra}. Since this narration furnishes an opportunity to raise an objection against the pristine character of the Holy Prophet^{sa}, various Christian historians have adorned their books with this narration in a most unpleasant manner. The story goes that when the Holy Prophet^{sa} married Zainab bint Jaḥash^{ra} to Zaid^{ra}, one day the Holy Prophet^{sa} came to his home in search of him. At the time Zaid^{ra}, was not at home. Standing outside at the front door, when the Holy Prophet^{sa} called for Zaid^{ra}, Zainab^{ra} responded from inside saying that he was not at home, and recognizing the voice of the Holy Prophet^{sa} she dashed out immediately and submitted, “O Messenger of Allāh! May my mother and father be sacrificed for you, please come in.” The Holy Prophet^{sa}, however, refused and set back, but since Ḥaḍrat Zainab^{ra} had suddenly stood up flustered, she happened to stand up without a shawl on her body and the door of her home was open. As a result, the Holy Prophet^{sa} happened to catch sight of her, and God-forbid, fell for her beauty and returned humming the words, *سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ مُصْرِفِ الْقُلُوبِ*, meaning, “Holy is Allāh, Who is the Possessor of all Greatness, Holy is Allāh, Who turns the hearts of people however He so wills.” When Zaid^{ra} returned, Zainab^{ra} related the story of the visit made by the Holy Prophet^{sa}. When Zaid further inquired as to what the Holy Prophet^{sa} had said, Zainab^{ra} repeated these words of the Holy Prophet^{sa} and also said, “I submitted to the Holy Prophet^{sa} that if he desired he should come in, but he refused and returned.” Upon hearing this, Zaid^{ra} presented himself before the Holy Prophet^{sa}

1 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 411, Zainab bint Jaḥsh Ummul-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

and said, “O Messenger of Allāh! Perhaps you desire Zainab for yourself. If it is your wish I shall divorce her and you can marry her.” The Holy Prophet^{sa} responded, “O Zaid! Fear God and do not divorce Zainab.” However, Zaid^{ra} divorced Zainab^{ra} anyway. This is the narration as it is related by Ibni Sa’d, Ṭabarī and others on this occasion. Although this narration can be elaborated in a manner which no longer leaves room for any objection, the truth is that this tale is absolutely fictitious and false from start to finish. It is proven to be fabricated both in terms of *Riwāyat* and *Dirāyat*. As far as *Riwāyat* is concerned, it is enough to state that this narration is primarily related by Wāqidī and ‘Abdullāh bin ‘Amir Aslamā; who are both looked upon by scholars as being absolutely weak and unreliable.¹ In fact, Wāqidī is so notorious for his falsehood and lies that from among all the Muslim narrators, he is perhaps second to none in this respect.² In contrast, however, the narration which we have mentioned wherein Zaid^{ra} presented himself before the Holy Prophet^{sa} and complained about the harsh treatment of Zainab^{ra}, to which the Holy Prophet^{sa} responded, “Fear God and do not give a divorce,” is a narration of Bukhārī.³ Friend and foe alike accept that after the Holy Qur’ān, Bukhārī is the most authentic record of Islāmic history, to which no critic has ever had the courage to raise a finger. Therefore, in light of principles of *Riwāyat*, the value and worth of both these narrations is evident. Similarly, if one contemplates in terms of rationality, there seems to be no doubt in the narration of Ibni Sa’d, etc. as being false. It is accepted that Zainab^{ra} was the paternal-cousin of the Holy Prophet^{sa}, to the extent that it was he who acted as her guardian and married her to Zaid bin Ḥārithah^{ra}. Similarly, no one can deny that until this time, the Muslim women did not observe *Pardah*, rather, the initial injunctions relevant to *Pardah* were revealed after the marriage of Ḥaḍrat Zainab^{ra} and the Holy Prophet^{sa}. In this case, to

1 *Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 234-235, Muḥammad bin ‘Umar bin Wāqid Al-Wāqidiyy, Majlisu Dā’iratil-Ma’arifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan, First Edition (1326 A.H.)

*Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 3, p. 180, ‘Abdullāh bin ‘Amir, Majlisu Dā’iratil-Ma’arifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan, First Edition (1326 A.H.)

2 *Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 5, pp. 234-235, Muḥammad bin ‘Umar bin Wāqid Al-Wāqidiyy, Majlisu Dā’iratil-Ma’arifin-Nizāmiyyatil-Kā’inah, Hyderabad, Dakkan, First Edition (1326 A.H.)

*Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 1, pp. 294-295, Dhikru Khātamin-Nubuwwah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābut-Tauḥīd, Bābu Wa Kāna ‘Arshuhū ‘Alal-Mā’i, Ḥadīth No. 7420

presume that prior to this the Holy Prophet^{sa} had not seen Zainab^{ra} and it was only then that he coincidentally happened to catch sight of her, and then fell for her, possesses no more value than a clear and blatant lie. Indeed, prior to that time, the Holy Prophet^{sa} probably would have seen Zainab^{ra} thousands of times and the beauty and flaws of her body were apparent to him. Although there is no difference in seeing her with or without a shawl, when their relation was so close, the tradition of *Pardah* was not prevalent and there was constant interaction, it is most probable that the Holy Prophet^{sa} would have had the opportunity to see her many times without a shawl. Furthermore, the fact that Zainab^{ra} invited the Holy Prophet^{sa} inside, proves that she was at least wearing enough clothing to be able to present herself before the Holy Prophet^{sa}. Hence, irrespective of the angle from which this tale is analysed, it proves to be absolutely false and forged, which possesses no truth whatsoever. Along with these arguments, if the impeccably pure and holy life of the Holy Prophet^{sa} is taken into consideration, which was evident from his every movement, nothing at all remains of this absurd and ridiculous tale. It is for this very reason that research scholars have categorically declared this tale to be fabricated and false. For example, ‘Allāmah Ibnī Ḥajar in his *Faṭḥul-Bārī*, ‘Allāmah Ibnī Kathīr in his commentary, and ‘Allāmah Zarqānī in his *Sharḥ Mawāhib* have explicitly stated that this narration is absolutely false, and have considered it to be a disgrace of the truth to even allude to it. So too is the case with other research scholars as well. This is not limited to research scholars alone, rather, every such individual who has not been blinded by prejudice, would give precedence to the viewpoint we have presented before our readers on the foundation of the Holy Qur’ān and authentic *Aḥādīth*, in comparison to this meaningless and loathsome tale, which has been forged and related by certain hypocrites. The Muslim historians, whose only task was to gather all kinds of narrations, included this tale in their works without any investigation, and then blinded by religious prejudice, non-Muslim historians have made this tale the highlight of their books.

In the context of this fabricated tale, it should especially be remembered that this time was an era in the Islāmic history when the hypocrites of Madīnah were at full force. A full-fledged conspiracy to defame Islām and the founder of Islām was being hatched under the leadership of ‘Abdullāh bin Ubayy bin Sulūl. It was their custom to concoct false and fabricated tales and propagate them in secret; or if the actual case was

something else, they would twist it, add a hundred lies to it and begin to publicise it covertly. As such, in Sūrah Al-Aḥzāb of the Holy Qur'ān, where the marriage of Ḥaḍrat Zainab^{ra} has been alluded to, the hypocrites of Madīnah have especially been mentioned in parallel as well. Referring to their acts of mischief, Allāh the Exalted states:

لَيْسَ لَّهُمْ يَنْتَهَ الْمُتَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
نُغْرِيَّتْكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

“If the hypocrites, and those in whose hearts is a disease, and those who propagate false seditious news in Madīnah, desist not from their schemes, then O Messenger! We shall give you permission to take action against them, and then these people shall not continue to reside in Madīnah, except for a little while.”¹

In this verse, the false nature of this tale has clearly been mentioned in principle. Then, as it shall be mentioned ahead, it was around this time when the terrible incident of slandering Ḥaḍrat ‘Ā’ishah^{ra} transpired. ‘Abdullāh bin Ubayy and his wretched followers propagated this lie so widely, and disseminated such a twisted version of it that the Muslims began to lose their peace of mind. Certain Muslims, who were of weaker dispositions and unmindful, became victims of this propaganda as well. Hence, this era was especially a time of full force for the hypocrites, and their most desirable weapon was to spread false and filthy propaganda in order to slander the Holy Prophet^{sa} and his relatives. These rumours were spread so cunningly that on certain occasions, due to not having in depth knowledge of affairs, the Holy Prophet^{sa} and his most prominent Companions could not even find the opportunity to rebut these allegations, and their poison would continue to spread. In these instances, latter Muslims who were not in the habit of thorough investigation and deep thought, would consider this misinformation to be true and begin relating these accounts. It is in this manner that these narrations have found way into the collections of such Muslims who are the Wāqidī type, etc. As mentioned above, these narrations are absolutely nowhere to be found among the authentic *Aḥādīth*, nor have research scholars accepted

1 Al-Aḥzāb (33:61)

them.

Whilst alluding to the tale of Zainab bint Jaḥash^{ra}, Sir William Muir, from whom a better mentality was expected, has not only accepted the fictitious and forged narration of Wāqidi, but has made a hurtful remark taunting that along with his advancing age, the carnal passions of the Holy Prophet^{sa} grew as well, and Muir has attributed the expansion of his household to this very sentiment. In my capacity as a historian, I do not wish to enter into a religious debate, but upon witnessing the false portrayal of historical account, I cannot remain without raising a voice against such an unpleasant and unjust assertion either. Undoubtedly, it is a historical fact that the Holy Prophet^{sa} married more than once and history also establishes that with the exception of Ḥaḍrat Khadijah^{ra}, all of these marriages took place in an era, which may be described as one of old age. However, without any historical evidence, rather, in contradiction to clear historical fact, to assert that the marriages of the Holy Prophet^{sa} were, God-forbid, owed to carnal passions, is far from the greatness of a historian, and even further still from the greatness of a noble man. Mr. Muir was not oblivious to the fact that at the age of twenty-five, the Holy Prophet^{sa} married a forty year elderly widow (Ḥaḍrat Khadijah^{ra}), and then fulfilled this relationship until the age of fifty, with such integrity and loyalty that its like can be found nowhere else.¹ After this, until the age of fifty-five, the Holy Prophet^{sa} practically kept only one wife, and coincidentally this wife (Ḥaḍrat Saudah^{ra}) also happened to be a widow, who was a lady well advanced in age.² During this entire period, which is especially a period of carnal urge, the Holy Prophet^{sa} never thought

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- 1 * Al-Iṣābah Fī Tamiziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 100, Khadijatu bintu Khuwailad, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 364, Fī Dhikri Azwājihit-Ṭāhirāt / Khadijatu Ummul-Mu'minīn , Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* The Life of Mahomet, By Sir William Muir, Chapter II (Khadija's Passion for Mahomet), p. 23, Published by Smith, Elder & Co. London (1878)
* The Life of Mahomet, By Sir William Muir, Chapter VI (The Ban Withdrawn), Death of Khadija, p. 110, Published by Smith, Elder & Co. London (1878)
- 2 * Al-Iṣābah Fī Tamiziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 196, Saudatu bintu Zam'ah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 379, Fī Dhikri Azwājihit-Ṭāhirāt / Saudatu Ummul-Mu'minīn , Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* The Life of Mahomet, By Sir William Muir, Chapter II (Mahomet marries Sawda), p. 117, Published by Smith, Elder & Co. London (1878)

of additional marriages. Mr. Muir was also not at all unaware of the historical occurrence that when the people of Makkah could no longer bear the preaching efforts of the Holy Prophet^{sa} and considered it to be destructive to their national religion, they sent a delegation to the Holy Prophet^{sa} led by 'Utbah bin Rabī'ah. The delegation fervently pleaded to the Holy Prophet^{sa} so that he would desist from his efforts. In addition to bribing him with wealth and power, they also begged that if he would be content upon marrying a worthy girl, and thus refrain from speaking ill of their religion and abstain from preaching this new faith, they were prepared to give him any girl he desired. At that time, the Holy Prophet^{sa} was not very old, and his physical strength was also better than in his later life. However, the response that the Holy Prophet^{sa} gave to the representative sent by the chieftains of Makkah is an open page of history, which does not need to be repeated here.¹ This historical occurrence was also not hidden from the eyes of Mr. Muir that prior to his divine appointment - that is, until forty years - the people of Makkah considered the Holy Prophet^{sa} to be a man of impeccable character.² However, despite all these testimonies, for Mr. Muir to write that after the age of fifty-five, the Holy Prophet^{sa} became indulged in sensuality and lust, despite the fact that his physical strengths naturally became weaker, and his engagements and responsibilities grew to such an extent that the busiest of people are put to shame, cannot be considered as being anything other than a prejudiced remark! Anyone is free to say as he wishes and others do not have the power to stop such a person's tongue and pen, but an intelligent person should not make a statement which common sense rejects. If Mr. Muir and others like him had removed the veil of prejudice from their eyes, they would have come to know that the mere fact that all these marriages of the Holy Prophet^{sa} took place in his old age proves that they were not motivated by carnal desires. Obviously, there were other motives hidden beneath the surface, especially when it is a historical fact that the Holy Prophet^{sa} spent the days of his youth in such a state, that his own and others, all referred to him by the title of 'Amīn.' I derive a spiritual pleasure in studying the fact that the era in which

1 * As-Siratul-Ḥalabiyyah (Insānul-'Uyūni Fī Siratil-Amīni Wal-Ma'mūn), By 'Allāmah Abul-Farj Nūruddīn 'Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 1, p. 430, Bābu 'Arḍi Quraishin 'Alaihi^{sa} Ashyā'am Min Khuwāriqa....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2002)

* Lubābun-Nuqūli Fī Asbābin-Nuzūl, Imām Jalāluddīn As-Suyūṭī, pp. 266-267, Sūratul-Kāfirūn / Qauluhū Ta'ālā Qul Yā Ayyuhal-Kāfirūn, Dārul-Kitābul-'Arabiyy, Beirut, Lebanon (2003)

2 The Life of Mahomet, By Sir William Muir, Chapter II (Occupation as a Shepherd), Reserved and temperate youth of Mahomet, p. 19, Published by Smith, Elder & Co. London (1878)

these marriages of the Holy Prophet^{sa} took place, was a time when the greatest burden of the responsibilities of prophethood was being shouldered by him and the Holy Prophet^{sa} was becoming fully engrossed in the fulfillment of his countless and heavy responsibilities. In my view - and I would presume the same for every just and noble person - this very fact alone establishes that these marriages of the Holy Prophet^{sa} were a part of his responsibilities of prophethood, for which he destroyed his own domestic peace in order to support the objectives of preaching and training. An evil person searches for an evil motive in the actions of others, and due to his own filthy state, is often at a loss to understand the pure intentions of others. However, a noble person knows and understands that often the same action is performed by a sinister man with evil intent, while a pious man can and does perform the same action with a good and pure intention. I would also like to mention that in Islām the purpose of marriage is not so that a man and woman can come together in order to satisfy their carnal desires. Although the union of man and woman is a genuine purpose of marriage so that human life can continue, there are also many other wholesome purposes as well. Hence, in identifying the motives behind the marriages of such a person whose every movement in life was a testimony to his selflessness and purity and twisting them towards ill-intent in the manner of wicked people cannot harm the person with regards to whom this opinion is voiced, but instead the inner state of the critic can well be understood. I shall say no more in response to this allegation.

¹ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا يَصِفُونَ -

Would the Holy Prophet^{sa} Concoct Revelation According to His Own Will?

Mr. Muir and Margoliouth have also taunted that the Holy Prophet^{sa} invented revelation as per his own desire on this occasion. In other words, when he desired to marry Zainab^{ra} in order to make it legal and save himself from the objection of people, the Holy Prophet^{sa} hid behind 'revelation'. In doing so, they have both hinted that the Holy Prophet^{sa} was not a recipient of divine revelation, etc.; rather, God-Forbid, the Holy Prophet^{sa} would craft his own revelation and attribute it to God. In my capacity as a historian, I have nothing to do with the religious aspect of this question, but from a historical

1 And it is Allāh alone Whose help is to be sought against what they assert. [Publishers]

perspective it is false and contradictory to the facts to assert that the Holy Prophet^{sa} always received revelation according to his own wishes. The life of the Holy Prophet^{sa} is full of examples where many a time he would receive revelation at odds with his own personal desire. As such, this very account is a shining example in itself. The Holy Qur'ān clearly states that the Holy Prophet^{sa} was fearful of marrying Zainab^{ra} and desired to avert this marriage. However, Allāh the Exalted commanded him to accept, and even slightly reprimanded him saying:

تَخَشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

“O Messenger! You are afraid on account of the people, whereas God is the only One Who has right to be feared.”¹

Hence, if one contemplates, the very account under which Mr. Muir has raised an allegation on the basis of a false narration, establishes its falsehood. Similarly, it is mentioned in the Holy Qur'ān that on the occasion of the Ghazwah of Tubūk, when the Holy Prophet^{sa} permitted various hypocrites to remain behind, a revelation was received saying:

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ

“O Messenger! Allāh forgive you. Why did you grant them permission? On this occasion, We had desired to separate the believers from the hypocrites.”²

In the same manner, when the Holy Prophet^{sa} had lead the funeral prayer of ‘Abdullāh bin Ubayy bin Sulūl, chief of the hypocrites, and the Holy Prophet^{sa} believed that there was no harm in doing so, the following divine revelation was sent down:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ

“From now on, do not offer the funeral prayer of anyone from among these hypocrites, nor stand by his grave in prayer, because they are actually

1 Al-Aḥzāb (33:38)

2 At-Taubah (9:43)

disbelievers and have died in a state of disobedience to God.”¹

Further still, it is narrated in Bukhārī that when the Holy Prophet^{sa} was wounded in the *Ghazwah* of Uḥud, and he prayed in a manner which was somewhat against the Quraish, the following Qur’ānic verse was revealed:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

“You have no relation in respect to who we forgive and who we punish.”²

In the same manner, when the wives of the Holy Prophet^{sa} reached a number which was necessary in divine estimation, the Holy Prophet^{sa} received the revelation, ‘Now you are not permitted to marry any further.’³ Therefore, it is an absolutely false and baseless notion that the Holy Prophet^{sa} would have revelation sent down according to his own fancy. Such an allegation can only be levelled by a person who is completely ignorant of Islāmīc history. Then, it is even stranger to note that on the marriage of Zainab^{ra}, Mr. Muir and Margoliouth raise the objection that the Holy Prophet^{sa} invented revelation to his own liking. However, the *Ḥadīth* relates that on this occasion, the Holy Prophet^{sa} received revelation which was completely against his own will and intention. Thus, if he had wished to conceal any part from among his revelation, he would definitely have hidden this one in particular, which in addition to being against his own will, also possessed a tone of reprimand. As such, the words as they are related in the *Ḥadīth* are as follows:

لَوْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا لَكَتَمَ هَذِهِ

“If the Holy Prophet^{sa} was one to conceal his revelation, he definitely would have hidden this particular one.”⁴

The allegation, therefore, that the Holy Prophet^{sa} would craft revelation to his own liking is absolutely false and without foundation. As far

1 At-Taubah (9:84)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Laisa Laka Minal-Amri Shai’un

3 Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūrati Āl-e-‘Imrān, Bābu Laisa Laka Minal-Amri Shai’un, Verse 129, Ḥadīth No. 4560

4 Al-Aḥzāb (33:53)

5 Ṣaḥīḥul-Bukhārī, Kitābut-Tauḥīd, Bābu Wa Kāna ‘Arshuhū ‘Alal-Mā’i, Ḥadīth No. 7420

as the matter is concerned that often times revelation would be sent down in line with his own thoughts - this is correct. However, this is not a point of objection, rather, this very fact is proof of the truth and excellence of the Holy Prophet^{sa}. In the Holy Qur'ān, Allāh the Exalted states:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ

“O Prophet! Set yourself towards the service of Islām, the religion of God, in an upright and straightforward manner - a religion which has been fashioned according to the nature in which He has created mankind.”¹

In terms of rationality as well, this is exactly the course that should have been employed, in that the nature of man should have been created in line with the *Shari'at*, or in other words, the *Shari'at* should have been revealed in accordance with human nature. Hence, a correlation between a pure disposition and the Islāmic *Shari'at* must exist, and the greater extent to which a person's nature is undiluted and pure from external influences, the more such a person is closer to the essence of the *Shari'at*. Therefore, it was necessary for the natural inclinations of the Holy Prophet^{sa} to be at greater accord with the Islāmic *Shari'at*, as compared to other people. In normal circumstances, the views of the Holy Prophet^{sa} would follow a course which was in line with the revelation of the *Shari'at*. However, it is absolutely incorrect to assert that this always occurred, because after all, the Holy Prophet^{sa} was a human being and human necessity required that on certain occasions there be a variance as well. In addition to this, since Allāh the Exalted desired to clearly manifest that the source of the revelation sent upon the Holy Prophet^{sa} was above and beyond his heart and mind; and was sent from a Being of hidden depths, under His wise power, He left no dearth of such examples where the Holy Prophet^{sa} thought one thing, but something else was revealed, or the desire of the Holy Prophet^{sa} was one thing, but something different was revealed. Therefore, the allegation of Mr. Muir and Mr. Margoliouth is absolutely incorrect and baseless.

1 Ar-Rūm (30:31)

Ghazwah of Banū Muṣṭaliq and the Great Calumny - Sha‘bān 5 A.H.

The opposition of the Quraish began to take on a more dangerous form day by day and through their conspiracies, they had already incited many tribes against Islām and the Founder of Islām. However, now their animosity created a new threat, in that, those tribes of Ḥijāz who had thus far, held good relations with the Muslims, now began to stand up against them due to the seditious designs of the Quraish.¹ In this respect, the Banū Muṣṭaliq, a branch of the renowned Khuzā‘ah tribe took the lead, and began to mobilise in order to launch an attack against Madīnah.² Their chief, Ḥarath bin Abī Ḍarrār toured the other tribes of that region and brought various other tribes aboard as well.³ When the Holy Prophet^{sa} received news of this, as an act of precaution, the Holy Prophet^{sa} dispatched a Companion named Buraidah bin Ḥaṣīb^{ra} towards the Banū Muṣṭaliq in order to gather intelligence, and urged him to return swiftly with insight into the state of affairs. When Buraidah^{ra} arrived he found that in fact, a very large gathering was present and preparations were underway to attack Madīnah with great vehemence and uproar. He returned at once and relayed his findings to the Holy Prophet^{sa}.⁴ According to his custom, as a pre-emptive measure, the Holy Prophet^{sa} urged his Companions to set out towards the dwellings of Banū Muṣṭaliq. A large number of Companions prepared to go forth. In fact, a large group of hypocrites, who prior to this had never come along in such numbers also set out.⁵ The Holy Prophet^{sa} left behind Abū Dharr Ghifārī^{ra6} or in light of various narrations, Zaid bin Ḥārithah^{ra7} as the

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- 1 The Life of Mahomet, By Sir William Muir, Chapter XVI, Mahomet attacks and takes captive the Bani Mustalick), pp. 306-307, Published by Smith, Elder & Co. London (1878)
 - 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 670, Ghazwatu Banī Muṣṭaliq Bil-Muraisī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
 - 3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
 - 4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
 - 5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)
 - 6 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 670, Ghazwatu Banī Muṣṭaliq Bil-Muraisī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 7 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru lḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

Amīr of Madīnah, and set out in the name of Allāh from Madīnah in *Sha'bān* 5 A.H.¹ There were only thirty horses in the army, albeit, camels were available in a somewhat greater number. The Muslims travelled on these horses and camels in turns. During the course of this journey, the Muslims happened to find a spy of the disbelievers, who was taken captive and presented to the Holy Prophet^{sa}. After questioning him, when the Holy Prophet^{sa} was assured that he was actually a spy, the Holy Prophet^{sa} attempted to probe him for information relevant to the disbelievers, but he refused. Furthermore, since his attitude was suspicious, according to the customary law of warfare, Ḥaḍrat 'Umar^{ra} executed him.² After this, the Muslim army continued to advance. When the Banū Muṣṭaliq found out about the imminent arrival of the Muslims, and received news that their spy had been killed, they became very fearful. Their actual intention was to somehow attack Madīnah unexpectedly, but now the tables had turned. They became immensely awe-stricken and the other tribes who had come out to join them in support became so fearful due to the power of God, that they immediately left their side and returned to their homes.³ However, as for the Banū Muṣṭaliq, the Quraish had so deeply intoxicated them with enmity towards the Muslims that they still did not hold back from war, and remained fully bent upon fighting the Muslim army with full force. When the Holy Prophet^{sa} reached Muraisī' close to where the Banū Muṣṭaliq were present, which is a place situated between Makkah and Madīnah near the coast of the sea, the Holy Prophet^{sa} ordered the setup of camp. After arranging the ranks and the distribution of flags, etc., the Holy Prophet^{sa} instructed Ḥaḍrat 'Umar^{ra} to move forward and announce to the Banū Muṣṭaliq that even now if they refrain from their enmity towards Islām and accepted the rule of the Holy Prophet^{sa}, they would be given peace, and the Muslims would return. However, they vehemently refused and prepared for war.⁴ It is even written that the first

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 4, Ghazwatul-Muraisī', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 6, Ghazwatul-Muraisī', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 6-7, Ghazwatul-Muraisī', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition

arrow was shot by a man from their tribe.¹ When the Holy Prophet^{sa} witnessed their hostility, he ordered the Companions to fight as well. For some time both sides exchanged a shower of arrows, upon which the Holy Prophet^{sa} ordered the Companions to launch a sudden attack. As a result of this sudden assault the disbelievers lost their footing. The Muslims surrounded them so skillfully that their entire tribe became surrounded and was forced to throw in their arms. With only ten casualties among the disbelievers and one from among the Muslims, this war, which could have taken on a dangerous form, came to an end.²

At this instance, it is also necessary to mention that there is a narration regarding this *Ghazwah* in *Ṣaḥīḥ Bukhārī*, where it is related that the Holy Prophet^{sa} attacked the Banū Muṣṭaliq at a time when they were unaware and giving water to their animals.³ However, if one contemplates, this narration is not in contradiction to the account related by historians. Rather, both these narrations relate to two different times. That is to say, when the Muslim army reached close to the Banū Muṣṭaliq, at the time, since they were unaware that the Muslims had reached so close (even though they were definitely aware that the Muslim army was about to arrive), they were still at ease in an unorganised state. It is this very state to which Bukhārī has made mention. However, when they received news that the Muslims had arrived according to their previous preparation, they immediately aligned in battle array and prepared to fight. The historians have alluded to this second state. 'Allāmah Ibnī Ḥajar and other research scholars have reconciled these two varying narrations in this very manner, and it is this elucidation which seems to be correct.⁴

At the end of this war, the Holy Prophet^{sa} remained in Muraisī' for a few days. However, during this stay an untoward incident took place, which almost led to the outbreak of civil war between the weaker Muslims. However, the wisdom and magnetic influence of the Holy Prophet^{sa} saved the Muslims

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- 1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 7, Ghazwatul-Muraisī', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 281, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru lḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
- 3 Ṣaḥīḥul-Bukhārī, Kitābul-'Itq, Bābu Man Malaka Minal-'Arabi Raqīqan....., Ḥadīth No. 2541
- 4 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 8-9, Ghazwatul-Muraisī', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

from the dangerous outcomes of this mischief. It so happened that a servant of Ḥaḍrat 'Umar^{ra} named Jahjāh went to the main spring in Muraisī' to fetch some water. Coincidentally, another person named Sinān who was from among the confederates of the Anṣār, arrived at the spring as well. Both of these individuals were ignorant commoners. An altercation ensued between the two of them at the spring, and Jahjāh struck Sinān. That did it, and Sinān began to scream and shout, "O People of the Anṣār! Come to my aid, I have been beaten." When Jahjāh saw that Sinān was calling his people to aid him, he also began to call for his own, "O Muhājirīn, come hither, run!"¹ When the Anṣār and Muhājirīn heard this voice, a multitude of them rushed towards the spring with their swords in hand, and before they knew it, quite a large horde of people had gathered. Certain ignorant youngsters were about to attack each other, but a few wise and faithful Muhājirīn and Anṣār arrived on the scene in time, who immediately separated the people and reconciled between them.² When the Holy Prophet^{sa} received news of this, he stated that this was a manifestation of ignorant conduct and expressed his displeasure.³ In this way, the matter was settled. However, when news of this occurrence reached 'Abdullāh bin Ubayy bin Sulūl, who was also present in this Ghazwah, this evil man desired to revive the disorder. He greatly incited his followers against the Holy Prophet^{sa} and said, "This is all your own fault, it is you who have granted refuge to these strangers and allowed them to rule upon you. You still have an opportunity to relinquish your support for them and they shall leave themselves." Eventually, this wretched man went so far as to say:

لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

"Just wait and see, now when we arrive to Madīnah, the most honoured man or people shall exile the most disgraceful person or people from the city."⁴

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- 1 * Sunanut-Tirmidhī, Kitābu Tafsīr-il-Qur'ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3315
 - * As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 670-671, Ghazwatu Banī Muṣṭaliq Bil-Muraisī', Dāru Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, pp. 281-282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
 - 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
 - 3 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Munāfiqīn, Bābu Qaulihī Yaqūlūna La'ir-Raja'nā Ilal-Madīnati....., Ḥadīth No. 4907
 - * Sunanut-Tirmidhī, Kitābu Tafsīr-il-Qur'ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3315
 - 4 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Munāfiqīn, Bābu Qaulihī Yaqūlūna La'ir-Raja'nā

At the time, a sincere young man from among the Muslims named Zaid bin Arqam^{ra} was present. Upon hearing these words regarding the Holy Prophet^{sa} from the mouth of ‘Abdullāh, he became restless, and conveyed news of this incident to the Holy Prophet^{sa} through his paternal-uncle. At the time, Ḥaḍrat ‘Umar^{ra} was sitting in the company of the Holy Prophet^{sa} and upon hearing these words, he became inflamed in anger and indignation. He submitted to the Holy Prophet^{sa}, “O Messenger of Allāh! Grant me permission, I shall behead this hypocritical and seditious man.” The Holy Prophet^{sa} responded, “Let it be ‘Umar! Would you like people to spread the news that Muḥammad kills his own followers?” Then, the Holy Prophet^{sa} summoned ‘Abdullāh bin Ubayy and his followers, and inquired of them as regards to this matter.” They all swore that they had not said such things.¹ Some from among the Anṣār also interceded and submitted, “Perhaps Zaid bin Arqam may have been mistaken.”² On this occasion, the Holy Prophet^{sa} accepted the statement of ‘Abdullāh bin Ubayy and his followers, and rejected the submission of Zaid^{ra}. Upon this, Zaid^{ra} was deeply grieved, but Qur’ānic revelation was later sent down in confirmation of Zaid^{ra}, and the hypocrites were declared to be liars.³ The Holy Prophet^{sa} summoned ‘Abdullāh bin Ubayy and his followers to inform them of this confirmation and instructed Ḥaḍrat ‘Umar^{ra} to order an immediate departure.⁴ It was noon, and generally the Holy Prophet^{sa} would not depart at such an hour, because due to the climate in Arabia, this was a time of intense heat and it was extremely difficult to travel at this time. However, in light of the prevalent circumstances, the Holy Prophet^{sa} considered it best to depart at

Ilal-Madinati....., Ḥadīth No. 4907

* Sunanut-Tirmidhī, Kitābu Tafsīril-Qur’ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3315

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 670-671, Ghazwatu Banī Muṣṭaliq Bil-Muraisī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

1 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Munāfiqīn, Bābu Qaulihī Sawā’un ‘Alaihim Astaghfarta Lahum....., Ḥadīth No. 4905

* Sunanut-Tirmidhī, Kitābu Tafsīril-Qur’ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3314

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 671, Ghazwatu Banī Muṣṭaliq Bil-Muraisī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 * Al-Munāfiqūn (63:9)

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Munāfiqīn, Bābu Qaulihī Wa Idhā Qīla Lahum Ta’ālu....., Ḥadīth No. 4904

* Sunanut-Tirmidhī, Kitābu Tafsīril-Qur’ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3314

4 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

once. Therefore, according to his command the Muslim army prepared to depart immediately. It was perhaps on this very occasion that Usaid bin Ḥuḍair Anṣārī, who was a very renowned chieftain of the Aus tribe, presented himself before the Holy Prophet^{sa} and submitted, “O Messenger of Allāh! You do not normally march at this time of day. What has happened today?” The Holy Prophet^{sa} said, “Usaid! Have you not heard the words of ‘Abdullāh bin Ubayy? He says that, ‘Once we arrive to Madīnah, the most honoured individual shall cast out the meanest.’” Usaid^{ra} spontaneously said, “Indeed, O Messenger of Allāh, you may certainly throw out ‘Abdullāh from Madīnah. By God! It is you who are the most honourable and it is he who is the most disgraceful.” Then, Usaid^{ra} went on to submit:

“O Messenger of Allāh! You are aware that prior to your arrival ‘Abdullāh bin Ubayy was very revered amongst his people, and they were about to accept him as a king, but this was mixed to dust when you arrived. Due to this reason, his heart harbours jealousy towards you. Do not care for his nonsense, and forgive him.”¹

After some time, the son of ‘Abdullāh bin Ubayy, whose name was Ḥabbāb, but the Holy Prophet^{sa} changed it to ‘Abdullāh, and he was a very faithful Companion, presented himself before the Holy Prophet^{sa} in a state of concern and said:

“O Messenger of Allāh, I have heard that you intend to execute my father on account of his blasphemy and sedition. If this is your verdict, then permit me. I shall sever my father’s head and place it before you, 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, and fall into hell despite longing for the pleasure of Allāh.”

The Holy Prophet^{sa} calmed him and said, “We have no such intention, rather, in any case, we shall demonstrate compassion and benevolence towards your father.”²

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 671, Ghazwatu Banī Muṣṭaliq Bil-Muraisī’, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 672, Ṭalabubnu ‘Abdillāhibni Ubayyin Ann Yatawallā Qatla Abihi....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 118, Dhikrul-Aḥdāthillatī Kānat Fī Sanati Sittim-Minal-Hijrati / Ghazwatu Banil-Muṣṭaliq, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

However, ‘Abdullāh bin ‘Abdullāh bin Ubayy was so incensed against his father that when the Muslim army set back for Madīnah, ‘Abdullāh^{ra} stood before his father and blocked his passage, saying, “By God! I shall not permit you to return, until you confess with your own tongue that the Holy Prophet^{sa} is most honoured and you are the most disgraced.” ‘Abdullāh pressed his father to such an extent that finally he was compelled to say these words, upon which ‘Abdullāh left him free

to proceed.¹

When the return journey began, the remainder of that day, the entire night, and the start of the following day, were all spent by the Muslim army in continuous march. When camp was finally setup, the people were so terribly exhausted that they all fell into a deep sleep.² Hence, in this manner, through the wisdom of the Holy Prophet^{sa} the people’s attention was diverted away from this unpleasant incident and redirected to something else for quite an extended period of time. Thus, through His Grace, Allāh the Exalted safeguarded the Muslims from the mischief of the hypocrites. In actuality, it had always been the effort of the hypocrites to spur a state of civil war and internal division amongst the Muslims, and if it was possible to lower the position of the Holy Prophet^{sa} in their eyes. However, Islām and the magnetic personality of the Holy Prophet^{sa} had created such a bond of unity amongst the Muslims, that no conspiracy could fracture it. Such feelings of respect and veneration, loyalty and faithfulness, and love and affection had taken root in the hearts of the Muslims for the Holy Prophet^{sa}, that it was not in the power of man to shake these emotions. As such, just contemplate this occurrence alone. ‘Abdullāh bin Ubayy, chief of the hypocrites attempted to capitalise on a temporary conflict between two common Muslims, and somehow sow the seed of dissension and discord between the Muslims, and injure the love and awe of the Holy Prophet^{sa}. However, he was met with absolute failure, and was made to drink from the goblet of humiliation at the hands of his own son in such a manner that he perhaps never forgot it until his last breathe.

1 * Sunanut-Tirmidhī, Kitābu Tafsīrīl-Qur’ān, Bābu Wa Min Sūratil-Munāfiqīn, Ḥadīth No. 3315

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī’, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 * As-Siratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 671, Sairur-Rasūli Bin-Nāsi Li-Yushghilahum ‘Anil-Fitnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

The Great Calumny

However, who knows the mischief with which the dispositions of the hypocrites of Madīnah were leavened. Nothing would open their eyes. Quite the contrary, every failure would further intensify their mischief and sedition. On the return of this very journey, another dangerous conspiracy was hatched, which was many times greater than the one alluded to above, with respect to its type and seditious influence. That is to say, the incident of the famous calumny against Ḥaḍrat 'Ā'ishah Ṣiddīqah^{ra}, which took place whilst returning from this very *Ghazwah*.¹ This false allegation was similar in nature to the aspersion hurled at Ḥaḍrat Maryam, the mother of Ḥaḍrat Jesus^{as}, or Sita, the wife of Rāmchandar Jī by evil people. It seems more appropriate to describe this incident in the words of Ḥaḍrat 'Ā'ishah^{ra} herself, because it is an extremely detailed and interesting account, which not only provides reliable details relevant to the actual occurrence, but also sheds ample light on the civilisation and custom of that era. Hence, crucial extracts from the narration of Bukhārī as related by Ḥaḍrat 'Ā'ishah^{ra} are presented below. Ḥaḍrat 'Ā'ishah^{ra} relates:

“It was a custom of the Holy Prophet^{sa} that when he intended to embark on a journey, he used to draw lots amongst his wives, then he would take along with him the one on whom the lot fell. On one occasion, before a Ghazwah, he drew lots in the same manner, and the lot fell on me. Thus, the Holy Prophet^{sa} took me along. This was the time when injunctions on Pardah had already been revealed. Hence, during this journey, I would sit in a litter, and it would be placed on the back of a camel. Wherever a halt was made, it would be placed on the ground. When the Holy Prophet^{sa} set back after having finished from his Ghazwah, and we approached near the city of Madīnah, one night, the Holy Prophet^{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

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatu Banil-Muṣṭliqī Min Khuḏā'ata Wa Hiya Ghazwatul-Muraisī'
* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 674, Qatlā Banil-Muṣṭliqī, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Tārikhūr-Rusulī Wal-Mulūk (Tārikhūṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 119, Dhikrul-Aḥdāthillati Kānat Fī Sanati Sittim-Minal-Hijrati / Ḥadīthul-Ifki, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Muraisī', Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

after I had finished. When I returned to my camel, I found that my necklace had been lost. 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 and place it on the back of the camel arrived, and assuming that I was in the litter, lifted it and placed it on the camel, and marched on with the army. In that era, women were light in weight and flesh did not accumulate their bodies in abundance, as they used to eat only a little food, due to difficult times. The attendants, therefore, did not suspect that I was not already in the litter. Then, at the time, I was still a young girl. In any case, when I returned after finding my necklace, lo and behold, the army had left, and the plain was empty. I became extremely worried, but I thought to myself that I should remain at my place, because when people realize that I had been left behind, they would surely return. Therefore, I sat on my spot and was soon overcome by sleep. Now, it so happened that Ṣafwān bin Mu'atṭal was a Companion, whose duty was to stay behind the army (so that fallen items, etc., could be safeguarded). 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 Pardah, he recognized me immediately, upon which he became flustered and said:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ¹

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 Ṣafwān 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 those who were to be ruined, ruined themselves. The key proponent who was responsible for spreading this slander was 'Abdullāh bin Ubayy bin Sulūl, 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

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* Al-Baqarah (2:157)

* Surely, to Allāh we belong and to Him shall we return. [Publishers]

forged statements of the slanderers were noised widely 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, the Holy Prophet^{sa} did not extend to me the usual affection and kindness that I was accustomed to, and this troubled me greatly. When the Holy Prophet^{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 of the scandal which was being propagated about me by chance from a lady named Ummi Miṣṭah, who was distantly related to us as well. Furthermore, I learnt that her son Miṣṭah was also among those who had slandered me. When I heard these things, I forgot about my actual illness, and it was as if another illness took hold of me. After this, when the Holy Prophet^{sa} came to visit me as usual and asked, "How are you feeling now?" I submitted, "O Messenger of Allāh! If you permit, may I go to the home of my parents for a few days?" The Holy Prophet^{sa} granted permission and I went to them. My purpose in doing so was to investigate as to whether such things were actually being said about me. As such, I went there and inquired of my mother. My mother said, "O Daughter! Worry not, it is common that when a person has more than one wife, and he loves one more than the others, other women spread scandal. I spontaneously said, "Holy is Allāh! Holy is Allāh! Are people actually saying these things about me?" Then I began to weep, and my tears would not stop. I did not sleep all night. At dawn, I was still weeping.

On that day, the Holy Prophet^{sa} called 'Alī bin Abī Ṭālib^{ra} and Usāmah bin Zaid^{ra} to seek their counsel, because there had been quite a delay in revelation being sent down (and the Holy Prophet^{sa} was very worried in respect to this matter). The Holy Prophet^{sa} asked both of them, "In the current state, when such things are being said what shall I do? Shall I sever my relations with 'Ā'ishah?" Usāmah^{ra} submitted, "O Messenger of Allāh! 'Ā'ishah^{ra} is your wife (i.e., as God the Exalted has chosen her to be your wife, then He has done so considering her to be worthy), and By God, We know nothing but goodness with respect to 'Ā'ishah." However, (taking the distress of the Holy Prophet^{sa} into consideration), 'Alī^{ra} said, "O Messenger of Allāh! Allāh the Exalted has not put you in difficulty, and there are plenty of women other than 'Ā'ishah^{ra}. Nonetheless, (I know nothing of the actual incident), inquire of the household maid, perhaps she knows something and may be able to tell

you the actual truth.” Upon this, the Holy Prophet^{sa} called for his maid and inquired, “Have you ever seen anything in ‘Ā’ishah^a as may be considered suspicious?” Barirah responded, “I swear by that God who has sent you with the truth, I have never seen anything evil about her, except that on account of her young age, she is a bit careless. It often happens that she leaves the dough exposed and falls asleep, while the goats come and consume it.

On the same day, the Holy Prophet^{sa} delivered an address in the mosque and said, “I have been given great grief with respect to my family. Is there anyone from among you who can put an end to this? By God, I know nothing of my wife except piety and goodness. Moreover, I also consider the man who has been mentioned in this connection to be pious. He has never come to my home in my absence.” Upon hearing this address of the Holy Prophet^{sa}, Sa’d bin Mu’ādh, chief of the Aus tribe stood up and submitted, “O Messenger of Allāh! I shall put an end to this. If this person is from our tribe, we consider him worthy of death, and shall sever his head at once. If he is from our brethren (i.e., from the Khazraj tribe), even still, we are prepared to do as you command.” Upon this, Sa’d bin ‘Ubādah, chief of the Khazraj tribe stood up, and though he was a righteous man, at the time, he was overcome by ignorant indignation and said, “You have spoken a lie. By God! You shall not kill a man from our tribe, nor do you possess the power to do so. If such a person had been from among your tribe, you would not have said such a thing.” Upon this, Usaid bin Ḥudair, a chief of the Aus, who was the paternal-cousin of Sa’d bin Mu’ādh, stood up and addressed Sa’d bin ‘Ubādah saying, “Sa’d bin Mu’ādh is not a liar, rather, you are a liar and a hypocrite at that, for you argue on behalf of the hypocrites. This exchange of remarks incensed some from among the Aus and Khazraj, and an altercation almost broke out, but the Holy Prophet^{sa} who was still standing on the pulpit admonished everyone and diffused the situation. Then, the Holy Prophet^{sa} descended the pulpit and left. My state was the same as usual, in that 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.

I was sitting by my parents in this very state, weeping, when a lady from the Anṣār sought permission and entered, and began to weep with me in a sympathetic manner. At this, the Messenger of Allāh^{sa} arrived and sat down next to me. This was the first day that he had sat down with me after the calumny. A month had elapsed but no divine revelation had been sent down in my case. The Holy Prophet^{sa} recited the Kalimah, praised God, then he

addressed me saying, “O ‘Āishah! I have been informed such and such thing about you. If you are innocent, I trust that God shall affirm your innocence. If, however, you have committed a mistake, you should seek forgiveness from God and bow before him, because when a person bows before God confessing his sin, Allāh accepts his repentance, and shows Mercy to him.” When the Holy Prophet^{sa} had finished his address, I noticed that my tears had dried away completely, and there was absolutely no sign of them. At that time, I looked to my father and mother, and asked them to respond on my behalf, but they said, “By God! We do not know what to say in response.” At the time, I was a young girl and did not know much of the Qur’ān, but, being disappointed by my parents, I submitted to the Holy Prophet^{sa} myself, “By God, I am aware that certain things which people have rumoured about me have reached you, and you have been affected by these statements. Hence, if I advocate my innocence, you shall doubt me, but if I accept myself as being guilty, despite my being innocent, you shall believe me. By God, I find myself in the situation of the father of Joseph^{as}, who said:

صَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ .¹

That is to say, patience is better for me, and it is Allāh alone Whose help I seek against what these people assert.” Upon saying this, I turned to the other side and at the time I had firm conviction that since I was innocent, Allāh the Exalted would quickly manifest my innocence. However, I did not imagine that a Qur’ānic revelation would be sent down to clear me of the charges, and that God the Exalted would declare my innocence in His manifest word. I thought that perhaps the Messenger of Allāh would be shown a vision, etc. by Allāh the Exalted in this regard. However, by God, the Holy Prophet^{sa} had not yet left this sitting, nor had any other person of the household left, 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. The Holy Prophet^{sa} smiled and looked towards me saying, “O ‘Āishah! God has affirmed your innocence.” At this, my mother spontaneously said, “O ‘Āishah! Get up! Thank the Messenger of Allāh.” At the time, since my heart was saturated with gratitude to God, I said, “Why should I thank the Holy Prophet^{sa}, I am thankful

1 Yūsuf (12:19) [Publishers]

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 ۱ -

When my innocence had been affirmed, my father Abū Bakr, who would grant regular support to Miṣṭah bin Uthāthah due to his poverty and kinship, swore that as Miṣṭah had taken part in slandering ‘Ā’ishah, he would no longer render him this support. However, shortly thereafter, divine revelation was received that such an action was most displeasing, upon which, Abū Bakr reinstated his allowance. Moreover, prior to my being absolved, the Holy Prophet^{sa} inquired of Zainab bint Jaḥash as to her opinion of me, and she responded, “O Messenger of Allāh! I consider ‘Ā’ishah to be a pious and God-fearing lady.” This was despite the fact that from among all the wives of the Holy Prophet^{sa}, Zainab was the only one who competed with me and acted as my rival. However, due to her virtue, Allāh the Exalted saved her from taking part in this calumny.”²

I have written this lengthy narration of Ḥaḍrat ‘Ā’ishah^{ra} on the thought that firstly, as far as this issue is concerned, it is the most detailed and well-composed of all narrations. The facts which are ascertained from the narrations related by other narrators in parts, have been brought together in this sole narration. In addition to this, such enlightening insight is derived from this narration on the domestic life of the Holy Prophet^{sa} that no historian can disregard it. Then, with regards to authenticity, this narration is of such an exceptionally high calibre that it leaves no room for uncertainty and doubt. Now, one should contemplate the magnitude of this conspiracy hatched by the hypocrites. The motive was not only to attack the honour of a chaste, extremely righteous, pious lady, rather, the greater objective was to directly destroy the honour of the Founder of Islām, and to dangerously shake the Islāmic society. This filthy and vile propaganda was spread by the hypocrites in such a manner that simple, yet loyal Muslims were caught in this snare of deception. The names of Ḥassān bin Thābit^{ra}, the poet, Ḥammah bint Jaḥash,

1 “Verily, those who brought forth the lie...” An-Nūr (24:12) [Publishers]

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthil-Ifki, Ḥadīth No. 4141

* Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Nūr, Bābu Lau Lā Idh Samī’tumūhu....., Ḥadīth No. 4750

the sister of Zainab bint Jaḥash^{ra}, and Miṣṭaḥ bin Uthāthah, have especially been recorded.¹ However, it is a testimony to her lofty character that Ḥaḍrat 'Ā'ishah^{ra} forgave them all, and did not harbour a grudge against them in her heart. As such, it is mentioned that after this occurrence, whenever Ḥassān bin Thābit would come to visit Ḥaḍrat 'Ā'ishah^{ra}, she would receive him graciously. On one occasion, when he presented himself before Ḥaḍrat 'Ā'ishah^{ra}, a Muslim named Masrūq, who was present as well, became astonished and said, “*What! Do you grant Ḥassān the permission of audience?*” Ḥaḍrat 'Ā'ishah^{ra} responded, “*Let it be, the poor man has lost his sight, is this not misery enough? Then, I cannot forget that Ḥassān would compose verses in support of the Holy Prophet^{sa} against his enemies.*” Hence, Ḥassān was granted permission, upon which he came in and sat down. He spoke a verse in praise of Ḥaḍrat 'Ā'ishah^{ra}:

حَصَانٌ رَزَانٌ مَا تُرْنُ بِرِيَّةٍ وَتُصْبِحُ عَرَثِي مِنْ لُحُومِ الْعَوَافِلِ

“*She is a pure and chaste woman, who possesses wisdom and foresight, and her position is above and beyond doubt and uncertainty; she does not eat the flesh of upright and innocent women, i.e., she does not slander them, nor does she speak ill of them in their absence.*”

When Ḥaḍrat 'Ā'ishah^{ra} heard this couplet, she said, لَكِنْ أَنْتَ and in another narration the words لَسْتَ كَذَّالِكْ have been related, meaning, “*What about your own state, you did not prove to bear this quality, i.e., you took part in leveling an accusation against me though I was innocent.*”² Let us witness the Arabic scholarship, or prejudice, of Mr. Muir, who translates the above-mentioned couplet in an absolutely incorrect manner, in contradiction to the rules of Arabic grammar, and asserts that Ḥassān^{ra} praised the slender body of 'Ā'ishah^{ra}, who in turn taunted him on his large figure.³

بریں عقل و دانش بپاید گریست!⁴

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥaḍithil-Ifki, Ḥaḍith No. 4141

2 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Nūr, Bābu Ya'idhukumullāhu An Ta'ūdū....., Ḥaḍith No. 4755

3 The Life of Mahomet, By Sir William Muir, Chapter XVI (Guilt or Innocence of Ayesha), Ḥassān reconciles Ayesha by an ode in her praise, p. 315, footnote, Published by Smith, Elder & Co. London (1878)

4 A persian phrase which means, “*One ought to weep at such a level of wisdom and understanding.*” [Publishers]

Mr. Muir has also committed other blatant mistakes in relating this incident. For example, he writes that Şafwān^{ra} and ‘Ā’ishah^{ra} were unable to catch the army en-route, and then openly entered Madīnah before the gaze of all,¹ even though this is absolutely incorrect and categorically baseless. The *Aḥādīth* and history both substantiate that Şafwān and Ḥaḍrat ‘Ā’ishah^{ra} managed to catch up to the Muslim army en-route in only a few hours.² Thankfully enough, however, in relation to the actual calumny itself, Mr. Muir accepts the innocence of Ḥaḍrat ‘Ā’ishah^{ra}. As such, he writes:

“Little remark is needed regarding the character of Ayesha, and the alleged message from above to which it gave occasion. There are not materials sufficient for deciding upon the charge brought against her, and the question is immaterial.”³

In terms of logic and narration, this allegation proves to be clearly false and forged, because except for the absolutely coincidental occurrence that Ḥaḍrat ‘Ā’ishah^{ra} was left behind by the Muslim army, and then she caught up to it in the company of Şafwān^{ra}, the slanderers had nothing else in their hands. In other words, there were no witnesses, nor any further evidence; and of course, until a charge is substantiated, it cannot be accepted as true. Especially if the objection relates to such people whose life is proof of the purity of their dispositions. However, for the additional satisfaction of the Muslims and so that a fundamental rule could be established in relation to such cases for the future, divine revelation was sent down. This revelation confirmed the innocence of Ḥaḍrat ‘Ā’ishah^{ra} and Şafwān^{ra}, and declared the aspersion as being completely false. Furthermore, it also presented such a fundamental law to the world with regards to occurrences of this nature, that the honour and dignity of the people, peace and harmony of society, and

1 The Life of Mahomet, By Sir William Muir, Chapter XVI (Misadventure of Ayesha), p. 311, Published by Smith, Elder & Co. London (1878)

2 * Şaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthil-Ifki, Ḥadīth No. 4141
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 120, Dhikrul-Aḥdāthillatī Kānat Fī Sanati Sittim-Minal-Hijrati / Ḥadīthul-Ifki, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 675, Khabarul-Ifki Fī Ghazwati Banil-Muṣṭāliq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 The Life of Mahomet, By Sir William Muir, Chapter XVI (Guilt or Innocence of Ayesha), p. 315, Published by Smith, Elder & Co. London (1878)

protection of the morality of the community was heavily based upon it. The foundation of this law was on the following rules:

Firstly, every person by default should be considered chaste and pure. In other words, every person should be considered innocent until definitive and categorical evidence is not presented against his purity and chastity.

Secondly, the honour and respect of a person is an extremely valuable thing, which should be especially safeguarded in comparison to all the other things of this world.

Thirdly, the propagation of indecency erases the fear of sin and destroys the morality of society, therefore it must be prevented.

Fourthly, when it is absolutely necessary that a criminal receives a punishment for adultery that serves as an example to others, it is also necessary that a person who makes a false accusation not be left without punishment.

In the context of these principles, the Holy Qur'ān presents the following law:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ
فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَدَابَهُمَا طَائِفَةٌ
مِّنَ الْمُؤْمِنِينَ ① وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ ② إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا ③ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ④

“A person who accuses another for having committed adultery (or fornication) is obliged to present at least four reliable eye-witnesses. If such a person presents these witnesses, the crime shall be established and the criminal shall be punished with a hundred lashes. In the administering of this punishment, no pity and leniency should be exercised. Moreover, this punishment should be administered openly in public so that it serves as a lesson for others. However, if the one to level this objection is unable to prove his claim according to the above-mentioned method, the defendant shall be considered innocent, and the claimant shall receive a punishment of eighty lashes for having levelled a false

accusation. Furthermore, until such people reform themselves, their testimony is not to be accepted in any matter.”¹

In this verse of the Holy Qur’ān, the justice in the punishment appointed for an adulterer is obvious, and there is no need to say anything in this respect. However, the severity in the punishment for those who level a false allegation may be objectionable to simple minded individuals. In actuality, the truth behind this is that it is an extremely dangerous and injurious action to level a false accusation against someone in such a case. In addition to unjustly and falsely attacking the most valuable possession of an individual, this also results in a most foul influence upon the morality of society. If such things are openly noised in society, the fear of the evil in adultery shall begin to diminish in the hearts of people and weaker dispositions shall begin to incline towards indecent thoughts. As a result, the climate of the country and nation shall become polluted with poison. Hence, it was necessary for a very strict punishment to be proposed for those who raise false allegations, so that except for a truthful person, no one else musters the courage to file a charge of this nature, and so that only such a person comes forward with an accusation, who actually possesses definitive proof. If someone is skeptical that Islām has employed undue rigidity in the matter of presenting evidence, in that four eye-witnesses to establish the crime is a stringent condition, this would be a superficial doubt. It is necessary to devise a satisfactory method by which to establish a crime. Why should an extremely solid and definitive method for the establishment of evidence not have been formulated to prove a crime, in which the most valuable possession of an individual is attacked, and the misuse of which creates an immensely dangerous and crude influence upon the peace and harmony of society, and upon the morals and values of a nation? This is especially taking into account that throughout the world, a generally accepted rule in the formulation of law is that it is far more preferable for a criminal to be considered innocent, as opposed to an innocent person being declared guilty.

At this instance, the question may also arise as to why a physical punishment has been prescribed for a person guilty of adultery. The response to this is that the philosophy of punishment in Islām is based on the principle that the type of punishment administered should be according to the nature

1 An-Nūr (24:3-6)

of the crime committed, so that the prime objective of the punishment itself, which is reformation, may be brought about. Therefore, since the crime of adultery specifically relates to the dominance of physical passion and a lack of control, it was necessary to prescribe a physical punishment in this respect. In this manner, by administering pain to the physical faculties, a criminal may be directed towards reformation. Similarly, those who level false allegations receive physical punishment, because a person who raises a false accusation of adultery against another person and wishes to disgrace and inflict physical punishment upon someone else, should receive the same punishment he wished to inflict upon an innocent person, and thus be brought to his senses. In this manner, such punishments serve as a lesson for others, and both country and nation are safeguarded from foul influences. ¹ وَاللَّهُ أَعْلَمُ

Marriage of Juwairiyah bint Hārith^{ra}

Among the prisoners taken captive belonging to the Banū Muṣṭaliq, was Barraḥ, the daughter of Hārith bin Abī Darrār, the chief of this tribe. She was married to Musāfi' bin Ṣafwān, who died in the *Ghazwah* of Muraisī'.² According to custom, these prisoners were divided amongst the Muslim warriors, and as per this division, Barraḥ bint Hārith was given in to the guardianship of Thābit bin Qais^{ra}.³ In order to secure her freedom, she settled an agreement of *Mukātabat* with Thābit bin Qais^{ra} that if she paid such and such amount as a ransom, she would be set free. After this agreement, Barraḥ presented herself before the Holy Prophet^{sa} and related the entire account. She told the Holy Prophet^{sa} that she was the daughter of the chief of Banū Muṣṭaliq, and requested assistance from the Holy Prophet^{sa} in order to pay the value of the ransom. The Holy Prophet^{sa} was deeply touched by her story. Perhaps with the thought that as she was the daughter of a chieftain of a renowned tribe, and through a relationship with her, preaching would become easier in this tribe, the Holy Prophet^{sa} intended to free her and marry her. As such, the Holy

1 And Allāh knows best [Publishers]

2 * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, pp. 72-73, Juwairiyatu Bintul-Ḥārith, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 424, Juwairiyatu Ummul-Mu'minīna, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 8, p. 303, Dhikru Azwāji Rasūlillāhi^{sa} / Juwairiyatu Bintul-Ḥārith, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sunanu Abī Dāwūd, Kitābul-'Itq, Bābu Fī Bai'il-Mukātibī Idhā Fusikhatil-Kitābah, Ḥadīth No. 3931

Prophet^{sa} sent a proposal himself and upon her agreement, he paid the value of her ransom and married her.¹ When the Companions noticed that their Master had endowed the honour of marriage to the daughter of the chief of Banū Muṣṭaliq, they considered it disrespectful to the Holy Prophet^{sa} to keep his spousal relatives as prisoners. In this manner, a hundred households, i.e., hundreds of captives were immediately released without ransom at once. It is for this reason that Ḥaḍrat ‘Ā’ishah^{ra} would say that Juwairiyah (the Holy Prophet^{sa} changed her name from Barraḥ to Juwairiyah) proved to be immensely blessed for her people.² As a result of this relation, and benevolent treatment, the people of Banū Muṣṭaliq were very quickly influenced by the doctrine of Islām, and entered into his circle of followers.

The wisdom in changing the name Barraḥ was that the name ‘Barraḥ’ means ‘piety,’ and the Holy Prophet^{sa} did not like that if it so happened that Barraḥ was not at home, and someone came to inquire as to whether Barraḥ was at home or not, such a person should receive the answer that Barraḥ was not at home. At the outset, the inference of such an answer would be that piety and blessings had ceased to exist in the home of the Holy Prophet^{sa}.³ This is a very minor point, but sheds great light on the degree of love, which the Holy Prophet^{sa} held in his heart for piety and purity.

Another narration which is related with regards to the marriage of Ḥaḍrat Juwairiyah^{ra} is that when her father presented himself before the Holy Prophet^{sa} to seek her release, he became a Muslim due to the Grace of the company of the Holy Prophet^{sa}. Then, upon receiving a proposal from the Holy Prophet^{sa}, he gladly and happily married his daughter off to the Holy Prophet^{sa}

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 892, Dhikru Azwājīhi Ummahātil-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Sunanu Abī Dāwūd, Kitābul-‘Itq, Bābu Fī Bai’il-Mukātibi Idhā Fusikhatil-Kitābah, Ḥadīth No. 3931
* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 673, Qatlā Banil-Muṣṭaliq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sunanu Abī Dāwūd, Kitābul-‘Itq, Bābu Fī Bai’il-Mukātibi Idhā Fusikhatil-Kitābah, Ḥadīth No. 3931
* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, p. 426, Juwairiyyatu Ummul-Mu’minīna, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, p. 305, Dhikru Azwājī Rasūlillāhi^{sa} / Juwairiyyatu Bintul-Ḥārith, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

himself.¹ In another narration it is related that Hārith, the father of Juwairiyah presented himself before the Holy Prophet^{sa} and said, “I am the chief of my people, my daughter cannot be kept in captivity this way.” The Holy Prophet^{sa} said, “Juwairiyah should be asked that if she wishes to be set free and return, we are prepared to release her. However, if she wishes to remain with us, she is most welcome.” When this was inquired of Juwairiyah, she decided to become a Muslim and remain in the company of the Holy Prophet^{sa}, upon which the Holy Prophet^{sa} released her and married her.²

Permission for Birth Control

In this *Ghazwah*, i.e., the *Ghazwah* of Banū Muṣṭaliq, upon the inquiry of various Companions, the Holy Prophet^{sa} said that he does not consider it unlawful to practice birth control. In other words, the Holy Prophet^{sa} declared that on the basis of necessity or wisdom, it is lawful for a man to employ any such method by which his wife does not become pregnant as a result of intercourse.³

In light of this edict, it is permissible for a Muslim to employ birth control for the health and well-being of his wife or children, or for any other genuine purpose. However, as derived from a Qur'ānic verse, Islām does not permit the use of birth control for the fear of poverty or financial difficulty,⁴ nor does it permit the use of such methods without the wife's permission.⁵ Although this was a very insignificant issue in those times, but in the current day and age, it has taken on quite a bit of significance and interest.

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- 1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 426-427, Juwairiyyatu Ummul-Mu'minīna, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 892, Dhikru Azwājihī Ummahātil-Mu'minīna, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, (2001)
 - 3 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 8, p. 74, Juwairiyyatu Bintul-Ḥārith, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
 - 4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatī Banil-Muṣṭaliqī Min Khuzā'ata Wa Hiya Ghazwatul-Muraisī', Ḥadīth No. 4138
 - 5 * Al-Muwaṭṭā', By Imām Mālik bin Anas, Kitābuṭ-Ṭalāq, Bābu Mā Jā'a Fil-'Azli, Ḥadīth No. 1262
 - 6 * Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Fil-'Azli, Ḥadīth No. 1137
 - 7 Bani Isrā'īl (17:32)
 - 8 Mishkātul-Maṣābiḥ, Volume 1, p. 586, Kitābun-Nikāḥ, Bābul-Mubāsharah, Al-Faṣluth-Thālith, Ḥadīth No. 2222, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

X

*Siege of Madīnah and Delicate State of the
Muslims, Failure of the Disbelievers and
Reality of Miracles*

X

Siege of Madīnah and Delicate State of the Muslims, Failure of the Disbelievers and Reality of Miracles

Battle of the Confederates or Battle of the Ditch - Shawwāl 5 A.H. (February/March 627 A.D.)

Now we enter that period of Islāmic history, when the animosity of the Arabian tribes against Islām not only reached its heights, rather, they gathered their strength and firmly resolved to uproot Islām with a unified plan. However, divine power was manifested in such a manner that this very unity bore the seed of failure. This edifice was still being constructed when its foundations became hollow and began to crumble. The details are that although the Quraish of Makkah and the tribes of Najd known as the Ghaṭafān and Sulaim, were already thirsty for Muslim blood and remained forever engaged in schemes to attack Madīnah, until now they had not yet collected their forces in a single field to oppose Islām. When the people of Banū Naḍīr, which was a Jewish tribe, were exiled from Madīnah due to their treachery and sedition, their chieftains forgot this noble, nay, benevolent treatment of the Holy Prophet^{sa} and proposed among themselves to collect the dispersed forces of the whole of Arabia at one place in an attempt to expunge Islām.¹ Since the Jewish people were very clever and cunning, and possessed great mastery in

1 At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

hatching such conspiracies, their seditious efforts proved to be successful; the tribes of Arabia came together in the field of battle as one against the Muslims.

Among the Jewish chieftains, Salām bin Abil-Ḥuqaiq, Ḥuyayy bin Akhṭab and Kinānah bin Ar-Rabi' were primarily responsible for this uprising.¹ These mischief-makers set out from their new homeland of Khaibar and toured the tribes of Ḥijāz and Najd, but before anything else, they reached Makkah and brought the Quraish onboard.² In order to please the Quraish, they even said that their religion (polytheism and idol worship) was better than the religion of the Muslims.³ Then, they travelled to Najd and allied with the Ghaṭafān tribe⁴ and prepared the branches of this tribe such as the Fazārah, Murrah and Ashja', etc., to go forth with them.⁵ After this, due to the incitement of the Quraish and Ghaṭafān, the tribes of Banū Sulaim and Banū Asad also joined this chain of unity in opposition of Islām.⁶ Along with this, the Jews sent word to their ally the Banū Sa'd, and incited them to stand in aid of them.⁷ In addition to this strong coalition, the Quraish brought aboard many people from among the surrounding tribes who were subservient to them.⁸

- 1 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 621, Ghazwatul-Khandaqi Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 621, Ghazwatul-Khandaqi Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
- 4 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 621-622, Ghazwatul-Khandaqi Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 5 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
- 6 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 622, Ghazwatul-Khandaqi Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 7 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 622, Ghazwatul-Khandaqi Fī Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 8 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

Finally, after full preparation, these bloodthirsty beasts of the Arabian desert overflowed into Madīnah in the likeness of a grand flood with the intention of annihilating the Muslims. They resolved that until they had expunged the Muslims from the face of the earth, they would not return.

This grand army of the disbelievers is estimated to have been from between 10,000¹ to 15,000 men;² rather, in light of certain narrations, 24,000 men.³ Even if the estimate of 10,000 is taken as correct, at that time, this number was so great that perhaps prior to this, such a large number had never taken part in the tribal wars of Arabia. The arrangement was such that the overall leader or commander in chief of the entire army was Abū Sufyān bin Ḥarb,⁴ who also lead the individual contingent of the Quraish as well.⁵ The tribes of Ghaṭafān were collectively lead by ‘Uyainah bin Ḥiṣn Fazārī, and under him, there was a separate commander for each tribe. The commander of the Banū Sulaim was ‘Abdi Sufyān Shams, while the Banū Asad were lead by Ṭulaiḥah bin Khuwailid.⁶ Food and drink, as well as equipment of war was ample in all respects. This army began to march towards Madīnah in *Shawwāl* 5 A.H., i.e., February or March 627 A.D.⁷

It was difficult for such a big army to keep its movements secret, and then, the intelligence system of the Holy Prophet^{sa} was also very well organised. Hence, the army of the Quraish had only just left Makkah when the Holy Prophet^{sa} received news, upon which he gathered the Companions

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- 1 * *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 624, *Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah*, Beirut, Lebanon, First Edition (2001)
 - 2 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 2, p. 282, *Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru Iḥyā’it-Turāthil-‘Arabī*, Beirut, Lebanon, First Edition (1996)
 - 3 *Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah*, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 23, *Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah*, Beirut, Lebanon, First Edition (1996)
 - 4 * *Faṭḥul-Bārī* referenced by *Sīratun-Nabī*
 - 5 * *Mir’ātul-Mafātiḥ*, By Abul-Ḥasan ‘Ubaiddullah bin Muḥammad ‘Abdis-Salām, Volume 2, p. 71, *Kitābuṣ-Ṣalāh, Bābu Faḍā’ilīṣ-Ṣalāh, Al-Faṣṣalul-Awwal, Ḥadīth No. 634, Al-Maktabatul-Athriyyatu, Sangla Hill [Publishers]*
 - 6 * *Aṭ-Ṭabaqātul-Kubrā*, By Muḥammad bin Sa’d, Volume 2, p. 282, *Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru Iḥyā’it-Turāthil-‘Arabī*, Beirut, Lebanon, First Edition (1996)
 - 7 *As-Sīratun-Nabawīyyah*, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 621, *Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah*, Beirut, Lebanon, First Edition (2001)

and sought counsel in this regard. In this consultative meeting, a sincere Companion from Iran named Salmān^{ra}, the Persian, was also present. His acceptance of Islām has already been alluded to above. Since Salmān^{ra}, the Persian, was knowledgeable in non-Arab strategy of war, he proposed that a long and wide ditch be dug around that part of Madīnah, which was insecure, in order to defend themselves. The idea of a ditch was a novel concept for the Arabs, but upon learning that this method of war was generally prevalent among the non-Arab world, the Holy Prophet^{sa} accepted this proposal.¹ The city of Madīnah was secure on three fronts to some extent. Due to the walls of a continuous succession of homes, thick trees and large rocks, these fronts were protected from a sudden attack by the army of the Quraish. It was only from the front facing towards Syria that the enemy could swarm upon Madina. For this reason, the Holy Prophet^{sa} instructed that a ditch be dug along the unprotected side of Madīnah.² Under his own supervision, the Holy Prophet^{sa} had the lines of the ditch marked out and divided the ditch into segments of fifteen feet each, after which he divided this work amongst groups of ten Companions.³

In the division of these parties, a friendly debate arose as to which group Salmān^{ra}, the Persian, would be counted amongst. Would he be counted amongst the *Muhājirīn*, or due to his having arrived in Madīnah prior to the advent of Islām, would he be considered a part of the *Anṣār*? Since Salmān^{ra} was the originator of this idea and despite being of old age, was an active and strong man, both groups desired to include him among themselves. Eventually, this disagreement was presented before the Holy Prophet^{sa}. Upon hearing the

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- 1 * Tārīkhur-Rusuli Wal-Mulūk (Tārīkhul-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 97, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Dhikrul-Khabari 'An Ghazwatil-Khandaqi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)
* Ar-Rauḍul-Unufi Fī Tafsīris-Siratīn-Nabawīyyati libni Hishām, By Abul-Qāsim 'Abdur-Raḥmān bin 'Abdillāh bin Aḥmad, Volume 3, p. 416, Ghazwatul-Khandaqi Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition
 - 2 * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 481, Ghazwatul-Khandaqi, Mu'assasatu Sha'bān, Beirut
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 17, Ghazwatul-Khandaqi Wa Hiyaal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 3 * Fathul-Bārī Sharḥu Shaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 7, p. 505, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqi Wa Hiyaal-Aḥzābu, Ḥadīth No. 4102, Qadimi Kutub Khānah, Ārām Bāgh, Karachi

arguments of both parties, he smiled and said, “*Salmān is from neither one of these parties, rather, سَلْمَانَ مِمَّا أَهْلَ الْبَيْتِ, i.e., ‘Salmān is to be counted from amongst the members of my family.’*”¹ From then on, Salmān received the honour of being known as a family member of the Holy Prophet^{sa}.

Hence, after the plan of digging a ditch had been finalised, the Companions came into the field of battle dressed as labourers. The work of excavation was not an easy task, and then, the cold season was also in full force, due to which the Companions were made to bear severe hardships. Moreover, since all other business came to a halt, those people who earned their bread and butter on a daily basis, and there were many such people from among the Companions, were compelled to bear the adversity of hunger and starvation as well. Furthermore, since the Companions did not have servants and slaves, all of them had to work with their own hands.²

Within these parties of ten, there was a further division of work, where certain men would dig and others would fill this excavated earth and stones in baskets carried on their shoulders and throw it away. The Holy Prophet^{sa} would spend most of his time near the ditch and would often join the Companions in digging and transporting the dirt. In order to keep their spirits high, on certain occasions, during the course of work, the Holy Prophet^{sa} would begin to recite couplets, upon which the Companions would sing along the same verse with the Holy Prophet^{sa}. The following couplet recited by the Holy Prophet^{sa} has been especially recorded in narrations:

اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشَ الْآخِرَةِ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

*“O Our Lord! True life is that of the hereafter. Make it so by Your Grace, that the Anṣār and Muhājirīn are blessed with your forgiveness and bounty in the life of the hereafter.”*³

In response to this couplet, on certain occasions, the Companions would recite the following verse:

1 * Tārikhūr-Rusulī Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 98, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Dhikrul-Khabari ‘An Ghazwatil-Khandaqi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqi Wa Hiyaal-Aḥzābu, Ḥadīth No. 4099

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqi Wa Hiyaal-Aḥzābu, Ḥadīth No. 4099

عَلَى الْجِهَادِ مَا بَقِيَْنَا أَبَدًا نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

“We are those who have taken oath on the hand of Muḥammad^{sa}, that we shall continue to strive in Jihād until the breath of life remains within us.”⁷¹

At times, the Holy Prophet^{sa} and his Companions would recite the following verses of ‘Abdullāh bin Rawāḥah:

اللَّهُمَّ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزَلَنْ سَكِينَةً عَلَيْنَا وَثَبَّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
إِنَّ الْأَلَى قَدْ بَعَّوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَيْبِنَا

“O Our Lord! Had it not been for Your Grace, we would not have been guided, nor would we have been able to give charity and alms, and worship You. O God! When You have brought us this far, grant our hearts tranquility in this time of adversity. If we face the enemy, make our steps firm. You are aware that these people have stood up against us in a manner of tyranny and oppression, and their purpose is to turn us away from our faith. But O Our God! By Your Grace, our state is such that when they devise a plan to turn us away from our faith, we repel their design from afar, and refuse to fall victim to their disorder.”⁷²

When the Holy Prophet^{sa} would reach the final couplet, he would raise his voice loudly. It is narrated by a Companion that he saw the Holy Prophet^{sa} reciting these verses in such a state that his blessed body was completely covered with dirt, due to his transporting soil.³ This was a time of hunger and starvation; and what to talk of the Companions, even the Chief of the Universe (peace and blessings of Allāh be upon him) would starve on many occasions. In order to cope with this pain, the Holy Prophet^{sa} would move about with a stone

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4099
2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4104
3 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4106
* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4106
* Ṣaḥīḥul-Bukhārī, Kitābul-Jihād Was-Siyar, Bābu Ḥafril-Khandaqī, Ḥadīth No. 2837

1 tied to his stomach.¹

In this very state of adversity and difficulty, while the ditch was being dug, a stone which simply refused to break was excavated. The state of the Companions was that due to three days of continuous starvation, they fell faint. Unable to succeed in this task, they finally presented themselves before the Holy Prophet^{sa} and submitted, “*There is one stone which knows no breaking.*” At the time, the Holy Prophet^{sa} had also tied a stone on his stomach due to hunger, but he immediately went there upon their request and lifting an axe, struck the stone, in the name of Allāh.² When iron hit stone, a spark flew, upon which the Holy Prophet^{sa} loudly said, “*God is the Greatest!*” Then he said, “*I have been granted the keys of the kingdom of Syria. By God, at this time, I am beholding the red-stone palaces of Syria.*” His stroke had somewhat crushed a portion of the stone. The Holy Prophet^{sa} wielded the axe a second time in the name of Allāh, which caused a spark again, upon which the Holy Prophet^{sa} said, “*God is the Greatest!*” Then he said, “*This time, I have been granted the keys of Persia, and I am witnessing the white palaces of Madaen.*” Now, the rock had been broken to a large degree. The Holy Prophet^{sa} wielded the axe yet a third time, which resulted in another spark and the Holy Prophet^{sa} said, “*God is the Greatest!*” Then he said, “*Now, I have been endowed the keys of Yemen, and by God, I am being shown the gates of San’a at this time.*” Finally, the rock was broken completely. In another narration it is related that on every occasion, the Holy Prophet^{sa} would loudly proclaim the Greatness of God and after the Companions would inquire, he would relate his visions.³ After this temporary hindrance had been removed, the Companions engaged in their work once again. These were visions of the Holy Prophet^{sa}. In other words, during this time of affliction, Allāh the Exalted created a spirit of hope and delight amongst the Companions by showing the

1 It was a custom among the Arabs that in a time of hunger or extreme difficulty, when nothing was available to eat, they would tie a stone or Ḥajar, on their stomach, by which slouching could be prevented and the body could be tightly held in an upright position. It is due to this very custom that the Urdu proverb came about that, ‘*So and so walks about with a stone tied to his stomach.*’ It is also possible that the word Ḥajar refers to a piece of cloth tied around the waist, because in the Arabic language, the word Ḥajar also refers to a cloth. Refer to Majma’ul-Biḥār. Allāh knows best.

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4101

3 * Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, p. 505, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4102, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 31-33, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Holy Prophet^{sa} visions of the future victories and prosperity of the Muslims. However, apparently at the time, the circumstances were of such difficulty and hardship that upon hearing these promises, the hypocrites of Madīnah mocked the Muslims saying, *“They do not even possess the strength to step out of their own homes and are dreaming of the kingdoms of Caesar and Chosroes.”*¹ However, in the estimation of God, all of these bounties had been decreed for the Muslims. Therefore, these promises were fulfilled at their respective times. Some were fulfilled in the last days of the Holy Prophet^{sa}, while most were fulfilled in the era of his Khulafā’, and thus, became a source of increasing the Muslims in faith and gratitude.

On this very occasion, a faithful Companion of the Holy Prophet^{sa} named Jābir bin ‘Abdullāh^{ra} noticed signs of weakness and starvation on the countenance of the Holy Prophet^{sa}, and sought permission to go home for a short while. Upon arriving at home, Jābir^{ra} said to his wife, *“It seems as if the Holy Prophet^{sa} is in great hardship due to extreme hunger. Do you have something to eat?”* She responded, *“Yes, I have some barley flour and one goat.”* Jābir^{ra} states, *“I slaughtered the goat and kneaded the flour into dough. Then, I said to my wife, ‘You prepare the food, while I present myself before the Holy Prophet^{sa} and request him to come over.’”* My wife said, *“Look here, do not embarrass me. The food is very little. Do not bring too many people along with the Holy Prophet^{sa}.”* Jābir^{ra} goes on to relate, *“I went and almost in a whisper submitted to the Holy Prophet, ‘O Messenger of Allāh! I have some meat and barley dough and have asked my wife to prepare the food. I would request you to come over with a few Companions and eat at our home.’”* The Holy Prophet^{sa} said, *“How much food do you have?”* I submitted that we have such and such amount. The Holy Prophet^{sa} said, *“It is plenty.”* Then, the Holy Prophet^{sa} cast a glance around him and called out in a loud voice, *“O company of the Anṣār and Muhājirīn! Come along. Jābir has invited us to a meal. Let us go and eat.”* At this voice, about 1,000 hunger-stricken Companions joined the Holy Prophet^{sa}. The Holy Prophet^{sa} instructed Jābir^{ra}, *“Go home quickly and tell your wife that until I arrive, she should not take the cooking pot off the stove, nor should she begin to prepare the bread.”* Jābir hurried home at once and informed his wife. The poor lady became extremely worried, because the food was only enough for a few, and since a multitude of people were on their way, she had no idea what to do. However, when the Holy Prophet^{sa} arrived, he very calmly prayed

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 626, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

and said, “Now begin baking the bread.” After this, the Holy Prophet^{sa} began to slowly distribute the food. Jābir^{ra} relates, “I swear by that Being, in Whose hand is my life, that this food sufficed for everyone and all ate their fill. Our pot was still boiling and the dough had not been used up completely.”¹

Reality of Miracles

In addition to Bukhārī, this narration has been related in many other books of *Ḥadīth* and history as well. This incident is proven to be absolutely true in terms of principles of testimony and narration, all of its narrators are reliable and the first narrator has related his own eye-witness account. Therefore, despite the fact that an incident has been related in this narration which is against the general and known law of nature, I was not reluctant in including it in the context of this historical account. In actuality, with regards to incidents of this nature, there are four points, which are to be investigated in terms of rationality and *Sharī‘at*:

Firstly: The incident should be established by reliable eye witnesses. In other words, there should be no reasonable doubt in the occurrence having taken place in terms of principles of testimony.²

Secondly: The incident should not possess any such aspect, which contradicts a clearly mentioned custom of God the Almighty, an unconditional promise or well-known attribute of God.³ For it is absolutely impossible for such miracles and wonders to be manifested by God, which result in an allegation being levelled upon the very Being of God himself in one way or another.

Thirdly: The incident should be of such nature that from one aspect or another, it is found to be above and beyond human intellect and human intervention, so that this may serve as an indication that its source is not the human heart and mind, but a more Supreme Being.⁴

Fourthly: To some extent, the incident should possess an aspect of concealment. In other words, the state should not be such whereby a person

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4101
* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, p. 505-507, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4102, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

2 Al-Ḥujurāt (49:7), At-Taḥrīm (66:4), At-Taubah (9:120)

3 Banī Isrā‘īl (17:78), Al-Aḥzāb (33:63), Ar-Rūm (30:7), Hūd (11:62-66), Al-Ḥaṣhr (59:19-25), Al-A‘rāf (7:181)

4 Luqmān (31:11-12), Ash-Shūrā (42:11-20)

is brought to a level where he, as if, beholds the Being and attributes of God the Exalted and the truth of His Messengers, etc., in plain sight; and the truth becomes so plainly obvious that no possibility of any kind of doubt remains. For example, no one can entertain a doubt as to the existence of the sun. For if such miracles were to be manifested, the very purpose of faith would be lost and to believe would no longer be worthy of spiritual reward.¹

With regards to the last point, it should be remembered that there are different levels of the veil of concealment, which is maintained in miracles. In other words, there is more secrecy in certain miracles, and relatively less secrecy in others. In this respect, miracles can be categorized into two types:

Firstly, the custom of God the Exalted demonstrates and logic also dictates the same, that those miracles which are manifested for the guidance of non-believers and as the completion of proof against them, are covered with more obscurity. In miracles of this nature, only enough light is shown as may faintly show the way to a person. Research scholars have written that the example of a miracle in general can be likened to the glow of a moonlit night, with some clouds. Upon the manifestation of this light, those people who still possess the faculty of sight are able to find their way, while those who are blind or suffer from nyctalopia, or have covered their eyes with the veil of prejudice, are unable to receive guidance towards the right path.² Therefore, despite the manifestation of these kinds of miracles, the distinction between a good-natured and evil person is maintained and the spiritual reward of faith is not done away with. The second category is of such miracles as are manifested upon those believers, who have already derived light from the first category of miracles and taken the right path. For such people, the level of concealment is naturally decreased. Often, they are shown such miracles, which are not as clear as plain sight, but the veil of concealment is relatively less than in the first category. The purpose of this is so that these people can progress towards a lofty status in their faith and divine understanding. As such, Allāh the Exalted states in the Holy Qur'ān that faith begins with belief in the unseen and then according to his capacity, a person gradually progresses through the ranks of being among the righteous, the martyrs, the truthful and

1 * Al-Baqarah (2:4)

* Ḥadid (57:26)

* An-Nisā' (4:61)

* Yūnus (10:78/91-93)

2 Barāhīn-e-Aḥmadiyyah, Part 5, Rūḥānī Khazā'in, Volume 21, p. 43

prophethood.¹ Obviously, as the level of one's faith continues to progress, the manner in which miracles are manifested also changes accordingly, and the veils of secrecy continue to decrease. Hence, the word '*Shahīd*'² refers to such a person whose veils of secrecy have been lessened.

Now if the above-mentioned occurrence is analysed in light of this fundamental principle, no real objection remains. The reason being that in light of principles of testimony and narration, it is firmly established that this incident actually took place and no room for reasonable doubt remains. Moreover, the incident in question does not contradict any explicit custom of God, unconditional promise or well-known attribute of God. Furthermore, this incident exhibits a spectacle of divine might as is beyond the power of man. Moreover, since this incident was only witnessed by the believers and its fundamental purpose was to increase them in faith, the veil of concealment in this miracle was relatively less. Yet, despite this, the account was not like a vision as conspicuous as plain sight, where no possibility of interpretation remains from any angle and its hidden reality becomes evident like the noon sun. For example, the possibility exists that in certain circumstances, due to hidden factors, the human stomach may undergo such extraordinary changes that it begins to feel satiated with an amount of food which is far less than its average intake, and so on and so forth.

Now remains the issue that in this *Ḥadīth* an incident has been related, which apparently seems to contradict our general experience and known law of nature. In response to this, firstly, it is a very difficult task to define the limits of the law of nature. In fact, such a task is actually impossible. To categorically and conclusively specify that such and such things are within the law of nature while others are not is a very big claim, which no sensible individual can dare to make. The truth is that when a certain occurrence has practically taken place and a community of wise and truthful people have witnessed it, then such a thing should become a part of the law of nature; and we should accept that although the law of nature generally manifests itself in such and such way, but on certain occasions, due to hidden factors which we have not yet fully understood, the law of nature manifests itself in other exceptional ways as well. In addition to this, we should also remember that

1 * Al-Baqarah (2:4)

* An-Nisā' (4:70)

2 Generally translated as 'martyr' but is also used for someone who witnesses or testifies to something.
[Publishers]

a significant purpose behind miracles is to exhibit such signs related to the truthfulness of the Being and attributes of God the Exalted and His Messengers, by which good-natured people may find a definite route towards the truth and then be facilitated in progressing on that path, and so that they may receive the radiance of light in a world of darkness. For this reason, it is necessary that in one way or another, miracles should possess an aspect, which may be classified as being beyond the power and knowledge of man. Hence, on the one hand where the fundamental purpose of faith demands that at least in the beginning, a state of clear observation should not exist, and the veil of secrecy should remain, on the other hand, in order to bring about living faith, on certain occasions, it is also necessary to remove the veils of concealment to some extent and display a glimpse of hidden verities. The manifestation of the central point of these two independent states is another name for a 'miracle,' which due to its reality, has been referred to by the word 'Āyat,' i.e., sign or symbol, in the Qur'ānic idiom.

In actuality, the Being of God is so hidden (and rightly so on account of His status), that in order to believe in Him, recognize Him and attain nearness to Him, mere logical and rational conclusions cannot create such certainty in the heart of a human being as is necessary in becoming the foundation for living faith. That is to say, such faith, whereby the Being of God no longer remains to be a mere philosophical notion and is clearly felt and witnessed in the likeness of material things, though very different in nature; and a person becomes able to develop a personal relationship with God, which is the greatest purpose of man's life. Therefore, it was necessary for such means to be made available by God, which could give birth to such faith in the heart of man and one aspect of these very means are signs, miracles and extraordinary happenings, which are manifested in every era through the Prophets and saints of God, and the examples of which are found among every community and nation.

At this instance, someone may entertain the doubt in his heart that how is it possible for something to manifest itself in contradiction to the general and known law of nature? In response, when the fact of the matter is that such incidents tend to occur and the testimony of a large number of sensible and reliable people have proven its authenticity, and such testimony exists in every era and within every nation, no sensible individual can doubt the truth behind occurrences of this nature. In addition to this, at least

for those people who on the whole believe that this world has a Creator and perceive that this world has not come about on its own; rather, has come into existence by the creative design of a Supreme Being, and that this very Supreme Being still governs the universe; and the properties of all things and the laws of nature are working as per the command of this very Hidden Entity; can have no difficulty in understanding that this very Supreme and Powerful Being can make an alteration or exception to His general law at a specific time and under special wisdom. Hence, in the Holy Qur'ān, Allāh the Exalted states Himself:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“Allāh has full power and command over His decree, but most men know it not.”¹

In other words, one should not think that as We have created the law of nature, now, Our hands are tied, rather, We have full power and command over Our law as well, and whenever We deem it necessary, can make an alteration or exception in it. This is why research scholars have written that God has instituted two kinds of decree in the world. One is the very same general and known law of nature, which is known as ‘*Ordinary Decree*,’ according to which this universe continues to function in normal circumstances. Secondly, that distinct decree, which is instituted in special circumstances under special wisdoms, and is known as ‘*Special Decree*,’ which is manifested in the form of signs and miracles; through which the Being of God shines forth to man with far greater radiance as compared to by His Ordinary Decree.²

However, one should not think that signs and miracles are only manifested through Special Decree and not through Ordinary Decree. Many a time, signs are manifested in such a manner that certain Ordinary Decrees are gathered at one place, or a few Ordinary Decrees are manifested in a most extraordinary sequence, and this remarkable union or extraordinary sequence becomes a kind of sign or miracle. However, this is a vast and sensitive subject and there is no room for an elaborate exposition at this instance.

In summary, the manifestation of signs and miracles is a proven verity,

1 Yūsuf (12:22)

2 Taqdir-e-Ilāhī, By Ḥadrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, Anwārul-'Ulūm, Volume 4, pp. 561-599, Printed in Rabwah, Pakistan

and they have always existed since time immemorial. As such, the account which relates to the feast of Jābir bin ‘Abdullāh^{ra} is also a link in this very holy chain. Moreover, since this miracle was only manifested upon the believers, according to divine practice, the veil of concealment in this incident was relatively less. A study of the life of the Holy Prophet^{sa} demonstrates that this occurrence was not a sole incident. As a matter of fact, many such occurrences are found to have taken place in the life of the Holy Prophet^{sa}, which are established by authentic narrations, and God-willing, some of them shall be mentioned ahead at their appropriate place. However, as is apparent from the fundamental purpose of miracles and the Holy Qur’ān also establishes the same, it should be remembered that in miracles, the individual person of the Messenger is only a means or intermediary and the actual moving force is the Being of God. In other words, a Messenger does not have the ability to manifest a miracle when and how he pleases, whenever he so desires. In fact, the phenomenon of miracles is based solely on the Will and Wisdom of God, and He manifests miracles when and how He chooses through a Messenger. Although the concentration and prayer of a Messenger absorbs and brings about the occurrence of miracles, but the actual command to manifest a miracle remains with God and His hidden power works its wonders through the Messenger. If a divine commandment is not issued, the personal power of a Messenger cannot manifest miracles and it is obvious that divine command is only issued when a real need or genuine wisdom requires it.

At this instance, it is also necessary to mention that generally, since false and fabricated narrations or exaggerated tales are often publicised in the context of miracles, one must exercise extreme caution in accepting narrations of this kind. Only those narrations should be accepted which are proven to be true in terms of *Riwāyat* and *Dirāyat*, and are established as being true according to those fundamental conditions which we have mentioned above. That is to say, they are reliable according to principles of testimony, they do not contradict a divine custom, promise or divine attribute, they possess a characteristic which is beyond human knowledge and power, and the occurrence is not so plainly clear that it contradicts the principle of faith in the unseen. Otherwise, the result shall be that false and fabricated tales will become a part of authentic history and completely conceal the truth and an erroneous understanding of miracles and extraordinary happenings shall become prevalent in the world, which instead of becoming a means of leading

one to guidance, shall become the cause of error and misguidance. After this brief and secondary note, we return to our actual subject matter.

Remaining Events Relevant to the Ghazwah of the Ditch

After the continuous labour of more or less twenty days¹, or in light of one narration, after six days of work day and night,² the ditch was completed. The Companions were absolutely exhausted as a result of this extraordinary effort and labour. However, as soon as this work was completed, the Jews and idolators of Arabia dawned upon the horizon of Madīnah, intoxicated by their number and strength, with their army and baggage. Before anything else, Abū Sufyān advanced towards the mount of Uḥud. Upon finding this place deserted and abandoned, he marched towards that part of Madīnah, which was best suited for an attack upon the city, but had now been surrounded by a ditch. When the army of the disbelievers reached this place, upon confronting the hindrance of a ditch on their route, everyone was left astonished and confounded. They were compelled, therefore, to setup camp on the plain beyond the ditch. On the opposing front, upon receiving news of the imminent arrival of the disbelieving army, the Holy Prophet^{sa} set out from the city with 3,000 Muslims and when he neared the ditch, he positioned himself between the city and the ditch in such a manner that the mount of Sala' was to his rear.³ The ditch, however, was not very wide and definitely, there were certain areas from where strong and experienced riders could have managed to leap over into the city. Furthermore, there were also fronts of Madīnah which were not guarded by the ditch, and the only barrier that existed there was of homes, orchards and large rocks, which were unevenly spaced. Naturally, it was necessary to secure these areas, in order to prevent the enemy from destroying these homes or entering into the city in smaller groups and waging an attack by some other strategy. Hence, the Holy Prophet^{sa} divided the Companions into various detachments and positioned them to stand guard on different posts in appropriate locations at the ditch and on the other fronts of Madīnah. The Holy Prophet^{sa} stressed that be it day or night, this security should not

1 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 33, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 625, Ghazwatul-Khandaqī Fi Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

fall weak or inattentive.¹ At the opposing end, when the disbelievers noticed that due to the barrier of the ditch, it was now impossible to fight a battle in an open field or wage an all out attack on the city, they surrounded Madīnah in the form of a siege and began to search for opportunities to exploit the weaker sections of the ditch.

In addition to this, another tactic which Abū Sufyān employed was that he instructed Ḥuyayy bin Akḥṭab, the Jewish chief of Banū Naḍīr, to go to the fortresses of Banū Quraizah in the veils of the darkness of night and attempt to bring over the Banū Quraizah with the aid of their chief, Ka'b bin Asad.² Therefore, Ḥuyayy bin Akḥṭab found an opportunity and arrived at the home of Ka'b. Initially, Ka'b refused and said that *"We have settled a covenant and agreement with Muḥammad^[sa], and he has always loyally fulfilled his covenants and agreements, therefore, I cannot act treacherously towards him."* However, Ḥuyayy painted a picture of lush green gardens to him and gave him such confidence in the imminent destruction of Islām; and presented their own resolve with such force and emphasis that they would not return from Madīnah until they had obliterated Islām, that ultimately, he agreed.³ In this manner, the strength of the Banū Quraizah also added to the weight on a scale which was already heavily weighed to one side. When the Holy Prophet^{sa} received news of this dangerous treachery of the Banū Quraizah, initially, the Holy Prophet^{sa} dispatched Zubair bin Al-'Awwām^{ra} to obtain intelligence in secret two or three times.⁴ Then, after this, the Holy Prophet^{sa} formally sent Sa'd bin Mu'ādh^{ra} and Sa'd bin 'Ubadah^{ra}, who were chieftains of the Aus and Khazraj tribes along with a few other influential Companions in the form of a delegation towards the Banū Quraizah; and strictly instructed that if there was troubling news, it should not be publicly disclosed when they returned, rather, secrecy should be

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- 1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 283, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
 - 2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 35, Ghazwatul-Khandaqi Wa Hiyaal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 283, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyaal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
 - 3 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 625, Ghazwatul-Khandaqi Fi Shawwālin Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqi Wa Hiyaal-Aḥzābu, Ḥadīth No. 4113
 - * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 37-38, Ghazwatul-Khandaqi Wa Hiyaal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

maintained so that people were not made apprehensive. When these people reached the dwellings of Banū Quraizah and approached Ka'b bin Asad, this evil man confronted them in a very arrogant manner. When the two Sa'ds spoke of the treaty, Ka'b and the people of his tribe turned wicked and said, "Be gone! There is no treaty between Muḥammad^[sa] and us." Upon hearing these words, this delegation of Companions set off. Sa'd bin Mu'ādh^{ra} and Sa'd bin 'Ubādah^{ra} then presented themselves before the Holy Prophet^{sa} and informed him of the state of affairs in an appropriate manner.¹

At this time, as far as apparent means were concerned, the horizon of Madīnah was immensely dark and gloomy. On all four fronts of the city, thousands of bloodthirsty enemies had setup camp. All of them lay in ambush to find an opportunity so that they could pounce at the Muslims and annihilate them. Within the city, at arms reach of the Muslims, were the treacherous Banū Quraizah, who were no less than a fierce army in themselves, boasting hundreds of armed young men. They were in a position to attack the Muslims from the rear whenever they so pleased or whenever an opportunity presented itself. The Muslim women and children, who resided in the city, were easy prey for them at all times. As a result of this state of affairs, and the reality of this cannot remain hidden upon any wise individual, immense fear and terror surged through the weaker Muslims, and the hypocrites openly criticized:

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

"It seems as if the promise of God and His Messenger with respect to the victory and triumph of the Muslims was nothing but lies."²

Various hypocrites presented themselves before the Holy Prophet^{sa} and began to say, "O Messenger of Allāh, our homes are completely unprotected in the city, please grant us permission so that we may stay in our homes to defend them." In response to this, the following divine revelation was sent down:

وَمَا هِيَ بِعَوْرَةٍ إِنَّ يَرِيدُونَ الْإِفْرَارًا

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 625-626, Ghazwatul-Khandaqi Fi Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Al-Aḥzāb (33:13)

“It is incorrect that these people are worried about their homes being exposed, rather, the fact of the matter is that they seek a way to flee from the field of battle.”¹

It was at this very juncture, however, that sincere Muslims exhibited the true colours of their faith. As such, the Holy Qur’ān states:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ لَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ٣١

“And when the believers saw the army of the disbelievers, they said, ‘This is what Allāh and His Messenger promised us; and indeed, Allāh and His Messenger are truthful. Hence, this onslaught only added to their faith and submission.’”²

However, all equally felt the vulnerable situation and threatening circumstances at hand. In this regard, Allāh the Exalted states:

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ٣٢ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَرُزِلُوا زِلْزَالًا شَدِيدًا ٣٣

“Remember the time when the army of the disbelievers came upon you from above you, and from below you in hordes, and when your eyes became overwhelmed with anxiety, and your hearts came to your throats, and you began to entertain diverse thoughts about Allāh (all in your own way). That time, was indeed a time of sore trial for the believers, and they were shaken with a violent shaking.”³

At such a perilous time, how could this small group of Muslims contest, who consisted of various weaker dispositions and hypocrites as well? They did not even have enough men to adequately arrange to stand guard at less secure

1 Al-Aḥzāb (33:14)

2 Al-Aḥzāb (33:23)

3 Al-Aḥzāb (33:11-12)

posts. As a result, this harsh duty of day and night utterly exhausted the Muslims. On the other hand, due to the treachery of the Banū Quraizah, it was necessary to strengthen security in the streets and alleys of the city as well, so that the women and children could be protected. The disbelieving warriors exhausted every possible avenue in an attempt to agonise the Muslims. At times, they would gather at a weaker point and launch an attack and the Muslims would be forced to regroup there in defense. At this, the disbelievers would immediately redirect their strength and press another point and the poor Muslims would make haste in that direction. On other occasions, they would wage an attack at two or three points simultaneously and the Muslim force would be dispersed into smaller fragments. At times, the course of events would take on an extremely delicate state and the disbelieving army almost penetrated the weaker points to enter the city. These full-fledged attacks were generally warded off by the Muslims with arrows. However, at times, a strategy employed by the disbelieving warriors was that one contingent would shower the Muslims with arrows to hold them back, while another contingent would storm a weaker point of the ditch and wage a general attack, in an attempt to cross over.¹ This method of warfare would continue from dawn till dusk, and sometimes it would even carry on during parts of the night. An account spanning two days of this battle has been put to writing by Sir William Muir in the following words:

“The enemy, notwithstanding their numbers, were paralysed by the vigilance of the Moslem outposts.....The confederate army resolved if possible to storm it, and, having discovered a certain narrow and weakly-guarded part, a general attack was made upon it. The cavalry spurred their horses forward, and a few of them, led by Ikrima son of Abū Jahl cleared the ditch, and galloped vauntingly in front of the enemy. No sooner was this perceived than Ali with a body of picked men moved out against them. These, by a rapid manoeuvre, gained the rear of Ikrima, and, occupying the narrow point which he had crossed, cut off his retreat. At this moment Amr son of

1 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 283, Ghazwatu Rasūlillāhi^{ṣa} Al-Khandaqa Wa Hiyaḷ-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
* Tāriḫul-Khamīs Fī Aḥwāli Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, pp. 484-485, Ghazwatul-Khandaqī, Mu'assasatu Sha'bān, Beirut
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddin Al-Qusṭalānī, Volume 3, pp. 42-43, Ghazwatul-Khandaqī Wa Hiyaḷ-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Abd Wudd, an aged chief in the train of Ikrima, challenged his adversaries to single combat. Ali forthwith accepted the challenge, and the two stood alone in an open plain. Amr, dismounting, maimed his horse, in token of his resolve to conquer or to die. They closed, and for a short time were hidden in a cloud of dust. But it was not long before the well-known Takbîr, 'Great is the Lord!' from the lips of Ali, made known that he was the victor. The rest, taking advantage of the diversion again spurred their horses, and all gained the opposite side of the trench, excepting Nowfal, who, failing in the leap, was despatched by Zobeir. The Coreish, it is said, offered a great sum for the body;¹ but Mahomet returned the 'worthless carcass' (as he termed it) free.

Nothing further was attempted that day. But great preparations were made during the night; and next morning, Mahomet found the whole force of the Allies drawn out against him. It required the utmost activity and an unceasing vigilance on his side to frustrate the manoeuvres of the enemy. Now they would threaten a general assault; then breaking up into divisions they would attack various posts in rapid and distracting succession; and at last, watching their opportunity, they would mass their troops on the least protected point, and, under cover of a sustained and galling discharge of arrows, attempt to force the trench. Over and again a gallant dash was made at the city, and at the tent of Mahomet, by such leaders of renown as Khâlid and Amru; and these were only repelled by constant counter-marches and unremitting archery. This continued throughout the day; and, as the army of Mahomet was but just sufficient to guard the long line, there could be no relief. Even at night Khâlid, with a strong party of horse, kept up the alarm, and, still threatening the line of defense, rendered outposts at frequent intervals necessary. But all the endeavours of the enemy were without effect. The trench was not crossed; and during the whole affair Mahomet lost only five men. Sâd ibn Muâdz, chief of the Bani Aus, was wounded severely by an arrow in the shoulder. The archer, as he shot it, cried aloud: 'There, take that from the son of Arca'.....The Confederates had but three men killed.

No prayers had been said that day: the duty at the trench was too heavy

1 This narration is incorrect, rather, the stated incident relates to the body of Naufal bin 'Abdullâh, who advanced to murder the Holy Prophet^{sa}, but fell dead to the ground himself at the hand of Zubair bin Al-'Awwâm^{ra}. The disbelievers offered to pay the Muslims a sum of 10,000 dirhams in exchange for the body, but the Holy Prophet^{sa} refused to accept their money and returned the body for free. Refer to Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qustalānī, Volume 3, pp. 42-43, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

and incessant. When it was dark, therefore, and the greater part of the enemy had retired to their camp, the Moslem troops assembled, and a separate service was repeated for each prayer which had been omitted. Mahomet on this occasion cursed the allied army, and said: 'They have kept us from our daily prayers: God fill with fire their bellies and their graves!'"¹

In this interesting note of Mr. Muir, where he has stated that all of the prayers of the Muslims were not offered on time is incorrect. Quite the contrary, all that is substantiated by authentic narrations is that until that time, since *Ṣalāt-e-Khauf* had not been prescribed as yet, due to the continuous threat and engagement, only one prayer, i.e., 'Aṣr prayer could not be offered in time and was combined with Maghrib.² In light of certain narrations, only the Zuhr and 'Aṣr prayers were offered later than usual.³

In addition to this, the account which relates to the battle of Ḥaḍrat 'Alī^{ra} and 'Amr bin 'Abdi Wudd as described by Mr. Muir is very brief. History has recorded this encounter with great detail and certain aspects of this account are very interesting. 'Amr was an extremely renowned swordsman and due to his bravery, was considered to be the like of 1,000 warriors by himself.⁴ Since he had returned from Badr frustrated and unsuccessful, his heart was satiated with feelings of malice and revenge. As soon as he took to the field, he called for a duel in a very arrogant manner.⁵ Certain Companions were reluctant in confronting him, but Ḥaḍrat 'Alī stepped forward to square up to him with the permission of the Holy Prophet^{sa}.⁶ The Holy Prophet^{sa} bestowed his own sword to him and prayed for him.⁷

1 The Life of Mahomet, By Sir William Muir, Chapter XVII, Battle of the Ditch, pp. 231-322, Published by Smith, Elder & Co. London (1878)

2 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyal-Aḥzābu, Ḥadīth No. 4112
* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 56-57, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 59-60, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 486, Ghazwatul-Khandaqī, Mu'assasatu Sha'bān, Beirut

5 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 627, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

6 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 486, Ghazwatul-Khandaqī, Mu'assasatu Sha'bān, Beirut

7 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 283, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqā Wa Hiyal-Aḥzābu, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

Ḥaḍrat ‘Alī^{ra} advanced and said to ‘Amr, “I have heard that you have vowed that if a person from the Quraish requests two things of you, you shall accept one of the two.” “Indeed,” said ‘Amr. Ḥaḍrat ‘Alī^{ra} responded, “Then I ask you first to embrace Islām and become the recipient of divine favours by accepting the Holy Prophet^{sa}.” “This is not possible,” said ‘Amr. Ḥaḍrat ‘Alī^{ra} said, “If not this, then come forward and prepare to battle me.”¹ At this, ‘Amr began to laugh and said, “I did not believe that anyone would ever muster the courage to say such words to me.”² Then he asked Ḥaḍrat ‘Alī to provide his name and line of descent, and upon hearing his descent, said, “Nephew! You are still a child. I do not wish to spill your blood, send forth your elders.”³ “You do not wish to spill my blood,” said Ḥaḍrat ‘Alī^{ra}, “but I feel no hesitation in spilling your blood.”⁴ Upon hearing this, ‘Amr became blind in rage and after jumping from his horse, hamstringed it. Then he madly marched forward towards Ḥaḍrat ‘Alī^{ra} like a fierce flame of fire and wielded his sword against him with such force, that it cut through the shield of Ḥaḍrat ‘Alī^{ra} and struck his forehead, who was wounded to some extent. However, Ḥaḍrat ‘Alī^{ra} retaliated with such lightning speed, calling out a slogan of God’s Greatness, that ‘Amr was left fending for his life. The sword of Ḥaḍrat ‘Alī^{ra} penetrated his shoulder and cut him to the ground. ‘Amr fell to the ground and gave up his life tossing and turning in agony.⁵

However, this secondary and temporary victory did not affect the

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- 1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 627, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 42, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 3 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 487, Ghazwatul-Khandaqī / Mubārazatu ‘Aliyyin Li-‘Amribni ‘Abdi Wuddin, Mu’assasatu Sha’bān, Beirut
 - * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 42, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 627, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 5 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 487, Ghazwatul-Khandaqī / Mubārazatu ‘Aliyyin Li-‘Amribni ‘Abdi Wuddin, Mu’assasatu Sha’bān, Beirut
 - * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 42, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 627, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

battle on the whole. These days were ones of grave pain, apprehension and danger. As the siege grew longer and longer, the Muslims naturally began to lose their strength to fight and although they were full of faith and sincerity, their bodies, which of course functioned according to the material law of nature, began to fall weak. When the Holy Prophet^{sa} witnessed this state of affairs, he called upon the two chieftains of the Anṣār, Sa'd bin Mu'ādh^{ra} and Sa'd bin 'Ubādah^{ra} and recalling to them all of the circumstances at hand sought their counsel. The Holy Prophet^{sa} even proposed, *"If you are in agreement, it is also possible that we may give the Ghaṭafān tribe a portion of our wealth, so that this war may be averted."* Sa'd bin Mu'ādh^{ra} and Sa'd bin 'Ubādah^{ra} resonated the same words, and submitted, *"O Messenger of Allāh! If you have received divine revelation in this respect, then we bow before you in obedience. In this case, most definitely, let us act upon this proposition gladly."* The Holy Prophet^{sa} said, *"Nay, nay, I have not received any revelation in this matter. I only present this suggestion out of my consideration for the hardship you are being made to bear."* The two Sa'ds responded, *"Then our suggestion is that if we have never given anything to an enemy while we were idolators, why then should we do so as Muslims? By God! We shall give them nothing but the strikes of our swords."*¹ The Holy Prophet^{sa} was worried on account of the Anṣār, who were the native residents of Madīnah. Furthermore, in seeking this counsel, the only intent of the Holy Prophet^{sa} was to perhaps gather insight into the mental state of the Anṣār, as to whether they were worried about these hardships or not, and if they were, then to console them. Thus, when this proposal was put forth, the Holy Prophet^{sa} happily accepted and war continued.

During the course of war, due to constant engagement and distress, many a time, the Holy Prophet^{sa} and his Companions were made to face starvation. One day, the Companions came to the Holy Prophet^{sa} and submitted to him the pains they were suffering due to starvation saying, *"We have been walking about with stones tied to our stomachs for many days."* At this, the Holy Prophet^{sa} lifted the cloth upon his own blessed stomach, which had two stones

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 626-627, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 286, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 40, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

tied to it.¹ This starvation, coupled with the other hardships of war, had put the Muslims in a very difficult situation. The apprehension of constant threat also took its toll on their hearts, minds, and nerves. Naturally, the greatest burden of this strain was upon the Holy Prophet^{sa}. Ummi Salamah^{ra} relates that:

“I have accompanied the Holy Prophet^{sa} on many Ghazwāt, but none were as severe as the Ghazwah of the Ditch. The Holy Prophet^{sa} was compelled to bear extreme hardship and discomfort. The Companions were also confronted with extreme adversity. Furthermore, these days were of immense cold and financial hardship.”²

On the other hand, the Holy Prophet^{sa} had generally gathered the women and children of the city in a special area, which could be likened to a fortress.³ However, a sufficient number of Muslims could not be made available to adequately protect them. Especially at such times when the enemy onslaught in the battlefield was at full force, the Muslim women and children would practically be left unguarded, and only such men would be left to protect them who for some reason or other, were unfit for the field of battle. Therefore, capitalising on a situation like the one just mentioned, the Jews proposed to attack one such area of the city where the women and children had gathered. These people sent a spy ahead of them to assess the situation in this quarter of the city. It so happened that the only person present near the women at the time was Ḥassān bin Thabit, the poet, who was unable to go to the battlefield due to his being very weak at heart.⁴ When the women

1 Sunanut-Tirmidhī, Kitābuz-Zuhd, Bābu Mā Jā'a Fī Ma'īshati Aṣḥābin-Nabiyyi^{sa}, Ḥadīth No. 2371

2 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 485, Ghazwatul-Khandaqi, Mu'assasatu Sha'bān, Beirut

3 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 625, Ghazwatul-Khandaqi Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 282, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiya'l-Aḥzābu, Dāru Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 483, Ghazwatul-Khandaqi, Mu'assasatu Sha'bān, Beirut

4 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 489, Ghazwatul-Khandaqi, Mu'assasatu Sha'bān, Beirut

* As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 629-630, Ghazwatul-Khandaqi Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

noticed this Jewish enemy surveying their encampment in such a suspicious manner, Ṣafiyyah bint ‘Abdil-Muṭṭalib, the paternal-aunt of the Holy Prophet^{sa}, said to Ḥassān^{ra}, “*This individual is an enemy Jew, who is prowling about to acquire intelligence and is bent upon mischief. Kill him, so that he does not return to his people and cause harm to us.*” However, Ḥassān^{ra} could not find the courage to do so. Therefore, Ḥaḍrat Ṣafiyyah moved forward herself and fought the Jew, after which she killed him and he fell to the ground.¹ Then, according to her own proposal, the Jewish spy was beheaded and thrown to that side of the stronghold where the Jews had gathered, so that they would not dare to attack the Muslim women, and were made to believe that they were guarded by many men. Hence, this strategy proved to be successful. As a result, the Jewish people were awe-struck and turned back.²

This was a time of great tribulation for the Muslims. Distressed by this intense adversity, a few Companions presented themselves before the Holy Prophet^{sa} and submitted, “*O Messenger of Allāh! The state of affairs is evident to you. Our hearts are coming to our throats. Supplicate to God especially that He may remove this hardship and teach us a prayer as well which we may offer before God on this occasion.*” The Holy Prophet^{sa} comforted them and said, “*Pray to Allāh that He may cover your weaknesses and strengthen your hearts, and remove your anxiety.*”³ Then, the Holy Prophet^{sa} offered the following supplication:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

In another narration it is related that the Holy Prophet^{sa} supplicated in the following words:

يَا صَرِيخَ الْمَكْرُوبِينَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَعَمِّي وَكَرْبِي فَإِنَّكَ تَرَى
مَا نَزَلَ بِي وَبِأَصْحَابِي

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 629-630, Ghazwatul-Khandaqi Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 489, Ghazwatul-Khandaqi, Mu’assasatu Sha’bān, Beirut

3 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 54, Ghazwatul-Khandaqi Wa Hiyaal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

“O God, Who is the Revealer of commandments in the world! O You Who is Swift in calling to account! Send these disbelieving confederates to flight by Your Grace. O My Powerful God, put them to flight, and help us against the disbelievers, and shake their strength.¹ O You Who listens to the cries of those who are in distress! O You Who listens to the supplications of the afflicted! Remove our grief, distress and anxiety, for you see the affliction that my Companions and I are confronted with at this time.”²

By good fortune, at that very moment, or around that time, an individual named Na‘im bin Mas‘ūd who belonged to the Ashja‘ tribe, which was a branch of the Ghaṭafān tribes, and was fighting against the Muslims in this war, reached Madīnah. In his heart, this person had accepted Islām, but until now, the disbelievers were unaware of this. Taking benefit of this state, with great intelligence, he employed a strategy which succeeded in creating rift between the disbelievers.³

First, Na‘im bin Mas‘ūd went to the Banū Quraizah, and since he held old relations with them, he met their chieftains and said:

“In my opinion you did not do well in betraying Muḥammad^[sa] and joining the Quraish and Ghaṭafān. The Quraish and Ghaṭafān are only here in Madīnah for a few days, but you are permanent residents of this place, because this is your homeland and you shall continue to come into contact with the Muslims. Just remember that when the Quraish, etc. leave from here, they shall not give you

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- 1 Şaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqi Wa Hiyal-Aḥzābu, Ḥadīth No. 4115
 - 2 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 55, Ghazwatul-Khandaqi Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 2, p. 284, Ghazwatu Rasūlillāhi^{sa} Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996) - At this instance, Ibnī Hishām has recorded a narration that Na‘im bin Mas‘ūd presented himself before the Holy Prophet^{sa}, and then, the Holy Prophet^{sa} personally assigned him the task of formulating an intelligent plan by which the disbelievers could be routed. In principle, if this actually happened, there would be nothing objectionable about it, but in light of principles of *Riwāyat*, this does not prove to be correct. The reason being that firstly, Ibnī Hishām has related this account without a chain of narrators, but in comparison to this, Ibnī Sa‘d has provided a chain of narrators for the account relayed by him - refer to the aforementioned reference of Ibnī Sa‘d. In addition to this, the narration of Ibnī Hishām, which has been quoted by Muḥaddith Shirāzī in his work ‘Alqāb’ has been declared a weak narration by research scholars - refer to Al-Jāmi‘uṣ-Ṣaḡhīru Fī Aḥādīthil-Bashīri Wan-Nadīri, By Jalāluddīn bin Abī Bakr As-Suyūṭī, Volume 2, p. 236, Ḥarfūl-Khā‘i, Ḥadīth No. 3884, Dārul-Kutubil-‘Ilmiyyah, Beirut (2004). Hence, the correct version of this incident seems to be that Na‘im employed this strategy of his own accord. And Allāh knows best.

the least consideration and shall leave you here at the mercy of the Muslims. In the least, you should demand the Quraish and Ghaṭafān to hand over a few men as hostages, so that you may be reassured that you will not suffer betrayal in the end.”

The chieftains of the Banū Quraizah understood this advice of Na‘īm and became prepared to demand hostages from the Quraish so that they would not confront difficulty in the end. After this, Na‘īm bin Mas‘ūd went to the chieftains of the Quraish and said:

“The Banū Quraizah are afraid that after you leave they may be faced with difficulty on your account; hence, they are beginning to doubt this alliance and intend to demand a few hostages as a guarantee. However, you should not give them any hostages at all, lest they betray you and hand over your hostages to the Muslims”, etc., etc.

Then, he went to his own tribe, the Ghaṭafān, and said similar things.¹ By God’s design, it so happened that the Quraish and Ghaṭafān were already planning an all-out attack upon the Muslims. This attack was to be waged from all four fronts of the city simultaneously, so that the Muslims would not be able to defend themselves due to their meagre number and their line of defence could be penetrated from one place or another. With this intention, they sent word to the Banū Quraizah that, *“The siege is becoming overly prolonged and people are growing weary. Thus, we have decided that tomorrow all of the tribes shall wage a united attack upon the Muslims, you should also remain prepared for tomorrow’s assault.”* The Banū Quraizah, who had already spoken with Na‘īm responded, *“Tomorrow is our Sabbath day and thus we are unable to engage the following day; and either way, until you hand over to us some hostages as a guarantee that you shall not betray us in the end, we cannot partake in this attack.”* When the Quraish and Ghaṭafān received this response from the Banū Quraizah, they were left astounded and said, *“Na‘īm has spoken the truth, it seems as if the Banū Quraizah are bent upon betraying us.”* On the other hand, the Banū Quraizah received the response of the Quraish and Ghaṭafān that, *“We shall not give you any hostages. If you wish to come in support, then do so without any conditions.”* As a result, the Banū

1 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 630-631, Ghazwatul-Khandaqi Fi Shawwālin Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Quraizah said, “It is true that Na‘īm has given us good advice in that the Quraish and Ghatafān do not hold good intentions.” In this manner, the intelligent strategy of Na‘īm managed to create rift and dissent within the disbelieving camp.¹

This is the strategy which was employed by Na‘īm, but the most remarkable aspect of this was that even in such a sensitive mission, insofar as possible, Na‘īm did not say anything in particular which could be classified as falsehood. As far as the use of tactical strategy is concerned in order to carry out a plan, or to formulate a design by which one may be safeguarded from the mischief of an enemy is concerned, this is not objectionable at all. In fact, it is a very beneficial part of the art of war, by which a cruel enemy can be frustrated and defeated and the unnecessary chain of bloodshed and carnage can be brought to an end.

It was possible that the peaceful efforts of Na‘īm bin Mas‘ūd may have been wasted and after a temporary stumble and shaking, the disbelievers may have regained their unity and steadfastness. However, by God’s design, it so happened that after these occurrences, fierce winds struck at night,² and as the encampment of the disbelievers was situated in an open plain, this resulted in a fierce storm. Tents were uprooted and their coverings flew off, cooking vessels were overthrown³ and a rain of sand and pebbles began to fill the ears, eyes and noses of the people. Then, more than anything else, the national fires, which were kept alight during the night with great formality according to the ancient Arab custom, began to blow out here and there, like loose debris.⁴ These spectacles shocked the superstitious hearts of the disbelievers, which were already shaken due to the hardship of this prolonged siege and the bitter experience of mutual distrust among the confederates, that they were unable

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 631, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 631, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 55, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 285, Ghazwatu Rasūlillāhi^ṣ Al-Khandaqa Wa Hiyal-Aḥzābu, Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

4 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 55, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamis Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 491, Ghazwatul-Khandaqī, Mu’assasatu Sha’bān, Beirut

to regain themselves thereafter. Before dawn, the horizon of Madīnah was cleansed of the dirt and dust of the disbelieving army.

Hence, it so happened that when the storm took on strength, Abū Sufyān summoned the nearby chieftains of the Quraish and said, “*Our difficulties are increasing. It is no longer appropriate for us to stay here. It is better for us to return and as for me, I am off.*” Upon issuing this command, he ordered his men to retreat and then took to his camel. However, the state of his fear was such that he even forgot to untie the forelegs of his camel. After he had mounted and noticed that the camel was not moving, he remembered that the camel was yet to be untied.¹ At this time, Ikramah bin Abū Jahl was standing beside Abū Sufyān, and in somewhat of a bitter tone he said, “*Abu Sufyān! You are the commander of the army yet you flee from the army leaving it behind and do not even care for the others.*” Abū Sufyān was embarrassed at this and dismounted from his camel saying, “*There you are, I am not going anywhere yet, but you should quickly prepare and leave here as quickly as possible.*”² Hence, people quickly became engaged in preparations and shortly thereafter, Abū Sufyān mounted his camel and set off. Until that time, the Banū Ghaṭafān and the other tribes had no knowledge whatsoever of the Quraish’s intent to flee. However, when the encampment of the Quraish began to quickly vacate, the others also found out about this. As a result, the others became fearful as well and announced a retreat.³ The Banū Quraizah also retired to their fortresses.⁴ Along with the Banū Quraizah, the chief of the Banū Naḍīr, Ḥuyayy bin

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- 1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 284, Ghazwatu Rasūlillāhi^{ṣā} Al-Khandaqa Wa Hiyāl-Aḥzābu, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - * Tāriḫur-Rusulī Wal-Mulūk (Tāriḫuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 105, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Dhikrul-Khabarī ‘An Ghazwatil-Khandaqī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 2 * As-Sīratul-Ḥalabiyyah (Insānul-‘Uyūni Fī Sīratil-Amīni Wal-Ma’mūn), By ‘Allāmah Abul-Farj Nūruddīn ‘Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 2, p. 436, Bābu Dhikru Maghāzihī^{ṣā} / Ghazwatul-Khandaqī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)
 - 3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 * Tāriḫul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 492, Ghazwatul-Khandaqī, Mu’assasatu Sha’bān, Beirut
 - * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Akhṭab also accompanied them to their fortresses.¹ Before the light of dawn manifested itself, the entire plain was empty, and by a sudden and astounding transformation of events, the Muslims, who were on the verge of defeat, became triumphant victors.

The very same night, when the disbelievers were fleeing from the field of battle on their own, the Holy Prophet^{sa} addressed the Companions around him and said, *“Is there anyone from among you who agrees to go and ascertain the state of the disbelieving army at this time?”*² However, the Companions relate that at the time, the cold was so extreme, and then, fear, hunger and exhaustion was so great, that none could find it within themselves to submit a response or make a movement.³ Finally, the Holy Prophet^{sa} called out the name of Ḥudhaifah bin Yamān himself, upon which he stood up, shivering in the cold, and presented himself before the Holy Prophet^{sa}.⁴ With extreme affection, the Holy Prophet^{sa} stroked his head and supplicated in his favour, and said, *“Have no fear and rest assured that God-willing, no harm shall come to you.”*⁵ Quietly slip into the disbelieving camp and do not create a stir, nor reveal yourself.”⁶ Ḥudhaifah^{ra} relates that:

*“When I set off, I noticed that there was no sign of cold in my body. In fact, I felt as if I was passing through a warm room.”*⁷ My anxiety left me completely.⁸

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- 1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 634, Ghazwatu Banī Qurayzātah Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 2 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwatil-Aḥzāb, Ḥadīth No. 4640
 - 3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - * Tārīkhur-Rusulī Wal-Mulūk (Tārīkhūṭ-Ṭabarī), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 104, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Dhikrul-Khabarī ‘An Ghazwatil-Khandaqī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 4 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwatil-Aḥzāb, Ḥadīth No. 4640
 - 5 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 49, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - * Tārīkhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 491, Ghazwatul-Khandaqī, Mu‘assasatu Sha‘bān, Beirut
 - 6 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 7 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwatil-Aḥzāb, Ḥadīth No. 4640
 - 8 Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 49, Ghazwatul-Khandaqī Wa Hiyal-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

The night was pitch black, and I fearlessly yet silently, penetrated the enemy camp. At the time, I found Abū Sufyān standing above a fire in order to warm himself. Upon seeing him, I immediately took aim with my bow, and was about to shoot, but then I remembered the admonition of the Holy Prophet^{sa}, and held back from shooting my arrow. If I had shot my arrow, Abū Sufyān was in such close range that most surely, he would not have been able to escape.¹ At the time, Abū Sufyān was urging his men to prepare for the return march and then he took to his camel right before my eyes. Due to his anxiety, he forgot to untie the forelegs of his camel. After this, I returned.

When I reached my camp, the Holy Prophet^{sa} was engaged in Ṣalāt. I waited until the Holy Prophet^{sa} had finished and then presented my report of the entire situation. The Holy Prophet^{sa} thanked God and said, “This is not the result of our own effort or strength, rather, it is due completely to the Grace of God, Who has put the confederates to flight by His breath.” After this, news of the retreat of the disbelievers immediately spread throughout the Muslim camp.²

It was perhaps on this occasion that the Holy Prophet^{sa} also said:

الآن نَعْرُوهُمْ وَلَا يَغْرُونََنَا

“In the future we shall set out against the Quraish, they shall not have the courage to go forth against us.”³

Hence, after a siege of more or less, twenty days, the army of the disbelievers left Madīnah without success and victory, and the Banū Quraīzah, who had also come out to aid them retired to their fortress.⁴ In this war, the

1 Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Ghazwatil-Aḥzāb, Ḥadīth No. 4640

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatul-Khandaqī Fī Shawwālīn Sanata Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 105, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Dhikrul-Khabari ‘An Ghazwatil-Khandaqī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 53, Ghazwatul-Khandaqī Wa Hiyaḥ-Aḥzābu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ghazwatil-Khandaqī Wa Hiyaḥ-Aḥzābu, Ḥadīth No. 4110

4 Tārikhul-Khamis Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 484/ p. 491-492, Ghazwatul-Khandaqī, Mu‘assasatu Sha‘bān, Beirut

Muslims did not suffer a great loss of lives; only five or six men were martyred. Sa'd bin Mu'adh^{ra}, who was the head-chieftain of the Aus tribe sustained such a heavy wound that in the end, he could not recover. This was a loss for the Muslims which could not be compensated. Only three men from the army of the disbelievers were killed, however, in this battle, the Quraish received such a blow that afterwards, they could never muster the courage to round up a large group and set out like this again, or attack Madīnah. The prophecy of the Holy Prophet^{sa} was fulfilled to the letter.

After the army of the disbelievers had set off, the Holy Prophet^{sa} also instructed the Companions to return and the Muslims left the field of battle to enter Madīnah. However, the Holy Prophet^{sa} had only just reached home, when a state of battle broke out with the Banū Quraizah. Unable to rest in Madīnah for even a single night, the Holy Prophet^{sa} was compelled to set out from his home to fight them, but the details of this shall be presented ahead.

The battle of the 'Ditch' or 'Confederates,' which came to an unexpected and sudden end, was a very dangerous war. Until that time, the Muslims had never been faced with a crisis of such magnitude, nor were they ever subjected to such tribulation thereafter in the life of the Holy Prophet^{sa}. This was a violent quake, which shook the edifice of Islām to its very foundation. Its horrific scenes dazzled the eyes of the Muslims, and their hearts began to reach their throats, and the weaker ones began to think that this was the end. The jolts of this terrible quake shook them for about a month, more or less, and thousands upon thousands of bloodthirsty beasts besieged their homes turning their lives bitter. This bitter affliction was doubled by the treachery of the Banū Quraizah, and at the heart of this entire conspiracy were those ungrateful Jews, whom the Holy Prophet^{sa} had benevolently permitted to leave Madīnah in peace and security. It was due to the incitement of these very Jewish chieftains, that all of the renowned tribes of the Arabian desert became intoxicated in their animosity for Islām and converged upon Madīnah to expunge the Muslims. It is absolutely certain that on this occasion, if these wild beasts had gained the opportunity to enter the city, not a single Muslim would have survived, and the honour of a single chaste Muslim lady would not have been safe from the filthy attacks of these people. However, it was merely due to the Grace of Allāh the Exalted and the Power of His unseen hand that this swarm of locusts was forced back without success and victory, and the Muslims, who were full of emotions of thankfulness and gratitude, returned

to their homes with a breath of peace and satisfaction. The threat posed by the Banū Quraizah still existed just as before. These people had secured themselves in their strongholds with peace and security after having displayed their treachery in a most dangerous manner. They now presumed that no one could do them any harm; however, in any case, it was incumbent that their mischief be put to an end. Their presence in Madīnah was no less than a snake in the grass for the Muslims. The experience of the Banū Naḍīr taught that whether this snake was permitted out of its home or left inside, it always proved to be equally lethal.

XI

*Treachery of the Banū Quraizah and the
End of the Jews in Madīnah, Laws
of Marriage and Divorce*

XI

Treachery of the Banū Quraizah and the End of the Jews in Madīnah, Laws of Marriage and Divorce

Ghazwah of Banū Quraizah - Dhu Qa'dah 5 A.H. (March/April 627 A.D.)

When the Holy Prophet^{sa} became free from the *Ghazwah* of the Ditch and returned to the city, he had barely put off his arms and bathed, when he was informed by way of divine indication that until a verdict had been settled with respect to the treachery and rebellion of the Banū Quraizah, the Holy Prophet^{sa} should not have laid in his arms. The Holy Prophet^{sa} was then informed that he should march towards the Banū Quraizah at once. Upon this, the Holy Prophet^{sa} made a general announcement to the Companions directing that everyone should set out towards the fortresses of the Banū Quraizah and that the 'Aṣr *Ṣalāt* would be offered there.¹ Furthermore, the Holy Prophet^{sa} dispatched Ḥaḍrat 'Alī^{ra} with a detachment of Companions ahead of the army.

When Ḥaḍrat 'Alī^{ra} reached there, instead of expressing remorse and seeking forgiveness and mercy for their treachery and rebellion, the Banū Quraizah (which included Ḥuyayy bin Akhṭab, head-chieftain of the Banū Naḍīr, who was the principal originator of this rebellion and had joined them

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Marja'in-Nabīyyī^{sa} Minal-Aḥzābi....., Ḥadīth No. 4117/4119

according to his promise), openly abused the Holy Prophet^{sa}.¹ Furthermore, in a very shameless and wicked manner, they used very vile tongue against the *Azwāj-e-Muṭahharāt* as well.²

Shortly after Ḥaḍrat ‘Alī^{ra} and his contingent had set off, the Holy Prophet^{sa} put on his arms and left Madīnah as well. At the time, the Holy Prophet^{sa} was mounted on horseback accompanied by a large group of Companions. When the Holy Prophet^{sa} neared the fortresses of the Banū Quraizah, he found Ḥaḍrat ‘Alī^{ra} waiting to receive him. Ḥaḍrat ‘Alī^{ra} had returned back to some distance from the fortresses, and submitted to the Holy Prophet, “*O Messenger of Allāh! I believe there is no need for you to proceed any further in person. God-willing, we shall be sufficient.*”³ The Holy Prophet^{sa} understood and said, “*Have the Banū Quraizah used ill tongue against me?*” “*Yes, O Messenger of Allāh,*” responded Ḥaḍrat ‘Alī^{ra}. The Holy Prophet^{sa} said, “*Never mind, قَدْ أُودِيَ مُوسَىٰ بِأَكْثَرِ مِنْ هَذَا*, meaning, ‘*Moses was subjected to even greater pains on account of these people.*’”⁴ Hence, the Holy Prophet^{sa} marched forward and upon reaching a well of the Banū Quraizah, setup camp.⁵

Initially, the Jewish people behaved in a very arrogant and insolent manner. This was to such an extent that when a few Muslims took a seat up against a wall of the fortress, a Jewish lady by the name of Banātah threw a stone from above. A man named Khallād was martyred, but the others escaped.⁶ However, as time went on and they began to feel the hardship of the siege and their own helplessness, the Jews finally began to consult one another

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 632, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhut-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 105, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 As-Sīratul-Ḥalabiyyah (Insānul-‘Uyūni Fī Sīratil-Amīni Wal-Ma’mūn), By ‘Allāmah Abul-Farj Nūruddīn ‘Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 2, p. 442, Bābu Dhikru Maghāzihi^{sa} / Ghazwatu Bani Quraizah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)

3 Ḥaḍrat ‘Alī^{ra} thought it best that the Holy Prophet^{sa} not proceed any further, lest he should be made to uselessly suffer grief on account of the abuse hurled by the Banū Quraizah.

4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 288, Ghazwatu Rasilillāhi^{sa} Ilā Banī Quraizah, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

5 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 633, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

6 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, pp. 497-498, Irtibātu Abī Lubābata Ilā ‘Amūdīn Min ‘Umūdīl-Masjad, Mu’assisatu Sha’bān, Beirut

* Tārikhur-Rusuli Wal-Mulūk (Tārikhut-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 111, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

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as to what should be done. In this consultation, their chief Ka'b bin Asad presented three propositions before them and said:

“Choose whichever option you prefer from the three. The first option is to accept Muḥammad^[sa] and become Muslim, because in actuality, the truth of Muḥammad^[sa] has become clear upon us, and our scriptures also attest to his truthfulness. If we become Muslim, this war shall come to an end by itself.”

However, the people rejected this proposal vehemently and said, *“We shall never do this.”* Upon this, Ka'b said:

“Then my second proposal is that we slay our women and children, so that we may have no fear of consequences, take up our swords and enter the field of battle. Then come what may.”

The people said, *“We do not agree to this either, because after slaying our women and children, what life shall we be left with?”* Ka'b responded:

“Alright then. If you do not accept this either then my final proposal is that tonight is the night of Sabbath. Muḥammad^[sa] and his Companions shall consider themselves safe on our account. Hence, tonight we should emerge from our fortresses and attack Muḥammad^[sa] and his Companions by night. It is most probable that due to their being unaware, we should be able to defeat them.”

However, the Banū Quraizah refused to accept this option as well and said, *“Our nation has already suffered Divine wrath due to violating the rules of Sabbath. We cannot dishonour the Sabbath any further and sow the seed of our own destruction.”* In this manner, all of the proposals of Ka'b were rejected and the matter stood at a stand still.¹

Finally, when the Banū Quraizah became weary of the siege, they devised a plan. Their idea was to invite a Muslim to their fortresses who held relations with them and was easily swayed due to his simplicity, so that they

1 * As-Sīratun-Nabawīyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 634, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 106, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

could attempt to ascertain what the Holy Prophet^{sa} had in mind concerning them. Hence, they sent an emissary to the Holy Prophet^{sa} requesting that Abū Lubābah bin Mundhir Ansārī^{ra} be dispatched to their stronghold so that they could consult him. The Holy Prophet^{sa} permitted Abū Lubābah^{ra} and he went to their fortress. The chieftains of the Banū Quraizah had planned that as soon as Abū Lubābah^{ra} entered the fortress, in an attempt to fully impress the pains of their affliction and hardship upon his heart, all the Jewish women and children would surround him and begin weeping and wailing. As such, Abū Lubābah^{ra} fell into this trap, and as soon as he entered their fortress, he began to feel pity for their so-called ‘affliction.’ When the Banū Quraizah inquired, “O Abū Lubābah, our state is before you, shall we step out of our fortresses leaving our fate to be decided by Muḥammad^{sal}?” Abū Lubābah^{ra} spontaneously responded in the affirmative, but at the same time passed his hand across his throat indicating that they would be sentenced to death. This was absolutely false and the Holy Prophet^{sa} had not even slightly insinuated any such intention. However, being influenced by their demonstration of misery, the thoughts of Abū Lubābah^{ra} began to flow so emotionally in the direction of pain and suffering that his ideas did not fall short of death. This false sympathy of Abū Lubābah^{ra} (due to which he felt remorse himself afterwards as well and in this regret, tied himself to a pillar in the mosque, until the Holy Prophet^{sa} forgave him and untied him with his own hand), became the source of the Banū Quraizah’s ruin. They stubbornly insisted that they would not leave their fortresses and hand themselves over to be judged by the Holy Prophet^{sa}.¹

As a result, war ensued and after a siege of more or less twenty days, these ill-fated Jews agreed to descend from their fortresses to be judged by the verdict of such a man, who despite being their confederate, found no mercy in his heart due to their evil schemes; and despite being an epitome of justice and equity, he did not possess the same compassion and tenderness at heart as was present in the man who was a ‘Mercy for All Mankind.’ The details are that the Aus tribe were old allies of the Banū Quraizah, and at the time, Sa’d bin Mu’ādh^{ra} was the chieftain of this tribe. He had been wounded in the *Ghazwah* of the Ditch and was now under medical treatment in the veranda of the

1 * Tārikhul-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 107, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhul-Khamis Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 495, Irtibāṭu Abī Lubābata ilā ‘Amūdin Min ‘Umudil-Masjad, Mu’assasatu Sha’bān, Beirut

Mosque in Madīnah. Taking their ancient alliance into consideration, the Banū Quraizah said, “We take Sa’d bin Mu’ādh to be our judge. We shall accept whatever verdict he passes concerning us.”¹

However, there were some from among the Jews who did not consider this national decision to be correct and considered their people as being criminals. In their hearts, they had been won over by the truth of Islām. A few people from among them - three according to historical account - happily accepted Islām and became servants of the Holy Prophet^{sa}.² There was a fourth, who did not become Muslim, but he was so ashamed at the treachery of his nation that when the Banū Quraizah decided to engage in war against the Holy Prophet^{sa}, he left the city of Madīnah saying, “My people have betrayed Muḥammad^[sa] immensely. I cannot partake in this treachery.”³ However, the rest of the nation remained firm upon their obstinacy and insisted upon making Sa’d their arbitrator. The Holy Prophet^{sa} accepted, after which he dispatched a few Companions from among the Ansār to bring Sa’d^{ra}. Sa’d^{ra} arrived mounted on an animal and on the way a few people from the Aus tribe persistently pleaded, “We are allies of the Quraizah. Just as the Khazraj dealt with their ally tribe the Banū Qainuqā’ with mercy, you also deal with the Quraizah leniently. Do not give them a harsh punishment.” At first, Sa’d^{ra} listened to their plea silently, but when they began to overly persist, he responded, “This is the time when Sa’d shall not care for the reproach of anyone who raises an objection.”⁴ Upon hearing this response, the people took to silence.

When Sa’d^{ra} drew near, the Holy Prophet^{sa} instructed his Companions:

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- 1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 634, Ghazwatu Bani Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 107-108, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Bani Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 2, p. 287, Ghazwatu Rasūlillāhi^{sa} Ilā Bani Quraizah, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Marja’in-Nabiyyi^{sa} Minal-Aḥzābi....., Ḥadīth No. 4122
 - 2 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 635, Ghazwatu Bani Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Banin-Naḍir, Ḥadīth No. 4028
 - 3 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 107, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Bani Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 4 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 108, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Bani Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

قَوْمُوا إِلَى سَيِّدِكُمْ

“Stand for your chieftain and assist him in dismounting.”

When Sa’d^{ra} dismounted and moved towards the Holy Prophet^{sa}, he said, “Sa’d! The Banū Quraizah have accepted you as their arbitrator, and they have agreed to abide by whatever verdict you may deem fit.”¹ Upon this, Sa’d^{ra} lifted his sights towards the people of his own tribe, the Aus, and said:

عَلَيْكُمْ بِذَلِكَ عَهْدُ اللَّهِ وَمِيثَاقُهُ أَنَّ الْحُكْمَ فِيهِمْ بِمَا حَكَمْتُ

“Do you take God as your witness and make a firm promise that you shall be bound to act upon the verdict I issue with regards to the Banū Quraizah?”

“Yes, we promise,” said the people. Then, he made a gesture in the direction where the Holy Prophet^{sa} was seated and said:

وَعَلَى مَنْ هَهُنَا

“Does the honourable man who is seated here also promise that he shall be bound to act upon my verdict?”²

The Holy Prophet^{sa} responded, “Yes, I promise.”³

After this covenant and agreement had been affirmed, Sa’d^{ra} announced his verdict: 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. When the Holy Prophet^{sa} heard this verdict, he spontaneously said:

1 Şahihul-Bukhārī, Kitābul-Maghāzī, Bābu Marja’in-Nabiyyi^{sa} Minal-Aḥzābi....., Ḥadīth No. 4121
2 Historians write that when Sa’d^{ra} was seeking this promise from the Holy Prophet^{sa}, out of respect, he did not have the courage to look up to the Holy Prophet^{sa} or inquire of him directly.
3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālīk bin Hishām, p. 636, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarir Aṭ-Ṭabarī, Volume 3, p. 108, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya’qūb bin Ibrāhīm, p. 218, Faṣḥun Fī Qitāli Ahlish-Shirki....., Printed by Baulāq (1302 A.H.)

لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ

“Your verdict is a Divine Decree.”

In other words, this was a decree that could not be over-ruled. The meaning of these words was that the verdict relevant to the Banū Quraizah took place in such circumstances, that divine power could be seen clearly working at the centre of affairs and for this reason, feelings of mercy held by the Holy Prophet^{sa} could not prevent this outcome. This was true indeed, because the Banū Quraizah requested that Abū Lubābah^{ra} be sent to them, and then such words slipped his tongue that were completely without foundation. Consequently, the Banū Quraizah refused to accept the Holy Prophet^{sa} as their judge, and under the assumption that the Aus tribe would deal leniently with them as they were allies, appointed Sa’d bin Mu’ādh^{ra}, the chief of the Aus tribe as their arbitrator. Furthermore, Sa’d^{ra} became so resolute in the matter of justice and equity that feelings of relation and alliance were wiped out of his heart completely. Moreover, before announcing his verdict, Sa’d^{ra} took a firm promise from the Holy Prophet^{sa} to affirm that this decision would be administered in full. All of these things could not have been a coincidence. Verily, at the base of these events was a Divine Decree, and this verdict was that of God, not Sa’d^{ra}.

It seems that due to the treachery, treason, rebellion, sedition, disorder, murder and bloodshed of the Banū Quraizah, the verdict had already been issued by the heavenly court of justice that their combatant members should be expunged from the face of the earth. The Divine instruction initially given to the Holy Prophet^{sa} regarding this *Ghazwah* also establishes that this was a Divine Decree. However, God did not wish for this verdict to be issued by His Messenger and for this reason, kept the Holy Prophet^{sa} completely separate through immensely intricate manifestations of His power, and had this verdict announced by Sa’d^{ra}. Moreover, this announcement was made in such a manner that the Holy Prophet^{sa} could no longer influence this decision, because he had already promised that he would abide by the verdict in full. In addition to this, since the influence of this decision was not limited to the person of the Holy Prophet^{sa} alone, rather, affected all of the Muslims collectively, the Holy Prophet^{sa} did not consider it his right to change this verdict by his own opinion irrespective of how heavily it may have leaned towards mercy and forgiveness. It was this very divine power which moved the

Holy Prophet^{sa} to spontaneously utter the words:

قَدْ حَكَمْتَ بِحُكْمِ اللَّهِ

“O Sa’d! Your verdict seems to be a Divine Decree, which no one has the power to alter.”¹

Upon saying these words, the Holy Prophet^{sa} quietly stood up and returned to the city. At the time, his heart was grieved with the thought that a nation, which he greatly hoped would embrace Islām, was being deprived of faith and being sentenced to divine wrath and chastisement due to their evil deeds. It was perhaps on this occasion that the Holy Prophet^{sa} uttered the following words with intense regret:

لَوْ أَمَّنَ بِي عَشْرَةٌ مِّنَ الْيَهُودِ لَأَمَّنْتُ بِي الْيَهُودُ

“If only ten men (i.e., ten influential men) had believed in me, I would have hoped to God that this entire nation would accept me and would have been saved from Divine punishment.”²

When the Holy Prophet^{sa} was leaving, he instructed that the men be separated from the women and children of the Banū Quraizah. Hence, both these groups were brought into Madīnah separately and were gathered at two separate locations. In line with the instruction of the Holy Prophet^{sa}, the Companions (many of whom perhaps remained hungry themselves) arranged for a large quantity of fruit to be brought to the Banū Quraizah for their consumption. It is written that the Jewish people spent the entire night eating fruit.³

The following day, in the morning, the verdict of Sa’d^{ra} was to be put into effect. The Holy Prophet^{sa} appointed a few able men to perform this task

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- 1 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Marja’in-Nabiyyi^{sa} Minal-Aḥzābi....., Ḥadīth No. 4121
* Ṣaḥīḥu Muslim, Kitābul-Jihād Was-Siyar, Bābu Jawāzī Qitāli Man Naqaḍal-’Aḥda....., Ḥadīth No. 4597
 - 2 * Ṣaḥīḥul-Bukhārī, Kitābu Manāqibi Anṣār, Bābu Ityānil-Yahūdīn-Nabiyyi^{sa} Ḥīna Qadimal-Madīnah, Ḥadīth No. 3941
 - 3 Sharḥul-’Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 86, Ghazwatu Banī Quraizah, Dārul-Kutubil-’Ilmiyyah, Beirut, Lebanon, First Edition (1996)

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Laws of Marriage and Divorce*

and stood close by,¹ so that if guidance was required while the verdict was being administered, the Holy Prophet^{sa} could provide immediate guidance. Another reason was so that he could instantly provide a decision if anyone appealed for mercy. Although the verdict of Sa'd could not be appealed against in general, but in his capacity as a King or Chief Executive of a democracy, the Holy Prophet^{sa} definitely had the right to hear an appeal with respect to a specific person on individual grounds. As an act of compassion, the Holy Prophet^{sa} also ordered that criminals should be executed separately from one another, i.e., when one was being executed the other should not be present nearby. Thus, every criminal was brought separately² and executed according to the verdict of Sa'd.

When Ḥuyayy bin Akhṭab, chief of the Banū Naḍīr was brought for execution, he looked to the Holy Prophet^{sa} and said, “O Muḥammad^[sa], I do not regret having opposed you. However, the truth is that he who abandons God is abandoned by God.” Then, he looked to the people and said, “Nothing can be done in the face of God’s command. This is His command and His decree.”³ When Ka'b bin Asad, the chief of Quraizah was brought to be executed, the Holy Prophet^{sa} urged him impliedly to embrace Islām. He responded, “O Abūl-Qasim! I would have accepted, but people will say that I have become afraid of death. Let me die upon the Jewish religion.”⁴

Another person named Zubair bin Bāṭiyā was from among the chieftains of Quraizah. He had once done a favour upon a Muslim named Thābit bin Qais^{ra}. Therefore, Thābit interceded on his behalf to the Holy

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- 1 Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 86-87, Ghazwatu Bani Quraizah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 637, Ghazwatu Bani Quraizata Fī Sanati Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 287, Ghazwatu Rasūlillāhi^{sa} Ilā Bani Quraizah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 109, Thumma Kānatis-Sanatul-Khāmisatu Mīnal-Hijrati / Ghazwatu Bani Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
 - 3 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 109, Thumma Kānatis-Sanatul-Khāmisatu Mīnal-Hijrati / Ghazwatu Bani Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 637, Ghazwatu Bani Quraizata Fī Sanati Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
 - 4 As-Sīratul-Ḥalabiyyah (Insānul-'Uyūni Fī Siratil-Amīni Wal-Ma'mūn), By 'Allāmah Abul-Farj Nūriddīn 'Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabiyy, Volume 2, p. 449, Bābu Dhikru Maghāzihi^{sa} / Ghazwatu Bani Quraizah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2002)

Prophet^{sa} and requested for him to be set free. The Holy Prophet^{sa} said, “Very well! Release him.” Thābit went to Zubair in order to convey the good news that the Holy Prophet^{sa} had released him on his intercession. Zubair said, “My wife and children have been taken captive, what shall I do if released?” Thābit returned to the Holy Prophet^{sa} and conveyed his sentiments. The Holy Prophet^{sa} said, “Release his wife and children.” Thābit returned again to convey the good news. At this, Zubair said, “My wealth has been possessed by the Muslims, what would I do with my wife and children alone?” Thābit submitted to the Holy Prophet^{sa} yet again and he ordered that the wealth of Zubair be returned. When Thābit finally went to Zubair with the good news that now his wealth would be returned as well, he said, “What is the state of our chief Ka’b bin Asad and the chief of the Arab Jews, Huyayy bin Akhṭab?” Thābit responded, “They have been executed.” Zubair said, “When these people have been executed, why should I wish to remain alive?” Thus, he went to the place of execution and placed his head before the executioner.¹

Another Jew by the name of Rifā’ah, humbly implored a soft-hearted Muslim lady to intercede on his behalf so that he may be spared. The Holy Prophet^{sa} forgave Rifā’ah due to the intercession of this Muslim lady.² Hence, the Holy Prophet^{sa} forgave anyone for whom a plea of mercy was sought, which is evidence of the fact that the Holy Prophet^{sa} was compelled by the verdict of Sa’d^{ra}, otherwise, his heart was not inclined to execute the Jews.

Among those who had been executed, was a Jewish lady who threw a stone from above the fortress during the siege and martyred a Muslim man. This lady had practically taken part in a rebellious war and the verdict of Sa’d^{ra} was that all those who had participated in the war were to be executed.³ Furthermore, she did not feel remorse for her treachery, rebellion and act of murder either, and nor was an appeal of mercy presented on her behalf. Therefore, in accordance with the verdict of Sa’d^{ra}, she was brought to the place

1 *Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, pp. 109-110, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 637-638, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 639, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Refer to the account of the Banū Quraizah as related in Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Marja’in-Nabiyyī^{sa} Minal-Aḥzābi....., Ḥadīth No. 4121, where Sa’d^{ra} has used the word ‘Maqātil,’ which means, those people who took part in the war.

of execution and put to death.¹ In this manner, more or less 400 men were executed that day as per the judgement of Sa'd^{ra}.² The Holy Prophet^{sa} ordered the Companions to arrange for the burial of these people.

In line with the verdict of Sa'd^{ra}, the women and children had been taken captive. It is ascertained from various narrations that the Holy Prophet^{sa} sent them towards Najd. Some of the tribes that were situated here paid their ransom and obtained their release. The Muslims utilised this money to purchase horses and arms for their own defense.³ If this was indeed the case, it should come as no surprise, because the tribes of Najd and the Banū Quraizah were allies. Prior to the *Ghazwah* of Quraizah, they had fought together in the *Ghazwah* of the Confederates. As a matter of fact, it was due to the incitement of the people of Najd that the Banū Quraizah raised up the flag of rebellion against the Holy Prophet^{sa} in the first place. Thus, if the Najadis obtained the release of the prisoners of Banū Quraizah from the Muslims, this is nothing out of the ordinary. However, authentic narrations disclose that these prisoners remained in Madīnah, and according to custom, the Holy Prophet^{sa} distributed them into the guardianship of various Companions.⁴ Afterwards, some from among them paid the value of their ransom and obtained freedom.⁵ Others were released by the Holy Prophet^{sa} as an act of benevolence.⁶ In time, these people gradually became Muslim at their own will. History records the names of 'Atiyyah Quradhī, 'Abdur-Raḥmān bin Zubair bin Bāṭiyā, Ka'b bin Sulaim

- 1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 109, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 637, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 3 * Sunanut-Tirmidhi, Kitābus-Siyar, Bābu Mā Jā'a Fin-Nuzūli 'Alal-Ḥukmi, Ḥadīth No. 1582
- 4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 520, Amru Muḥayyiṣata Wa Ḥuwayyiṣah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 5 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, p. 110, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 6 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, p. 639, Qismu Fai'i Banī Quraizah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 7 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Banin-Naḍir, Ḥadīth No. 4028
- 8 * Tārikhul-Khamis Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 498, Ghazwatu Banī Quraizah, Mu'assasatu Sha'bān, Beirut
- 9 As-Sīratul-Ḥalabīyyah (Insānul-'Uyūni Fī Siratil-Amini Wal-Ma'mūn), By 'Allāmah Abul-Farj Nūriddīn 'Alī bin Ibrāhīm bin Aḥmad Al-Ḥalabīyy, Volume 2, p. 455, Bābu Dhikru Maghāzihī^{sa} / Ghazwatu Banī Quraizah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2002)
- 10 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 2, p. 287, Ghazwatu Rasūlillāhī^{sa} Ilā Banī Quraizah, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

and in particular Muḥammad bin Ka'b, who later became a Muslim of great standing.¹

False Incident of Raiḥānah

Various historians write that one person from among the prisoners of Banū Quraizah, was a lady named Raiḥānah, and the Holy Prophet^{sa} kept her as a slave-girl for himself. It is on the basis of this very narration that Sir William Muir has raised a very hurtful allegation against the Holy Prophet^{sa}. However, in actual fact, this narration is absolutely false and baseless. Firstly, the narration of Ṣaḥīḥ Bukhārī which has been quoted above² in which it has been stated that the Holy Prophet^{sa} distributed the prisoners of Banū Quraizah amongst the Companions disproves this narration. If the Holy Prophet^{sa} had selected a female prisoner for himself, naturally, this would have been

- 1 * Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-'Asqalānī, Volume 4, p. 146, 'Aṭṭiyatul-Qurāziyyu, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, Second Edition (1993)
- * Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-'Asqalānī, Volume 3, p. 359, 'Abdur-Raḥmānibnuz-Zubairi, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, Second Edition (1993)
- * Tahzibut-Tahzib, By Al-Imām Shihābuddīn Abul-Faḍl Aḥmad bin Ḥajar Al-'Asqalānī, Volume 5, p. 269-270, Muḥammadubnu Ka'bin, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, Second Edition (1993)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 4, p. 422, 'Aṭṭiyatul-Qurāziyyu, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 4, pp. 258-259, 'Abdur-Raḥmānibnuz-Zubairi, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 5, pp. 446-447, Ka'ubnu Sulaimin, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- * Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 6, p. 273, Muḥammadubnu Ka'bil-Qurāziyyu, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
- * Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 3, p. 542, 'Aṭṭiyatul-Qurāziyyu, Dāru'l-Fikr, Beirut, Lebanon (2003)
- * Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 4, pp. 341-342, 'Abdur-Raḥmānibnuz-Zubairi, Dāru'l-Fikr, Beirut, Lebanon (2003)
- * Usdul-Ghābah Fī Ma'rifaṭiṣ-Ṣaḥābah, By 'Izzuddīn Ibnul-Athīr Abul-Ḥasan 'Alī bin Muḥammad, Volume 4, p. 169, Ka'ubnu Sulaimil-Qurāziyyu, Dāru'l-Fikr, Beirut, Lebanon (2003)
- * Al-Isti'ābu Fī Ma'rifaṭil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 2, pp. 375-376, 'Abdur-Raḥmānibnuz-Zubairil-Qurāziyy, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)
- * Al-Isti'ābu Fī Ma'rifaṭil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 3, p. 181, 'Aṭṭiyatul-Qurāziyy, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)
- * Al-Isti'ābu Fī Ma'rifaṭil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 3, p. 376, Ka'ubnu Sulaimil-Qurāziyyu, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)
- * Al-Isti'ābu Fī Ma'rifaṭil-Aṣḥāb, By Abū 'Umar Yūsuf bin 'Abdillāh bin Muḥammad, Volume 3, p. 433, Muḥammadubnu Ka'bil-Qurāziyyu, Dāru'l-Kutubil-'Ilmiyyah, Beirut, Lebanon (2002)
- 2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Banin-Naḍīr, Ḥadīth No. 4028

mentioned in the narration of Bukhārī at this occasion. However, even the slightest indication has not been made to this effect in Bukhārī. In addition to this, other authentic narrations clearly prove that Raiḥānah was among those prisoners who the Holy Prophet^{sa} released as an act of benevolence, and after this, Raiḥānah left Madīnah and went to the home of her parents (the Banū Naḍīr) and continued to reside there. ‘Allāmah Ibnī Ḥajar, who is among the most illustrious of research scholars states that this latter narration is correct.¹ However, even if it is accepted that the Holy Prophet^{sa} took Raiḥānah into his own guardianship, she definitely lived there as his wife, not a slave-girl. However, as for those historians who have related that the Holy Prophet^{sa} took her into his own guardianship, most have also explicitly elucidated that the Holy Prophet^{sa} freed her and then married her. Ibnī Sa’d has transmitted a narration related by Raiḥānah herself in which she states that, “*The Holy Prophet^{sa} freed me and then, after I accepted Islām, he married me. My dowry was set at twelve Auqīyyah.*”² In comparison to this narration, Ibnī Sa’d has declared the other narration, which Sir William Muir has based his conclusion on as being categorically false and contrary to the truth; and has further written that this is the opinion of those who possess knowledge.³

Hence, first and foremost, as substantiated by the narration of Bukhārī, and the same has been expounded in Iṣābah, the Holy Prophet^{sa} did not take Raiḥānah under his guardianship in the first place; rather, he set her free, after which she returned to her family and began to live with them. Secondly, even if the narration is accepted that the Holy Prophet^{sa} did in fact take her into his own supervision, even in this case, the Holy Prophet^{sa} freed her and then married her; he did not keep her as a slave-girl. Furthermore, it should also be remembered that with respect to the name, genealogy, tribe, etc., of Raiḥānah, there is such diverse contradiction⁴ within various narrations, that

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- 1 Al-Iṣābah Fī Tamīzīṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 8, pp. 146-147, Raiḥānatu Bintu Sham’ūnabni Zaidin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)
 - 2 An ancient unit of weight among the Arabs, usually to measure gold or silver. One Auqīyyah is equivalent to 213.6 grammes. [Publishers]
 - 3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, pp. 310-311, Raiḥānatu Bintu Zaidibni ‘Amrin....., Dāru lḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, p. 88, Ghazwatu Banī Quraizah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
 - 4 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 4, pp. 462-463, Dhikru Sarārihi / Raiḥānatu Bintu Sham’ūn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

it would perhaps not be unreasonable to doubt the very existence of her person all together; especially when it is taken into account that she is said to be the wife of a person who is definitely the most well-documented historical figure in the world. ¹ وَاللَّهُ أَعْلَمُ

Account of Banū Quraizah and Non-Muslim Historians

With relation to the account of the Banū Quraizah, various non-Muslim historians have levelled allegations against the Holy Prophet^{sa} in a very unpleasant manner. Due to the death penalty which was administered to more or less 400 Jews, they have presented the Holy Prophet^{sa}, God-forbid, as being a cruel and bloodthirsty ruler. However, this allegation is based purely on religious prejudice. In the least, as far as an allegation upon Islām and the Founder of Islām is concerned, even those historians who have been trained in light of Western thought have not been able to absolve themselves.

In response to this allegation, firstly, it should be remembered that the verdict regarding the Banū Quraizah, which is deemed to be a cruel verdict, was that of Sa'd^{ra}, not the Holy Prophet^{sa}. When it is proven that the verdict was not issued by the Holy Prophet^{sa} in the first place, no objection can be raised against him on this account. Secondly, this verdict was not faulty and barbaric at all and this shall be proven shortly hereafter. Thirdly, due to the covenant which Sa'd^{ra} took prior to announcing his verdict, the Holy Prophet^{sa} was in any case, bound to act upon it. Fourthly, when this verdict was accepted by the criminals themselves and they did not object, considering this to be a Divine Decree, as is evident from the words uttered by Huyayy bin Akhṭab just as he was about to be executed, it was not the task of the Holy Prophet^{sa} to unnecessarily interfere in such a case.

After the verdict of Sa'd^{ra} had been announced, the only relation of the Holy Prophet^{sa} in this respect was to put into effect this verdict in the best possible manner under the supervision of his administration. Thus, it has already been mentioned that the manner in which the Holy Prophet^{sa} instituted this decision may be deemed the highest possible example of mercy and compassion. To be specific, whilst these people remained in captivity before the verdict was put into effect, the Holy Prophet^{sa} arranged for their lodging and food in the best possible manner. When the verdict of Sa'd^{ra} was to be implemented upon them, the Holy Prophet^{sa} instituted the verdict in

1 And Allāh knows best [Publishers]

a manner as would prove to be least painful for the criminals. Firstly, taking their emotions into consideration, the Holy Prophet^{sa} ordered that when one criminal was to be executed, the next should not be made to witness it. As a matter of fact, history tells that when individuals would be brought to the place of execution, they would have no idea as to where they were being taken until they reached the actual spot.¹ In addition to this, the Holy Prophet^{sa} immediately accepted each and every appeal for mercy, which was lodged before him with respect to an individual. Not only did the Holy Prophet^{ra} spare the lives of such people, rather, he even ordered the release of their wives and children, and for their wealth, etc., to be returned. What greater example of mercy and compassion towards a criminal can there be? Hence, not only is it true that absolutely no allegation can be levelled against the Holy Prophet^{sa} due to the account of Banū Quraizah, rather, the fact of the matter is that this incident is an immensely clear proof of the high morals, remarkable administration and innate mercy and tenderness of the Holy Prophet^{sa}.

Now remains the question of the actual verdict. In this regard, we have no hesitation in stating that there was absolutely no cruelty and barbarity in this at all. In fact, it was precisely based on justice and equity. In this respect, the first thing, which must be taken into account is the actual crime of the Banū Quraizah and the circumstances in which it was committed. Thus, it is ascertained from history that when the Holy Prophet^{sa} initially arrived to Madīnah, three Jewish tribes resided in Madīnah; namely, the Banū Qainuqā', Banū Naḍīr and Banū Quraizah. The first political measure which was undertaken by the Holy Prophet^{sa} following the migration was to call upon the chieftains of all three tribes and settle a treaty of peace and harmony. The conditions of this treaty were that the Muslims and Jews would live together in Madīnah with peace and harmony, would foster friendly relations with one another, would not aid or hold any relations with the enemies of one another; and if an attack was waged against Madīnah by a foreign tribe or tribes, everyone would stand up in collective defense; and if any person or group from among those who had agreed to the terms was guilty of a breach of treaty, the others would have a right to undertake stern measures; and all disputes would

1 *Tārikhūr-Rusulī Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 3, pp. 108-109, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*As-Siratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 636-637, Ghazwatu Banī Quraizata Fī Sanati Khamsin, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

be presented before Muḥammad^[sa], whose verdict would be contractually binding upon the related parties; however, it would be necessary for every individual or nation to be judged according to his own religion or *Sharī'at*.¹

How did the Jews act upon this treaty? The answer to this has already been extensively taken up in the pages which have passed. Firstly, the Banū Qainuqā' committed a breach of treaty, and sparked war with the Muslims whilst severing friendly relations. They harassed Muslim women in a crude manner and arrogantly rejected the presidential position of the Holy Prophet^{sa} which he possessed by virtue of the international treaty in Madinah. However, when they were defeated by the Muslims, the Holy Prophet^{sa} forgave them and sufficed on the mere precautionary measure that the Banū Qainuqā' should leave Madīnah and take up residence somewhere else, so that the peace of the city was not further disturbed, and the Muslims may be protected from a snake in the grass. Therefore, the people of Banū Qainuqā' left Madīnah along with their wealth, wives and children, with great peace and security, and settled somewhere else.

However, the remaining two Jewish tribes did not learn a lesson as a result of this event. As a matter of fact, the mercy of the Holy Prophet^{sa} fuelled them with greater audacity and much time had not elapsed when the Banū Naḍīr, which was the second tribe of the Jews, also raised its head. To begin with, Ka'b bin Ashraf, one of their chiefs, broke the treaty and began to conspire with the Quraish and other Arab tribes in opposition to the Muslims. He incited the wild beasts of Arabia to stand up against the Holy Prophet^{sa} and his Companions in a dangerous manner, and composed such provocative couplets against the Muslims, which created an immensely threatening state for them in the land. Moreover, this evil man referred to honourable Muslim women by name and mocked them in his couplets, after which he finally conspired to assassinate the Holy Prophet^{sa}. When this individual reached his rightful end by the command of the Holy Prophet^{sa}, his tribe stood up together in opposition to the Muslims. From that day on, the Banū Naḍīr completely ignored their agreement and began to conspire against the Muslims. Ultimately, the entire tribe devised a plan to assassinate the Holy Prophet^{sa} and decided that however possible, the Holy Prophet^{sa} should not be spared. When the Holy Prophet^{sa} received news of their deadly intentions, he warned

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Mālik bin Hishām, pp. 353-355, Hijratur-Rasūl^{sa} / Kitābuhū^{sa} Baina'l-Muhājirīna Wal-Anṣāri....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

them and was then required to call them to account, in response to which they became prepared for war against the Muslims in an extremely insolent manner. In this war, the Banū Quraizah aided the Banū Naḍīr.¹ However, when the Banū Naḍīr were defeated, the Holy Prophet^{sa} pardoned the Banū Quraizah all together² and even the Banū Naḍīr were permitted to leave Madīnah in peace and security, albeit, they were not permitted to take along their arms. However, the manner in which the Banū Naḍīr repaid this benevolence was that their chieftains toured the whole of Arabia and brought a swarm of an army to fall upon Madīnah by inciting the various tribes of Arabia in a very dangerous manner. They called upon everyone to take oath that, this time, until Islām had been wiped out completely, they would not turn back.

At this perilous time, a brief description of which has been presented above, how did the third Jewish tribe known as the Banū Quraizah act? This was the tribe which the Holy Prophet^{sa} had forgiven and treated with immense generosity despite their treachery on the occasion of the *Ghazwah* of Banū Naḍīr. Furthermore, a second favour of the Holy Prophet^{sa} upon the Banū Quraizah was that prior to the migration of the Muslims to Madīnah, the Banū Quraizah they were considered inferior to the Banū Naḍīr in their status and rights. If a person belonging to the Banū Naḍīr was killed by someone from the Banū Quraizah, such a person would be executed in retribution. On the other hand, if an individual from the Banū Quraizah was killed at the hands of the Banū Naḍīr, the mere payment of blood-money would be considered sufficient. However, the Holy Prophet^{sa} gave the Banū Quraizah equal rights in line with other citizens.³ However, despite these magnificent favours, the Banū Quraizah still committed treachery and all this was at such a sensitive time when the Muslims were not confronted with a more difficult time in their lives. The example of the Banū Qainuqā' was before them, yet they did not derive benefit from it. The account of the Banū Naḍīr had taken place right before their eyes, but they did not take a lesson from it. When the time came, what did they do? What they did was to ignore their treaty completely and forget the favours of the Holy Prophet^{sa} all together. They emerged from their fortresses and attacked the Muslim women and children from the rear exactly at such a

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Banin-Naḍīr....., Ḥadīth No. 4028

2 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Ḥadīthi Banin-Naḍīr....., Ḥadīth No. 4028

3 * Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai'i, Bābu Fi Khabarin-Naḍīr, Ḥadīth No. 3005

* Sunanu Abī Dāwūd, Kitābul-Awwali Kitābil-Aqḍiyah, Bābu Fil-Ḥukmi Baina Ahlidh-Dhimmah, Ḥadīth No. 3591

time when 3,000 Muslims were surrounded by a fierce and bloodthirsty army of 10,000 to 15,000 disbelievers in an immensely vulnerable and helpless state, and in the face of their incapability their hearts were coming to their throats, and death stared them in the eye. They turned from their pact with the Muslims and partook in a deadly coalition which was solely aimed at utterly destroying Islām and the Founder of Islām. Indeed! The very same Founder of Islām, whose first task after his arrival to Madīnah was to make the Jews his friend and ally. In response to this, the Jews also accepted him as their friend and ally and Democratic Head. In these circumstances, this action of the Banū Quraizah was not only a breach of agreement and treason, but was also a dangerous act of rebellion; and rebellion of such magnitude, that if their plan had succeeded, this definitely would have brought an end to the lives, honour, dignity, faith and religion of the Muslims. Thus, the Banū Quraizah were not guilty of one crime alone, rather, they were guilty of disloyalty, ungratefulness, breach of agreement, treason, rebellion and attempted murder. Furthermore, these crimes were committed in such circumstances as could have taken on the most atrocious possible form; and no unbiased court of law could find factors for which they would be inclined to deal leniently in their case.

In such circumstances, what other punishment, except for the one that was given to them, did they deserve? Obviously, there were only three possible punishments, which could have been given to them. Firstly, imprisonment or house arrest; secondly, exile, as was the case with the Banū Qainuqā' and Banū Naḍir; thirdly, the execution of combatant men and imprisonment or house arrest for the rest. Now, one should contemplate with justice, which option was available to the Muslims in light of the circumstances of that era? According to the circumstances of that era, to keep an enemy nation imprisoned in the same city was absolutely out of the question. The reason being that in the case of imprisonment, the responsibility of providing for the food and lodging of the prisoners would fall upon the Muslims, and this was a burden they could not bear at all. Secondly, in those times, there was no formal system of jails, etc., and it was a custom that prisoners would be distributed amongst the various men belonging to the nation that was victorious. Practically, the prisoners would live and move about freely. In these circumstances, to permit an enemy and conspiring group of the highest degree to remain in Madīnah was not without its dangers. If this judgement had been administered to the Banū Quraizah, this would mean that they would continue to enjoy the same

freedom to create unrest, disorder, mischief and scheme secret plots, all at the expense of the Muslims. In other words, if before they would provide for themselves and slaughter the Muslims, from then on, they would be provided for by the Muslims (who at the time did not even have enough to feed themselves) and slaughter the Muslims even still. Furthermore, due to their living with the Muslims together in their homes, the other dangers which could have arisen were in addition to all this. In these circumstances, I do not believe that any sensible individual would hold the view that this punishment could be given to them.

Now remains the second punishment, i.e., exile. Undoubtedly, according to that era, this punishment was indeed looked upon as a very effective method by which to protect oneself from the mischief of an enemy. However, the experience of exiling the Banū Naḍīr demonstrated that as far as the Jews were concerned, this option was no less dangerous than the first in any way. In other words, if the Jews had been permitted to leave Madīnah this would have added to the multitude of such anti-Islām proponents who were actively engaged in war. Furthermore, these people would have joined the ranks of such enemies of Islām, who were restless in leading a movement of sedition, hostile propaganda, as well as secret and cunning schemes against Islām. History proves that from among all the Jewish tribes, the Banū Quraizah were most vehement in their enmity.¹ Invariably, therefore, the exile of the Banū Quraizah posed even greater threats than what the Banū Naḍīr had created for the Muslims by instigating the *Ghazwah* of the Confederates. If the Muslims had done this, in light of the circumstances of that era, their action would have been no less than suicide. However, is there any nation in the world who becomes prepared to commit suicide in order to keep an enemy alive? If not, then surely the Muslims cannot be considered guilty either for not deciding to commit suicide themselves so that their enemy could be kept alive.

Therefore, both these punishments were not an option and if either one of these routes had been taken, this definitely would have spelt ruin. Putting these two options aside, the only other course of action was the one which was actually employed. Although the verdict of Sa'd^{ra} was a stern measure in itself, and a person's nature apparently feels grief as a result of it,

1 Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibnu Qayyim Al-Jauziyyah), p. 370, Faşlun: Naqḍu Quraizatal-'Ahda, Mu'assisatur-Risalah, Beirut, Lebanon (2006)

but the question is: was any other option available? When a surgeon deems it necessary to amputate the hand or leg of a patient's body, or becomes compelled to sever another part of the body, every noble individual feels a shock, that if this had not occurred, i.e., if the circumstances did not require, it would have been better. However, one is forced to submit in the face of compelling circumstances. As a matter of fact, in such circumstances, the action of the surgeon is considered to be worthy of praise, inasmuch that with the sacrifice of a smaller part of the body, a thing of greater value is saved. Similarly, although the verdict of Sa'd was a strict one in itself, it was a necessary outcome brought about by compelling circumstances, without which there was no other option. It is for this reason that even a historian like Margoliouth, who is not at all from among the friends of Islām, is compelled to admit on this occasion that the decision of Sa'd^{ra} was based on compelling circumstances, without which there was no other option. Hence, Mr. Margoliouth writes:

“The great invasion, which Mohammed declared to have been miraculously frustrated, was due or believed to be due, to the propaganda of members of the Banu Nadir, whom the Prophet had been satisfied with banishing. Should he banish the Kuraizah, he would thereby be setting free a fresh set of propagandists. On the other hand, those who had taken part openly with the invaders of Madinah could not very well be permitted to remain there. To banish them was unsafe; to permit them to remain was yet more dangerous. Hence they must die.”¹

It should also be taken into consideration that the Banū Quraizah were not only allies and confederates of the Holy Prophet^{sa}, rather, by virtue of their initial treaty, had already accepted the government of the Holy Prophet^{sa} in Madinah, or in the least, they had accepted his sovereignty. Hence, they were not merely a treacherous ally or ordinary enemy, rather, they were also rebellious and extremely dangerous ones at that. The penalty for rebellion, especially at a time of war, has always been execution. If a rebel is not given a strict punishment, the system of government crumbles completely; and mischievous and rebellious people develop such courage, which proves to be immensely destructive to the peace and comfort of society. Undoubtedly,

1 Mohammed and The Rise of Islām, By David Samuel Margoliouth, The Destruction of the Jews, p. 333, G. P. Putnam's Sons, New York & London, The Knickerbocker Press, Third Edition (1905)

showing mercy to a rebel in such circumstances is actually equivalent to committing an injustice against the country and its peace-abiding citizens. Therefore, until now, all civilised governments have always punished such rebels, be they men or women, with the death penalty and no sensible individual has ever raised an objection against them. Hence, the verdict of Sa'd^{ra} was absolutely fair, and was completely in accordance with principles of justice and equity. Moreover, due to the covenant of the Holy Prophet^{sa}, he was not in a position to demonstrate mercy, except in the case of individuals and as far as individuals were concerned, the Holy Prophet^{sa} made every possible attempt. However, it seems that in the embarrassment that they had refused to accept the Holy Prophet^{sa} as a judge, they were not too inclined to make an appeal for clemency to the Holy Prophet^{sa}. Obviously, without an appeal, the Holy Prophet^{sa} could not show mercy, because the release of a rebel who does not even express remorse for his crime, can pose extremely dangerous ramifications.

Another point to remember is that by virtue of the treaty which had been settled between the Holy Prophet^{sa} and the Jews, one condition stated that if any matter regarding the Jews required a verdict, a decision would be made according to their own *Shari'at*. Therefore, history proves that in accordance with this treaty, the Holy Prophet^{sa} would always issue a verdict to the Jews in accordance with the Mosaic law. Now, when we cast a glance upon the Torah, the exact same punishment for a crime as the Jews were guilty of committing has been prescribed therein, as Sa'd bin Mu'adh issued to the Banū Quraizah.

Hence, the following divine commandment has been stipulated in the Bible:

“When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given

thee.”¹

This commandment of the Jewish law was not only a commandment on paper, rather, the children of Israel always acted upon this teaching and Jewish cases were always decided according to this very principle. Therefore, let us witness an example:

“And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods..... And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.”²

Although the Messiah of Nazareth (who was also from the children of Israel) never received the opportunity to govern, nor was he ever faced with instances of war and conflict, whereby his method of practice could be witnessed, yet there are certain statements made by him, which shed light on his views regarding the judgement of mischievous and evil enemies. As such, addressing his enemies, Jesus^{as} states:

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”³

In other words, O people! You are worthy of being destroyed like poisonous snakes but I do not have the power to punish you. However, fear God, and if nothing else, abstain from your immoral and mischievous deeds for fear of the punishment of hell. It is perhaps due to this very reason that when the followers of Jesus^{as} attained power in the world, in accordance with the teaching of Jesus^{as} that evil and mischievous enemies are worthy of being destroyed like snakes and scorpions, they did not feel the least hesitation in

1 Deuteronomy 20:10-15
2 Numbers (31:7-12)
3 Matthew (23:33)

destroying anyone who they felt to be immoral, mischievous or a hindrance in their objectives. Thus, the history of Christian nations is full of such examples.

In summary, although the verdict of Sa'd^{ra} may be considered strict in itself, it was not at all contrary to justice and equity. Furthermore, invariably, the nature of the crime committed by the Jews, as well as the safety of the Muslims, demanded that such a verdict be issued. Moreover, this verdict was in complete accordance with the Jewish law, rather, in light of the initial treaty, it was necessary because by virtue of that treaty, the Muslims were obliged to judge the Jews according to their own *Shari'at*. However, whatever the case may be, this verdict was that of Sa'd bin Mu'adh^{ra}, not the Holy Prophet^{sa}, and the first and last responsibility of this decision falls upon Sa'd^{ra}. In his capacity as the Head of Government, the only relation which the Holy Prophet^{sa} had with this verdict was to put it into effect under his administration. It has already been mentioned that the Holy Prophet^{sa} implemented this verdict in such a manner as can be considered the best possible example for even the most civilised and merciful of governments.

Demise of the Head Chieftain of the Ansār and Reality of the Bounties of Paradise

The wound which Ḥaḍrat Sa'd bin Mu'adh^{ra}, chief of the Aus tribe, had sustained on the occasion of the *Ghazwah* of the Ditch, did not manage to fully heal despite tireless medical attention. His wound would continue to tear after healing to some extent. Since he was an exceptionally sincere Companion and the Holy Prophet^{sa} was especially concerned for his medical treatment, on the way back from the *Ghazwah* of the Ditch, the Holy Prophet^{sa} instructed that he should be kept in a tent in the courtyard of the Mosque, so that the Holy Prophet^{sa} could easily check up on his progress. Thus, he was entrusted to the care of a Muslim lady by the name of Rufaidah, who possessed expertise in medical treatment and nursing, and would generally setup a camp in the veranda of the Mosque in order to treat Muslims who had been wounded.¹ However, despite this extraordinary attention, the condition of Sa'd^{ra} did

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 3, p. 108, Thumma Kānatis-Sanatul-Khāmisatu Minal-Hijrati / Ghazwatu Banī Quraizah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 3, p. 227, Aṭ-Ṭabaqātul-Ūlā Minal-Badriyyīna Minal-Anṣār / Sa'dubnu Mu'adhīn, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

not improve, and it was during this particular time that the account of Banū Quraizah took place as well, due to which he was made to endure extreme hardship and fatigue, and his illness deteriorated even further. During these very days, one night, Sa'd^{ra} supplicated with great emotion:

“O My Lord! You know well the intense desire in my heart to partake in Jihād to defend Your religion in the face of that nation who has rejected Your Messenger and exiled him from his homeland. O My Master! I perceive that war has now come to an end between the Quraish and ourselves. However, if in Your estimation there is still more conflict, then grant me enough respite that I may strive in Your cause through Jihād against them; but if our fighting them has come to an end, I no longer desire to live, let me die a martyr.”

It is narrated that the very same night, the wound of Sa'd^{ra} tore open and there was so much blood loss that it began to flow out of the tent. When people rushed into the tent with concern, the condition of Sa'd^{ra} had seriously deteriorated. Finally, in this very state, Sa'd^{ra} breathed his last.¹

The Holy Prophet^{sa} was deeply saddened by the demise of Sa'd^{ra}. Undoubtedly, in light of the circumstances of that era, the demise of Sa'd^{ra} was a loss which could not be compensated. Sa'd^{ra} almost possessed the same status among the *Ansār* which Abū Bakr Ṣiddīq^{ra} possessed among the *Muhājirīn*. In his sincerity, in his sacrifice, in his service of Islām, in his love for the Holy Prophet^{sa}, this individual possessed such a lofty rank, which is attained on by a few. His every movement demonstrated that love for Islām and the Founder of Islām was the nurture of his soul. Since he was the chief of his tribe, his example had a very deep and practical influence on the *Ansār*. It was only natural for the Holy Prophet^{sa} to feel saddened upon the demise of such a worthy spiritual son. However, the Holy Prophet^{sa} exhibited the highest level of patience and bowed his head before Divine Will with obedience and submission.

When the funeral procession of Sa'd^{ra} was being lead to the graveyard, due to her love, his elderly mother lamented over him in somewhat of a loud voice. In this mourning, according to the custom of that time, various qualities of Sa'd^{ra} were mentioned. When the Holy Prophet^{sa} heard the sounds of this lamentation, although he did not approve of the custom of lamentation in

1 Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Marja'in-Nabiyyi^{sa} Minal-Aḥzābi....., Ḥadīth No. 4122

principle, he said, “Women who lament often utter a great deal of falsehood, but at this time, whatever the mother of Sa’d has said is true,” i.e., whatever qualities have been attributed to Sa’d^{ra} are correct.¹ After this, the Holy Prophet^{sa} lead the funeral prayer and accompanied the procession himself for the burial. The Holy Prophet^{sa} remained there until the burial was complete and finally returned after he had prayed over the grave.²

It was perhaps during this time that on one occasion, the Holy Prophet^{sa} said:

أَهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ

“Upon the demise of Sa’d, the throne of the Gracious God shook.”³

This means that the mercy of God happily welcomed the soul of Sa’d^{ra} in the world of the hereafter. On one occasion, when the Holy Prophet^{sa} received some pieces of silk cloth from somewhere as a gift, a few Companions spoke of their soft and gentle texture with great amazement, and considered them to be out of the ordinary. The Holy Prophet^{sa} responded, “Do you marvel at the softness of these cloths? By God, the mantles of Sa’d in paradise are far more soft and valuable than these.”⁴

Reality of the Bounties of Paradise

This statement of the Holy Prophet^{sa} was a metaphor and the intent was to make an indication towards the abode of peace, which Sa’d^{ra} received in paradise. As it is ascertained from the Holy Qur’ān and the *Aḥādīth*, in principle, the bounties of paradise cannot be compared to those of the physical world, nor can they be deemed ‘physical’ in our sense of the word. In reality, the words that have been mentioned in the Qur’ān and *Aḥādīth* are but metaphors and similitudes in order to make reference to the unique

- 1 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 3, p. 96, Ghazwatu Banī Quraizah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 2 Sharḥul-‘Allāmatiz-Zarqāni ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalāni, Volume 3, p. 96, Ghazwatu Banī Quraizah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 Ṣaḥīḥul-Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Manāqibi Sa’dibni Mu’ādhin Raḍiyallāhu ‘Anhu, Ḥadīth No. 3803
- 4 Ṣaḥīḥul-Bukhārī, Kitābu Bad’il-Khalq, Bābu Mā Jā’a Fī Ṣifatil-Jannati Wa Annahā Makhluqatun, Ḥadīth No. 3248

excellences of the bounties of paradise. In this regard, Allāh the Almighty states in principle:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾

“No individual can understand what joy of the eyes has been kept for the virtuous, as a reward for their good works.”¹

As a further commentary of this verse, there is a Ḥadīth which states:

لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

“The bounties of paradise are such that no eye has ever witnessed them, no ears have heard of them, and no heart has ever perceived of them.”²

Therefore, it must be accepted that the bounties of paradise are not the same as those which we witness in this world. In other words, the fruits of paradise are not the same as the fruits we eat in this world. The milk and honey of paradise is not the same as the milk and honey we consume in this world. And the companions of paradise are not the same as the beautiful women of this world. Quite the contrary, they are something else altogether, which have been described as metaphors by things of this world, yet they cannot be fathomed by our comprehension. However, one thing for sure is that all the bounties of paradise, whether they be for the human soul or body, are purely based on purity and virtue and they are completely pure of all elements of evil or impurity. For the Holy Qur’ān states:

لَا لَعْنٌ فِيهَا وَلَا تَأْتِيهِمْ

“Paradise is such a place where there shall be no element of ill-manners, evil, and impurity.”³

1 As-Sajdah (32:18)

2 Şaḥīḥul-Bukhārī, Kitābut-Tafsīr, Sūratu Alam Tanzil / As-Sajdah, Bābu Qaulihī: Falā Ta’lamu Nafsun Mā Ukhfiya Lahum Min Qur’rati A’ayunin, Ḥadīth No. 4779

3 Aṭ-Ṭur (52:24)

Various Miscellaneous Incidents of 5 A.H.

During this year, various miscellaneous incidents also took place, for which exact dates have not been recorded in narrations. Among these incidents, one was the occurrence of an earthquake. When this quake was felt in Madīnah, the Holy Prophet^{sa} exhorted the Companions that these were natural phenomena, from which a believer should take a lesson, and that on certain occasions, in order to make people vigilant, alert and attentive, Allāh the Exalted brings about such happenings.¹

In light of various narrations, it was in this year that *Ḥajj* was made obligatory. However, according to most scholars, these narrations are not correct and the actual era in which *Ḥajj* was officially prescribed was at a later time. Nonetheless, as mentioned above, *ʿĪdul-Adḥā* which is part and parcel of *Ḥajj* had already been instituted in 2 A.H. According to authentic narrations, it is also ascertained that from the very start, the Muslims believed in the Ka'bah as being a holy place. As an act of voluntary worship, etc., they would perform circumambulation of the *Ka'batullāh* as well whenever they could find an opportunity. However, the official and detailed obligation of the duty of *Ḥajj* was perhaps prescribed at a later date.² Therefore, at this instance we shall leave this discussion. In the same year, i.e., 5 A.H., the Holy Prophet^{sa} fell off of a horse as well and sustained injuries to his calf and thigh. Due to this, the Holy Prophet^{sa} was required to lead the *Ṣalāt* whilst sitting.³

1 Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 502, Wuqū'uz-Zalalati Bil-Madīnah, Mu'assasatu Sha'bān, Beirut

2 * Sharḥul-'Allāmatiz-Zarqānī 'Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 100-101, Ghazwatu Banī Quraizah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abi Bakr (Ibni Qayyim Al-Jauziyyah), p. 208, Faṣṣan Fī Siyāqi Hadyihī^{sa} Fī Ḥajjatihī, Mu'assisatur-Risālah, Beirut, Lebanon (2006)

3 * Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 502, Suqūtu Ṣallallāhu 'Alaihi Wa Sallama 'An Farsihi, Mu'assisatu Sha'bān, Beirut

* Al-Muwatṭā, By Imām Mālik bin Anas, Kitābu Ṣalātil-Jamā'ah, Bābu Ṣalātil-Imāmi Wa Huwa Jālisun, Ḥadīth No. 306

Attention of the Holy Prophet^{sa} towards Military Exercise

In the same year, due to engagement in war, the Holy Prophet^{sa} arranged for a few horse races.¹ Even generally, the Holy Prophet^{sa} would encourage his Companions to keep horses and master the art of riding. Keeping *Jihād* in view as the primary purpose for this, the Holy Prophet^{sa} considered such training to be a source of great spiritual blessing.² As such, those Companions who possessed the means, keenly kept horses with great interest. In one narration, there is also an indication that the Companions would also practice jumping techniques on horseback as well.³ Similarly, the Holy Prophet^{sa} would also arrange for camel races as well. The Holy Prophet^{sa} himself also owned a she-camel which generally maintained its position ahead of the rest.⁴

In actuality, it was a common practice of the Holy Prophet^{sa} to emphatically encourage his Companions to exercise and develop military skills and in order to develop a keen interest, at times, he would even participate himself. On certain occasions, the Holy Prophet^{sa} arranged for and spectated competitions in archery and swordsmanship as well.⁵ The Holy Prophet^{sa} would also exhort that Muslims should remain active and walk briskly,⁶ so that the enemy would remain in awe of their strength and activeness, and so that Muslims also felt alert themselves. For the purpose of war, some of the Companions would even practice sprinting. In this respect, a Companion named Salamah bin Akwa' was so outstanding that certain narrations relate that he could even outstrip a horse at times.⁷ Once or twice, even the Holy Prophet^{sa} himself raced Hadrat 'A'ishah^{ra}.⁸ Even though this be in the form of leisure, this demonstrates the lively and active spirit of the Holy Prophet^{sa} and his Companions, of which even the ladies were not bereft.

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- 1 * *Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 502, Musābaqatul-Khail, Mu'assisatu Sha'bān, Beirut
 - 2 * *Ṣaḥīḥul-Bukhārī*, Kitābul-Jihād, Bābu Maḥāyis-Sabqi Lil-Khailil-Muḍammarah, Ḥadīth No. 2870
 - 3 *Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafīs*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 502, Suqūtu Ṣallallāhu 'Alaihi Wa Sallama 'An Farsihi, Mu'assisatu Sha'bān, Beirut
 - 4 *Ṣaḥīḥul-Bukhārī*, Kitābul-Jihād, Bābu Nāqatin-Nabiyyi^{sa}, Ḥadīth No. 2872
 - 5 *Ṣaḥīḥul-Bukhārī*, Kitābul-Jihād, Bābut-Taḥrīs 'Alar-Ramyi, Ḥadīth No. 2899
 - 6 *Ṣaḥīḥul-Bukhārī*, Kitābul-Maghāzī, Bābu 'Umratil-Qaḍa, Ḥadīth No. 4256
 - 7 *Al-Iṣābah Fī Tamizis-Ṣaḥābah*, By Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 3, p. 127, Salamatumnu 'Amribnil-Akwa', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2005)
 - 8 *Sunanu Abī Dāwūd*, Kitābul-Jihād, Bābu Fis-Sabqi 'Alar-Rijli, Ḥadīth No. 2578

Islāmic Law of Marriage and Divorce

Many Islāmic injunctions relevant to marriage and divorce, etc., were also revealed during this very year. At this instance, therefore, it seems appropriate to present a brief outline relevant to issues of marriage and divorce as taught by the Islāmic law. Firstly and foremost, it should be known that prior to Islām there was no specific law imposed among the Arabs with relation to marriage and divorce. In fact, the only form which existed was that of tradition and custom, and adherence to this depended on the will of every individual. It is for this reason that in different parts of the country and within various tribes, this custom took on differing forms.

On a general note it should be understood that there was no real limitation among the Arabs as far as lawful and unlawful relations were concerned, to the extent that people would even marry their step-mothers.¹ The custom of forcefully taking possession of the widow of a near relative was also prevalent.² There were different forms of marriage, and among them, four were most prevalent and renowned. Firstly, was the custom of marriage, which was established in Islām, albeit, in a more pure and wholesome manner. However, the remaining three were so filthy and vile that a person's disposition feels hesitation in even alluding to them.³ There was no limit in polygamy, rather, the number of wives depended on a person's individual requirement, wealth and desire.⁴ There was no law in order to ensure equality and justice between wives, nor did any responsibility lie upon the husband in this respect. There were no stipulated rights of men upon women, or of women upon men, rather, everything was left upon the husband's choice. There was no law of divorce. A husband would separate from his wife when and how he so willed. If the husband did not allow, there was no other route for a woman to seek a divorce. As a matter of fact, even after a divorce had been issued, cruel men would continue to control their divorcees, and would forbid them from marrying anyone else.⁵ There was no law regarding 'iddat either. Immediately after separation, a woman would be considered free to marry

1 An-Nisā' (4:23)

2 An-Nisā' (4:20)

3 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Man Qāla Lā Nikāḥa Illā Bi-Waliyyin, Ḥadīth No. 5127

4 Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Fir-Rajuli Yuslimu Wa 'Indahū 'Ashru Niswatin, Ḥadīth No. 1128

5 Al-Baqarah (2:233)

another person.¹ In short, there was no law of marriage or divorce among the Arabs and everything was left at the mercy of a man's will. Men generally treated their wives in a very cruel manner and there was no place from where a woman could seek justice. When Islām emerged, it created a whole new world and except for a difference in administrative roles, which is only natural, in principle, women and men were given equal rights.² Furthermore, the protection and supervision of these rights was not left upon men, rather, it was placed in the hands of government. The government was entrusted with the obligation to prevent both husband and wife from infringing upon the rights of one another, and to protect the women especially, who are generally oppressed. On the other hand, by its spiritual and moral influence, Islām strongly urged men not only to treat their wives with justice and equity, but with compassion and kindness as well. In this respect, Islām lay such emphatic stress that certain companions began to feel as if Islām had given women a free hand in all respects.³

The fundamental principle in Islām with regards to marriage and divorce is that the matrimony of man and wife possesses the nature of a civil agreement.⁴ Although this agreement possesses far greater love, loyalty and sanctity than ordinary agreements⁵ but in extreme circumstances, it can be dissolved as well.⁶ It is this very dissolution, which is known as *Ṭalāq*, *Khulā'* or *Fasakh-e-Nikāh*. An outline of the Islāmic law detailing the manner in which this civil agreement may be established and dissolved shall be presented below.

Firstly, we take up the law of marriage:

1. In Islām, marriage is compulsory upon every Muslim who is able to

1 Al-Muwattā, By Imām Mālik bin Anas, Kitābun-Nikāh, Bābu Jāmi'i Mā Lā Yajūzu Minan-Nikāh, Ḥadīth No. 1137

2 Al-Baqarah (2:229)

3 * Ṣaḥīḥu Muslim, Kitābuṭ-Ṭalāq, Bābu Fil-īlā'i Wa I'tizālīn-Nisā'i Wa Takhyīrihinna....., Ḥadīth No. 3691

* Sunanu Abi Dāwūd, Kitābun-Nikāh, Bābu Fī Ḍarbin-Nisā'i, Ḥadīth No. 2145

4 * Al-Baqarah (2:233/238)

* An-Nisā' (4:21/22)

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāh, Bābush-Shurūṭi Fin-Nikāh, Ḥadīth No. 5151

5 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāh, Bābush-Shurūṭi Fin-Nikāh, Ḥadīth No. 5151

6 * At-Ṭalāq (65:1-8)

* Sunanu Abi Dāwūd, Kitābuṭ-Ṭalāq, Bābu Fī Ṭalāqīs-Sunnah, Ḥadīth No. 2179

- do so and monasticism has been forbidden.¹
2. The purposes of marriage have already been discussed previously, under the discussion relevant to polygamy. Repetition is not required here.²
 3. Islām has stated clearly and explicitly where a relation of marriage is forbidden. In all other relations, a bond of matrimony may be tied. There is no restriction of people or race. In principle, the relations which are forbidden in marriage to a man are as follows: father's wife, mother, foster-mother, daughter, wife's daughter, sister, foster-sister, mother's sister, father's sister, brother's daughter, sister's daughter, mother-in-law, daughter-in-law, every lady who is already married, and to be in a bond of matrimony with two sisters at the same time.³ This last injunction has been further elaborated upon in a Ḥadīth.⁴
 4. Since marriage is an agreement between man and woman and they are the ones who are responsible for its fulfillment, it is therefore necessary for both parties to be at consent. In other words, this relationship should be established with the agreement of both parties and without their consent, this bond must not be tied.⁵
 5. Despite the restriction of *Pardah*, Islām permits, rather, encourages that both man and woman cast a glance upon each other, so that physical appearance does not become a reason for dissatisfaction

1 * An-Nisā' (4:4)
* An-Nūr (24:32-34)
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābut-Targhībi Fin-Nikāḥ, Ḥadīth No. 5063
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Qaulin-Nabiyī^ṣ Manistaḥā'a Minkumul-Bā'ata....., Ḥadīth No. 5065
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mā Yukrahu Minat-Tabattuli Wal-Khiṣā'i, Ḥadīth No. 5073

2 Refer to the discussion on polygamy under the accounts of 2 A.H., in this very book.

3 An-Nisā' (4:24-26)

4 * Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Chapters 21-28
* Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 783-789, Faṣṣalun: Fī Mā Ḥakamallāhu Subḥānahū Bi-Taḥrīmi Minan-Nisā'i 'Alā Lisāni Nabiyīhi^ṣ (Entire Chapter), Mu'assisatur-Risālah, Beirut, Lebanon (2006)

5 * An-Nisā' (4:2 and 4:20-21)
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Lā Yunkīḥul-Abu Wa Ghairuhul-Bikra Wath-Thayyiba Illā Bi-Riḍāhā, Ḥadīth No. 5136
* Ṣaḥīḥu Muslim, Kitābun-Nikāḥ, Bābu Isti'dhānith-Thayyibi Fin-Nikāḥi Bin-Nuṭqi Wal-Bikri Bis-Sukūti, Ḥadīth No. 3473

later on.¹

6. In Islām, the announcement of *Nikāḥ* must be made in public and secret marriages are not permitted.² It is for this very purpose of announcement that another obligation prescribed by Islām is that when husband and wife meet for the first time, on this happy occasion, the husband arranges for a feast. According to ones capacity, honourable guests and neighbours, etc. are invited. The term used to describe this feast is a *Walimah*.³
7. If due to some wisdom, the *Walī* or guardian of a boy or girl wishes to marry his child to someone in a state of childhood, i.e., before he or she reaches an age of maturity this is permitted.⁴ On certain occasions, in exceptional circumstances under special wisdoms, the need for this may arise, and the door of legal permission should be left open in this respect. However, in such a case, along with the boy possessing a right, the girl is also at liberty to terminate a relationship of this nature by means of a judge when she reaches an age of maturity.⁵ In Islāmic terminology this right is referred to as *Khiyārul-Bulūgh*. However, one should remember that where we have written that in exceptional circumstances a match may be settled in an era of childhood, this only implies a bond of matrimony by announcement, and intimate relations of husband and wife are not inferred here; the reason being that in order for intimate relations to take place both must have reached an age of

1 * An-Nisā' (4:2/4)

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābun-Nazari Ilal-Mar'ati Qablat-Tazwīj, Ḥadīth No. 5126

* Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Fin-Nazari Ilal-Makḥṭūbah, Ḥadīth No. 1087

2 * Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Fi l'lanin-Nikāḥ, Ḥadīth No. 1089

* Al-Muwattā, By Imām Mālik bin Anas, Kitābun-Nikāḥ, Bābu Jāmi'i Mā Lā Yajūzu Minan-Nikāḥ, Ḥadīth No. 1136

3 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Various chapters from Bābul-Walimatu Haqqun to Bābu Ijābatid-Dā'iyyi Fil-'Ursi, Ḥadīth No. 5126

4 * Aṭ-Ṭalāq (65:1-8)

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Inkāḥir-Rujuli Waladahus-Ṣighār, Ḥadīth No. 5133

5 The fundamental principle behind this right has been alluded to in the Holy Qur'ān, where it has been expounded that a woman takes a strong covenant from her husband - refer to An-Nisā' (4:20-22). This cannot occur unless a girl has the right to choose whether she desires to maintain the bond of marriage or end it upon reaching an age of maturity, if the marriage has been settled in childhood. Furthermore, refer to Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Fi Ikrahil-Yatimati 'Alat-Tazwiji, Ḥadīth No. 1109

maturity.¹

8. There is no doubt that in marriage, the right of consent lies with the actual parties being joined in matrimony, and without their agreement, a relationship cannot be settled. Furthermore, if due to special circumstances, a marriage is settled in childhood, and the parties do not approve after reaching an age of maturity, the bond shall be considered void. However, a young girl, especially an unmarried girl, naturally possesses a simple disposition and is innocent. Furthermore, she has relatively less experience in life and is not greatly acquainted with the factors that lay the foundation for a truly happy married life. In addition to this, a woman is more emotional by nature as well, due to which often times her faculty of critical reasoning becomes veiled. Hence, in order to prevent her from heading into the wrong direction and protecting her from being ensnared by sly and cunning men, Islām orders that when an unmarried girl is to be wed, her father, or if her father is not alive, then another close relative, should remain with her as a guardian, and a bond should not be settled without his advice.² However, if a dispute arises between the girl and her guardian, the opinion of the girl shall be given precedence.³ However, in such a case, it shall be necessary to bring such a dispute into the notice of a judge, so that if a girl is being lured into a trap, she can be saved.⁴ Since a widow tends to be well-acquainted with the ups and downs of marital relations, she is free to make an independent decision and the consent of a guardian is not required in her case, though it is preferable.⁵

1 * Al-Baqarah (2:224-229)
* Sunanut-Tirmidhī, Kitābu Tafsiril-Qur'ān, Bābu Wa Min Sūratil-Baqarah, Ḥadīth No. 2980

2 * Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fil-Waliyyin, Ḥadīth No. 2083/2085
* Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Lā Nikāḥa Illā Bi-Waliyyin, Ḥadīth No. 1101-1102

3 * Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Idhā Zawwajar-Rajulu Ibnatahū Wa Hiya Kārihatun Fa-Nikāḥuhū Mardūdun, Ḥadīth No. 5138
* Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fil-Bikri Yuzawijuhā Abūhā Wa Lā Yasta'miruhā, Ḥadīth No. 2096

4 * Sunanut-Tirmidhī, Kitābun-Nikāḥ, Bābu Mā Jā'a Lā Nikāḥa Illā Bi-Waliyyin, Ḥadīth No. 1102
* Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fil-Waliyyin, Ḥadīth No. 2083

5 * Ṣaḥīḥu Muslim, Kitābun-Nikāḥ, Bābu Isti'dhānith-Thayyibi Fin-Nikāḥi Bin-Nuṭqi Wal-Bikri Bis-Sukūti, Ḥadīth No. 3476
* Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fith-Thayyib, Ḥadīth No. 2098

The teaching of 'guardianship,' which is more or less found in most religions, but has been established by Islām in the form of a specified and detailed law, is an immensely beneficial and blessed system. Through this system, countless frauds associated with the marriage of girls are eradicated completely; and evil and cunning men do not receive the opportunity to show naive girls a lush green garden of opportunity and then lure them into a snare of deception. In western countries where women have excessive freedom in the matter of marriage, examples of this nature occur quite often where manipulative men convince innocent girls to marry them without the agreement and knowledge of their guardians by luring them with flattering speech and physical affection. However, when such girls fall into their trap, the cloak of deceit begins to come off. Even carnal desires begin to fall cold and shortly thereafter the homes of such girls - which they stepped into considering it to be a paradise - begins to turn into hell. In the beginning, it starts with a lack of consideration, then disagreement, then altercation, and then, separation. Finally the matter ends with divorce. Furthermore, another quality of the aforementioned system of guardianship is that in this manner, marriages are not only based on emotions, rather, other aspects which are extremely important in marriage are also taken into consideration. For example, the moral and religious aspect, family status, financial status, cultural aspect, suitability of dispositions, age and health, etc. It is obvious that if youngsters are left alone without any kind of advice or support from their guardians, so that they may engage in marriage however they please, since emotions tend to overpower the thoughts of youngsters, and putting exceptions to one side, since these emotions are usually lustful in nature, it is very likely for other aspects to be disregarded. Practically, all standards become subject to temporary sentiments, which usually result in dangerous consequences. However, through the system of guardianship, this risk falls drastically, because along with the emotions of the girl, the guardian's lamp of understanding and experience also plays its role. Hence, the system of guardianship is a very blessed

system, which maintains the legitimate freedom of a woman and her right of choice on the one hand, but on the other hand, she is also saved from the ill consequences of falling into the snare of deception laid out by evil and cunning individuals, as well as from the ramifications of bidding farewell to sensible and experienced advice and being tossed away in a torrent of mere emotion.

9. In Islāmīc marriage, the dowry is a necessary condition. In other words, according to his individual capacity, it is compulsory upon the husband to give his wife a certain amount, property or item by mutual agreement.¹ This dowry is like a legal debt and is subject to the absolute ownership and control of the wife. Moreover, this dowry is in addition to the portion she receives as inheritance upon the demise of her husband. In other words, a woman receives monetary gain by three different means: firstly, through her parents by way of inheritance;² secondly, through her husband by way of his inheritance;³ thirdly, through her own dowry. To crown it all off, a woman is not responsible for any domestic expenses.
10. According to his capacity, the husband is responsible for bearing the necessary expenses of his wife.⁴ This expense is in addition to the dowry, etc.
11. If the husband or wife desire to settle a specific agreement or conditions at the time of their marriage, they are permitted to do so, and both shall be required to comply accordingly.⁵ However, they must not stipulate any conditions, which are against a

1 * An-Nisā' (4:25-26)
* Al-Baqarah (2:238)
* Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābuṣ-Ṣadāq, Al-Faṣluth-Thānī, Ḥadīth No. 3206, p. 588, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

2 An-Nisā' (4:12)

3 An-Nisā' (4:13)

4 * Al-Baqarah (2:234)
* An-Nisā' (4:35)
* At-Ṭalāq (65:7-8)
* Ṣaḥīḥul-Bukhārī, Kitābun-Nafaqāt, Bābu Ḥabsir-Rajuli Qūta Sanatin 'Alā Ahlihi....., Ḥadīth No. 5357
* Ṣaḥīḥu Muslim, Kitābul-Ḥajj, Bābu Hajjatin-Nabiyyi^ṣ, Ḥadīth No. 2950
* Sunanu Abi Dāwūd, Kitābun-Nikāḥ, Bābu Fī Ḥaqqil-Mar'ati 'Alā Zaujihā, Ḥadīth No. 2143

5 * Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābush-Shurūṭi Fin-Nikāḥ, Ḥadīth No. 5151
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābush-Shurūṭillati Lā Taḥillu, Ḥadīth No. 5152
* Sunanut-Tirmidhi, Kitābun-Nikāḥ, Bābu Mā Jā'a Fish-Sharṭi 'Inda 'Uqdatin-Nikāḥ, Ḥadīth No. 1127

commandment of the *Shari'at*,¹ nor can they lay down a condition which is morally objectionable, or infringes upon the rights of a third party.² According to this principle, if a lady is unable to live with another wife, it is permissible in Islām for her to stipulate at the time of her marriage that her husband shall not take a second wife. In other words, either the husband shall not marry a second wife, or he shall divorce the first before marrying again. Furthermore, since Islām does not order polygamy, rather, only permits it in exceptional circumstances, and such a condition does not infringe upon the rights of a third person either, an agreement of this nature shall not be deemed unlawful.³

12. Except for the administrative difference that a husband is the leader of the domestic hierarchy, Islām has afforded equal rights to both men and women.⁴ Even in this domestic leadership, a husband is not completely unrestrained, rather, he has been ordered to treat his wife with love, good manners, kindness and forgiveness.⁵ In his capacity as the leader of the household, although he has the right to take disciplinary action, this should be reasonable and necessary.⁶ Good treatment of one's wife has been so emphatically ordered that the Holy Prophet^{sa} would often state:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

“O Muslims! The best person from among you is he who is best in the

1 Şaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Idhashtarāṭa Shurūṭan Fil-Bai'i Shurūṭan Lā Taḥillu, Ḥadīth No. 2168
 2 * Şaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābush-Shurūṭillati Lā Taḥillu, Ḥadīth No. 5152
 3 * Al-Muwattā, By Imām Mālik bin Anas, Kitābun-Nikāḥ, Bābu Mā Lā Yajūzu Minash-Shuruṭi Fin-Nikāḥ, Ḥadīth No. 1125
 * Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Volume 23, pp.237-238
 4 Al-Baqarah (2:229)
 5 * An-Nisā' (4:20-21)
 * Şaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Ḥusnil-Mu'āsharati Ma'al-Ahli, Ḥadīth No. 5189
 6 * An-Nisā' (4:35)
 * Şaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Mā Yukrahu Min Ḍarbin-Nisā'i, Ḥadīth No. 5204
 * Sunanu Abī Dāwūd, Kitābun-Nikāḥ, Bābu Fī Ḥaqqil-Mar'ati 'Alā Zaujihā, Ḥadīth No. 2142

treatment of his wife.”¹

The Holy Prophet^{sa} would also state that a woman is like a rib bone, which is naturally curved and if a person attempts to bend it straight, it shall not be able to serve its purpose in the same manner as opposed to if it was left as is; furthermore, as a result, it shall break. In the same manner, a lady is also ‘curved’ in nature, i.e., her disposition possesses certain special charms, which apparently seems crooked at times, but they are actually the essence of her femininity. If anyone attempts to straighten this curved nature of a woman, he shall not be able to do so; instead, in the likeness of a rib bone, she will break.² In other words, she will either be ruined, tossing and turning in agony like a fish out of water, or the matter shall escalate to separation or divorce. Hence, an individual should not undertake a useless effort to straighten the curved nature of a woman, which is part and parcel of her femininity. Instead, one should live harmoniously with her as she is. The Holy Prophet^{sa} said:

أَنَّ أَعْوَجَ شَيْءٍ فِي الضَّلْعِ أَعْلَاهُ

“The highest point of the ribcage is the most curved”³

In other words, this natural curve in the disposition of a woman is the distinct quality of her gender, and the greater the level of a woman’s femininity, the more curved her disposition shall be in nature. For this is the spirit of her unique nature. In this immensely wise instruction, the Holy Prophet^{sa} has placed the mindset of men upon a perfectly correct and natural foundation with regards to their treatment of women. Moreover, the Holy Prophet^{sa} has impressed upon the Muslims that if certain specific traits of a woman happen to cause an individual grief at times due to their incorrect application or expression, then undoubtedly, he

1 * Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābu ‘Ishratin-Nisā’, Al-Faṣluth-Thānī, Ḥadīth No. 3252, p. 597, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Sunanut-Tirmidhī, Kitābul-Manāqib, Bābu Faḍli Azwājin-Nabiyyī^{sa}, Ḥadīth No. 3895

* Sunanud-Dārimī, Kitābun-Nikāḥ, Bābu Fi Ḥusni Mu’āsharatin-Nisā’, Ḥadīth No. 2264

2 Ṣaḥīḥul Muslim, Kitābur-Riḍā’i, Bābul-Waṣīyyati Bin-Nisā’i, Ḥadīth No. 5186

3 Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābul-Waṣāti Bin-Nisā’, Ḥadīth No. 5186

should work to appropriately reform them, but should not become worried and strive to erase them completely. The reason being that they are part of a woman's disposition and if they remain within their reasonable limits, it is these very characteristics that will become the foundation of one's domestic harmony.

13. It is the obligation of a wife to obey her husband in all just matters and live together with emotions of love, gratitude and loyalty. She should protect his wealth and honour, train the children, and tend to his domestic affairs.¹
14. Since the rights of a woman upon her husband, and a husband upon his wife possess a legal nature in Islām, for this reason, their mutual disputes may be presented in court.² As such, it is ascertained from the Aḥādīth that Muslim women would bring complaints regarding their husbands to the Holy Prophet^{sa}, and he would issue verdicts in their favour,³ give them their rights and show kindness towards them in every possible way. This was to such an extent that due to their rights and the protective treatment shown to them, the Companions began to feel as if Islām had given women complete independence.⁴
15. Since a detailed discussion with regards to polygamy and other related issues has already been presented prior to this, there is no need for repetition here.⁵

1 * An-Nisā' (4:35)

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Ilā Man Yankiḥa Wa Ayyun-Nisā'i Khairun....., Ḥadīth No. 5082

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Kufrānil-'Ashīr Wa Kufrin Dūna Kufrin....., Ḥadīth No. 29

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābun Al-Mar'atu Rā'iyatun Fī Baiti Zaujihā....., Ḥadīth No. 2500

* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābu Lā Tuṭī'ul-Mar'atu Zaujahā Fī Ma'ṣiyatin....., Ḥadīth No. 5205

* Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābu 'Ishratin-Nisā', Volume 1, pp. 594-600, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

2 Al-Baqarah (2:229)

3 Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābu 'Ishratin-Nisā', Al-Faṣluth-Thālith, Ḥadīth No. 3269, Volume 1, p. 599, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

4 * Ṣaḥīḥu Muslim, Kitābuṭ-Ṭalāq, Bābu Fil-Ilā'i Wa l'tizālin-Nisā'i....., Ḥadīth No. 3695

* Sunanu Abi Dāwūd, Kitābun-Nikāḥ, Bābu Fī Ḍarbin-Nisā'i....., Ḥadīth No. 2145

5 Refer to the events of 2 A.H. in this book

An outline of the law of divorce should be understood in light of the following points:

1. Since marriage is a civil agreement, it may be terminated as well, but Islām has only permitted this in extreme circumstances, when no other option exists. The Holy Prophet^{sa} would state:

أَبْغَضُ الْحَالِ إِلَى اللَّهِ الطَّلَاقُ

“Divorce is most undesirable in the sight of God among the things which Divine law has permitted as being lawful under special circumstances.”¹

By way of this principle, Islām has given marital relations a kind of sanctity and perpetuity. Muslims have been instructed to never act hastily in severing this relation of marriage, rather, to practice extreme caution. However, despite this, in its capacity as a complete and universal *Sharī'at*, Islām has not disregarded that sometimes such circumstances may arise which make it impossible to maintain a pleasant nature in the relations between husband and wife; not only does the domestic life of husband and wife become bitter, rather, this bitterness definitely influences the other aspects of their lives. In these circumstances, there is no other alternative but to end such a relationship with a saddened heart. It is taking extreme circumstances of this very nature into account that God the Exalted has instituted the law of divorce in Islām.

2. The law of divorce has primarily been divided into three parts (we shall put aside such cases of marriage which are against the *Sharī'at* or unlawful, and are known as *Nikāḥ-e-Bāṭil* or *Nikāḥ-e-Fāsid* according to specific terminology):
 - i. **Fasakh-e-Nikāḥ:** I shall move away from the general terminology of Islāmic jurisprudence, and include cases of *Lī'ān*, etc. under this category as well. In other words, this refers to all such cases where it becomes unlawful to maintain a bond of marriage.

ii. **Ṭalāq**: Where the desire of separation or submission for divorce is made by the husband.

iii. **Khula'**: Where the desire of separation or submission for divorce is made by the wife.¹

In all the above-mentioned cases, Islām has prescribed different procedures.

3. The state of *Fasakh-e-Nikāh* comes about when it becomes unlawful to further continue a marriage. For example, if a girl exercises her right of *Khiyārul-Bulūgh*,² which has been elaborated upon to some extent above. Similarly, if a husband becomes firmly convinced of the illicit relations of his wife but is unable to prove it according to the *Sharī'at*, Islām commands that both the husband and wife take a firm oath against one another calling down the punishment of God upon themselves if they are liars. After this, they shall be separated. This is referred to as *Li'ān* in Islāmic terminology.³
4. In the case of *Ṭalāq*, Islām instructs that when such circumstances arise between husband and wife where the husband becomes inclined to seek a separation from his wife, before he gives

1 * Mishkātul-Maṣābiḥ, Kitābun-Nikāh, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣlul-Awwal, Ḥadīth No. 3274, Volume 1, p. 600, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)
 * Mishkātul-Maṣābiḥ, Kitābun-Nikāh, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣluth-Thānī, Ḥadīth No. 3280, Volume 1, p. 601, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)
 * Mishkātul-Maṣābiḥ, Kitābun-Nikāh, Bābul-Li'ān, Al-Faṣlul-Awwal, Ḥadīth No. 3304, Volume 1, p. 606, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)
 * Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 812-813, Ḥukmu Rasūlillāhi^{ṣa} Fil-Khula', Mu'assisatur-Risālah, Beirut, Lebanon (2006)
 * Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), p. 845, Ḥukmu Rasūlillāhi^{ṣa} Bi Annaṭ-Ṭalāq Bi Yadiz-Zauji Lā Bi Yadi Ghairihī, Mu'assisatur-Risālah, Beirut, Lebanon (2006)
 * Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 874-876, Ḥukmu Rasūlillāhi^{ṣa} Fil-Li'ān, Mu'assisatur-Risālah, Beirut, Lebanon (2006)

2 * Bidāyatul-Mujtahidi Wa Nihāyatul-Muqtaṣid, By Abul-Walīd Muḥammad bin Aḥmad bin Muḥammad (Ibni Rushd), Al-Bābuth-Thānī Fī Mūjibāti Sihḥatin-Nikāh, p. 440, Fārān Academy Lahore
 * Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 775-776, Dhikru Aqdiyatihī Wa Aḥkāmihī^{ṣa} Fin-Nikāh....., Faṣlun Fī Ḥukmihī^{ṣa} Fith-Thayyibi Wal-Bikri Yuzawwijuhumā Abūhumā, Mu'assisatur-Risālah, Beirut, Lebanon (2006)

3 * An-Nūr (24:5-11)
 * Ṣaḥīḥul-Bukhārī, Kitābut-Ṭalāq, Bābut-Tafriqi Baina-Mutalā'inīn, Ḥadīth No. 5313

a divorce, the relatives of both parties should be given an opportunity to arbitrate between the two.¹ If this effort proves successful, then well and good, but if not, the husband has the right to give a divorce of his own accord without going to the courts.² However, this divorce should be given in such a period of *Ṭuhr*,³ where husband and wife have not had intimate relations.⁴ This is to prevent a rash decision, so that an individual does not just give a divorce without thinking, and so that the unique attraction of a wife remains open to deter a husband from his intention.

5. Although separation between a husband and wife may be materialised with only a single *Ṭalāq*, a husband has the right to withdraw his submission only until *Ṭalāq* has been issued twice. For complete separation to take place, it is necessary that a *Ṭalāq* be issued three times on three different occasions, so that irrevocable separation does not occur due to a step taken in a state of temporary anger, and a husband receives the opportunity to contemplate the consequences in his calmer moments. If a person issues a *Ṭalāq* three times all at once in the spur of emotions, this shall be deemed unlawful and only constitute a single *Ṭalāq*.⁵
6. In the case of *Ṭalāq*, if a husband has not yet paid the dowry owed

1 An-Nisā' (4:36)

2 * Al-Baqarah (2:230-232)

* An-Nisā' (4:36)

* AṬ-Ṭalāq (65:1-5)

3 A term of Islāmic Jurisprudence, which refers to the specific period of the month, in which the Shari'at permits husband and wife to engage in intercourse. [Publishers]

4 * Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābu Qaulillāhi Ta'ālā Yā Ayyuhannabiyyu Idhā Ṭallaqtumun-Nisā'a....., Ḥadīth No. 5251

* Ṣaḥīḥul-Bukhārī, Kitābuṭ-Tafsīr, Tafsiru Sūratīṭ-Ṭalāq, Ḥadīth No. 4908

5 * Al-Baqarah (2:230-232)

* Sunanu Abi Dāwūd, Kitābuṭ-Ṭalāq, Bābu Fil-Battah, Ḥadīth No. 2206

* Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābu Wa Bu'ūlatuhunna Aḥaqqu Bi-Raddihinna, Ḥadīth No. 5332

* Sunanun-Nasa'i, Kitābuṭ-Ṭalāq, Ath-Thalālul-Majmū'atu Wa Mā Fihi Minat-Taghlīz, Ḥadīth No. 3401

* Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣḥul-Awwal, Ḥadīth No. 3275, Volume 1, pp. 600-601, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣḥul-Thānī, Ḥadīth No. 3283, Volume 1, p. 602, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Mishkātul-Maṣābiḥ, Kitābun-Nikāḥ, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣḥul-Thālith, Ḥadīth No. 3292, Volume 1, p. 603, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

to his wife, it is compulsory for him to do so. Furthermore, if he has given any other wealth to his wife, he must not demand its return either; rather, if possible, he should give her something in addition and bring the relationship to a close in a very pleasant and benevolent manner.¹

7. Even after the divorce has taken place, the husband is responsible to bear the expenses of his divorcee until she becomes free to marry someone else.² Furthermore, if there are young children who cannot be separated from their mother, they shall remain with her and the father shall be responsible for their necessary expenses.³
8. Then there is the Islāmic law of *Khulā'*. The leadership of domestic administration is in the hands of the husband, i.e., in light of the *Sharī'at* and rationality, not only is the husband responsible for the expenses of his wife, rather, he is also the head of the family. Then, on the other hand, a woman is comparatively simple in nature and can be lured into the trickery of cunning people more easily. For this reason, a woman does not have the right to separate on her own. Instead, the Islāmic teaching is that if for some reason a woman feels it is no longer possible to continue living with her

1 * Al-Baqarah (2:230-232)

* Aṭ-Ṭalāq (65:1-8)

2 * Al-Baqarah (2:234)

* Aṭ-Ṭalāq (65:1-8)

* Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābu Qiṣṣati Fātimata Binti Qaisin, Ḥadīth No. 5323-5326

* Bidāyatul-Mujtahidi Wa Nihāyatul-Muqtaṣid, By Abul-Walid Muḥammad bin Aḥmad bin Muḥammad (Ibni Rushd), Al-Bābul-Awwalu Fil-'Iddati, Al-Faṣlul-Awwalu Fī 'Iddatiz-Zaujāti, Al-Qismuth-Thāni, pp. 511-513, Fārān Academy Lahore

* Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 943-944, Faṣlun Fī Ḥukmi Rasūlillāhi^{ṣā} Al-Muwāfiq Li-Kitabillāhi Annahū Lā Nafaqata Lil-Matbūtati Wa Lā Saknā / Dhikrul-Maṭā'inillati Tu'ina Bihā 'Alā Ḥadīthi Fātimata Binti Qaisin Qadīman Wa Ḥadīthan, Mu'assisatur-Risālah, Beirut, Lebanon (2006)

3 * Al-Baqarah (2:234)

* Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Waṣiyyah, Bābu Mā Jā'a Fil-Mu'annathi Minar-Rijāli Wa Man Aḥaqqu Bil-Waladi, Ḥadīth No. 1498

* Sunanu Abi Dāwūd, Kitābuṭ-Ṭalāq, Bābu Man Aḥaqqu Bil-Waladi, Ḥadīth No. 2276

* Bidāyatul-Mujtahidi Wa Nihāyatul-Muqtaṣid, By Abul-Walid Muḥammad bin Aḥmad bin Muḥammad (Ibni Rushd), Kitābun-Nikāh, Al-Bābur-Rābi'u Fī Ḥuqūqiz-Zaujīyati, p. 481, Fārān Academy Lahore

* Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 905-907, Faṣlu Dhikri Ḥukmi Rasūlillāhi^{ṣā} Fil-Waladi Man Aḥaqqu Bihi Fil-Ḥadānah, Mu'assisatur-Risālah, Beirut, Lebanon (2006)

husband, and the husband is not prepared to give her a separation, she can attain a separation through a judge.¹ A judge has been assigned the responsibility that if a woman actually desires a divorce, and she is not being lured into deceit or mischief, then he should order a separation and not be overly intrusive as to whether the woman's desire for a separation is appropriate and preferable or not.² According to this principle, if a woman finds it unbearable to accept the second marriage of her husband, she can demand a *Khula'* merely on these grounds.³

9. If a husband has given his wife a certain amount of wealth or property in addition to her daily expenses, and he demands the return of these valuables, in the case of *Khula'*, the court can order the return of these assets to a reasonable extent.⁴
10. In the cases of *Fasakh-e-Nikāh*, *Ṭalāq* and *Khula'*, where husband and wife are separated after having come together, the wife is not permitted to marry again until a fixed period has elapsed since the separation. Generally, this period is equivalent to about three months, or if the wife is pregnant, then until she delivers. In the terminology of *Shari'at*, this period is referred to as an '*iddat*'.⁵

This is an outline of the law of marriage and divorce as instituted

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- 1 * Al-Baqarah (2:230-231)
* Ṣaḥīḥul-Bukhārī, Kitābun-Nikāḥ, Bābul-Khula'
* Mishkātul-Maṣābiḥ, Bābul-Khula' Wa Bābul-Waliyyi Fin-Nikāḥ, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)
* Bidāyatul-Mujtahidi Wa Nihāyatul-Muqtaṣid, By Abul-Walid Muḥammad bin Aḥmad bin Muḥammad (Ibni Rushd), Kitābuṭ-Ṭalāq, Al-Bābuth-Thālithu Fil-Khula'i, Al-Faṣluth-Thānī Fī Shurūṭi Wuqū'ihī, Al-Qismuth-Thānī, p. 492, Fārān Academy Lahore
* Zādul-Ma'ādi Fī Hadyi Khairil-'Ibād, By Shamsuddīn Abū 'Abdillāh Muḥammad bin Abī Bakr (Ibni Qayyim Al-Jauziyyah), pp. 812-813, Ḥukmu Rasūlillāhi Fil-Khula'i....., Mu'assisatur-Risālah, Beirut, Lebanon (2006)
 - 2 * Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābul-Khula'i Wa Kaifaṭ-Ṭalāqu Fihī, Ḥadīth No. 5273
* Sunanu Abi Dāwūd, Kitābuṭ-Ṭalāq, Bābu Fil-Khula', Ḥadīth No. 2227
 - 3 * Chashma-e-Ma'rifat, Rūḥānī Khazā'in, Volume 23, p. 247
* Kishti-e-Nūḥ, Rūḥānī Khazā'in, Volume 19, p. 81
 - 4 * Al-Baqarah (2:230-)
* Ṣaḥīḥul-Bukhārī, Kitābuṭ-Ṭalāq, Bābul-Khula'i Wa Kaifaṭ-Ṭalāqu Fihī, Ḥadīth No. 5273
* Mishkātul-Maṣābiḥ, Bābun-Nikāḥ, Bābul-Khula'i Waṭ-Ṭalāq, Al-Faṣlul-Awwal, Ḥadīth No. 3274, Volume 1, p. 600, Dārul-Kutubil-'Ilmiyyah, Beirut,
 - 5 * Al-Baqarah (2:229)
* Al-Aḥzāb (33:50)
* Aṭ-Ṭalāq (65:7-8)

by the Holy Prophet^{sa} for the Muslims according to Divine command. In this system, the merit of the law of marriage has always been accepted to be wise and sensible. However, it is a matter of gratitude that after centuries of stumbling, the world is now slowly and gradually coming towards the Islāmic law of divorce as well. As such, in many Christian countries, the law of divorce is being more or less introduced according to the lines proposed by Islām. However, an apprehension also exists that as per the custom of western nations, divorce may also become very common, i.e., lest the door of freedom be opened to people beyond a middle course. On the one hand, to completely close the door of divorce, or attach such unreasonable conditions to it, that it is practically equivalent to being closed, is extremely detrimental. On the other hand, however, to open the door completely is also not without its injurious effects. Most definitely, the path of reform is the balanced one which has been prescribed in Islām.

At this instance, it would not be without benefit to mention that Mr. Muir¹ has offensively taunted that according to the Islāmic law of divorce until two divorces have been issued, a husband has the right to return to his wife, but after a third divorce, the right of return only exists after a woman first marries another person and then divorces him. After this, with great audacity Mr. Muir states that it is permissible among the Muslims to employ the services of another man and marry off such a woman to a man of this nature on the condition that he shall divorce her after marriage, so that the woman may return to her actual husband. This allegation is based on prejudice of the highest degree, and if not, then remarkable ignorance. Islām does not at all teach that in order to make a woman lawful for her previous husband the deceitful strategy be employed whereby a woman is married to another man only to be later separated. On the contrary, the fact of the matter is that Islām has declared such trickery to be an extremely vile and cursed act. The Holy Prophet^{sa} would state:

لَعَنَ اللَّهُ الْمُحَلَّلَ وَالْمُحَلَّلَ لَهُ

“Such a person is accursed by God who marries a woman with the intention that he shall later divorce her so that she may become lawful for her previous husband. Similarly, such a person is also accursed by God who marries his

1 The Life of Mahomet, By Sir William Muir, Chapter XVII (Divorce thrice repeated irrevocable), pp. 349-350, Published by Smith, Elder & Co. London (1878)

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previous wife to another individual with the intention that such a person shall divorce her and she may be able to marry him again.”

Ḥaḍrat ‘Umar^{ra}, the second *Khalifah* would even state that if an individual had committed such a crime, such a person would be punished for adultery.¹ In these circumstances, what greater example of insolence can there be than to attribute such a foul practice to Islām.

The intention behind the Islāmic teaching, is not as Mr. Muir has understood, or perhaps he has chosen not to understand. When three divorces have been issued, a man and woman cannot come together again until the woman marries another man for a legitimate need and purpose. If afterwards, her new husband passes away or a real dispute arises between the two and there is a divorce, and this marriage was not for the purpose that the woman may return to her former husband, in such a case, the previous husband is permitted to marry a former wife with mutual agreement. The wisdom behind this teaching is that when an individual gives his wife three divorces consecutively, after this lengthy experience it shall be understood that now it is impossible for their marital life to continue in a pleasant manner. Hence, they should not come together and further prolong a bitter experience. Instead, they should separate completely and remove the idea from their hearts that they can live together. After this, however, if a woman marries another man and lives a domestic life with him, and a separation takes place with her new husband for a genuine reason thereafter, or he passes away, there should be no hindrance in the woman marrying her previous husband if both desire to come together again with mutual agreement. The reason being that in addition to the fact that there is no reason in principle for the prohibition of their marriage, in such a case, it would not be improbable at all to assume that now, they would be able to live together harmoniously. Due to their remaining apart from one another and having dealt with a third party, it is absolutely possible for them to begin recognising the value of one another. Furthermore, it is most probable and due to the same purpose that this issue has been especially expounded in Islām as well. On the one hand, where the bitter experiences of domestic life should be minimized, on the other hand, the notion should also be removed among people that the issuance of three

1 Tafsīrul-Qur’ānil-‘Azīm (Tafsīru Ibnī Kathīr), By ‘Imādudḍīn Abul-Fīdā’ Ismā‘īl bin ‘Umar Ibnī Kathīr, Volume 1, p. 474, Tafsīru Sūratil-Baqarah, Under verse 231 “Fa’in Ṭallaqahā Falā Ṭaḥillu Lahū Mīm-Ba’dū Ḥattā Tankiḥa Zaujan Ghairahū....., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (1998)

divorces in itself is a reason for prohibition and that after three divorces there is no possibility for the reunion of husband and wife.

In addition to this, another wisdom in keeping the door open for the renewal of marriage is so that people are made to recognise the sanctity and perpetuity of marriage, and the concept may be instilled that when marital relations are established between a man and woman, an extreme effort to safeguard this relationship must be exerted. If, due to some reason, this relation is severed in between, and it becomes unlikely that it shall ever be re-established, even still, when an opportunity to legally re-establish this bond presents itself, it should not be wasted. Therefore, the issue which Mr. Muir has made reference to in a false and filthy manner and then levelled an allegation against, is actually, in its true form, a very great quality of the Islāmic doctrine. However, it is unfortunate that the eye of Sir William was unable to identify this.

XII

*First Era of Life in Madīnah
Comes to an End and the Islāmic
System of Government*

XII

First Era of Life in Madīnah Comes to an End and the Islāmic System of Government

The Dawn of a New Era

Along with the *Ghazwah* of Banū Quraizah, the first era of the life of the Holy Prophet^{sa} in Madīnah and the second volume of our book comes to a close. What were the circumstances in which this era came to pass? What tribulations was the Holy Prophet^{sa} forced to confront in order to defend Islām? What vulnerable times were the Muslims subjected to? What horrific forms did internal and external threats take on? The answers to these questions have been dealt with in somewhat of a detailed manner above. It would not be out of place to state that the first era of the life of the Holy Prophet^{sa} in Madīnah was like an earthquake which continued to dangerously shake the land of Madīnah for a long period of five years but this felt even longer due to constant hardship. Certain jolts of this earthquake were so destructive in nature that if the special succor of God had not been present, these shocks definitely would have overturned the plains of Madīnah and put the Muslims to rest in the dust forever. As we have already seen one branch of the source of this fiery quake was reaching the base of the four walls of Madīnah through the fortresses of the Jews. The greatest shock of this earthquake took place at the *Ghazwah* of the Ditch, when the land of Madīnah literally began to tremble as it were, with the martial slogans of the bloodthirsty confederates and thunderous roar of the hooves of their Arabian horses; and when the hearts of the Muslims began

to reach their throats. This quake was given an even more dangerous form due to the treachery of the deceitful Jews. However, as already mentioned above, this onslaught proved to be the final point in the animosity of the disbelievers of Makkah, after which, although their heart-felt enmity and seditious behaviour continued as usual, they could not find an opportunity to wage an onslaught against Madīnah again. Furthermore, the following prophecy of the Holy Prophet^{sa} was fulfilled word by word:

الآن نَغْزُوهُمْ وَلَا يَغْزُونَنَا

“Due to the sedition and enmity of these people, though we would receive opportunities to march against them, they would not be able to lead an invasion against us.”

In this manner, a clear distinction between the first and second era at Madīnah was established. In addition to this, after the Jewish population came to an end along with the exile of the Banū Quraizah, no group of people except for the hypocrites who called themselves Muslims, and those who were dependents of the Muslims remained in Madīnah who could stand up to oppose the Muslims, or openly muster the courage to contest the Holy Prophet^{sa}. Hence, from that time onwards the foundations of a purely Islāmic government were placed in Madīnah. Therefore, this new era, which began after the *Ghazwah* of Banū Quraizah, possessed two main distinctions. Firstly, the onslaughts which were launched by the disbelievers against Madīnah were brought to an end forever. In this manner, the battle front was subsequently carried from the close proximity of Madīnah to far off regions. Secondly, in terms of politics and government, the city of Madīnah took on the form of a purely Islāmic State, which was free from the involvement of foreign rule, nation and religion. Ultimately, it was this central government which slowly and gradually expanded and finally began to rule a large part of the world.

How did this astounding transformation come about within a short period of five years? The true answer to this question has no relation with the material knowledge of this world and can only be fully fathomed by such a person who is cognizant of spiritual power. In terms of apparent means, the following points may be considered to have played a significant role in the unprecedented success of the Muslims: unity among the Muslims, their organization, unparalleled steadfastness for their own cause, a spirit of

sacrifice, firm faith that they were fighting for the truth, a deep feeling that they were so greatly without means that until they became prepared to exert their utmost effort, they would have no chance of survival, and then, the unimaginable magnetic force of the Holy Prophet^{sa} himself, and his remarkable strategies of war, etc. These elements infused such strength into this handful of Muslims, that it could not be defeated by even the most barbaric force of the countless Arab armies. As a result of this five year war, the disbelievers of Arabia knew for a fact that now the surmise of attacking Madīnah, expunging Islām and eliminating the Muslims was a futile notion, which could never be fulfilled. They realised that now alternate strategies were required in order to defeat the Muslims. This very change in the mindset of the disbelievers was the sign of a new era in Islām.

Islāmīc System of Government

Since one feature among the two main distinctions of this new era was the establishment of a purely Islāmīc government, at this instance, it would be appropriate to mention the fundamental teaching, which the Founder of Islām presented with respect to the system of government. First and foremost, in this regard, it should be understood that as per the practice of Islām in other worldly issues, Islām has only presented one primary teaching and has left the details to be settled by the circumstances of every era, country and nation. In actuality, as far as issues of this nature are concerned, it is this very method which is most sensible and appropriate. In other words, fundamental guidance should be given but matters of detail should be left open. For if this practice is not employed and a single rigid, unchangeable, and detailed law is applied in every era and nation without taking a variance of circumstances into account, it is obvious that religious law shall become a curse instead of a source of mercy; and instead of disseminating guidance shall become a means of misguidance. Hence, with immense wisdom, Islām has only given fundamental guidance in this respect, which may be equally applied in reasonably differing circumstances of all types.

True Right of Government Rests with the Majority and Reaches Individuals Through Democracy

Islām fundamentally teaches that with the exception of Prophets and Messengers, who receive the right to rule through the eternal right of rule which belongs to God, all people possess an equal right to rule. In other words, rule actually belongs to the majority and in this right, no one person possesses more of a prerogative than another individual. However, in order to lead a system of government, since a consolidated administration is necessary and the final management of government must also rest in the hands of a head of state or president, Islām teaches that with mutual consultation, people should appoint any individual who they believe to be most capable to rule as their *Amīr*. As such, God the Exalted states in the Holy Qurʾān:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ط

“O Ye People! Allāh the Exalted orders you to hand over the trust of sovereignty to those who are capable. Then, those who are elected as rulers have been commanded by Allāh the Exalted to rule with equity and justice.”¹

In this fundamental verse the right of authority has been alluded to by the word ‘*Amānat*’ [i.e., Trust]. The purpose of this is to make an indication towards the fact that the right of government actually belongs to everyone equally and specific people receive it by the majority as a trust. Hence, anyone who receives an opportunity to govern should understand that this is a trust, which has been endowed upon him by the people. It is mentioned in a Ḥadīth that on one occasion, a Companion by the name of Abū Dharr^{ra} requested the Holy Prophet^{sa} to appoint him as the *Amīr* of a region. The Holy Prophet^{sa} responded:

يَا أَبَا ذَرٍّ أَنْتَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا
وَأَدَّى الَّذِي عَلَيْهِ فِيهَا

1 An-Nisā’ (4:59)

“O Abū Dharr! You are a weak individual and rulership is a trust. On the day of resurrection rulership shall be the cause of humiliation and disgrace, except for such a person who completely fulfils its rights.”¹

In this *Ḥadīth* the word *Amānat* [i.e., Trust] has been used to describe government. In other words, the right to rule belongs to the majority alone and a specific person only receives it as a trust from the majority.

Since sovereignty is a trust, especially in the case of a Head of State, and even in the appointment of other subordinate leaders, Islām teaches that no such person should be elected into government, who desires a position for himself. The Holy Prophet^{sa} states:

إِنَّا وَاللَّهِ لَا نُؤَلِّي عَلَىٰ هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَصَ عَلَيْهِ

“By God, we shall never give any position in government to such a person who demands it or desires it for himself.”²

Consultation is Necessary in Government

Islām stipulates the following fundamental teaching to guide those people who are elected as rulers according to the recommendation of the people:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٤٢﴾

“The task of the believers is to fully obey God, and worship Him, and to settle matters of administration with mutual consultation, and to spend the wealth which God has given to them upon the people.”³

In this verse, a ruler has been obliged not to follow a course of dictatorship and tyranny after being elected as the *Amīr*, rather, to keep in mind that sovereignty has only been given to him as a trust; he should continue seeking the public opinion and discharge the responsibilities of his

1 Ṣaḥīḥu Muslim, Kitābul-Imārah, Bābu Karāhiyyatil-Imārati Bi-Ghairi Ḍurūratin, Ḥadīth No. 4719

2 Ṣaḥīḥu Muslim, Kitābul-Imārah, Bābun-Nahyi ‘An Ṭalabil-Imārati Wal-Ḥirṣi ‘Alaiḥā, Ḥadīth No. 4717

3 Ash-Shūrā (42:39)

government with the consultation of the people. Thus, Allāh the Exalted even addresses the Holy Prophet^{sa} himself saying:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ

“O Prophet, consult the people in matters of administration; but when you have decided after consultation, then put your trust in Allāh.”¹

According to Qur’ānic idiom, this instruction is not only limited to the Holy Prophet^{sa}, but also applies to his *Khulafā’* and followers.

In summary, as far as the system of government is concerned, Islām only presents two fundamental principles. Firstly, that the right to rule equally belongs to all the people, and in such a case, they should elect the best person from among themselves as their *Amīr*. Secondly, anyone who becomes an *Amīr* and takes charge of government, is obliged to fulfil his trust with justice and equity, and to discharge all the important responsibilities associated with politics and government with the consultation of the people. In other words, in the matter of sovereignty, Islām has absolutely prohibited a hereditary system. Furthermore, Islām has also forbidden that a ruler should lead a despotic and autocratic system of government. However, even in the current era, as the power of veto, etc., is generally accepted, in exceptional circumstances, Islām has afforded an *Amīr* the power to reject a proposal made by the majority if he deems necessary.² However, either way, in light of the Islāmic *Shari’at*, an *Amīr* has been ordered not to settle any important matter without first seeking counsel. This was to such an extent, that Ḥaḍrat ‘Umar^{ra}, who was the second *Khalīfah* of the Holy Prophet^{sa} and was considered a great expert in Islāmic politics states:

لَا خِلاَفَةَ إِلَّا بِالْمَشُورَةِ

“No Islāmic government can be accepted as being lawful without a system of consultation.”³

1 Āl-e-‘Imrān (3:160)

2 Āl-e-‘Imrān (3:160)

3 Izālatul-Khifā’i ‘An Khilāfatil-Khulafā’

Muṣannaf Ibnī Abī Shaibah, Part 8, p. 570, Kitābul-Maghāzī, Bābu Mā Jā’a Fī Khilāfati Abī Bakrīn....., Dārul-Fikr, Beirut, Lebanon

These are the fundamental principles which Islām has instituted with relation to the Islāmīc system of government. However, as mentioned above, except for basic rules, Islām has not interfered in the intricate details of this issue. For example, Islām has not given any specific instruction with regards to questions which relate to the exact manner in which the elections of an *Amīr* or President should take place; or the principles upon which the consultative body should be formulated; or the method an *Amīr* should employ in order to ascertain the public opinion with respect to matters of national importance after he has been elected; the kinds of issues which should be put up for consultation and the secondary details relevant to the system of government, etc. These questions and other details of this nature have been left open for every country, nation and era.

How was the Khilāfat of Ḥaḍrat ‘Umar^{ra} and Ḥaḍrat ‘Uthmān^{ra} Established?

At this instance the doubt may arise in someone’s heart that if in light of the Islāmīc teaching, an *Amīr* or *Khalīfah* must be appointed by consultation and election, why then was Ḥaḍrat ‘Umar^{ra}, the second *Khalīfah*, not appointed in this manner? As a matter of fact, he was appointed by Ḥaḍrat Abū Bakr^{ra}, the first *Khalīfah* himself. Furthermore, why was the appointment of Ḥaḍrat ‘Uthmān^{ra}, the third *Khalīfah*, not done so by public opinion? Instead, Ḥaḍrat ‘Umar^{ra} limited this right to six or seven Companions. Finally, why is it that the *Amīrs* of the Banū Umayyah and Banū ‘Abbās, etc., would always appoint their own successors, who were generally sons, or close relatives? At times, they would even decide that after them, such and such person would be the *Amīr*, then so and so and then so and so! In their era, why is it that consultation and elections never took place for the appointment of an *Amīr*?

In order to clarify this doubt, firstly we take up the question which relates to the *Khilāfat* of Ḥaḍrat ‘Umar^{ra}. It should be known that undoubtedly, in the establishment of *Khilāfat* and leadership, consultation and elections are necessary. However, as we have already mentioned above, as far as the nature of this method of consultation and election, and its details are concerned, Islām has not imposed any specific conditions or limitations. In fact, Islām has left secondary questions of this nature open to be decided by differing circumstances and it is obvious that consultation and election can take on different forms at various times. On this basis, if one contemplates, in

actuality, the *Khilāfat* of Ḥaḍrat ‘Umar^{ra} is also proven to have been established according to the principle of consultation and election. The *Khilāfat* of Ḥaḍrat ‘Umar^{ra} was settled when Ḥaḍrat Abū Bakr^{ra}, who was himself an elected *Khalīfah*, was about to pass away. At the time, the effects of the rebellion of apostasy had not yet faded away and the system of *Khilāfat* was also in its early stages. Ḥaḍrat Abū Bakr^{ra} felt that Ḥaḍrat ‘Umar^{ra} was the most appropriate and worthy individual for *Khilāfat* in the future, but if the election of the *Khalīfah* was left to the public vote, it was possible that due to the apparently stern disposition of Ḥaḍrat ‘Umar^{ra}, his name may not be presented in the election. This could have opened the door to further unrest in the community of the Holy Prophet^{sa}. For this reason, Ḥaḍrat Abū Bakr^{ra} called upon the learned Companions and sought their counsel. After this consultation, Ḥaḍrat Abū Bakr^{ra} appointed Ḥaḍrat ‘Umar^{ra} as his successor, who was not a relative, nor was he from the same tribe,¹ even though at the time, the very son and other near relatives of Ḥaḍrat Abū Bakr^{ra} were also present in great number. Now, every individual can understand that this method cannot be considered as being opposed to the system of consultation and election at all. The reason being that firstly, Ḥaḍrat Abū Bakr^{ra} did not make this decision by himself, rather, he did so after consulting various learned Companions. Secondly, Ḥaḍrat Abū Bakr^{ra} was himself an elected *Khalīfah*, due to which his verdict represented the voice of the people in one respect. Furthermore, he did not appoint any of his own relatives as the *Khalīfah*, rather, he elected a completely unrelated person and in this way it could not be presumed that the people would provide biased advice with the thought that the person in consideration was a close relative of the *Khalīfah* of the time. In this case, it cannot be assumed in the least that a way of consultation and election was not employed; rather, this shall also be considered a form of consultation. In addition to this, there was also a clear prophecy of the Holy Prophet^{sa} with relation to the *Khilāfat* of Ḥaḍrat ‘Umar^{ra},² and for this reason, no Muslim could have held an

1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 4, p. 78, Thumma Dakhalat Sanatu Thalātha ‘Ashara / Dhikru Istikhilāfihī ‘Umarabnil-Khaṭṭāb, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnīl-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Alī bin Muḥammad Ibnul-Athīr, Volume 2, pp. 272-273, Sanatu 13, Dhikru Istikhilāfihī ‘Umarabnil-Khaṭṭāb, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)

2 * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā‘ilī Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibi ‘Umarabnil-Khaṭṭāb, Ḥadīth No. 3682

* Ṣaḥīḥu Muslim, Kitābu Faḍā‘ilīṣ-Ṣaḥābah, Bābu Min-Faḍā‘ilī ‘Umara, Ḥadīth No. 6192

objection against his *Khilāfat*. Quite the contrary, everyone accepted it with the utmost satisfaction of heart.

The second question relates to the *Khilāfat* of Ḥaḍrat ‘Uthmān^{ra}. Firstly, although his election took place within a small group, it was still a form of consultation nonetheless,¹ and it cannot be said that his *Khilāfat* was established as a result of the decision of his predecessor. Islām has not interfered with respect to the details of the specific method of election or consultation, rather, has left them to be settled by the circumstances of varying times. Hence, the method of limited consultation, which was employed for the *Khilāfat* of Ḥaḍrat ‘Uthmān^{ra} cannot be deemed to contradict Islāmic teaching at all; especially when it is taken into account that Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra}, who was the President of the consultative body that elected Ḥaḍrat ‘Uthmān^{ra}, personally consulted many learned Companions himself and decided the matter of his *Khilāfat* after gauging the public opinion first.² Then, the circumstances of the time were such that if this issue had been left to the public opinion completely, it was possible that some form of unrest may have broken out. In addition to this, Ḥaḍrat ‘Umar^{ra} elaborated that although my son would be a member of the consultation, he would not have the right to be elected as the next *Khalīfah*.³ Moreover, it should also be remembered, that just as in the case of Ḥaḍrat ‘Umar^{ra}, there was a prophecy of the Holy Prophet^{sa}

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- 1 * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Qiṣṣatil-Bai’ati Wal-Ittifāqi ‘Alā ‘Uthmānabni ‘Affāna, Ḥadīth No. 3700
* Ṣaḥīḥu Muslim, Kitābul-Masājidi Wa Mawāḍi’iṣ-Ṣalāti, Bābu Nahyi Man Akala Thaumān Au Baṣalan....., Ḥadīth No. 1258
* Ṣaḥīḥul-Bukhārī, Kitābul-Janā’iz, Bābu Mā Jā’a Fī Qabrin-Nabiyyi^{sa} Wa Abī Bakrin Wa ‘Umara....., Ḥadīth No. 1392
* Ṣaḥīḥu Muslim, Kitābul-Imārati, Bābul-Istikhilāfi Wa Tarkihī, Ḥadīth No. 4713-4714
* Sunanu Abi Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai’i, Bābu Fil-Khalifati Yastakhlifu, Ḥadīth No. 2939
* Sunanut-Tirmidhī, Kitābul-Fitani, Bābu Mā Jā’a Fil-Khilāfah, Ḥadīth No. 2225
- 2 * Ṣaḥīḥul-Bukhārī, Kitābul-Aḥkām, Bābu Kaifa Yubāyi’ul-Imāmūn-Nāsa, Ḥadīth No. 7207
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 5, pp. 77-81, Thumma Dakhalat Sanatu Thalāthin Wa ‘Ishrīna / Qiṣṣatush-Shūrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnīl-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Alī bin Muḥammad Ibnul-Athīr, Volume 2, pp. 459-468, Sanatu 23, Dhikru Qiṣṣatish-Shūrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)
- 3 Ṣaḥīḥul-Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabiyyi^{sa}, Bābu Qiṣṣatil-Bai’ati Wal-Ittifāqi ‘Alā ‘Uthmānabni ‘Affāna, Ḥadīth No. 3700

regarding the *Khilāfat* of Ḥaḍrat ‘Uthmān^{ra}.¹ For this reason, no Muslim levelled an allegation against his *Khilāfat*.

Khilāfat of the Banū Umayyah was not a True Islāmic Khilāfat

Now remains the question of the Kings of the Banū Umayyah and Banū ‘Abbās. There is no doubt, that there form of *Khilāfat* was opposed to true Islāmic teaching. Research scholars have never considered their form of leadership to be in line with Islāmic practice, for this reason, it cannot be presented as an argument. Narrations of history and *Ḥadīth* explicitly mention that on the basis of erroneous advice, Amīr Mu‘āwiyah introduced an innovation in the faith. In other words, he practically snatched the right of election from the majority and appointed his own son Yazīd as his successor. Most of the prominent Companions who were alive at the time opposed him and advocated that it was against the teachings of Islām to seek an oath of allegiance for the son of a *Khalīfah* who was already alive.² However, Amīr Mu‘āwiyah did not pay heed and with public support, appointed Yazīd as his successor. As a result, when Amīr Mu‘āwiyah passed away, although the Companions who were alive at the time remained silent with the thought of preventing unrest, they did not accept the leadership of Yazīd in their hearts, as indicated in history and *Ḥadīth*. As a matter of fact, Ḥaḍrat Imām Ḥusain^{ra} and ‘Abdullāh bin Zubair^{ra} considered this practice to be so greatly at odds with the Islāmic teaching that despite an extreme state of weakness, they stood up in contestation to Yazīd. Ultimately, it was in this very struggle that Imām Ḥusain^{ra} was martyred in the lifetime of Yazīd and ‘Abdullāh bin Zubair^{ra}

1 Mishkātul-Maṣābiḥ, By Waliyyudīn Abū ‘Abdillāh Muḥammad bin ‘Abdillāh, Volume 2, p. 425, Kitābul-Manāqibi, Bābu Manāqibi ‘Uthmāna Raḍiyallāhu, Al-Faṣluth-Thānī, Ḥadīth No. 6077, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

2 * Ṣaḥīḥul-Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥqāf, Bābu Walladhī Qāla Li-Wālidaihi Uffin Lakumā....., Ḥadīth No. 4827

* Fathul-Bāri Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Hajar Al-‘Asqalānī, Volume 8, pp. 740-741, Kitābut-Tafsīr, Tafsīru Sūratil-Aḥqāf, Bābu Walladhī Qāla Li-Wālidaihi Uffin Lakumā....., Under Ḥadīth No. 4827, Qadimi Kutub Khānah, Ārām Bāgh, Karachi

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnīl-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Alī bin Muḥammad Ibnul-Athīr, Volume 3, pp. 349-355, Sanatu 56, Dhikrul-Bai’ati Li-Yazīda Bi-Wilāyatil-‘Ahdī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 6, pp. 153-155, Thumma Dakhalat Sanatu Sittin Wa Khamsīna / Dhikru Khabaril-Bai’ti Li-Yazīda Bi-Wilāyatil-‘Ahdī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

was martyred shortly thereafter,¹ but they did not bow their heads to this autocratic government, which they believed to be in contradiction to Islāmic practice. However, this mistake of Amīr Mu'āwiyah became a precedent for those who came after him and from that time onwards, kingship took on the form of a hereditary system.

There is also additional evidence which substantiates that the leadership of Amīr Mu'āwiyah and his succession did not constitute true Islāmic *Khilāfat*, rather, was only a system of kingship. The Holy Prophet^{sa} made a prophecy that after his demise, true Islāmic *Khilāfat* would only remain for thirty years and after this era a system of kingship would be introduced.² Hence, if one calculates, up to the *Khilāfat* of Ḥaḍrat 'Alī^{ra} or Imām Ḥasan^{ra}, this thirty year period comes to a close. From the era of Amīr Mu'āwiyah, the time period of that era begins which has been referred to as kingship.

Conditions for the Appointment of a Successor

In summary, the true Islāmic teaching and real Islāmic practice is that *Khilāfat* and leadership should be established with the consultation of the people, as was done in the case of the first *Khalīfah* of Islām after the demise of the Holy Prophet^{sa}.³ Nonetheless, if a *Khalīfah* feels the need to appoint a successor himself, in certain circumstances, such a practice has been permitted. However, as proven in light of the Islāmic teaching and the practice of the Four *Khulafā'*, there are five conditions. Firstly, such special circumstances should be prevalent at the time as would make such

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- 1 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 6, pp. 245-246, Thumma Dakhalat Sanatu Iḥdā Wa Sittīna / Dhikrul-Khabari 'Ammā Kāna Fihā Minal-Aḥdāthi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnul-Athīr), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athīr, Volume 3, pp. 432-434, Tumma Dakhalat Sanatu Iḥdā Wa Sittīna, Dhikru Maqṭalil-Ḥusaini Raḍiyallāhu 'Anhu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2006)
* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 7, pp. 195-196, Thumma Dakhalat Sanatu Thalāthin Wa Sab'īna / Dhikrul-Kā'inilladhī Kāna Fihā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnul-Athīr), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athīr, Volume 4, pp. 125-126, Tumma Dakhalat Sanatu Thalāthin Wa Sab'īna (71), Dhikru Qatli 'Abdillāhibniz-Zubairi, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2006)
 - 2 Mishkātul-Maṣābiḥ, By Waliyyudīn Abū 'Abdillāh Muḥammad bin 'Abdillāh, Volume 2, p. 281, Kitābul-Fitan, Al-Faṣluth-Thānī, Ḥadīth No. 5395, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)
 - 3 * Ṣaḥīḥul-Bukhārī, Kitābul-Aḥkām, Bābul-Istikhḷāf, Ḥadīth No. 7218
* Ṣaḥīḥu Muslim, Kitābul-Imārati, Bābul-Istikhḷāfi Wa Tarkihī, Ḥadīth No. 4713-4714

a practice more appropriate instead of the general practice. Secondly, the successor should be appointed with the consultation of the people. Thirdly, the appointment should remain limited to the next *Khalifah* or *Amir* alone. It is not permitted that a *Khalifah* should order that after him such and such person would be the *Amir*, then so and so, and so forth, because this practice is equivalent to snatching the right of election from future generations. Fourthly, the successor should not be a near relative of the *Khalifah*. Fifthly, the *Khalifah* who is appointing a successor should be an elected *Khalifah* himself. ¹ وَاللَّهُ أَعْلَمُ

Can A Person Resign from Leadership?

The question as to whether a *Khalifah* or *Amir* can resign from office on the basis of a certain wisdom after being officially elected or appointed is a question for which no specific directive has been given. However, it is obvious that in the case of worldly rulers, there can be no reason for prohibition, albeit, the question of religious *Khulafā'* is worthy of contemplation. It is ascertained from history that in the era of Ḥaḍrat 'Uthmān^{ra}, the third *Khalifah*, when the rebels pressed him to resign from the office of *Khilāfat*, or suffer forceful dethronement or murder, Ḥaḍrat 'Uthmān^{ra} responded, "I shall never take off the garment of honour which God has conferred upon me."² This was an indication towards a statement of the Holy Prophet^{sa} addressed to Ḥaḍrat 'Uthmān^{ra} that, "Allāh shall confer upon you a garment, and the people will struggle to snatch it from you, but you should not surrender it."³ However, in contrast to this, the action of Ḥaḍrat Imām Ḥasan^{ra}, upon witnessing signs of dissension in the community of

1 And Allāh knows best [Publishers]

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muhammad bin Jarīr Aṭ-Ṭabari, Volume 5, pp. 167-168, Thumma Dakhalat Sanatu Khamsin Wa Thalāthina / Dhikrul-Khabari 'An Qatlihi Wa Kaifa Qutila, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnil-Athir), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athir, Volume 3, pp. 60-61, Sanatu 35, Dhikru Maqtali 'Uthmāna, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2006)

3 * Mishkātul-Maṣābiḥ, By Waliyyudīn Abū 'Abdillāh Muḥammad bin 'Abdillāh, Volume 2, p. 425, Kitābul-Manāqibi, Bābu Manāqibi 'Uthmāna Raḍiyallāhu 'Anhu, Al-Faṣluth-Thāni, Ḥadīth No. 6077, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Sunanut-Tirmidhi, Kitābul-Manāqib, Wa Fi Manāqibi 'Uthmānabni 'Affān, Ḥadīth No. 3705

the Holy Prophet^{sa}, was to renounce his right to *Khilāfat* for Amīr Mu‘āwīyyah.¹ In this manner, the prophecy was fulfilled in which the Holy Prophet^{sa} foretold that, “God shall reconcile between two Muslim parties through this grandson of mine.”² In other words, this action of Ḥaḍrat Imām Ḥasan^{ra} has been looked upon as worthy of praise, because through his resignation, a prophecy of the Holy Prophet^{sa} in which he alluded to a distinct quality of Imām Ḥusain^{ra} was fulfilled; and the community of the Holy Prophet^{sa} was once again united upon common ground. The conclusion which is derived from these two examples is that the question of resignation has been left open according to the circumstances at hand. In other words, if the system of *Khilāfat* has been firmly established as in the case of Ḥaḍrat ‘Uthmān^{ra}, or if resignation is desired or demanded by the people then it is undesirable, rather, it is prohibited. However, prior to the establishment of *Khilāfat*, as in the case of Ḥaḍrat Imām Ḥasan^{ra}, if a *Khalīfah* considers it appropriate to withdraw from his own right himself for a higher purpose, then there is no reason for prohibition. At this instance, it is incumbent to mention that the idea which we have presented here is no conclusive doctrine instituted by Islām; rather, it is merely a point of view, which we have presented in light of occurrences. ³ وَاللَّهُ أَعْلَمُ

The Question of Deposition and Election for a Fixed Term; as well as the Difference between Religious and Secular Rulers

The question as to whether an *Amīr* or *Khalīfah* may be elected for a specific term in office or not and whether an individual may be dismissed

- 1 * Ṣaḥīḥul-Bukhārī, Kitābuṣ-Ṣulḥi, Bābu Qaulin-Nabiyyi^{sa} Lil-Ḥasanibni ‘Aliyyin.....Innabnai Hādhā Sayyidun, Ḥadīth No. 2704
- * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja‘far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 6, pp. 71-72, Thumma Dakhalat Sanatu Arba‘ina / Dhikrul-Bai‘atil-Ḥasanibni ‘Aliyyin, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Al-Kāmilu Fit-Tārikh (Tārikhu Ibnil-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Ali bin Muḥammad Ibnul-Athīr, Volume 3, pp. 271-273, Thumma Dakhalat Sanatu Iḥdā Wa Arba‘ina (41), Dhikru Taslīmīl-Ḥasanibni ‘Aliyyin Al-Khilāfata Ilā Mu‘āwīyata, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)
- 2 * Mishkātul-Maṣābiḥ, By Waliyyudīn Abū ‘Abdillāh Muḥammad bin ‘Abdillāh, Volume 2, p. 437, Kitābul-Manāqibi, Bābu Manāqibi Ahli Baitin-Nabiyyi^{sa} Wa Raḍiyallāhu ‘Anhum, Al-Faṣḥul-Awwalu, Ḥadīth No. 6077, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)
- * Ṣaḥīḥul-Bukhārī, Kitābu Faḍā‘ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibil-Ḥasani Wal-Ḥusaini....., Ḥadīth No. 3746
- * Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-‘Asqalānī, Volume 7, p. 118, Faḍā‘ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibil-Ḥasani Wal-Ḥusaini....., Under Ḥadīth No. 3746, Qadimi Kutub Khānah, Arām Bāgh, Karachi
- 3 And Allāh knows best [Publishers]

from office after being elected as the *Amīr* or *Khalīfah* due to a shortcoming or weakness, is one which requires extensive analysis. In this respect, Islām has made a distinction between religious and secular rulers. Religious rulers infer those leaders who possess religious government or a mixture of both religious and secular government. Secular rulers imply such leaders who merely administer a secular government. With regards to the first category of rulers, Allāh the Exalted states in the Holy Qur’ān:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

“O ye who believe! Allāh has promised to those among you who instill within them a high level of faith, and perform good works of a high order, that He will surely appoint them as Successors in the earth, as he made Successors from among those who were before them; and that Allāh will grant strength and power to the religion He has chosen for the *Khulafā’* through their persons; and that He will give them in exchange security and peace after their fear. These people shall always worship me, and they will not associate anything with Me. Those who do not obey these *Khalīfahs*, shall be among the treacherous and rebellious.”¹

It is ascertained from this verse of the Holy Qur’ān that the *Khilāfat* of religious *Khulafā’* is established by the special Power and Will of God the Exalted. They receive special succour from Allāh the Exalted and their purpose is to grant power and strength to the religious system of government. It is for this reason that a person who does not render obedience to such people is considered to be among the disobedient and rebellious. A practical example of this is narrated in a *Ḥadīth*:

1 An-Nūr (24:56)

عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ لَقَدْ هَمَمْتُ
أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَإِنِّي حَتَّى أَكْتُبَ كِتَابًا فَأَعْهَدَ أَنْ يَتَمَنَّى الْمُتَمَنِّونَ
وَيَقُولَ قَائِلٌ أَنَا أَوْلَى ثُمَّ قُلْتُ يَا بِي اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ أَوْ يَدْفَعُ اللَّهُ وَيَأْتِي الْمُؤْمِنُونَ

“Ḥadīrat ‘Āishah^{na} relates that in the start of his terminal illness, the Holy Prophet^{sa} said to me, ‘I had intended to call upon your father and brother, and leave behind a will with regards to the Khilāfat of Abū Bakr, so that someone else does not stand up in the desire for Khilāfat and does not claim that he is more worthy of Khilāfat than Abū Bakr. However, then I abandoned this intention with the thought that the community of the believers would never agree upon the Khilāfat of another person, nor would God allow for the Khilāfat of another person to be established.’”¹

This Ḥadīth evidently establishes that although the election of religious *Khulafā’* apparently takes place through the consultation of people, in actuality, it is the hidden hand of God that guides the election process, and this is the true philosophy of the Islāmīc *Khilāfat*. Apparently, the believers hold an election, but in truth, it is the Power of God which manifests itself. In other words, just as in the case of a Messenger or divinely appointed individual, although God does not physically reveal Himself, His hidden cords pull the hearts of people to the individual who is most worthy of *Khilāfat*.² In these circumstances, with relation to religious *Khulafā’*, even though their election apparently takes place through a system of consultation, an appointment for a fixed term, or deposition after an election is absolutely out of the question. It is for this reason that Allāh has declared those people who do not render obedience to such *Khulafā’* or disobey them after having sworn allegiance to them as being rebellious. Even if a person contemplates in terms of rationality, the appointment of a religious *Khalīfah* cannot be limited to a fixed-term, nor should the question of his deposition arise after an election, because the foundation of a religious relationship is based on faith and loyalty. A

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Aḥkām, Bābul-Istikhilāf, Ḥadīth No. 7217

* Ṣaḥīḥu Muslim, Kitābu Faḍā’il-iṣ-Ṣaḥābati Raḍiyallāhu Ta’ālā ‘Anhum, Bābu Min Faḍā’ili Abi Bakriṣ-Ṣiddīq^{ra}, Ḥadīth No. 6181

2 In light of the political terminology of this day and age, it may be said that in this system, God the Exalted plays the role of a ‘wire puller.’

religious *Khalīfah* holds the position of an Imām, and though he is bound by the commandments of the *Shari'at*, and is not entitled to the right of alteration in any respect, but the task of its elaboration and implementation is entrusted to him. The task of religious governance is solely in his hand, and as far as actions are concerned, he is considered to be an example for the community. Therefore, to declare this spiritual relationship as being limited to a fixed-term or to make it lawful for people to sever a relationship of this nature is completely in contradiction with the spirit of religion. As a result of this, the fundamental purpose of spiritual relation, and the Bai'at and company of righteous saints is lost completely. In this manner, the door to unreasonable freedom in religion is opened, the final result of which is nothing other than disbelief and irreligion.

However, in contrast to this, the issue of secular rulers is completely different. The basis of one's relation to them is not on faith and sincerity; rather, it is based merely on political wisdoms, and nor do any religious disorders arise directly as a result of their election to a term in office or deposition. Therefore, with respect to merely political leaders, Islām has not prescribed any restriction in particular. Instead, people have been left free to limit the elections of their political leaders to a fixed-term if they deem it necessary, or strive to dismiss them in an appropriate manner if they feel it is necessary in extreme circumstances.

Islāmic Standard of Obedience

However, since Islām wishes to prevent disorder and is a very staunch defender of the establishment of peace, the teaching presented by the Holy Prophet^{sa} emphatically states that aside from extreme circumstances, the question of a refusal of obedience and deposition should not arise. It is necessary, inasmuch as possible, for the people to never think of rebelling against an *Amīr*. However, in this respect, such a strict directive has been given that the Holy Prophet^{sa} states that even if the people notice their rights being usurped, they should demonstrate patience; if required, they should bear the tyranny and oppression of their rulers, but refrain from following a course of rebellion and division. Hence, the Holy Prophet^{sa} states:

سَتْرُونَ بَعْدِي آثَرَةً وَأُمُورًا تُنْكَرُونَهَا قَالُوا فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ قَالَ أَدُّوا إِلَيْهِمْ حَقَّهُمْ
وَسَلُّوا اللَّهُ حَقَّكُمْ

“O ye Muslims! After my demise, a time shall come when such people shall become rulers upon you who shall usurp your rights and commit very hateful things.’ The Companions inquired, ‘O Messenger of Allāh! In such circumstances, what do you enjoin upon us?’ The Holy Prophet^{sa} responded, ‘Fulfill the rights owed to your rulers and seek your rights from God.’”¹

Then, he states:

مَنْ خَرَجَ عَنِ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مِيتَةً جَاهِلِيَّةً

“A person who refuses to render obedience to the Amīr, and sets the foundation for division by separating himself from a unified community, shall die a death of disbelief if he passes away before having repented.”²

However, along with this, the public has been urged to work towards reconciliation by giving righteous consultation, even if the Amīr acts in a cruel and oppressive manner. In Islām, this struggle has been deemed a very great Jihād and an act of goodness. The Holy Prophet^{sa} states:

أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

“When an Amīr is guilty of tyranny and oppression, the greatest Jihād is to strive in order to prevent the cruel and unlawful practices of the Amīr by exhorting him to act with equity and justice.”³

However, if the Amīr still does not desist and remains adamant upon his unjust practices, and issues commandments in direct contradiction with divine

1 Ṣaḥīḥul-Bukhārī, Kitābul-Fitan, Bābu Qaulin-Nabiyyī^{sa} “Sataraua Ba’dī Umūran Tunkirūnahā,” Ḥadīth No. 7052

2 Mishkātul-Maṣābīḥ, By Waliyyudīn Abū ‘Abdillāh Muḥammad bin ‘Abdillāh, Volume 2, p. 4, Kitābul-Imārati Wal-Qadā’i, Al-Faṣḥul-Awwal, Ḥadīth No. 3669, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

3 Mishkātul-Maṣābīḥ, By Waliyyudīn Abū ‘Abdillāh Muḥammad bin ‘Abdillāh, Volume 2, p. 10, Kitābul-Imārati Wal-Qadā’i, Al-Faṣḥul-Thānī, Ḥadīth No. 3705, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

injunctions, the public has been given the right to obey the *Amīr* in everything righteous and lawful as usual, but to refuse obedience in anything which is unlawful. As such, the Holy Prophet^{sa} states:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ وَمَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ
بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

*“It is obligatory upon every Muslim to obey his Amīr, whether he agrees with a commandment issued by him or not. However, if he issues a commandment which explicitly contradicts divine law, then it shall not be compulsory to obey such an order.”*¹

If, despite the good consultation and partial disobedience of the people, an *Amīr*'s chain of unjust commandments continues to increase; and he openly begins to tread a path which is at odds with the divine law of government and *Shari'at*, to the extent that his leadership takes on such a harmful state that in order to ensure its dismissal, it becomes appropriate to risk the peace of the country and unity of the community, in such extreme circumstances of this nature, people have been permitted to relinquish their obedience to the *Amīr*, and struggle to depose him. It is related in a *Hadīth*:

عَنْ عُبَادَةَ بْنِ الصَّامِتِ بَايَعَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ
فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَآثَرَةٍ عَلَيْنَا وَعَلَى الْأَنْتَازِعِ الْأَمْرِ أَهْلَهُ إِلَّا أَنْ تَرَوْا
كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

“A renowned Companion of the Holy Prophet^{sa} named ‘Ubādah bin Ṣāmit relates, ‘When the Messenger of Allāh^{sa} would take an oath of allegiance from us, he would make us declare that we would always demonstrate obedience to our Amīr: in a time of hardship or ease, in a state of pleasure or displeasure, whether our rights were given to us or snatched from us; and that we would never quarrel with our Amīrs in the matter of administration.’ However, the Holy Prophet^{sa} said, ‘Verily, if you witness manifest disbelief in the attitude of

1 Ṣaḥīḥul-Bukhārī, Kitābul-Aḥkām, Bābus-Sam'i Waṭṭā'ati Lil-Imāmi Mā Lam Takun Ma'ṣiyatan, Ḥadīth No. 7144

*your Amīrs, i.e., you notice a clear disbelief in a fundamental law of God, for which you have a clear and conclusive argument from God, then you have the right to challenge the leadership of the Amīr.”*¹

In this *Ḥadīth*, with regards to the word ‘*Kufr*’ [i.e., ‘disbelief’] it should be remembered that this does not only infer a disbelief in religious doctrine; rather, it also implies a divergence from the fundamental principles of the law of government and *Sharīʿat*. Therefore, it is mentioned in another *Ḥadīth* that the unlawful killing of an innocent Muslim is also a form of ‘disbelief.’² Moreover, learned scholars from among the Companions have also declared the unlawful designs of the rebels in the era of Ḥaḍrat ‘Uthmān^{ra} as constituting ‘disbelief.’³ However, in order to stand up against an *Amīr*, it is necessary for this disbelief to be absolutely clear and manifest. It should not be the result of an error in judgement or obscure circumstances. Furthermore, there should be no door open for the *Amīr* to be absolved even as a possibility and his leadership must take on such a dangerous form that it becomes necessary to risk the peace of the country and unity of the nation in order to overthrow such a government.

Deposition of a Government is Not Permissible Whilst Living Under its Rule

However, even in such a case, Islām does not approve that a person should raise the flag of rebellion, whilst living in the sovereignty of an *Amīr* in a state of subservience. The purpose of this instruction is to prevent civil war from breaking out in the land and so that the dangerous state does not arise that people begin to stand up against an *Amīr* whilst living under his rule. Therefore, in extreme circumstances of this nature, the Islāmīc practice is that those people who consider the government of an *Amīr* to be unbearably oppressive, they should migrate from that country. After having left the country, if they believe that it is necessary and appropriate, they should work

1 * Ṣaḥīḥul-Bukhārī, Kitābul-Fitan, Bābu Qaulin-Nabiyyī^{sa} “Satarāuna Ba’dī Umūran Tunkirūnahā,” Ḥadīth No. 7056

* Ṣaḥīḥu Muslim, Kitābul-Imārah, Bābu Wujūbi Ṭā’til-Umarā’i Fī Ghairi Ma’ṣiyatin....., Ḥadīth No. 4771

2 Ṣaḥīḥul-Bukhārī, Kitābul-Fitan, Bābu Qaulin-Nabiyyī^{sa} “Lā Tarjī’ū Ba’dī Kuffāran.....,” Ḥadīth No. 7076-7077

3 Ṣaḥīḥul-Bukhārī, Kitābul-Fitan, Bābu Idhā Qāla ‘Inda Qaumin Shai’an.....,” Ḥadīth No. 7114

towards dismissing such a ruler. Therefore, the migration of the Holy Prophet^{sa} also took place in accordance with the very same principle. In other words, after the Holy Prophet^{sa} became distressed by the cruelties and religious intolerance of the government in Makkah, he ultimately left the sovereignty lead by the chieftains of the Quraish. After this, God determined to overthrow their tyrannous regime by way of the Holy Prophet^{sa}. The Banū Isrā'īl also employed almost the same method in response to the cruelties of the Pharaoh under divine command. In other words, they joined Ḥaḍrat Moses^{as} and migrated from the sovereignty of the Pharaoh.¹ Furthermore, a similar course of action was taken by Imām Ḥusain^{ra} and 'Abdullāh bin Zubair^{ra} during the leadership of Yazīd bin Mu'āwiyah bin Abī Sufyān as well. In other words, on the basis of erroneous advice, in his own lifetime, Amīr Mu'āwiyah desired to appoint his son Yazīd as his successor in contradiction to the Islāmic doctrine and practice of the *Khulafā'ur-Rāshidīn*. At this occasion, the aforementioned Companions clearly stated that such a practice was against the teachings of Islām. However, when Amīr Mu'āwiyah did not pay heed to their voice, and appointed Yazīd as his successor with public support, the Companions took to silence with no other alternative. This was because Amīr Mu'āwiyah was the head of government at the time, and these Companions had vowed to render him their obedience. For this reason, it was not permissible for them to remain in the sovereignty of Amīr Mu'āwiyah and stand up against him, but on the other hand, there was no practical option for them to leave his sovereignty either. However, when Amīr Mu'āwiyah passed away, and Yazīd announced his *Khilāfat*, it was only then that Imām Ḥusain^{ra} and 'Abdullāh bin Zubair^{ra} refused to take *Bai'at*, and stood up against him.² The reason being

1 * Ṭā Hā (20:78)

* Yūnus (10:90)

2 * Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 6, pp. 153-155, Thumma Dakhalat Sanatu Sittin Wa Khamsīna / Dhikru Khabaril-Bai'ti Li-Yazida Bi-Wilāyatil-'Ahdī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 6, pp. 245-246, Thumma Dakhalat Sanatu Iḥdā Wa Sittīna / Dhikrul-Khabari 'Ammā Kāna Fihā Minal-Aḥdāthi, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 7, pp. 195-196, Thumma Dakhalat Sanatu Thalāthīn Wa Sab'īna / Dhikrul-Kā'inilladhi Kāna Fihā Minal-Umūril-Jalilah, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnul-Athīr), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athīr, Volume 3, pp. 432-434, Thumma Dakhalat Sanatu 61, Dhikru Maqṭalil-Ḥusaini Raḍiyallāhu 'Anhu, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2006)

continued.....

that until then, obedience to Yazīd had not become obligatory upon them. In this instance, to stand up against Yazīd was equivalent to fighting him from outside his sovereignty. However, this struggle of Imām Ḥusain^{ra} and ‘Abdullāh bin Zubair^{ra} could not produce any lasting result, and the dictatorship of the Banū Umayyah took root. In any case, Islām has not approved of a person who stands up against an *Amīr* and strives to depose him whilst living under his rule. Instead, if a person finds the conduct of an *Amīr* to be in clear contradiction with rules of politics and considers his leadership to be so harmful that it becomes necessary to risk the peace of the country and unity of the community so that it may be overthrown, he should migrate from the sovereignty of such an *Amīr*, and then, work towards his deposition in an appropriate manner.

At this instance, the natural question which arises is: what should be done if an *Amīr* forcefully prohibits people from migration? The response to this question is that Allāh the Exalted states in the Holy Qur’ān:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط

“A person is only liable for as much as he can bear.”¹

Furthermore, with reference to the incident of the Banī Isrā’īl, God states that it was unlawful, and equivalent to an act of rebellion against divine law that Pharaoh pursued the Banī Isrā’īl and attempted to forcefully prevent them from migrating.² In such a case, where an impediment is created by the *Amīr* himself, it shall be considered lawful to remain in the country and oppose a tyrannous ruler of this nature.

.....continued

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnīl-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Alī bin Muḥammad Ibnul-Athīr, Volume 4, pp. 125-126, Thumma Dakhalat Sanatu Thalāthin Wa Sab’ina 71, Dhikru Qatli ‘Abdillāhibniz-Zubairi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)

* Al-Kāmilu Fit-Tārikh (Tārikhu Ibnīl-Athīr), By ‘Izzuddīn Abul-Ḥasan ‘Alī bin Muḥammad Ibnul-Athīr, Volume 3, pp. 351-354, Thumma Dakhalat Sanatu Sittin Wa Khamsīna, Dhikrul-Bai’ati Li-Yazīda Bi-Wilāyatil-‘Ahdī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2006)

1 Al-Baqarah (2:287)

2 Yūnus (10:91)

Is the Right of Leadership Specific to the Quraish?

In the discussion relevant to the rules of Islāmic governance, another question which arises is whether in light of Islāmic teachings, it is necessary for a *Khalīfah* or *Amīr* to be from a specific group of people. This question arises in particular due to various *Aḥādīth* where it is related that the *Khulafā'* would be from the Quraish. Some people have understood this to infer that it is necessary for a *Khalīfah* or *Amīr* to be from the Quraish. However, this notion is absolutely incorrect and baseless. The first argument which repudiates this notion is that in principle, Islām does not accept a distinction in nation and race as far as religious or political rights are concerned. In other words, Islām does not accept that there are different castes which are entitled certain rights above others. Rather, Islām only accepts different casts and nations as being a means of introduction and identity amongst one another, nothing more, nothing less. As such, Allāh the Exalted states in the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ

“O ye Muslims! It is not permissible for one people to flaunt their superiority over another, or consider them to be inferior. For you know not who is more worthy in the sight of Allāh.....The purpose behind dividing you into different nations and tribes in this world, is only so that you may be facilitated in recognizing and distinguishing one another. The purpose is not so that you may flaunt your superiority or claim special rights on the basis of this differentiation. For in the sight of God, only he is superior who is greater in his obedience to divine law, irrespective of who he may be.”¹

In addition to this clear and explicit fundamental teaching, even with respect to *Khilāfat* and leadership in particular, the Holy Qur'ān rejects the idea of a right by nation and family. Hence, Allāh the Exalted states in the Holy Qur'ān:

1 Al-Ḥujurāt (49:12/14)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَحْكُمُوا بِالْعَدْلِ ط

“God the Exalted orders you to hand over the reigns of government to such people who are worthy (irrespective of who they may be); and those who are elected as Amīrs should administer their government with equity and justice.”¹

In this verse, the only condition which has been stipulated for a *Khalīfah* or *Amīr* is that he should be worthy of office. No other condition has been set, which is a categorical argument that there is no other condition for the election of a *Khalīfah* or *Amīr* in Islām except for capability. Similarly, the Holy Prophet^{sa} states in a *Ḥadīth*:

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِسْمَعُوا وَأَطِيعُوا وَإِنِ اسْتُعْمِلَ
عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ

“*Ḥadīrat Anas bin Mālik^{ra}* relates that the Holy Prophet^{sa} would say, ‘O ye Muslims! Even if an Abyssinian slave is appointed as your Amīr, it is compulsory upon you to obey him.’”²

In Islām, if it had been necessary for an Amīr to be from among the Quraish, this statement of the Holy Prophet^{sa} would be empty of meaning. Instead, the Holy Prophet^{sa} should have said, ‘Obey every Amīr from among the Quraish, irrespective of how he may be.’ Therefore, whether it be in terms of principle or specification, it is completely incorrect and baseless that government and *Khilāfat* has been made specific to a particular nation. The spirit of the Islāmic teachings repels such a notion from afar.

Now remains the question as to what is inferred by these *Aḥādīth* where it has been stated that *Khulafā’* and Imāms would be from the Quraish. Even minor contemplation is sufficient to substantiate that this was a prophecy, not a general order or recommendation. In other words, just as Allāh the Exalted revealed many things that were to take place in the future by way of

1 An-Nisā’ (4:59)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Aḥkām, Bābus-Sam’i Waṭṭā’ati Lil-Imāmi Mā Lam Takun Ma’ṣiyatan, Ḥadīth No. 7142

the Holy Prophet^{sa}, so too, he was informed that the *Khulafā'* who were to be appointed after his demise would be from the tribe of the Quraish. If this is understood as a prophecy, absolutely no room for objection remains, because in any case, the *Khulafā'* were bound to be from a certain people; or from one tribe or another. Moreover, in light of the circumstances of that era, if all of them were from the Quraish, no objection can be raised in this respect. In addition to this, it should also be remembered that in accordance with the era under discussion, it was the tribe of the Quraish that was most worthy of leadership. Firstly, it was the tribe of the Holy Prophet^{sa}, due to which it naturally possessed a deserved honour among the Muslims, and the people accepted its influence. Secondly, the tribe of the Quraish resided in the most central city of Arabia and it was also the guardian of the Ka'bah, due to which it was looked upon with special regard and reverence throughout the land even in the era of the *Jahiliyyah*. The other tribes generally looked towards the Quraish in every matter and accepted their leadership. Thirdly, due to the administration which Qusayy bin Kilāb, their paramount forefather had instituted in Makkah, the people of the Quraish were well acquainted with the administration and method of governance. Except for them, no other tribe was so experienced in matters of administration. Fourthly, since the foremost pioneers of Islām were all from the Quraish, and they had received more opportunity than anyone else to live with the Holy Prophet^{sa} and assimilate his teachings within themselves, they possessed much more capability than others in the Islāmic system of governance as well. On the basis of these reasons, the Quraish possessed a true and undeniable superiority over the other Arabian tribes of that era. If they had been excluded and the reigns of government had gone into the hands of the other tribes, this would have proven to be extremely detrimental for the country. Most definitely, no other tribe would have been able to run the administration of government with such skill and merit, as was done by the early *Khulafā'* of Islām after the demise of the Holy Prophet^{sa}. However, this does not mean that Islām had given a monopoly of leadership to the Quraish forever. Hence, if on the one hand the statement that, "*After me Khulafā' and Islāmic rulers would be from the Quraish,*" has been recorded, on the other hand, the Holy Prophet^{sa} has also stated that ultimately, the Quraish would lose their ability to rule and would become a means of destroying the Islāmic government. To this affect, there is a *Ḥadīth*:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلَكَةُ أُمَّتِي عَلَى يَدَيِ غِلْمَةٍ
مِنْ قُرَيْشٍ

“Abū Hurairah^{ra} relates that the Holy Prophet^{sa} would state, ‘My community would ultimately be destroyed by the young men of the Quraish.’”¹

In other words, when the state of the Quraish would deteriorate, and they would no longer be worthy of government, it would be a source of evil instead of being a source of mercy for leadership to remain in their hands; ultimately, the Islāmīc government would crumble at the hands of the Quraish. Therefore, this is what actually occurred. Then, there are various narrations where the Holy Prophet^{sa} has also mentioned that the leadership of the Quraish would continue until the resurrection. This also implies that the Quraish would remain in government until the downfall² of the Islāmīc community. Finally, the seed of destruction would be sown by their very own hands, and then, a new era would dawn upon Islām. In summary, a collective study of the Qur’ān and *Aḥādīth* evidently proves that the statement of the Holy Prophet^{sa} regarding the leadership and *Khilāfat* of the Quraish merely alluded to a prophecy. This did not imply an order or recommendation. Moreover, this prophecy was limited to a specific time frame, in that it particularly referred to the first era of Islām. The intent of the Holy Prophet^{sa} was that since the Quraish were most worthy of leadership at the time, for this reason, it was they who would continue to rule and stay in power. However, after the passage of time, they would lose this ability and the community of the Holy Prophet^{sa} would undergo a revolution, after which the landmarks of a new era would be chalked out. Hence, it is not correct to assert that Islām has limited the right of leadership to a specific dynasty or people. Rather, the truth is that in Islām, leadership is established by election, and in this election, the door has been left open for every individual.

This is a brief outline of the method of governance presented by Islām. Every sensible and unprejudiced individual can appreciate that this is the best possible guidance which could have been given in this respect. Aside from being perfect in terms of political philosophy, this teaching is so

1 Ṣaḥīḥul-Bukhārī, Kitābul-Fitan, Bābu Qaulin-Nabiyyi^{sa} Halāku Ummati ‘Alā Yadai Ughailimatin Sufaḥā’a, Ḥadīth No. 7058

2 In Islāmīc terminology the word ‘Qiyāmat,’ or ‘resurrection’ also refers to a massive revolution.

comprehensive that it can serve as a lamp of guidance for every era and nation despite a reasonable variance in details. Furthermore, even the politicians of the advanced western countries of this day and age have been unable to present the world with a more successful system in political philosophy. It is obvious that the fundamental principles of politics are four in number. Firstly, that the appointment of an *Amīr* or Head of State should be based on some principle, whether it be due to a right of inheritance, a hereditary right, by the vote of a few people in particular, or by the consultation of the majority or masses. Secondly, when a person takes charge of his position as leader, what method of governance should be employed? Should the system be autocratic and dictatorial, or based on the opinion and consultation of the people in accordance with some law? Thirdly, how should people deal with their *Amīr*? Should they follow a course of cooperation and obedience to the furthest extent, or oppose him in everything which is against their own view, and create hindrances for him, and stand up against him with a large clamor on their own accord whenever they feel a threat to their rights, or consider an action of the *Amīr* to be worthy of objection? Fourthly, if the conduct of an *Amīr* is actually unlawful, worthy of objection, he reaches an extreme state which becomes difficult to bear, and insists upon his cruel practice, then what course of action should be employed in such a case? As far as these four principle issues are concerned, Islām has presented a such teaching which is the essence of the best form of politics. For the welfare of humanity, and peace and harmony of the world, such a foundation has been established by this teaching, that if one follows it, the relationship between a leader and his people cannot deteriorate in the first place. If, ever, they do happen to deteriorate, the country remains secure from its dangerous and detrimental results. This teaching was given by the Holy Prophet^{sa} in a time when hereditary and dictatorial rule was primarily prevalent in the world and most countries were oblivious to even the thought of cooperation and consultation.

Relations with Non-Muslims

Before this note is brought to a close, it would not be out of place to mention the teaching which has been given by Islām with respect to relations with other non-Muslim governments or non-Muslim citizens who live in an Islāmic State. In this regard, first and foremost, the principle presented by Islām states that the standard of equity and justice should be equally

applicable to all people. It is unlawful for people of the same nation to be treated with justice and equity but when the question arises with regards to others, this principle is forgotten. As such, Allāh the Exalted states:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلَىٰ آلَا تَعْدِلُوا ۗ اِعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٥١﴾

“O ye Muslims! Step forward to establish goodness and equity in the world for the sake of God. The opposition of a certain people should not deter you from following a path of equity and justice; rather, you should deal with everyone in a just manner. This is what righteousness demands. Hence, demonstrate righteousness and remember that God closely watches your actions.”¹

This verse serves as a foundation stone for relations with foreign governments and nations, because it alludes to the fundamental principle upon which international relations should be established. If one contemplates, this is such a golden principle that if both parties act upon it fully, not only will international relations never deteriorate, rather, they shall be maintained in such a pleasant manner that even the possibility of such a thing will cease to exist. However, it is unfortunate that in dealing with others, most people practically disregard this principle.

After this comprehensive prohibition, Islām takes up the issue of treaties, because this is the most significant question which arises in international relations. Thus, He states:

أَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“O ye Muslims! Fulfill your covenants, because you shall be answerable to God with respect to your covenants.”²

In accordance with this principle, it has been declared compulsory for a Muslim to fulfill his covenants with immense loyalty and trustworthiness;

1 Al-Mā'idah (5:9)

2 Banī Isrā'īl (17:35)

and not to commit an action which is against the spirit or wording of these covenants and agreements.

The fulfillment of covenants in Islām has been ordered so strictly that Allāh the Exalted states that if a Muslim nation is engaged in an agreement with a non-Muslim nation, and then, another Muslim nation calls upon the Muslim nation for support against the one which is non-Muslim, the Muslim nation should not give them aid at all. Instead, the Muslim nation should remain firm upon its covenant. Hence, Allāh states:

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ
وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٣﴾

“As for those who have become Muslim but have not migrated to join the Islāmic state, you are not responsible for their protection, until they migrate and join you. But if they seek your help in the matter of religion, then it is your duty to help them. However, if they seek your aid against a non-Muslim nation between whom and yourselves there is a treaty, then do not assist them at all, and remain firm upon your covenant in any case; and know that Allāh the Exalted watches over your actions.”¹

Could there be a greater teaching with regards to the fulfillment of covenants, and equity and justice?

As regards to non-Muslim citizens, the Holy Prophet^{sa} states:

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

“A Muslim who is guilty of killing a covenanting non-Muslim, who has entered the Muslim state by way of a treaty (either textual or by way of action), shall (in addition to receiving a worldly punishment) not even perceive the breeze of paradise on the day of resurrection.”²

1 Al-Anfāl (8:73)

2 Ṣaḥīḥul-Bukhārī, Kitābul-Jizyah, Bābu Ithmi Man Qatala Mu’āhidan Bi-Ghairi Jurmin, Ḥadīth No. 3166

Then, He states:

مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَفَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبٍ نَفْسِهِ
فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ

*“O Ye Muslims! Listen well! I shall seek justice on behalf of such a non-Muslim on the day of resurrection before God, who is in a covenant with the Islāmīc state, if he is wronged by another Muslim, caused any harm, or given a responsibility or burden beyond his power, or deprived of something without his pleasure and consent.”*¹

However, it should be remembered that Islām does not only speak of treatment which should be abstained from. Quite the contrary, Islām does not merely state that one should not usurp the rights of a non-Muslim and nothing more; rather, it enjoins good and benevolent treatment towards non-Muslims as well. Therefore, Allāh the Exalted states:

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

*“O Ye Muslims! Where God has forbade you from befriending those cruel disbelievers who fight against you in order to wipe out your religion, this does not imply that you should not befriend those non-Muslims who are not bent upon putting your religion to an end by force, and do not persecute you. On the contrary, you should treat such people with goodness, justice, and benevolence. For Allāh loves those who are equitable.”*²

Religious Tolerance

An illustration of the Islāmīc teaching with regards to religious freedom and tolerance has already been described in the discussion relevant to *Jihād*. The Holy Qur’ān has especially emphasized in numerous verses that the matter of religion relates to the conscience of every individual. Hence,

1 Mishkātul-Maṣābiḥ, By Waliyyudīn Abū ‘Abdillāh Muḥammad bin ‘Abdillāh, Volume 2, p. 69, Kitābul-Jihād, Bābuṣ-Ṣulḥi, Al-Faṣluth-Thānī, Ḥadīth No. 4047, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

2 Al-Mumtaḥinah (60:9)

there should be absolutely no force and compulsion in religion.¹ This teaching is not only limited to the embellishment of paper or the beautification of pulpits, rather it is practiced with immense integrity. As such, we have already mentioned that the very first treaty of Islām was the one settled by the Holy Prophet^{sa} after his migration with the Jewish population of Madīnah. The very foundation of this treaty was based on the principle of religious freedom and tolerance.² We have also read that when the Banū Naḍīr was given the punishment of exile from Madīnah due to their treachery and seditious behaviour, they desired to take along those people who were from the children of the Anṣār, but had been converted to Judaism due to the vows of the Anṣār. The Anṣār attempted to restrain them in Madīnah, but when this dispute was presented before the Holy Prophet^{sa}, he issued a verdict against the Anṣār saying, “*There can be no compulsion in the matter of religion,*” and granted the Banū Naḍīr permission to take these people along with them.³ In the very lifetime of the Holy Prophet^{sa}, we shall also find instances ahead that when the Jews of Khaibar and Christians of Najrān entered the Islāmic state, the Holy Prophet^{sa} granted them complete freedom in both belief and practice.⁴ As a matter of fact, there is a narration that when the Christians of Najrān came to Madīnah, the Holy Prophet^{sa} even granted them permission to perform their worship in the Masjid-e-Nabawī in their own manner. When certain Companions attempted to restrain them, the Holy Prophet^{sa} forbade them. Thus, the Christians faced westward in the very Masjid-e-Nabawī and observed their own rites of worship.⁵

1 Al-Baqarah (2:257)

2 * As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, p. 355, Hijratur-Rasūli^{sa} / Kitābuhū^{sa} Baina-Muhājirīna Wal-Anṣārī Wa Muwāda’atu Yahūd, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābu Fil-Asīri Yukrahū ‘Alal-Islām, Ḥadīth No. 2682

4 * Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Mu’āmalatin-Nabiyyi^{sa} Ahla Khaibara, Ḥadīth No. 4248

* Ṣaḥīḥul-Bukhārī, Kitābul-Maghāzī, Bābu Qiṣṣati Ahli Najrān, Ḥadīth No. 4380

* Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai’i, Bābu Fī Akhdhil-Jizyah, Ḥadīth No. 3041

* Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya’qūb bin Ibrāhīm, Faṣḥun: Qiṣṣatu Najrāna Ahlihā, pp. 77-78, Printed by Baulāq (1302 A.H.)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 3, pp. 300-301, Ghazwatu Khaibara, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 186-187, Al-Wafdur-Rābi’ Ashara, Wafdu Naṣārā Najrān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

5 * Sharḥul-‘Allāmatiz-Zarqānī ‘Alal-Mawāhibil-Ladunniyyah, By Allāmah Shihābuddīn Al-Qusṭalānī, Volume 5, pp. 186-187, Al-Wafdur-Rābi’ Ashara, Wafdu Naṣārā Najrān, Dārul-Kutubil-‘Ilmiyyah,

Even after the demise of the Holy Prophet^{sa}, the Four *Khulafā'* also established an impeccable example of religious tolerance. There is a narration regarding Ḥaḍrat Abū Bakr^{ra} that whenever he would dispatch a Muslim army, he would especially instruct its commander to ensure that non-Muslim places of worship and religious elders were given full reverence.¹ In the era of Ḥaḍrat 'Umar^{ra} when Syria was conquered, the single most prominent aspect of the treaty which was settled between the Muslims and Christian population who lived there was religious freedom and tolerance.²

The Issue of Jizyah

The concept of *Jizyah* appears to be objectionable in the sight of some, although it was merely a tax that was levied upon the non-Muslim citizens in order to manage the system of government, and which was spent directly on the taxpayers themselves. With these funds, the government would safeguard their rights, and arrange for their ease, comfort and welfare, and would make armies available for the protection of their lives and wealth. One may raise the allegation as to why this tax was specific to non-Muslim citizens alone. The answer to this is that firstly, the aforementioned tax was considered to be a remuneration for military services rendered by the Muslims, but from which the non-Muslim population was held to be exempt. In other words, where every Muslim was compelled to serve in the military by law, the non-Muslim population was exempt from this requirement. In this case, it was only fair that the non-Muslim population also bear to some extent the military expenditures of the Islāmic state. This is the definition of *Jizyah*. In addition to

Beirut, Lebanon, First Edition (1996)

- 1 Al-Muwaṭṭā', By Imām Mālik bin Anas, Kitābul-Jihād, Bābun-Nahyi 'An Qatlin-Nisā'i Wal-Wildāni Fil-Ghazwī, Ḥadīth No. 982
- 2 * Tārīkhur-Rusuli Wal-Mulūk (Tārīkhul-Ṭabari), By Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabari, Volume 4, pp. 81-85, Thumma Dakhalat Sanatu Thalātha 'Ashara / Dhikru Ghazwati Faḥlin Wa Faḥli Dimashqa, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * Al-Kāmilu Fit-Tārīkh (Tārīkhul Ibnul-Athīr), By 'Izzuddīn Abul-Ḥasan 'Alī bin Muḥammad Ibnul-Athīr, Volume 2, pp. 278-279, Sanatu 13, Dhikru Faḥli Dimashqa, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon (2006)
- * Kitābu Futūḥil-Buldān, By Aḥmad bin Yahyā bin Jābir Al-Baghḍādī Al-Balādhurī, pp. 127-129, Faḥlu Madīnati Dimashqa Wa Arḍihā, Al-Mausū'ātu Bi-Shāri'i Bābil-Khalq, Egypt, First Edition (1901)
- * Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, Faḥlun: Fi Arḍish-Shāmi Wal-Jazīrati, pp. 42-43, Printed by Baulāq (1302 A.H.)
- * Futūḥush-Shāmi, By Abū 'Abdillāh Muḥammad bin 'Umar Al-Wāqidī, Translated by Ghulām Naṣiruddīn, Volume 1, pp. 262-264, "Faḥl-e-Dimashq / Rūmi Rāhib Ke Kehnai Par Ḥaḍrat Abū 'Ubadah Sai Mudhakarāt," Maktaba-e-A'lā

this, further contemplation establishes that in actuality, Islām has divided the issue of tax into three branches:

Firstly, tax which is only specific to Muslims, such as *Zakāt*. Secondly, tax which is only specific to non-Muslims, such as *Jizyah*. Thirdly, general tax which could be imposed on everyone according to the circumstances, such as land tax. The reason for this division and difference was because the Islāmic State was required to perform certain tasks which related to the religious requirements of the Muslims in particular and it was far from justice that their burden be put upon the non-Muslim population. Therefore, with immense integrity, Islām made certain taxes specific to Muslims while others were made specific to non-Muslims. Hence, where both religious and political needs were funded by the tax specific to Muslims known as *Zakāt*;¹ no religious requirement was funded by the tax specific to non-Muslims known as *Jizyah*.² It is for this reason that in most cases, the tax of *Zakāt* which is especially levied on Muslims is greater than the tax of *Jizyah*, because its expenses are far greater. Therefore, if one contemplates, the tax of *Jizyah* which is specifically levied upon non-Muslims is proof of the immense integrity of Islām and the Founder of Islām. However, it is unfortunate that foolish people have turned this very point into a bone of contention.

Now remains the question relevant to the specification and collection of *Jizyah*. In this regard as well, Islām has established such a lofty example that its like can be found nowhere else. The first thing which should be noted is that Islām has specified no percentage for the tax of *Jizyah*; rather, it has left it open to the circumstances of every era and nation. As such, history proves that the Holy Prophet^{sa} himself instituted different forms and percentages of *Jizyah* among the various tribes of Arabia. For example, the Holy Prophet^{sa} instructed the Christians of Najrān to collectively pay on a yearly basis in the form of 2,000 shawls and a few other items of necessity.³ However, in contrast to this, it was fixed that the people of Yemen would pay an average of one

1 At-Taubah (9:71)

2 At-Taubah (9:29)

3 * Fathul-Bāri Sharhu Ṣaḥīḥil-Bukhārī, By Al-Imām Aḥmad bin Ḥajar Al-'Asqalānī, Volume 8, pp. 117-119, Kitābul-Maghāzī, Bābu Qiṣṣati Ahli Najrān, Under Ḥadīth No. 4380, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai'i, Bābu Fī Akhdhil-Jizyah, Ḥadīth No. 3041

* Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, Faṣḥun: Qiṣṣatu Najrāna Ahlihā, p. 78, Printed by Baulāq (1302 A.H.)

dinar¹ per person every year.² Similarly, after the demise of the Holy Prophet^{sa} his *Khulafā'* maintained the same practice, whereby the tax of *Jizyah* was collected by every nation according to its individual circumstances, and this tax was divided amongst individuals in such a manner that every person was only made to bear as much financial burden as was possible. It is ascertained from history that in the era of the Four *Khulafa'*, forty-eight dirhams³ were collected by those people who were considered to be affluent. People of average means were obliged to pay twenty-four dirhams yearly and those of meagre means, a mere twelve dirhams yearly.⁴

Furthermore, this minor tax was not applicable to the entire non-Muslim population; rather, people who fell into the following categories were exempt:

1. All those who had devoted their lives to the service of religion
2. Every woman and child
3. An old or elderly person who was unable to work
4. A blind person, or people who were disabled and thus, unable to work
5. All those who were poor and needy, whose financial state could not bear the burden of *Jizyah*.⁵

In the collection of *Jizyah*, the following principles are taken into consideration:

- i. The person who is liable for *Jizyah* has the right to pay it in the form of cash or offer goods equivalent to the same value.
- ii. With regards to the collection of *Jizyah*, it was strictly instructed that there should be no harsh treatment and physical punishment was especially prohibited.
- ii. If a person owed a certain amount of *Jizyah*, and he happened to pass away, the amount was waived; and the inheritors of the deceased were not considered responsible to pay the amount, nor

1 An insignificant Arabian coin made of gold

2 Sunanu Abī Dāwūd, Kitābul-Kharāji Wal-Imārati Wal-Fai'i, Bābu Fī Akhdhil-Jizyah, Ḥadīth No. 3038

3 An insignificant Arabian coin made of silver

4 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, pp. 131-132, Faṣḥun: Fī Man Tajibu 'Alaihil-Jizyah, Printed by Baulāq (1302 A.H.)

5 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, pp. 131-132, Faṣḥun: Fī Man Tajibu 'Alaihil-Jizyah, Printed by Baulāq (1302 A.H.)

was it deducted from a person's inheritance.¹

Does any nation give such privileges to another in this day and age? Not only has a course of leniency been employed in the specification of *Jizyah*; rather, even after its obligation, if the financial state of a person made it impossible to pay *Jizyah*, the amount owed by him would be waived. Therefore, the following incident is an interesting example of this very fact. It is narrated that on one occasion Ḥaḍrat 'Umar^{ra} happened to pass by a place where various non-Muslims were being treated harshly to some extent in the collection of *Jizyah*. When Ḥaḍrat 'Umar^{ra} caught sight of this, he stopped immediately and angrily inquired, "What is the matter here?" It was submitted, "These people do not pay *Jizyah* and claim that it is beyond their means." Ḥaḍrat 'Umar^{ra} responded:

*"Then there is no reason for such a burden to be placed upon them which is beyond their capacity to bear. Leave them. I have heard the Holy Prophet^{sa} say, 'He who causes grief to people in this world, shall be punished by God on the day of resurrection.'" Thus, there *Jizyah* was waived.²*

Due to the emphatic instructions of the Holy Prophet^{sa}, Ḥaḍrat 'Umar^{ra} was so concerned for the non-Muslim population under his rule that upon his deathbed, he especially left a will which read as follows:

"I advise the Khalīfah who succeeds me to treat the non-Muslim citizens of the Islāmic State with extreme compassion and kindness. Fulfill treaties settled with them and protect them. Fight their enemies on their behalf, and do not in any case, place a burden or responsibility upon them which is beyond their capacity."³

General Treatment and Political Relations

Even in the matter of general treatment and political relations, Islām has established an example, which cannot be found in any other nation. The treaty of the Holy Prophet^{sa} with the Jews of Khaibar has already

1 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, pp. 131-132, Faṣḥun: Fī Man Tajibu 'Alaihil-Jizyah, Printed by Baulāq (1302 A.H.)

2 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, p. 135, Faṣḥun: Fī Man Tajibu 'Alaihil-Jizyah, Printed by Baulāq (1302 A.H.)

3 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm, p. 135, Faṣḥun: Fī Man Tajibu 'Alaihil-Jizyah, Printed by Baulāq (1302 A.H.)

been mentioned above. In order to divide their revenue, the Holy Prophet^{sa} would send a Companion named ‘Abdullāh bin Rawāḥah^{ra}. According to the instruction of the Holy Prophet^{sa}, whilst dividing produce, ‘Abdullāh bin Rawāḥah^{ra} would act so leniently that after the produce had been divided into two, he would give the Jews the right to choose whichever portion they preferred between the two, and take whatever was left behind.⁴ In the era of Ḥaḍrat ‘Umar^{ra} when Syria was conquered, by virtue of mutual agreement, the Muslims levied a tax, etc., upon the Christian population of Syria. However, a threat of war arose shortly thereafter from the Roman front. At this, Ḥaḍrat Abū ‘Ubaidah^{ra}, the Islāmīc *Amīr* of Syria, returned all of the tax which had been collected from the Christian population back to them and said, “*Due to war since we are unable to safeguard your rights, it is not permissible for us to keep this tax.*” When the Christians witness this, they could do nothing but pray for the Muslims and said, “*May God grant you victory over the Romans so that you may return to rule this land.*” As such, when the Muslims gained victory again, the Christian population of the region celebrated jubilantly, and returned this tax to the Muslims.⁵ It was as a result of this very kind treatment that when Ḥaḍrat ‘Umar^{ra}, the second *Khalīfah*, went to Syria, the Christians who lived there came out to welcome him whilst singing and playing their instruments; they escorted him in the shadow of swords and showered him with flowers.⁶

Even in the matter of civil posts, the rights of non-Muslim citizens were protected. Ḥaḍrat ‘Umar^{ra} appointed a Christian named Abū Zubaid as the revenue collector of a certain region.⁷

According to the teaching and practice of the Holy Prophet^{sa}, Ḥaḍrat ‘Umar^{ra} would remain so concerned for the rights, ease, and comfort of the non-Muslim citizens in the Islāmīc State that he would continue stressing upon his Governors to take special care of the *Dhimmīs*, and he would also directly inquire from them himself as to whether they were suffering from any

4 * Sunanu Abī Dāwūd, Kitābul-Buyū’, Bābun Fil-Musāqāh, Ḥadīth No. 3410

* Sunanu Abī Dāwūd, Kitābul-Buyū’, Bābun Fil-Kharṣī Ḥadīth No. 3413

* Al-Muwattā’, By Imām Mālik bin Anas, Kitābul-Musāqāh, Bābun Mā Jā’a Fil-Musāqāti, Ḥadīth No. 1412

5 Kitābul-Kharāj, By Qāḍī Abū Yūsuf Ya’qūb bin Ibrāhīm, p. 135, Faṣḥun: Fil-Kanā’isi Wal-Bai’i Waṣ-Ṣulbāni, pp. 148-151, Printed by Baulāq (1302 A.H.)

6 Kitābu Futūḥil-Buldān, By Aḥmad bin Yaḥyā bin Jābir Al-Baghdādī Al-Balādhurī, p. 146, Amru Falastīna, Al-Mausū’ātu Bi-Shāri’i Bābil-Khalq, Egypt, First Edition (1901)

7 Al-Iṣābah Fī Tamīziṣ-Ṣaḥābah, By Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 7, pp. 136-137, Bābul-Kunā / Ḥarfuz-Zāyil-Manqūṭah, Abū Zubaid Aṭ-Ṭa’i, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon (2005)

hardship. On one occasion, when a delegation of *Dhimmīs* presented themselves before Ḥaḍrat ‘Umar^{ra}, the very first question he asked them was, “Are you being treated well by the Muslims?” They responded by saying:

مَا نَعْلَمُ إِلَّا وِفَاءً وَحُسْنَ مَلَكَتَةٍ

“We have witnessed nothing but loyalty and good treatment from the Muslims.”¹

Justice and Equity

As far as the judiciary and courts were concerned, Muslim and non-Muslim citizens were already legally equal in terms of rights, but even in practice, the scale of justice was never permitted to fall over to one side. Therefore, we have seen that when the Banū Naḍīr were exiled and a dispute arose between the *Anṣār* and Jews, i.e., the Jews desired to take the children of the *Anṣār* along, while the *Anṣār* attempted to restrain them, the Holy Prophet^{sa} decided against the Muslims in favour of the Jews.² Similarly, it is narrated that on one occasion, a case between a Jew and Muslim was presented before Ḥaḍrat ‘Umar^{ra}. Upon finding the truth to be with the Jew, Ḥaḍrat ‘Umar^{ra} dismissed the plea of the Muslim and issued a verdict in the favour of the Jew.³ During the time of Ḥaḍrat ‘Umar^{ra} a Jew was murdered, and no lead could be found with respect to the killer. When he was informed of this, he became worried and came out of his home. Then, he gathered the Companions in the mosque, ascended the pulpit, and delivered an extremely powerful address saying:

“God has made me a Khalifah, and put the reigns of the Islāmic Government in my hand. Now shall the blood of God’s creation be spilt under my rule? By God! Anyone who has any knowledge of this incident should tell me now.”

Upon this, a Companion named Bakr bin Shaddākh^{ra} stood up and said, “O Amīrul-Mu’minīn! It is I who has committed this murder.” Ḥaḍrat ‘Umar^{ra} responded, “Allāh is the Greatest! You are the killer! Retribution will be sought from you, unless you

1 Tārikhur-Rusuli Wal-Mulūk (Tārikhuṭ-Ṭabarī), By Abū Ja’far Muḥammad bin Jarīr Aṭ-Ṭabarī, Volume 4, p. 257, Thumma Dakhalat Sanatu Sab’i ‘Ashara / Dhikru Fathī Rāmahurmuza Wa Tustara, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Sunanu Abī Dāwūd, Kitābul-Jihād, Bābun Fil-Asīri Yukrahu ‘Alal-Islāmi, Ḥaḍīth No. 2682

3 Al-Muwattā, By Imām Mālik bin Anas, Kitābul-Aqḍiyah, Bābut-Tarḥību Fil-Qaḍā’i Bil-Ḥaqq, Ḥaḍīth No. 1425

are able to absolve yourself.”¹

Aid for Destitute Dhimmīs

In the Islāmic State, poor and helpless non-Muslim citizens were also provided financial support. On one occasion, when Ḥaḍrat ‘Umar^{ra} noticed an old Jewish man begging, he asked him, “*What is the matter?*” He responded, “*I have become old and since my eyesight has fallen weak I cannot work; I also owe Jizyah.*” Upon hearing this, Ḥaḍrat ‘Umar^{ra} became restless and immediately took the man to his home and gave him an appropriate amount of aid. Then, he summoned the Officer of *Baitul-Māl* and said, “*What a grave injustice is it that Jizyah is being levied upon such people! We have been ordered to help the poor, not burden them with tax.*” After this, a general order was instituted that such people would be exempt from *Jizyah*, and, deserving people of this nature would receive a regular stipend from *Baitul-Māl*.² What to talk of *Dhimmīs*, there is even examples in Islām of aid being given to combatant enemies. As such, we have seen in the accounts of 5 A.H., that when a famine struck Makkah, the Holy Prophet^{sa} sent some silver to the people of Makkah of his own accord in order to assist them,³ although the Quraish of Makkah were still at war with Islām at the time.

Regard for Sentiments

The relationship between emotions and sentiments is a very delicate one, and victorious and triumphant nations generally exhibit extreme disregard in this matter, because this has nothing to do with a specific law. Rather, this issue relates to the spirit, which is hidden in the hearts of people and which no worldly law can govern. However, even in their era of dominance and rule the Holy Prophet^{sa} and his Companions would take great care of the

1 * *Uṣdul-Ghābah Fī Ma’rifatiṣ-Ṣaḥābah*, By ‘Izzuddīn Ibnul-Athīr Abul-Ḥasan ‘Alī bin Muḥammad, Volume 1, p. 280, Bakrubnu Shaddākhin, Dārul-Fikr, Beirut, Lebanon (2003)

* Additionally, in order to find proof which refutes the false notion that a Muslim cannot be put to death in retribution for a disbeliever refer to *Sharḥu Ma’ānil-Āthār*, By Abū Ja’far Aḥmad bin Muḥammad (Aṭ-Ṭaḥāwī), Part 2, pp. 108-110, Bābul-Mu’minu Yaqtulul-Kāfira Muta’ammidan, Maktaba-e-Raḥmāniyyah, Urdu Bazaar, Lahore

2 *Kitābul-Kharāj*, By Qāḍī Abū Yūsuf Ya’qūb bin Ibrāhīm, Faṣḥun: Fī Man Tajību ‘Alaihil-Jizyah, p. 136, Printed by Baulāq (1302 A.H.)

3 *Tārikhul-Khamīs Fī Aḥwālī Anfasi Nafis*, By Ḥusain bin Muḥammad bin Ḥasan, Volume 1, p. 470, Al-Mauṭanul-Khāmīsu Fī Waqā’iṣ-Sanatil-Khāmīṣati Minal-Hijrah / Shiddatu Quraishin, Mu’assisatu Sha’bān, Beirut

sentiments of non-Muslims. As such, on one occasion, a young Jewish man of Madīnah fell ill. When the Holy Prophet^{sa} was informed of this, he went to visit him. Upon finding his state to be weak, the Holy Prophet^{sa} preached the message of Islām to him. He became influenced by the preaching of the Holy Prophet^{sa} but since his father was still alive and standing nearby, he looked towards him as if to seek approval. The father said, “My son! (If you are satisfied then undoubtedly) accept the message of Abūl-Qasim.”¹ The boy recited the *Kalimah* and became a Muslim. The Holy Prophet^{sa} became overjoyed and said, “Gratitude is due to God who has delivered a soul from the fire of hell.”²

When the land of Syria was conquered and the Christian population that lived there came under the Islāmic State, one day it so happened that two Companions of the Holy Prophet^{sa}, Sahl bin Ḥunaif^{ra} and Qais bin Sa’d^{ra} were sitting somewhere in the city of Qādsiyyah when a Christian funeral procession happened to pass by. Upon witnessing this, both Companions stood up in reverence. Another Muslim who had not remained in the company of the Holy Prophet^{sa} and was unaware of the moral qualities taught by Islām, became very amazed and addressed Sahl^{ra} and Qais^{ra} in astonishment saying, “This is the funeral procession of a *Dhimmī*.” They responded “Indeed! We are aware, but the practice of the Holy Prophet^{sa} was that he would stand up even for the funeral procession of a non-Muslim, and he would say, ‘Do they not possess a soul created by God?’”³

Reverence for the Religious Leaders of Other Nations

At the heart of international contention, the sentiment which is primarily at work is that one nation does not respect the religious leaders of the other. Except for their own religious saints, they declare all others to be false, impostors and mischief makers in the earth. In this regard, Islām presents the teaching that God is not the God of a specific nation or country, rather, he is the God of the entire world. Hence, just as He has created means for the physical life of this world, which are not specific to one nation, so too, for the spiritual life of the world, His eternal Mercy has treated everyone equally. Allāh the Exalted states:

1 An appellation of the Holy Prophet^{sa}

2 Ṣaḥīḥul-Bukhārī, Kitābul-Janā’iz, Bābun Idhā Aslamaṣ-Ṣabiyyu Fa-Māta....., Ḥadīth No. 1356

3 Ṣaḥīḥul-Bukhārī, Kitābul-Janā’iz, Bābun Man Qāma Li-Janāzatil-Yahūdī, Ḥadīth No. 1312

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّاغُوتَ ۚ فَمِنْهُمْ مَنْ
هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا
نَذِيرٌ

“By sending a Messenger to every nation, we have guided the people to worship God alone, and remain far from satanic paths; but it is unfortunate that only a few accepted our admonition, while others took the path of misguidance.¹ However, we have treated everyone equally, because there is no people to whom we have not furnished a means of guidance by sending a warner.”²

In accordance with this verse of the Holy Qur’ān, the religious founder of every nation of the world becomes a holy person for a Muslim. A Muslim is thus compelled to accept the religious leader of every nation in the capacity of a Prophet and Messenger. For this reason, Krishan of the Hindus, Gautama Buddha of the Buddhists, Confucius of the Chinese, Zoroaster of the Magians, Moses of the Jews, the Messiah of the Christians (may peace be upon them all), are all sacred Messengers of the same One Heavenly God, from whom the world received the light of guidance in their respective eras.

In light of this blessed teaching, the Holy Prophet^{sa} was so considerate of the honour of the religious leaders of other nations that on one occasion, when a Muslim expressed in a hurtful manner the superiority of the Holy Prophet^{sa} over Moses^{as} before a Jew, the Holy Prophet^{sa} rebuked the Companion and said, “It is not your task to go about stating the superiority of certain prophets over others.” Then, the Holy Prophet^{sa} alluded to a partial superiority of Moses^{as} and consoled the Jew.³ On another occasion, when the Holy Prophet^{sa} was returning from Ṭā’if to Makkah, he met a person named ‘Addās, who mentioned that he was a native of Ninevah. The Holy Prophet^{sa} spontaneously responded, “Ninevah! The city of Jonah, the son of Matthew! Jonah was my brother. I am a Messenger raised by the same God who appointed Jonah.”⁴ How blessed, attractive,

1 An-Naḥl (16:37)

2 Fāṭir (35:25)

3 Ṣaḥīḥul-Bukhārī, Kitābu Aḥādithil-Anbiyā’, Bābun Qaulullāhi Ta’ālā Wa Inna Yūnusa La-Minal-Mursalīn, Ḥadīth No. 3414

4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Mālik bin Hishām, pp. 301-302, Sa’yur-Rasūli Ilā Thaḳīfin Yaṭlubun-Nuṣrata / Qiṣṣatu ‘Addāsīn-Naṣrāniyyi Ma’ahū^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

brotherly and replete with sentiments of harmony is a mindset of this nature! It is unfortunate, however, that the world has not given value to it.

This is a brief outline of the moral code of conduct which has been presented by the Holy Founder of Islām vis-à-vis maintaining relations with foreign nations. By practically adhering to this code, the Companions and *Khulafā'* of the Holy Prophet^{sa} have proven that this teaching is not a mere embellishment of paper or for the beautification of pulpits. Quite the contrary, it is a crucial and practical part of Islāmic political philosophy, without which any government that attributes itself to Islām cannot be referred to as a true Islāmic State.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ¹.



*At this juncture, Volume II of *Sīrat Khātamun-Nabiyyīn*^{sa}
[The Life and Character of the Seal of Prophets] comes to an end.*



1 O Allāh, bless Muḥammad^{sa} and the progeny of Muḥammad^{sa}, and grant peace and prosperity

Volume II

Glossary of Terms

Glossary of Terms

Volume II

Adhān: The formal Muslim call to the compulsory five daily prayers or *Ṣalāt*.

Aḥādīth: Traditions pertinent to the sayings or deeds of the Holy Prophet^{sa} as recorded by his faithful companions. *Ḥadīth* is the singular form of this word.

Amīr: A term in Islāmic phraseology, which refers to a leader or commander. Islām has put great emphasis in obeying the *Amīr* in order to maintain unity.

Allāh: The personal name of God in Islām.

Amīrul-Mu'minīn: Means 'Leader of the Believers', and is used to refer to the Caliph of the time. This term was first coined in the era of Ḥaḍrat 'Umar^{ra} as a term for the office of Caliphate in Islam.

Anṣār: Literally means 'The Helpers', which was a title of veneration given to the Muslims of Madīnah, on account of their giving protection to the Holy Prophet^{sa} and his companions of Makkah, when they migrated to Madīnah. 'Anṣārī' is the singular form of this word.

Anṣārī: Refer to 'Anṣār'

Auqiyah: A silver coin used as a form of currency in Arabia. 40 Auqiyah

were equivalent to 1 Dirham. It also refers to a unit of weight among the Arabs in general, usually to measure gold or silver. One Auqiyah is equivalent to 213.6 grammes.

Azwāj-e-Mutahharāt: A title of honour for the wives of the Holy Prophet^{sa} and literally means, 'spouses who have been purified.'

Bai'at: Oath of allegiance to a religious leader; initiation at the hands of a prophet or his caliph. Literally means 'to be sold'.

Baitul-Māl: National Treasury of the Islamic State.

Dārun-Nadwah: Established by Qusaib bin Kilāb, this was the council hall of Makkah, where the Quraish would gather to deliberate upon issues of national importance.

Dhabiḥullāh: A term used to refer to Ishmael^{as} the son of Abraham^{as} and literally means 'Sacrificial Offering of Allāh'. Abraham^{as} intended to slaughter him under Divine instruction.

Dhul-Ḥijjah: The twelfth month of the Islāmic calendar and the last of the 'Four Sacred Months.'

Dhul-Qa'dah: The eleventh month of the Islāmic calendar and the third of the 'Four Sacred Months'.

Dīnār: A gold coin used among the Arabs as a form of currency.

Dirāyat: A term used to describe the phenomenon by which a narration is analysed by way of rationalization and common sense, in order to determine the validity of that tradition.

Dirham: A silver coin used among the Arabs as a form of currency and was equivalent to 40 Awqiyah.

Ghazwah: A military expedition, campaign or war in which the Holy Prophet^{sa} participated himself. The plural is *Ghazwāt*.

Ḥajj: Pilgrimage to the Ka'bah, which takes place once a year. All Muslims who are financially able must perform the pilgrimage at least once in their lifetime as a pillar of faith.

Ḥaram: A term which refers to the sacred proximity of the Ka'bah and literally means 'unlawful', as bloodshed and violence of all types is strictly prohibited in this sacred proximity.

Hijrah: Literally means 'migration' and refers to the migration of the Holy Prophet^{sa} from Makkah to Madīnah. The Islāmic calendar is also referred to as Hijrah which commences from the time of the Holy Prophet's^{sa} migration to Madīnah.

Huffāz: Those who have committed the entirety of the Holy Qur'ān to memory. *Ḥāfiẓ* is the singular form of

this word.

'Ilmul-Kalām: Literally means, 'the Science of Dialectics'

'Ilm-e-Qirā'at: Literally means, 'the Science of Qur'ānic recitation style.'

Imāmuṣ-Ṣalāt: Literally means 'Leader of Ṣalāt', and is used to refer to the one who leads a congregation of Muslims in Ṣalāt.

Jāhiliyyah: Refers to a famous period in Ancient Arab History, prior to the prophethood of the Holy Prophet^{sa}, and literally means 'The Ignorance'.

Jihād: Is an arabic word which means 'to strive' in the cause of something.

As per the Holy Prophet^{sa}, the greatest *Jihād* is the striving one undertakes against the evil inclinations of the self. In Islāmic terminology a secondary meaning also infers defensive combat by the sword.

Jumu'ah Prayer: The special prayer service of the Muslims held every Friday. On Friday, Muslims offer the *Jumu'ah* prayer consisting of two *Rak'āt* instead of the *Zuhr* prayer.

Ka'bah: A cube-like structure situated within *Masjid-e-Ḥarām*, erected by Abraham^{as} and his son Ishmael^{as}. Muslims undertake a pilgrimage to this sacred house every year. This literally means 'cube' or 'square'.

Kalimah: An Islāmic creed: 'There is none worthy of worship except Allāh

and Muḥammad^{sa} is His Messenger.’

Khalilullāh: An appellation given to Abraham^{as} as mentioned in the Holy Qur’ān and literally means ‘Friend of Allāh’.

Khātamun-Nabiyyīn: A title of veneration endowed to the Holy Prophet^{sa}, by God Almighty in the Holy Qur’ān, which literally means, ‘Seal of the Prophets’.

Khiyārul-Bulūgh: The legal right endowed to a girl in the Islāmic Shari’at to terminate her marriage through a judge if her *Wali* [gaurdian] has settled her marriage prior to her reaching an age of maturity. See page 516 for more details.

Khulafā’-e-Rāshidīn: A term used to refer to one of the first four Caliphs of the Holy Prophet^{sa} who continued his mission and literally means ‘Rightly Guided Successors’.

Khula’: The legal right endowed to a girl in the Islāmic Shari’at to seek a divorce through a judge.

Khumus: A portion of the spoils of war which were separated in the cause of Allāh, His messenger, and close relatives of the Prophet^{sa}.

Maghāzī: A term used to describe the history of the battles of the Holy Prophet^{sa} and his military expeditions.

Mukātabah: An agreement between a slave and his/her master, where the slave offers to pay his/her own

monetary value in order to be set free, by working the number of hours required to pay the settled amount.

Masjid-e-Nabawī: The famous mosque built by the Holy Prophet^{sa} when he migrated to Madīnah, and literally means ‘The Prophet’s Mosque’.

Madīnatur-Rasūl: Literally means ‘City of the Messenger’ and refers to the city of Madīnah or Yathrib where the Prophet Muhammad^{sa} made his home after the migration.

Manzil: A distance equivalent to 19 miles or 25 kilometers.

Muḥaddith: Refer to ‘*Muḥaddithīn*’.

Muḥaddithīn: A title used to refer to those who possess profound knowledge of the traditions of the Holy Prophet^{sa} and can differentiate between true and forged *Aḥādīth*. *Muḥaddith* is the singular form of this word.

Muhājirīn: Literally means ‘The Emigrants’, which was a title of veneration given to the Muslims who left Makkah, their beloved homeland, to live in Madīnah. ‘*Muhājir*’ is the singular form of this word.

Muḥarram: The first month of the Islāmic calendar and the first of the ‘Four Sacred Months’.

Nikāḥ: The formal announcement of marriage in Islam.

Nikāḥ-e-Bāṭil: A *Nikāḥ* which is not permitted by the *Shari’at*, for

example, marrying someone who is already tied to someone else in a bond of matrimony, etc.

Nikāḥ-e-Fāsīd: A *Nikāḥ*, which lacks certain conditions as stipulated in the *Sharī'at*, for example, if at the time of *Nikāḥ*, permission of the *Walī* has not been sought, or if witnesses were not present at the time of announcement, or if a man marries a woman during her *'Iddat*, etc.

Pardah: Literally means 'a veil' and refers to the segregation of male and female. It also refers to the clothes or head coverings by which this segregation or concealment is actualized.

Qiblah: Direction to be faced during the *Ṣalāt*.

Rāhib: An arabic word for a monk or recluse.

Raḥmatullil-'Ālamīn: A title of the Holy Prophet^{sa}, endowed upon him by God Almighty in the Holy Qur'ān, which literally means 'A Mercy to Mankind'.

Rajab: The seventh month of the Islāmic Calendar and the second of the 'Four Sacred Months'.

Rak'at: A single cycle in the *Ṣalāt*. Every *Ṣalāt* is composed of two or more *Rak'āt*.

Riwāyat: The chain of narrators in any tradition of the Holy Prophet^{sa} by which the authenticity of a tradition can be determined.

Rukū': The bowing position in the *Ṣalāt*.

Rukhsatānah: A ceremony held after the *Nikāḥ*, in which the lady officially begins her married life with her husband and begins to practically live with him. It is after the *Rukhsatānah* that a marriage is consummated.

Ṣā': A famous unit of measurement utilised by the Arabs.

Ṣadaqatul-Fiṭr: See page 113 for details.

Ṣafīyyah: See page 86 for more details

Ṣahīḥ: This is the most authentic type of *Ḥadīth* which is categorized by the attributes of its narrators. Its narrators must be renowned for their high level of honesty, trustworthiness, worship and fasting, adherence to religious law, memory and understanding. No narrators should be missing from the chain of narrators. It literally means, 'authentic' or 'correct'.

Sariyyah: A military campaign, expedition or war in which the Holy Prophet^{sa} did not participate.

Ṣalāt: The prescribed formal prayers offered by Muslims as their primary form of worship.

Shahīd: Generally refers to a martyr, who gives his life for the sake of Allāh, and dies fighting for a noble cause. However, this word also

refers to such a person who witnesses something.

Shirk: Associating partners with Allāh.

Ṣiḥāḥ Sittah: Refers to the six authentic books of *Ḥadith*: Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim, Jam'ī Tirmidhī, Sunan Abū Dā'wūd, Sunan Nasa'ī and Sunan Ibni Mājah.

Sīrat: A term used to describe 'prophetic disposition' – particularly the life and character of the Holy Prophet^{sa}.

Sunnat: The actions, deeds or customs practiced by the Holy Prophet^{sa}, which were followed by his companions and thus transferred from generation to generation.

Sayyid: Refers to the descendants of the Holy Prophet^{sa} through his daughter Fāṭimah^{ra}.

Ta'ziyyah: A non-Islamic custom of wailing and beating oneself as an extreme expression of grief. This belief is common among Shia Muslims.

Taba' Tābi'in: Such people as were fortunate to have seen and met such people who had seen or met Companions of the Holy Prophet^{sa}.

Tābi'in: Such people who were fortunate enough to have seen and met Companions of the Holy Prophet^{sa}.

Tahajjud: Voluntary pre-dawn prayer.

Takbīr: Glorification of Allāh by saying, *Allāhu Akbar*, which means, 'Allah is the Greatest.'

Talāq: Permission granted in the Islamic Shari'at to a husband to divorce his wife.

Tasbīḥ: Glorification of Allāh by reciting *Subḥānallāh* (Holy is Allāh).

Tawāf: A fundamental rite to be performed during the *Ḥajj* or '*Umrah*' in which 7 circuits are made around the Holy Ka'bah in Makkah.

Thār: Refers to the Arab concept of retribution or seeking revenge for their murdered tribesmen.

Tharīd: An Arab dish in which pieces of bread were dipped in soup.

Ṭuhr: A term of Islāmic jurisprudence, which refers to the specific period of the month, in which the Shari'at permits husband and wife to engage in intercourse.

Ummahātul-Mu'minīn: A term of respect and reverence for the wives of the Holy Prophets^{sa} and literally means, 'the mothers of the believers.'

Ummul-Walad: A term used to refer to a bond-woman who bears a child to her master, and is then, by virtue of this, set free by default according to the Islāmic teaching.

'Umrah: A lesser Pilgrimage to the Holy Ka'bah in which some of the rites of the *Ḥajj* are left out. '*Umrah*' can be performed at any time during the year.

Walī: A guardian of the bride. See page 518 for more details.

Walīmah: A wedding reception held by the husband when the marriage has been consumated.

Zakāt: The fourth pillar in Islām known as obligatory almsgiving, which constitutes the social support system in Islām for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification'.

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