صلد الله عليه وسلم
THE HOLY PROPHET
OF
ISLĀM

ḤADRAT MUḤAMMAD MUṢṬĀFĀ

(Peace and Blessings of Allāh be Upon Him)
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وَهُوَ يَبْشِرُنَا ٌجَسَسَ سَيُهُّ نُورِ سَارًا

نَامَ اسْكَا هَيْ مُحَمَّدٍ، دُلِّبَ مِرَأُ يَبِيَّ هَيِّ

That leader of ours, from whom radiates all light;
His name is Muḥammad, he is the one who has captivated my heart

The Promised Messiah and Mahdī

Dr. Karimullah Zirvi
The Holy Prophet of Islam, Ḥadrat Muḥammad Muṣṭafā\\n
In the name of Allāh, the Gracious, the Merciful

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FOREWORD
Ḥaḍrat Khalifatul Masiḥ V

Dear Dr. Karimullah Zirvi Sahib,

السلام عليكم ورحمة الله وبركاته

I have received your book entitled “Holy Prophet of Islām -- Ḥaḍrat Muḥammad Muṣṭafā” (may peace and blessings of Allāh be upon him).

It gives me great pleasure to introduce this book written with painstaking research and a grand effort by the author on the life of Muḥammad, the Holy Prophet of Islām, may peace and blessings of Allāh be upon him. It is a most welcome addition for the English speaking world to better understand the life and teachings of Muḥammad peace and blessings of Allāh be upon him. The Holy Prophet Muḥammad was sent as a Mercy for all mankind. Through every facet of life, his biography, that needs to be told again and again, reveals a noble character and an excellent exemplar for all of us.
It is ironic that it is only Aḥmadi Muslims who have accepted the responsibility of suggesting solutions to the kind of problems in which the world is immersed today by reflecting on the life of the Prophet and respond to the many objections raised against his character by the opponents of Islām. In a way that was also the primary purpose of the advent of Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian (1835-1908) who claimed that he was the Promised Messiah and Reformer expected by the world. This is why it is our obligation to make manifest in the English language the life and excellent example of the Holy Prophet of Islām, may peace and blessings of Allāh be upon him, so that the maximum number of people in the English speaking world should become aware of his life and his character.

For instance: Decisions in respect of Jewish persons in Madinah were made according to the teaching of Moses, on whom be peace. Once, a very near Companion of the Holy Prophet, peace and blessings of Allāh be upon him, said, “The Holy Prophet is superior to Prophet Moses, on whom be peace.” He was severely reprimanded for this action by the Holy Prophet, peace and blessings of Allāh be upon him, who declared:

“Do not express my superiority over Moses, peace be on him, because it has broken the heart of a Jewish person.” Despite the superior position of the Holy Prophet, peace and blessings of Allāh be upon him, in the heart of the Muslims and regardless of the greatest position bestowed to the Holy Prophet in the Holy Qur’ān, the proclamation made by the Holy Prophet, peace and blessings of Allāh be upon him, not to call him superior to Moses on whom be peace, was meant to prevent disturbance in the peace of the society.

Such was the life of the Holy Prophet a life worth emulating.

MIRZA MASROOR AHMAD
Khalifatul Masih V
Head of the worldwide Aḥmadiyya Muslim Community
11 June 2009
Comments About the Book by Maulānā Daud A. Hanif, Nāʾīb Amīr and Missionary In-charge, USA

Many biographies of the Holy Prophet Muḥammad ﷺ have been written by different authors. These books cover many aspects of his life. Each book has a different hue and color. The book, "The Holy Prophet of Islām, Ḥaḍrat Muḥammad Muṣṭafā (May Peace and Blessings of Allāh be upon Him)" by Dr. Karimullah Zirvi has a very special charm. I have read its final manuscript thoroughly and have found that this 450 page text has been prepared by the author by delving deep into the original sources of Islāmic history on the life of the Holy Prophet ﷺ. He has provided authentic references for the quotes from the earlier records. He has thus produced a novel history of the Holy Prophet ﷺ, which covers most of the aspects of his life. Its reading creates a yearning for a deep study into the life of the Holy Prophet ﷺ and has a great attraction, especially for the young readership and researchers. Anyone who reads it would love to have it in their personal library so that future generations may also benefit from this authentic source. It is a very praiseworthy effort. May Allāh reward him for this difficult and arduous task which he has carried out incessantly for a long period of time to accomplish this valuable work!

Daud A. Hanif
Nāʾīb Amīr and Missionary In-charge, USA

July 29, 2009
PUBLISHER'S NOTE

Please note that in referencing the Holy Qur’ān we have counted the verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Gracious, the Merciful*

as the first verse of the Chapter in which it appears. Some publishers of the Holy Qur’ān, however, begin counting the verses after the verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Should the reader not find the relevant verse under the number given in the book, it would be found in the adjacent lower number. For instance, the reader would find the referred verse under 3 instead of 4.

The translation of the verses of the Holy Qur’ān mentioned in the book is taken from Ḥaḍrat Maulāwī Sher ‘Alī Šāhīb’s translation. In addition, the translation done by Ḥaḍrat Khalifatul Masih IV in the appendix of the Holy Qur’ān with Ḥaḍrat Maulāwī Sher ‘Alī Šāhīb's translation has been given. Many translators add explanatory words in their translation, which are not found in the Qur’ānic text. But they see to it that the reader is not misled to consider them as words of the Qur’ān. Ḥaḍrat Maulāwī Sher ‘Alī Šāhīb has italicized such words.

The name of Muḥammad, the Holy Prophet of Islām, has been followed by the symbol sa, which is an abbreviation for the salutation *Sallallāhu 'Alaihi Wasallam* (may peace and blessings of Allāh be upon him). The names of other Prophets and Messengers are followed by the symbol as, an abbreviation for ‘*Alaihissalām* (on whom be peace). The
symbol ṛa is used with the name of the Companions of the Holy Prophetṣa and those of the Promised Messiahas. It stands for Radī Allāhu ḍanhu/'anha/ḍanhum (May Allāh be pleased with him/with her/with them). The symbol ṛh stands for Raḥimahullāhu Ta’ālā (may Allāh grant him peace). The symbol ṛba stands for Ayyadhullāhu Ta’ālā bi naṣrihil ‘azīz (May Allāh the Almighty help him with His powerful support). The actual salutations have not been set out in full for the sake of brevity and ease for the reader. Muslim readers should treat the full salutation as implicit.
SYSTEM OF TRANSLITERATION

TRANSLITERATION

In transliterating Arabic words we adhere to the following system adopted by the Royal Asiatic Society:

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

٢ th, pronounced like th in the English word 'thing'.

ح h, a guttural aspirate, stronger than h.

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

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

ص s, strongly articulated s.

ض d, similar to the English th in 'this'.

ط t, strongly articulated palatal t.

ظ z, strongly articulated z.

ع 'a strong guttural, the pronunciation of which must be learned by the ear.
gh, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.

$\ddot{q}$, a deep guttural k sound.

$\ddot{\epsilon}$, a sort of catch in the voice.

Short vowels are represented by $a$ for $\ddot{a}$ (like u in 'bud'); $i$ for $\ddot{i}$ (like i in 'bid'); $u$ for $\ddot{u}$ (like oo in 'wood'); the long vowels by $\ddot{a}$ for $\ddot{a}$ or $\ddot{e}$ (like a in 'father'); $i$ for $\ddot{e}$ or $\ddot{e}$ (like ee in 'deep'); $ai$ for $\ddot{e}$ (like i in 'site'); $\ddot{u}$ for $\ddot{u}$ (like oo in 'root'); $au$ for $\ddot{a}$ (resembling ou in 'sound').

The consonants not included in the above list 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 $\ddot{e}$, and ' for $\dddot{e}$. Commas as punctuation marks are used according to the normal usage.

We have represented $tashd\ddot{d}$ (shadd) by doubling the consonant having $tashd\ddot{d}$, e.g., the word $\ddot{z}$ in which the letter 'bâ' has no
*tashđid* is written as 'ra bā' while َب in which the letter 'bā' has a *tashđid* on it is written as 'rabba'.

The muffled sound of ن when و or ى with *tashđid* follow the *tanwin* has been represented by ŏ.

As there are no capitals in Arabic, there are no capitals in transliteration, when the transliteration is not a part of the English text. We have followed the rules of English grammar (and have used capitals where applicable) when Arabic words or expressions appear in the English text.
THE HOLY PROPHET
OF
ISLĀM

ḤADHRAT MUḤAMMAD MUṢṬAFFĀ

(Peace and Blessings of Allāh be upon him)

INTRODUCTION

The life of the Holy Prophet of Islām⁹⁹ is an open book, any part of which one may turn and see the details about his life. There is no other Prophet whose life is as well-recorded and accessible to study as that of the Holy Prophet of Islām⁹⁹. A large number of books have been written about the holy life and the excellent morals of the Holy Prophet⁹⁹ by a variety of authors throughout the world. However, the life-story of the Holy Prophet of Islām⁹⁹ is so open and so rich that it cannot be covered fully. Only glimpses of the life of the Holy Prophet⁹⁹ have been presented in these books. The story is still incomplete and countless books will be written about the personality, excellent moral character and life of the Holy Prophet⁹⁹.

This book is another humble effort to present the life and character of an excellent model for mankind whom God Almighty unequivocally has referred to in the Holy Qur’ān as Al-Insān (a perfect man) and who bore the trust (Al-Amānat) which the heavens, the earth and the mountains declined to bear.
Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. (33:73)

In the commentary of the above verse of the Holy Qur’ān it is stated:

Taking al-Amānath (trust) in the sense of the Law of the Qur’ān and al-Insān signifies the perfect man, i.e., the Holy Prophet ﷺ, the verse would mean that of all the denizens of the heavens and the earth, the Holy Prophet ﷺ alone was found to be capable of being entrusted with the revelation of the most perfect and final Law - the Qur’ān, because no other man or being was endowed with those great qualities which were indispensable for the full and adequate discharge of this great responsibility.

(The Holy Qur’ān with English Translation and Short Commentary, Malik Ghufam Farid, Islām International Publications, UK, 2002.)

The Holy Prophet ﷺ was a Messenger for all mankind. Allāh says in the Holy Qur’ān:

Qul ya ayyu hannāsu innī rasūlullāhi ilaikum jamī‘ā nilladhī lahu

20
mulkussamāwāti walarḍ

Say, O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and the earth. (7:159)

In the Holy Qur’ān the Holy Prophet** is mentioned as Ṭā Ḥā (O Perfect Man) and in a Ḥadīth-e-Qudsī Allāh says about the Holy Prophet**:

َلُوْاَلَّاَكَ لَمَّا خَلَقْتُ الْأَفْلَاقَ

lau laka lamā khalaqtul aflaka

(O Muḥammad!) Had I not planned to create you, I would not have created the Universe

(Al-Fuwā 'idul Majmū'ah, Muḥammad bin ‘Ali Ashshaukānī, p. 346)

The Holy Prophet** was a Messenger of Allāh but a human being. It is said in the Holy Qur’ān:

قُلْ سُبْحَانَ رَبِّي هَلْ كُنتَ إِلَّا بَشَرًا رَسُولًا ۙ

qul subḥāna rabbî hal kuntu illa bashararrasūla

Say, 'Holy is my Lord! I am not but a man sent as a Messenger.' (17:94)

Thus, the Holy Prophet** was an excellent model and example for mankind. He possessed and claimed no supernatural powers. As a human being, he was like other men: a son, a husband and a father. He was employed by Ḥaḍrat Khadijah** before his marriage with her. He was first a citizen and then the chief executive of Medina, Mecca and pan Islāmica. He was a religious leader and guide for all mankind. He was a man of peace. For thirteen years he suffered all sorts of agony during his stay in
Mecca. He went to war to defend his community against threats from the enemies of Islām only when he was told to do so by God Almighty. In battle, he commanded his forces but did not personally kill anyone. He was a humble, kind-hearted and brave person.

God Almighty says in the Holy Qur’ān:

\[
\text{إِنَّ اللَّهَ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ دَيْنَاءُ الَّذِينَ آمَنُوا صَلَّوَا عَلَيْهِ}
\]

\[
\text{وَسَلَّمُوا تَسْلِيمًا}
\]

\[
\text{inna llāha wa mālāʾikatuhū yuṣallīna 'alannabīyyi yā ayyuḥalladhīna āmanū sallū 'alaihi wa sallīmu taslīmā}
\]

Allāh and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (33:57)

The Holy Prophet\
explained how to invoke Durūd. He\
said:

\[
\text{صَادِقٌ مَنْ نَفْسِهِ}
\]

\[
\text{sādiqamminnafsihī}
\]

(Send Durūd) with absolute sincerity

So we send Durūd with absolute sincerity of the heart:

\[
\text{اَلْلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلِيَ إِبْرَاهِيمَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ}
\]

\[
\text{عَلِيَ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ}
\]

\[
\text{allāhumma sallī 'alā muḥammadiñwwa 'alā āli muḥammadin kamā}
\]

22
Bless O Allâh, Muḥammad and the people of Muḥammad as You did bless Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

Prosper O Allâh, Muḥammad and the people of Muḥammad as You did prosper Abraham and the people of Abraham. You are indeed the Praiseworthy, the Glorious.

The Holy Qur’ān is the best source of information about the life of the Holy Prophet ﷺ. Almost all the events which took place in the life of the Holy Prophet ﷺ are mentioned in the Holy Qur’ān. Similarly, the traditions of the Holy Prophet ﷺ present and explain vividly the various events which took place during the life of the Holy Prophet ﷺ. In this book I have tried to use both sources of information -- the Holy Qur’ān and the traditions of the Holy Prophet ﷺ -- to present the holy life of the Holy Prophet ﷺ.

It is a great honor and I am very pleased that Ḥaḍrat Khalifatul Masih V Ṣaba very graciously has written a preface for this book.

I dedicate this book to my parents, the late Soofi Khuda Bakhsh Zirvi and the late Amatul Karim Zirvi.

My father, Soofi Khuda Bakhsh Zirvi was the first one to join the fold of Aḥmadiyyat in his family. He accepted Aḥmadiyyat when he was
just 17 years old. He spent most of his life serving Ahmadiyat. He spent some time as a Derwaish in Qadian during 1947-1948 when Hadrat Musleh Mau‘uddin asked for volunteers to go to Qadian at the time of the partition of the Indian subcontinent into India and Pakistan. Upon his return from Qadian in 1948 he devoted his life for the service of Ahmadiyat. In early 1949, he moved with his family to Rabwah, which at that time was an inhospitable barren land. He retired in 1992 as Na‘ib Nazim Māl, Waqf-e-Jadīd, Rabwah. He had the honor of working for almost 25 years with Hadrat Khalifatul Masih IVth in Waqf-e-Jadid. Upon his demise in 1998 at the age of 87 years, a letter of condolence from Hadrat Khalifatul Masih IVth stated: "I am grieved to know about the sad demise of a long-serving servant of the Jamā‘at. The deceased was a very sincere and revered person who was highly prayerful and devoted to supplications. I had an old acquaintance with him. He had served the Jamā‘at selflessly. May God Almighty elevate his soul to high ranks in paradise."

My mother, Amatul Karim Zirvi, who was daughter of the late Babu Abdul Ghani Ambalvi, passed away suddenly at the young age of 37 years when I was 15 years old. May Allah bless her soul. Āmīn

I am grateful to Maulana Daud A. Hanif, Na‘ib Amīr and Missionary In-charge USA, Mr. Lutfur Rahman Mahmood, Maulana Naseer A. Qamar, Additional Vakil-e-Ishā‘at, London, Maulana Munir-ud-Din Shams, Additional Vakilut Taṣnīf, London, Maulana Hadi Ali Chaudhary, Professor, Jāmi‘a Aḥmadiyya, Canada, Mr. Habibur Rehman Zirvi, Nā‘ib Nāẓir Ishā‘at, Rabwah and Dr. Naseer Ahmad for reviewing the manuscript and making excellent suggestions, which have been gladly incorporated. I appreciate Mr. Latif Ahmed’s help in making the cover of the book. I also would like to acknowledge Dr. Monib Zirvi and Dr. Kaukab Zirvi for their help with editing the manuscript.

Karimullah Zirvi

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The World Before Islām

The world before Islām was quite different from what it is today. The two main powers at that time were the Roman Empire and the Persian Empire.

For many centuries the countries of the Mediterranean basin had been part of the Roman Empire. A settled countryside produced grain, fruits, wine and oil, and trade tarried along peaceful sea routes; in the great cities, a wealthy class of many origins shared the Greek and Latin culture of the empire. From the fourth century of the Christian era, the center of imperial power had moved eastwards. Constantinople replaced Rome as the capital city; there, the emperor was the focus of loyalty and the symbol of cohesion. Later on, in Germany, England, France, Spain and northern Italy, barbarian kings ruled, although the sense of belonging to the Roman Empire still existed; southern Italy, Sicily, the north African coast, Egypt, Syria, Anatolia and Greece remained under direct imperial rule from Constantinople. In this shrunken form, the empire was more Greek than
Roman. In its later phases it was more commonly called 'Byzantine' than Roman, after the former name of Constantinople, Byzantium.

Then a deeper change took place. The empire had become Christian, not just by formal decree of the ruler but by conversion at different levels. The majority of the population was Christian, although pagan philosophers taught in the school of Athens until the sixth century, Jewish communities lived in the cities, and memories of the pagan gods still haunted the temples turned into churches. Besides the official Orthodox Church, there sprouted others which differed from it in doctrine and practice and which gave expression to the loyalties and opposition to central authority of those whose language was other than Greek.

Over time, due to a dispute of authority there took place a division between the Church in the Byzantine territories, the Eastern Orthodox Church with its patriarchs as heads of its priesthood, and those in western Europe who accepted the supreme authority of the Pope in Rome.

To the east of the Byzantine Empire, across the Euphrates river, lay another great empire, that of the Sasanians, whose rule extended over what are now Iran and Iraq, and stretched into central Asia. The land now called Iran or Persia contained a number of regions of high culture and ancient cities inhabited by different ethnic groups, divided from each other by steppes or deserts, with no great rivers to give them easy communication. From time to time they had been united by strong and lasting dynasties; the latest was that of the Sasanians, whose original power lay among the Persian-speaking peoples of southern Iran. Theirs was a family state ruled through a hierarchy of officials, and they tried to provide a solid basis of unity and loyalty by reviving the ancient religion of Iran, traditionally associated with the teacher Zoroaster. For this religion, the universe was a battle-ground, beneath the supreme God, between good and evil spirits; the good would win, but men and women of virtue and ritual purity could hasten the victory.

The two empires included the main regions of settled life and high culture in the western half of the world, but further south, on either side of the Red Sea, lay two other societies with traditions of organized power and
culture maintained by agriculture and by trade between the Indian Ocean and the Mediterranean. One was Ethiopia, an ancient kingdom with Christianity in its Coptic form as the official religion. The other was Yemen in south-western Arabia, a land of fertile mountain valleys and a point of transit for long-distance trade. At a certain stage its small local states had been incorporated in a larger kingdom, which had grown weak when trade declined in the early Christian era but revived later. Yemen had its own language, different from Arabic which was spoken elsewhere in Arabia, and its own religion: a multiplicity of gods were served by priests in temples which were places of pilgrimage, votive offerings and private, but not communal prayer, and also centers of great estates. In later centuries Christian and Jewish influences had come down from Syria on the trade-routes or across the sea from Ethiopia. In the sixth century, a center of Christianity had been destroyed by a king attracted to Judaism, but invasions from Ethiopia had restored some Christian influence; both the Byzantines and the Sasanians had been involved in these events.

Between the great empires of the north and the kingdoms of the Red Sea lay lands of a different kind. The greater part of the Arabian peninsula was steppe or desert, with isolated oases having enough water for regular cultivation. The inhabitants spoke various dialects of Arabic and followed different ways of life. Some of them were nomads who pastured camels, sheep or goats by using the scanty water resources of the desert; these have traditionally been known as 'Beduin'. Some were settled cultivators tending their grain or palm trees in the oases, or traders and craftsmen in small market towns; some combined more than one way of life. The balance between nomadic and sedentary peoples was precarious.

Although they were in the minority, it was the camel-nomads, mobile and carrying arms, who, together with merchant groups in the towns, dominated the cultivators and craftsmen. Their ethos of courage, hospitality, loyalty to family and pride of ancestry was also dominant. They were not controlled by a stable power of coercion, but were led by chiefs belonging to families around which there gathered lasting groups of supporters, expressing their cohesion and loyalty in the idiom of common ancestry; such groups are usually called tribes.
The power of tribal leaders was exercised from oases, where they had close links with merchants who organized trade through the territory controlled by the tribe. In the oases, however, other families were able to establish a different kind of power through the force of religion. The religion of pastoralists and cultivators seems to have had no clear shape. Local gods, identified with objects in the sky, were thought to be embodied in stones, trees and other natural things; good and evil spirits were believed to roam the world in the shape of animals; soothsayers claimed to speak with the tongue of some supernatural wisdom. It has been suggested, on the basis of modern practice in southern Arabia, that gods were thought of as dwelling in a sanctuary, a haram, a place or town set apart from tribal conflict, serving as a center of pilgrimage, sacrifice, meeting and arbitration, and watched over by a family under the protection of a neighboring tribe. Such a family could obtain power or influence by making skillful use of its religious prestige, its role as arbiter of tribal disputes, and its opportunities for trade.

Throughout this Near Eastern world, much was changing in the sixth and early seventh centuries. The Byzantine and Sasanian Empires were engaged in long wars, which lasted with intervals from 540 to 629. They were mainly fought in Syria and Iraq; for a moment the Sasanian armies came as far as the Mediterranean, occupying the great cities of Antioch and Alexandria as well as the holy city of Jerusalem, but in the 620s they were driven back by the Emperor Heraclius. For a time too Sasanian rule extended to south-western Arabia, where the kingdom of Yemen had lost much of its former power because of invasions from Ethiopia and a decline in agriculture. The settled societies ruled by the empires were very curious about the meaning of life and the way it should be lived, expressed in the idioms of the great religions.

The power and influence of the empires reached parts of the Arabian peninsula, and for many centuries Arab pastoral nomads from the north and center of the peninsula had been moving into the countryside of the area now often called the Fertile Crescent: the interior of Syria, the land lying west of the Euphrates in lower Iraq, and the region between Euphrates and Tigris in upper Iraq (the Jazira) were largely Arab in population. They brought with them their ethos and forms of social
organization. Some of their tribal chiefs exercised leadership from oasis towns and were used by the imperial governments to keep other nomads away from the lands and to collect taxes. They were able therefore to create more stable political units, like that of the Lakhmids with its capital at Hira, in a region where the Sasanians did not exercise direct control, and that of the Ghassānids in a similar region of the Byzantine Empire. The people of these states acquired political and military knowledge, and were open to ideas and beliefs coming from the imperial lands; Hira was a Christian center. From these states, from Yemen, and also by the passage of traders along the trade routes, there came into Arabia some knowledge of the outside world and its culture, and some settlers from it. There were Jewish craftsmen, merchants and cultivators in the oases of Ḥijāz in western Arabia, and Christian monks and converts in central Arabia.


Europe was still largely pagan, devoted to the worship of Nordic, Teuton, and a host of other gods. In South Asia, Brahmanism and Buddhism had long passed their prime and had entered upon a placid and prolonged old age.

In the Far East, the homely philosophy of Confucius and the “way” of Lao-Tze pursued a sluggish and somnolent course. They had earlier been stirred by the advent of Buddhism into China, but had fallen back into passivity, along with Buddhism. Chinese scholars, feeling that a period of decline and decay had set in made sporadic efforts at revival.

The two great empires of Iran and Byzantium were interlocked in a struggle which ultimately resulted in death for both. The sudden end of one and the slow expiration of the other followed in due course, though the final blows in each case proceeded from a quarter entirely unexpected.

Religion, philosophy, and learning were at a low ebb. The spirit, the mind, and the intellect languished. Mankind had entered upon a decline. The earth seemed to be dying. It was the darkest period of the Dark Ages. There was only an occasional glimmer of light here and there.
As the Holy Qur’ān says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَبْيَدَ الْنَّاسِ

زَهَارِ الْفَسَادِ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَبْيَدَ الْنَّاسِ

Corruption has appeared on land and sea because of what men's hands have wrought. (30:42)

*(The Excellent Exemplar - Muḥammad, Chaudhri Muḥammad Ẓafūrli Khān)*

**Arabian Peninsula Before Islām**

Arabia is like an island which is surrounded by water on its three sides and land on the fourth side. Towards its West is the Red Sea, towards East is the Persian Gulf and Oman Sea, towards its South is Indian Ocean and towards the North there are Syria and Iraq. In area it is larger than all the other similar islands. According to some scholars the land is called Arabia because of the language spoken throughout this area which is Arabic. Other scholars think that since it was uninhabited desert land and the word 'Arab' means a desert, the place came to be known as Arabia. However, there was a time when the Arabian peninsula was lush green and densely populated. With the passage of time the area dried up and there was not enough water to support the inhabitants of the area. Therefore, groups of people started to migrate to areas where vegetation was plentiful. The migration started around 4,500 BC when some people migrated to Egypt. Then, some people migrated in 4,000 BC to the area now called Iraq where they lived under Akkadian rule for some time. Later on they established the kingdom of Babylon. Then another group of people migrated there and came to be known as Assyrians. The people who migrated around 2,000 BC were the people who wrote phonetically and were named Phoenicians by the Greeks. Around the same time the Aramites settled near Babylon and established Chaldean civilization. Some immigrants settled in Abyssinia and established the Abyssinian kingdom.
The Arabian peninsula can be divided into two parts, North and South, which are separated by a vast desert. The Arabs living in the Southern area traded with Syria, Iraq and Egypt. Around 1,200 BC they established the first South Arabian kingdom known as the kingdom of Mainians. They controlled the trade routes. Mainians were succeeded by the Sabean kingdom. The Sabean kingdom, after achieving great riches from trade, went to ruins. Due to neglect in maintenance one of the large dams, the Dam of Ma'rib, was broken and it flooded and damaged the land to the extent that vegetation was not possible there anymore. Thus, the circumstances forced them to migrate. Some of them migrated in the vicinity of Medina while others migrated close to the borders of Syria and Iraq and settled there. These people were idol worshippers. Some of them worshipped the Sun, the Moon and the stars. During the first century AD some in the area became Jews and Christians and there was a struggle among the Christians and the Jews for control of the power. When the Abyssinians overran the kingdom of Yemen, the king of Yemen asked for support from the king of Persia against his enemies. Thus, Yemen became a protectorate of Persia and was governed through the viceroy of the king of Persia.

Mecca, the Birthplace of the Holy Prophet

Mecca stood about eighty kilometers from the coast. It was surrounded by mountains and had narrow passes for entry to the valley. There was no water in the area so there was very little life, if any. It is the place where Ḥaḍrat Ibrāhim  left Ḥaḍrat Hājirah and their son Ḥaḍrat Ismā'il  under Divine Commandment. When water gushed out under the feet of Ḥaḍrat Ismā'il  under Divine intuition, Ḥaḍrat Hājirah saved the water by encircling the fountain with stones. She gave water to the passing tribes. Thus, soon some tribes settled there, and a town developed around the spring. Banū Jurhum was the first tribe to settle there. Ḥaḍrat Ismā'il  married the daughter of the chief of the Jurhum tribe, Muṭāḍ ibn 'Amr. Twelve sons were born to Ḥaḍrat Ismā'il  from this marriage. These were
the ancestors of the twelve tribes of Northern Arabs. Here, Ḥaḍrat Ibrāhīm † under Divine Commandment built the Ka‘bah, the first house for the worship of Allāh with the help of Ḥaḍrat Ismā’il †. With the passage of time the residents of Mecca forgot the teachings of Ḥaḍrat Ibrāhīm † and Ḥaḍrat Ismā’il † and adopted idol-worshipping to such an extent that at the time of the birth of the Holy Prophet † there were 360 idols in the Ka‘bah, one idol for each day of the year.

Despite the fact that Yemen was the most advanced and most civilized part of the Arabian Peninsula due to its water resources and fertile land, it did not achieve the reputation achieved by Mecca. This was because Yemen never had a single center of pilgrimage as did Mecca in its Ka‘bah. The Ka‘bah was the pilgrimage center right from the beginning of the Arab history. Arabs sought to travel to it and its holy months were the source of joy and celebration for them.

The Holy Prophet † was born on April 20, 571 AD (9 or 12 Rabī‘ul Awwal, 52 BH) in Mecca. Mecca, where the Holy Prophet † was born and lived part of his life is at present in Saudi Arabia which is part of Arabian peninsula. Arabia is still mostly desert with mountains found throughout the country. However, part of the country has rich soil and is green. Besides oil, there are silver and gold mines in abundance in the country. Its climate is hot and dry. There is little rainfall during the year. In summer it is very hot during the day time but the nights are quite cold. During winter it is a bit cold. Its main agricultural product is the date-palm of several different kinds. Date-palm used to be the major part of the diet of the Arabs. Where water is available there are date-palm gardens. During the rainy season there is a lot of rainfall in Ṭā‘īf. Therefore, Ṭā‘īf is famous for its gardens. Furthermore, due to the availability of plenty of agricultural land and grassy land Ṭā‘īf was used for raising animal herds and for growing agriculture products. The people of Arabia belonged to different tribes and each tribe had its own area assigned to them for grazing of their animals.

According to the traditions, at the time of the birth of the Holy
Prophet **, Arabs were primitive culturally and in their living style. People used to go out in the fields or to remote uninhabited areas to relieve themselves. Fighting among the people and the tribes over minor matters was common. Most people were idolators. The sanctuary, Ka‘bah, was filled with idols placed there for worship. The largest idol named Hubal stood in the center of the Ka‘bah.

Each tribe had its own leader. Their living style was very simple. Some people lived in cities while the others were nomadic. The Bedouin did not live in one place; they constantly moved to places wherever they would find water and greenery. Two coins, ‘Dirham and Aujiyya’ were used as currency in those days. One Aujiyya was equivalent to forty Dirhams. For measuring purposes two units, Madd and Sā’ were used. Most of the inhabitants were traders. Fairs were held at different locations which were attended by people coming to trade from far away areas. The majority of the people were illiterate. Only a few people could read and write. Idolatry was prevalent throughout Arabia. It is stated that the Ka‘bah contained as many as three hundred and sixty idols. Other towns had their own major and minor gods and goddesses. It was an age of ignorance (ayyāmul jāhiliyyah) during which, generally speaking moral rectitude and the spiritual code had long been forgotten. Superstitious rites and dogmas had replaced the tenets of the Divine religion. Only a few Quraishites (the ancestors of the Holy Prophet ** and a handful of others) remained followers of the religion of Ibrāhīm **, but they were an exception and were not able to exert any influence on others who were deeply submerged in pagan rites and beliefs. There were those who did not believe in God at all and thought that life was just a natural phenomenon. Some believed in God but not in the Day of Resurrection or reward and punishment.

It was customary to offer human sacrifices to the idols. Drinking, gambling and fornication were prevalent throughout the area. Marriage with two sisters was permissible and common. Similarly, upon the death of his father, a man could marry the wife of his father who was his step-mother. There was no limit on the number of women one could marry. When girls were born, they often were buried alive. Women and slaves were treated cruelly. Fighting among the tribes over trivial issues was
commonplace. Slavery was a familiar and widespread institution. In short, it was a period of extreme darkness. At that time, this darkness engulfed not only Arabia, but rather the whole world.

**Prophethood in Ḥaḍrat Nūḥ's as (Noah) Progeny**

About the prophethood of the Holy Prophet as the following is stated in the Holy Qur'ān;

وَلَاَّقِدْ أُرْسِلْنَا نُوحًا وَإِبْرَاهِيمًا وَجَعَلْنَا فِي ذَٰلِكَا لِنَبِيَّا أَنَّمَا الْكِتَابُ

*Walaqad arsalnā nūḥānwa ibrāhīma wa ja‘alnā fi dhurriyyatihi mannubuwwata walkifāba*

And We did send Noah and Abraham, and We placed among thir seed prophethood and the Book. (57:27)

**Ḥaḍrat Ibrāhīm as and Ḥaḍrat Ismā’īl as**

Ḥaḍrat Ibrāhīm as was from the progeny of Ḥaḍrat Noah as and the Holy Prophet as was from the progeny of Ḥaḍrat Ibrāhīm as. Ḥaḍrat Ibrāhīm as was originally from Iraq. Then, after living for sometime in Egypt, he settled in southern Palestine. Ḥaḍrat Ibrāhīm as married thrice. His first wife was Ḥaḍrat Sārah, the second wife was Ḥaḍrat Hājirah, and the third wife was Qaṭūrah. Ḥaḍrat Sārah was from the family of Ḥaḍrat Ibrāhīm as while Ḥaḍrat Hājirah, an Egyptianian, was from outside the family of Ḥaḍrat Ibrāhīm as. Ḥaḍrat Ismā’īl as was born to Ḥaḍrat Hājirah while Ḥaḍrat Ishāq as was born to Ḥaḍrat Sārah.
Haḍrat Ismā’il, the eldest son of Haḍrat Ibrāhim, was a small child when Haḍrat Ibrāhim according to Allāh's design took Haḍrat Ismā’il and Haḍrat Hājirah with him and left them at a place where there was neither water nor any vegetation. As Haḍrat Ibrāhim was leaving them, Haḍrat Hājirah followed him and asked him why he was leaving them alone in such a desolate place. Haḍrat Ibrāhim did not respond and kept walking. Then, Haḍrat Hājirah told him to say something and asked him whether God Almighty had told him to do so. Haḍrat Ibrāhim replied in the affirmative and kept walking. Then, Haḍrat Hājirah told him that he may leave as God Almighty would certainly take care of them and would not let them go to waste. Haḍrat Ibrāhim prayed for them and begged God Almighty:

زِبَنَا إِلَّيْكَ أَسْكِنْتُمْ مِنْ دَرَيْتِيّ يَوَادُ عَفْرِ ذَیَّ زَرَعُ عَنْدَ بَيْتِكَ الْمُخْرَمِ
زِبَنَا لَيْقُنُّوا الصَّلَاةَ فَأَجِلْ أَفْيَدَلَّ مَنَ النَّاسِ تَهْويَ إِلَيْهِمْ وَأَزْرَفُوهُمْ
مَنَ اللَّقَرِبَ لَعْلَهُمْ يَشْكُرُونَ

rabbanā innī askantu min dhurriyyati biwādin ghairi dhī zar‘in ‘inda baitikal muḥarrami rabbanā liyuqīmusṣalata faj‘al af‘idatamminanāsi tahwī ilaihim warzuqhumminaththamarāti la‘allahum yashkurūn

Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House -- our Lord -- that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful. (14:38)

When the water and food supply which Haḍrat Ibrāhim had given
to Ḥadrat Hājirah and Ḥadrat Ismāʾīl were depleted, Ḥadrat Ismāʾīl, a small child at that time, became extremely thirsty, started to toss around and restlessly kick his feet on the sandy ground. Ḥadrat Hājirah, seeing the suffering of her child, started to run in search of water back and forth between the two hills known as Ṣafā and Marwah. Sometimes she would run up to the Ṣafā hill and other times she would run up to the Marwah mountain. In this way she completed seven circuits of the two hills while crying and praying to God Almighty for help. Suddenly, she heard a voice saying, "O Hājirah, God Almighty has listened to you and your child's cries for help." When Ḥadrat Hājirah looked towards her son, she was overjoyed to see that water was gushing out of the place where her son was rubbing his feet. Ḥadrat Hājirah put sand and stones around the spring to contain the water. God Almighty made the race of Ḥadrat Hājirah between the two hills as part of the Ḥajj forever. This is known as 'Ṣa'ī  i.e., running between Ṣafā and Marwah. This spring is famous as the 'Zamzam Well'. When Banū Jurhum came to know about the water they asked Ḥadrat Hājirah for permission to settle close to the spring, which she happily granted. When Ḥadrat Ismāʾīl became a young man he married the daughter of the chief of Banū Jurhum.

The site of the well was later forgotten for a time, for it had been filled up with stones and a treasure trove by the Jurhumites who inhabited Mecca before the Quraisḥ. Its site was rediscovered by the grandfather of the Holy Prophet, ʿAbdul Muṭṭalib. To drink the water of Zamzam is a rite of both the lesser and the greater pilgrimages. Today the well is not open at the surface; instead the water is led off to underground galleries reached by a flight of stairs where numerous faucets supply the water to scores of people at a time. The water supply is extremely copious, enough for thousands of people daily. The water is carried by pilgrims to all parts of the world as blessed water.

In the Holy Qur’ān performing the circuits in the memory of Ḥadrat Hājirah’s desperate running between the two hills is described:
Surely, Al-Ṣafā and Al-Marwha are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House, or performs ‘Umra, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing. (2:159)

After leaving Ḥaḍrat Ḥājirah and Ḥaḍrat Ismā‘īl at the barren valley of Bakkah, Ḥaḍrat Ibrāhīm occasionally visited his wife and child. When Ḥaḍrat Ismā‘īl grew and became a young boy, Ḥaḍrat Ibrāhīm saw in a dream that he was sacrificing Ismā‘īl. Since it was not yet revealed to Ḥaḍrat Ibrāhīm that sacrifice of humans is not permissible and it was a custom at that time to sacrifice human beings, Ḥaḍrat Ibrāhīm wanted to fulfill his dream literally. Thus, to fulfill his dream Ḥaḍrat Ibrāhīm decided to slaughter Ḥaḍrat Ismā‘īl. Accordingly, Ḥaḍrat Ibrāhīm mentioned to Ḥaḍrat Ismā‘īl his dream and his desire to fulfill the dream literally.

This incident is mentioned in the Holy Qur’ān as:
And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering you. So consider, what you think of it!' He replied, 'O my father, do as you are commanded; you will find me, if Allâh please, of those who are patient.' (37:103)

 Hádrat Ibrâhim" took Hádrat Ismâ’îl" outside, away from his residence, and was about to slaughter him after making him lie down when God Almighty told Hádrat Ibrâhim" to slaughter a sheep instead of Hádrat Ismâ’îl".

It is mentioned in the Holy Qur’ân as:

\[
\text{Falammâ aslamâ wa tallahû liljabîni wa nâdainâhu aîyyâ ibráhimu qad šadaqtarru’yâ inna kadhâlika najzil muhsînîna inna hâdhâ la huwal bâfa’ul mubinu wa fadainâhu bi dhibîn ‘azîm}
\]

And when they both submitted to the will of God and he laid him on the ground face down, We called to him: 'O Abraham, You have indeed fulfilled the dream.' Thus indeed do We reward those who do good. That surely was a manifest trial.
And We ransomed him with a great sacrifice. (37:104-108)

Thus, Ḥaḍrat Ibrāhīm ﷺ did as commanded by Allāh. This is the sacrifice which is commemorated by the Muslims every year all over the world by slaughtering different animals such as goats, sheep, cows and camels at the occasion of ʿĪdul Adḥiyya.

ʿĪdul Adḥiyya is celebrated on the 10th of the month of Dhul Ḥijjah to commemorate the obedience of Ḥaḍrat Ibrāhīm ﷺ and his son Ḥaḍrat Ismāʿīl ﷺ.

Ḥaḍrat Ibrāhīm ﷺ visited Mecca when Ḥaḍrat Hājirah had passed away and Ḥaḍrat Ismāʿīl ﷺ had become a young man. At this occasion, both Ḥaḍrat Ibrāhīm ﷺ and Ḥaḍrat Ismāʿīl ﷺ under Divine Commandment rebuilt the Kaʿbah by raising the walls at the original foundation site of the building so that people could come there to perform the rites of Ḥajj.

Ḥaḍrat Ibrāhīm ﷺ raised it from ruins that he discovered under Divine guidance. He ﷺ was commissioned by God to rebuild it with the help of his son Ḥaḍrat Ismāʿīl ﷺ. It is the same place where he had left his wife Ḥaḍrat Hājirah and infant son Ismāʿīl, again under Divine instructions. But work on the House of God awaited attention until Ḥaḍrat Ismāʿīl ﷺ grew to an age where he could be of some help. So, both of them worked together to rebuild the house and to restart the institution of pilgrimage. In the Holy Qurʾān God Almighty says about the Kaʿbah:

وَإِذْ جَعَلْنَا البَيْتَ مِثْلَ الْقُرْآنِ وَمُفَاتِحًا مِنْ مَقَامِ إِبْرَهِيمَ
wa idh ja‘alnā baita mathabatallinnāsī wa amnā wattakhidhū mimmaqāmī ibrāhīmā muṣalla wa ‘āhidnā ila ibrāhīmā wa ismā‘ila an ṣahhirā baiṭiya līṭtā‘ifīna wa lākifina warrukka ‘issujūd

And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer.' (2:126)

While raising the walls of the Ka‘bah from the ruins Ḥaḍrat Ibrāhīm" prayed to God for the raising of a Messenger among his progeny:

رَبِّنَا وَاجْعَلْنَا مُسْلِمَينَ لَكَ وَمَنْ ذُرِّيَّتِنَا أَمَّةً مُسْلِمَةً لَّكَ

rabbanā waj‘alnā muslimaini laka wa min dhurriyyatinā ummtammuslima tallaka

Our Lord, make us submissive to You and make of our offspring a people submissive to You. (2:129)

رَبِّنَا وَابْعُثْ فِيهِمْ رَسُولًا مُّنْهِمْ يَقُلُوا عَلَيْهِمْ أَيُّهَا الَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَالْحُكْمَةِ وَيُزْكِّيهِمْ

rabbanā wab‘ath fihim rasūlamminhum yatlū ‘alaihim āyatika wa yu‘allimuhumul kifāba wal ḥikmata wa yuzakkhim

And, Our Lord, raise up among us a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them. (2:130)

With the passing of time the progeny of Ḥaḍrat Ibrāhīm" and
The Holy Prophet of Islam, Ḥadīr Muḥammad Muṣṭafā

Ḥadīr Ismā‘īl had spread throughout the Arabia. They were divided in different tribes. The Quraish to which the Holy Prophet belonged is one of the branches of the ‘Adnānī tribes. At the time of the birth of the Holy Prophet the Quraish had been divided into several sub-tribes.

Wāthilah ibn al-Asqa‘ narrated that the Holy Prophet said: "Verily Allāh chose Ismā‘īl from the offspring of Ibrāhīm, and from the progeny of Ismā‘īl, He chose Banū Kinānah. From Banū Kinānah, He chose the Quraish, and from the Quraish, He chose Banū Ḥashim, and chose me from Banū Ḥashim."

(Jāmi‘ Tirmidhī, Vol. 2, p. 608, Ḥadīth # 3625)

The principle that the Prophet Muḥammad testifies to the truth of all previous revelations, furnishes a strong foundation for harmony among the various religions of the world, as well as for the unity of the human race. The fact that all of the foregoing Prophets testify to the truth of Prophet Muḥammad constitutes yet a stronger testimony to the truth of Islām and the unity of religions. The Prophets who lived thousands of years ago, and in countries distant from Arabia, all foretold the advent of the mighty Prophet of Islām. In fact, those very Prophets might well have impelled both Jews and Christians to settle down in Arabia; for the land of the Promised Prophet was specified by name in their Scriptures.

(Muḥammad in the Bible, Khālīfa Nāṣir, Ahmadiyya Movement in Islam, USA)
The Holy Prophet\textsuperscript{sa} of Islām

Birth and Childhood

The Holy Prophet, Ḥaḍrat Muḥammad Muṣṭafā\textsuperscript{sa}, was born in Mecca on April 20, 571 AD (9 or 12 Rabī‘ul Awwal, 52 BH) in the Hashimite branch of the tribe of Quraish. His father's name was ‘Abdullāh and his mother's name Āminah. His grandfather, ‘Abdul Muṭṭalib, was the chief of Mecca at the time of Abraha's invasion. ‘Abdullāh, who was the youngest son of ‘Abdul Muṭṭalib was a very pious man. He was a healthy young man and used to write poems which were liked very much. He believed in One God and was not an idol worshipper which was the common practice in those days.

‘Abdul Muṭṭalib was healthy and rich, and respected by his tribe. However, he was sad and worried because he had only one son to help him in carrying on the honorable duty of providing water to the people who visited Ka‘bah every year. He, therefore, made a nadhr (vow) that should he be given ten sons and all of them reach manhood, he would sacrifice one of them to God near Ka‘bah. His prayer was granted, and Allāh gave him eleven sons. When his sons reached manhood, ‘Abdul Muṭṭalib decided to sacrifice one of them to fulfill his vow (nadhr). It was difficult for him to decide which one to sacrifice as all were dear to him. He decided to draw lots. The lot was drawn and ‘Abdullāh's name came out. ‘Abdullāh was the dearest to him, but he did not flinch from the decision of the fate. He took ‘Abdullāh's hands and started towards the place where sacrifices were offered. His daughters started crying and begged him to
sacrifice ten camels in place of ‘Abdullāh. In fact, the whole *Quraish* insisted that ‘Abdullāh be spared. At first ‘Abdul Muţţalib refused. But when the pressure of the whole family and the whole tribe mounted, he agreed to cast a lot between ‘Abdullāh and ten camels. Again the name of ‘Abdullāh came out. On the suggestion of the people, the number of the camels was increased to twenty, again, the same result. Repeatedly, the number was increased to thirty, forty, fifty, sixty, seventy, eighty and ninety. But the result was always the same. At last the lot was cast between 100 camels and ‘Abdullāh. Now the lot came out for the camels. The family was jubilant, but ‘Abdul Muţţalib was not satisfied. He said: "Ten times the name of ‘Abdullāh has come out. It is not fair to ignore those lots just for one lot." Three times more, he repeated the lot between ‘Abdullāh and 100 camels, and every time the lot came out for the camels. Then ‘Abdul Muţţalib sacrificed 100 camels and the life of ‘Abdullāh was saved.

(*Ibn Sa'd's Al-Ţabaqât Al-Kabir, Vol. 1, p. 93*)

‘Abdullāh married a very honorable *Quraish* woman, Ḥaḍrat Āminah bint Wahb bin ‘Abd Manāf bin Zuhrā bin Quṣayy. Her mother's name was Barah bint ‘Abdul ‘Uzza. ‘Abdullāh was twenty-five years old when he married Ḥaḍrat Āminah who was about twenty years old. After marriage they lived in the *Zaqāqul Muwallad* ward of Mecca. ‘Abdullāh along with his father used to do business by making trade trips to neighboring areas. Shortly after his marriage, his father asked him to accompany him on a business trip to Syria to which he agreed. So before leaving for the trip he said farewell to his wife and this was the last time Ḥaḍrat Āminah saw her husband. On the way back from Syria, ‘Abdullāh became ill. His maternal grandfather's family was living in *Yathrib*, so he stayed with them for a month for treatment. However, he died there a few months before Muḥammad, the Holy Prophet of Islām” was born. The Holy Prophet” was born in the *Sūqul Lail* ward of Mecca.

(*Childhood of Ḥaḍrat Muḥammad Muṣṭafā“, Urdu, Amatul Bāri Nāsir, p. 8, Lajna Imāillah, Karachi, Pakistan*)
The Holy Prophet's mother, Ḥadrat Aminah had seen a vision before his birth. In this vision, an angel proposed to her the name Muḥammad for her child, which literally means, the most praised one. As Ḥadrat Aminah was pregnant with him she saw a light come forth from her by which she could see the castles of Buṣrā in Syria. The Holy Prophet brought light from the heaven and himself was the light.


He was a beautiful child with a bright broad face. His forehead and nose were elevated, eyes were black and bright with long eyebrows. He had a large head covered with black hair. His beauty was a reflection of the beauty of God Almighty. The Holy Prophet used to say:

أوَلُ مَا خَلَقَ اللَّهُ نُورٍ

awwalu mā khalaqalfahu nūrī

The first thing God Almighty created was my light.


His mother had seen a vision that the child was holding the keys to success, God's help and triumph.

In those days, it was a custom that the newborn children were sent to the tribes living in the Arabian desert to cultivate them, so that the open fresh air would make them healthy and strong, and also so that they would learn good Arabic language and oratory. Furthermore, they may learn the traits of hardwork and bravery from the Bedouin tribes. The tribes' women used to receive renumeration for taking care of the children. The year the Holy Prophet was born, ten women came to Mecca to take children with them for nursing. Often, these women looked for children from rich
families to carry with them so that they could get more money for services. However, the Holy Prophet was an orphan. Therefore, most of the women picked children from rich families to carry with them and did not pay attention to the Holy Prophet's family. Only one woman was left who could not find a child from a rich family for grooming. Her name was Ḥalīmah and she belonged to the tribe of Banū Saʾd. She thought it better to take a child from a poor family than not to take a child at all. So she came to Ḥadīrat Āminah and requested her to give her the child to carry with her for grooming. The Holy Prophet was one month old at that time. Ḥadīrat Āminah gave the child to Ḥalīmah and prayed, "I give my child in the protection of God Almighty from the evil which develops in the mountains till I see him riding a camel, and that he treats others well and helps the poor and slaves."

(Raḥmatullil ʿĀlamin, Vol. 2, p. 103, Sayyed Salmān Mansūrpūrī)

Ḥalīmah was a poor lady and at the time she took the Holy Prophet in her care there was a drought causing a shortage of food for animals and humans. Due to the lack of food her milk also had dried up and her son, ʿAbdullāh was often hungry. However, when carrying the Holy Prophet upon her return home, she realized that there was an unusual increase in her milk to the extent that both her own son, ʿAbdullāh, and the Holy Prophet sucked the milk till they were full and still there was milk. Then she observed that her emaciated donkey suddenly gained such strength that it started to run fast and left all the others behind. Similarly, her goats started to produce much more milk than before. Ḥalīmah's daughter, Shimā loved the Holy Prophet and used to carry him in her lap most of the time. The Holy Prophet started to talk in the language of the Banū Saʾd tribe of Hawāzin which he learned from Ḥalīmah and Shimā. The Holy Prophet used to say, "I am the most eloquent Prophet because I belong to a Quraish family and I speak the language of Banū Saʾd."

(Ibn Saʾd's Al-Ṭabaqāt Al-Kabīr, Vol. 1, p. 71)
After raising the Holy Prophet ﷺ for two years, Ḥalīmah brought him to Mecca to return him to his mother. She loved him very much and desired to keep him longer. So, she requested Ḥaḍrat ʿAminah to let him stay with her for a little longer. It happened so that in those days there was an epidemic in Mecca. So she had a good excuse to carry the child back with her. She told Ḥaḍrat ʿAminah that the child would get sick in Mecca so he should live with her a little longer. Ḥaḍrat ʿAminah concerned about the health of the child despite her earnest desire to keep the child with her agreed to Ḥalīmah's request. Thus Ḥalīmah took back the Holy Prophet ﷺ with her. Ḥalīmah had four children. The Holy Prophet ﷺ played with them and took care of the herd of goats along with them. He was a very brave child. Once, it so happened that he along with some other children took out the goats for grazing, some dacoits came and rounded up their goats to take with them. Though the Holy Prophet ﷺ was only a child he stood with his arms spread in front of the dacoits and told them that he would not let them take the goats. The dacoits were astonished to see him standing like that in their way while usually people were frightened of them and ran away. The chief dacoit became furious and went to the Holy Prophet ﷺ. Somehow he was impressed and realized he was not an ordinary child who is so bravely standing in their way. He asked the Holy Prophet ﷺ what his name was? He said, "Muḥammad. Who is your father?" He replied, 'ʿAbdul Muṭṭalib.' " The chief of the dacoits understood that only a child belonging to the Quraish could be that brave. He let the herd go and left along with his comrades.

Another very interesting incident took place during his stay in the desert with Ḥalīmah. One day, when he was about four years old, he and his foster brother, ʿAbdullāh were tending goats not far from their house when strangers clad in white clothes appeared. They held in their hands a tray full of ice. They made the Holy Prophet ﷺ lie down on the ground and dissected his chest. When ʿAbdullāh saw this he was so scared that he ran away to his parents and told them that someone had killed Muḥammad. Ḥalīmah and Ḥārith ran towards the place where Muḥammad was supposed to be. They did not see anyone besides Muḥammad who was
terrified and pale due to fear. They comforted him and asked him what had happened. He told them that two men wearing white clothes came and had a golden tray filled with ice. "They were looking for something after opening my chest. They took out my heart, made a cut in it, took out a black piece and threw it out. Then they washed my heart and chest with the ice till they became clean and pure."

Ḥalimah and Ḥārith looked around for the strangers. However, they did not find anyone or any part of the body. They thanked God Almighty that Muḥammad 

was safe. Ḥalimah became worried about his safety and decided to return him to his mother soon. This incident is known as Shaqq-e-Ṣadr (i.e., the incident of cutting of the chest). It was a sort of a vision. It was the angels who had cleansed the chest of the Holy Prophet 

(As-Stratun Nabawiyyah libne Hishām, Vol. 1, p. 90; Sirah Ibne Hishām, Biography of the Prophet 

, Abridged by 'Abdus Sałām Hārūn, pp. 23-24, Al-Falāḥ Foundation, Cairo, Egypt; Saḥīḥ Muslim, Kifābul Šām, Bāb al-Isrā'i bi rasūlīfāhī ilassamāwātī wa fardīssalāwātī)

When Ḥalimah brought the Holy Prophet 

to Mecca to return him to his mother he became separated from Ḥalimah and was lost. Ḥalimah searched feverishly but could not find him. She went to ‘Abdul Muṭṭalib and told him that she had lost Muḥammad and could not find him. ‘Abdul Muṭṭalib went to the Ka'bah and prayed for his grandson. While he was praying a man from the Quraish, Waraqa bin Naufal, brought the child to ‘Abdul Muṭṭalib. He thanked God and took him to Āminah.

(As-Stratun Nabawiyyah libne Hishām, Vol. 1, p. 113)

It was in the sixth year of his life that Prophet Muḥammad 

was returned to the care of his mother. She along with her servant, Umm Aiman, took him to Yathrib to meet other relatives and pray at the grave of her husband. On the way back from Yathrib his mother fell ill and died. When she realized that she would not survive she prayed for her son, "O
my dear son! May God bless you. I am certain that God Almighty who is the most Glorious and most Honored will appoint you towards His servants."

*(Al-Mawāhib Al-Ladunniyya, Vol. 1, pp. 307-309; Zurqānī, Sharḥ Mawāhib al-Ladunniyya, pp. 308-312, Published by Dārul Kutab al-‘Ilmiyyah, Beirut, Lebanon)*

Ḥadrat Āminah passed away at a place called Abwā’ and her grave is on a small hill in Abwā’.

*(Musnad Aḥmad bin Ḥanbal, Vol. 5, p. 355)*

Umm Aiman brought back to Mecca the child, who now at a very young age had neither a father nor mother. She brought him to his grandfather, ‘Abdul Muṭṭalib. Prophet Muḥammad’s*** grandfather, ‘Abdul Muṭṭalib, was very fond of him and took him under his own care.

‘Abdul Muṭṭalib had seen earlier in a dream a tree whose top reached the sky and whose branches were widespread to the East and the West. The tree was much brighter than the sun. A group of the Quraish was hanging on the branches of the tree while another group came forward to cut the branches of the tree. However, a beautiful young man from the Quraish whose body emitted a very pleasant smell dispelled the group which wanted to cut the branches. The dream was interpreted by the learned persons of the time that from his progeny that Prophet will appear whose appearance is mentioned in the earlier Holy Books. Imām Jalāluddin Suyūṭī* writes that when the Holy Prophet*** claimed to be the Messenger of Allāh, Abū Ṭālib used to say that the holy tree his father had seen in a dream, by God, that tree is Muḥammad.

*(Khaṣā‘iṣul Kubrā, Vol. 1, p. 99)*

The guardianship of his grandfather lasted only two years and when the Prophet Muḥammad*** was eight years old, his grandfather also passed away at the age of 82 years (according to some traditions he was 100 years old when he passed away). On his deathbed, ‘Abdul Muṭṭalib
entrusted his grandson to the care of one of his sons, Abū Ṭālib. Thus, the Prophet Muḥammad™ was orphaned at a very young age. God Almighty says in the Holy Qur’ān

\[
alam yajidka yafīman fa āwā
\]

Did He not find you an orphan and give you shelter? (93:7)

Abū Ṭālib loved him very much. ‘Abdul Muṭṭalib had several wives. He had two sons and two daughters from his wife, Fāṭimah bint ‘Amr. The sons were ‘Abdullāh and Abū Ṭālib and the daughters were Arwa and Umm Ḥakīm who was born as the twin sister with ‘Abdullāh. Abū Ṭālib was older than ‘Abdullāh.

When Muḥammad™ was 12 years old, he accompanied his uncle Abū Ṭālib on a business trip to Syria. When they reached Buṣrā, a town in the southern Syria, they met a Christian religious scholar by the name of Baḥīrah. When Baḥīrah saw the Holy Prophet™ he noticed that a small cloud was always making shade over him to protect him from the heat of the sun. He also saw in a vision that trees and stones were prostrating to the Holy Prophet™. From these observations he became suspicious that the prophecy of the coming of the Promised Prophet which had been foretold seven generations ago may be fulfilled in this person. To observe the Holy Prophet™ closely, Baḥīrah invited Abū Ṭālib and his caravan to a dinner. Abū Ṭālib and his caravan had travelled to Syria several times before. This was the first time that the Christian priest had invited him to a dinner. All members of his caravan except Muḥammad™ went to Baḥīrah's house for dinner. Muḥammad™ was left behind to look after the camels and to safeguard the merchandise. However, Baḥīrah insisted that Muḥammad™ come to the dinner. So Muḥammad™ also joined the rest of the caravan at
the dinner. At the dinner, Bahira talked with Muhammad and asked him several questions. After hearing the answers to his questions, Bahira who had knowledge of the Bible was convinced that Muhammad would be a Prophet when he grew up. He advised Abul Talib to look after his nephew with great care. Abul Talib took his advice to heart and left Busra with his caravan immediately to return to Mecca.

**Joined Hilful Fuḍūl Association During His Youth**

When Muhammad was 15 years old, a skirmish broke out between the Quraish and Hawazin tribes at the occasion of a fair known as "‘Ukaz Fair". Despite the fact that war was prohibited during Hajj, this war not only started during the Hajj season, it continued for four years but with intervals. This war is known as the Battle of Fijar. The duration of this senseless war made people think of ways to stop it. A meeting was called by Az-Zubair, an uncle of Muhammad. The concerned people gathered in the house of ‘Abdullah ibn Jud‘an, a wealthy resident of the town. In this meeting a society was formed to help the oppressed, the poor and the needy. The society was named, 'Hilful Fuḍūl' after the common name, 'Fadl' of all its members. The members of this association took an oath to do the following:

"They will help those who were oppressed and will restore them their rights as long as the last drop of water remained in the sea. And if they do not do so, they will compensate the victims out of their own belongings."

Sincerely concerned about the conditions of the poor and needy, Muhammad became a member of this society. Talha bin ‘Abdullah narrated that the Holy Prophet said, "I witnessed in the house of ‘Abdullah ibn Jud‘an a covenant which I would not exchange for any
number of fine camels: if I were invited to take part in it during Islām I should do so."


As a Shepherd

While Muḥammad was still a boy, he took care of someone's animals and moved around with a flock of sheep, goats and camels in a wide area of the Arabian desert. About his experience as a shepherd, he used to say, "Allāh sent no Prophet who was not a shepherd. Moses was a shepherd and David was also a shepherd, and I was a shepherd. I grazed goats of my family at Ajyād (a pasture of Mecca)."

(Ibn Sa‘d’s Al-Ṭabaqāt Al-Kabīr, Translation by Mo‘īnul Ḥaq, Kitāb Bhavan, New Delhi, India, Vol. 1, p. 141)

Marriage with Ḥaḍrat Khadijah

The Holy Prophet, Muḥammad, grew into manhood exhibiting such sterling qualities of truthfulness, integrity, and piety that he became known throughout the land as the Truthful and the Trustworthy (Al-Ṣādiq and Al-Amīn). On hearing of Muḥammad's fame, a rich lady by the name of Khadijah, who was twice widowed, invited him to her house and requested him to take charge of her business. Muḥammad travelled to Syria while in charge of Ḥaḍrat Khadijah's business. The expedition met with great success. Ḥaḍrat Khadijah, the daughter of Khuwailid bin Asad bin ‘Abdul ‘Uzza bin Qusayy, was an intelligent and noble woman. She made a proposal of marriage to Muḥammad which was accepted. At the time of his marriage, Muḥammad was twenty-five years old while Ḥaḍrat
Khadijah  was forty. They had six children - two boys and four girls. Both sons, Qasim and 'Abdullāh had passed away before his prophethood but the daughters, Zainab , Ruqayyah , Ummi Kulthūm  and Fātimah  lived into Islām and embraced it.

(Strah Ibn A Hishām, Biography of the Prophet ﷺ, Abridged by 'Abdus Safām Hārūn, pp. 37-38, Al-Fāfāh Foundation, Cairo, Egypt)

Rebuilding of the Sacred House of Allāh (Ka‘bah)

The Ka‘bah had been damaged due to heavy rains and floods. It needed urgent repair. Four tribes of the Quraysh divided the repair work among themselves. The walls were raised to the point where Ḥajr-e-Aswad was to be placed. The black stone was regarded as very sacred by the Meccans. Thus, it was considered a matter of pride and honor for a tribe to place the Ḥajr-e-Aswad in the Ka‘bah. Therefore, the right to place the Ḥajr-e-Aswad in the Ka‘bah became a bone of contention among the tribes who were involved in the reconstruction of the Ka‘bah. To defuse the conflict and to avoid bloodshed, Abū Umayyah proposed that the first man who entered the gate of the Ka‘bah the next morning suggest a solution to the dispute among the tribes. The next day, the first person to enter the gate of the Ka‘bah was Muḥammad ﷺ. Everyone was pleased to know that and shouted, "He is Muḥammad, he is Al-Amin (the trustworthy)." So they asked Muḥammad ﷺ to decide the matter.

Muḥammad ﷺ said, "Give me a cloak." He spread the cloak on the ground and placed the Ḥajr-e-Aswad at the center of the cloak and said, "Let the elders of each clan hold on to one corner of the cloak and raise the cloak to the level where Ḥajr-e-Aswad is to be placed." When this was done, Muḥammad ﷺ picked up the stone and placed it in its place in the wall of the Ka‘bah. In this way, he defused a serious disagreement among the tribes and a bloody civil war was avoided.

52
The Beginning of Islām

Worship of Allāh in Solitude

After his marriage with Ḥaḍrat Khādījah⁷, the Holy Prophet⁸ became very contemplative. He used to retire to a cave on Mount Ḥīrā' which was two miles north of Mecca, and spend his time in meditation and seclusion. He sometimes spent many nights in this cave and on one of these occasions he had an extraordinary experience.

Receiving the First Revelation

Ḥaḍrat ‘Ā’ishah⁷ states that at first, the Holy Prophet⁸ began to have true dreams. Every dream would prove true like the break of the dawn. Then he became fond of seclusion. He used to go in seclusion in the cave Ḥīrā' where he used to spend some nights in praying before returning to his family. He used to take some provisions with him. After exhausting the provisions, he would return to Khādijah⁷ and take a similar supply of provisions. This continued till the Truth was revealed to him. He was in the cave when an angel came to him and asked him to read. He said that he could not read. Then the angel held him so tightly and pressed him so hard that he could not bear it any more. After releasing him, the angel again asked him to read. He again replied that he could not read. For a second time the angel held the Holy Prophet⁸ so tightly and pressed him so hard
that he could not bear it any more. After releasing him, the angel again asked him to read. The Holy Prophet \( ^{58} \) again replied that he could not read. For a third time the angel held the Holy Prophet \( ^{58} \) tightly and pressed him. After releasing him, the angel said to him:

\[
\text{iqrā' bismi rabbikalladhī khalaq khalaqal insāna min 'alaq iqrā' wa rabbukal akramulladhī 'allama bil qalam 'allamal insāna mā lam ya'llam}
\]

Recite in the name of your Lord Who created, Created man from an adhesive clot. Recite! And your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

After this incident, the Holy Prophet \( ^{58} \) returned home. His heart was beating hard. He entered the house of Ḥaḍrat Khadijah\( ^{58} \) bint Khuwailid and said, "Cover me up. Cover me up." She covered him with a blanket. After a while, when his fear subsided, he narrated the whole incident to Ḥaḍrat Khadijah\( ^{58} \) and said that he was worried about himself. At this, Ḥaḍrat Khadijah\( ^{58} \) said, "Never, By Allāh! Allāh Almighty will never disgrace you. Surely you take care of your kith and kin, help the oppressed, restore the lost virtues, honor the guest and help the needy." Then Ḥaḍrat Khadijah\( ^{58} \) took the Holy Prophet \( ^{58} \) to her cousin, Waraqah bin Naufal bin Asad bin ‘Abdul ‘Uzza, who had converted to Christianity during the days of ignorance. He knew Hebrew and could read and write the Hebrew Gospel, as long as Allāh wished that he writes. Waraqah bin Naufal was an old man and had lost his eyesight. Ḥaḍrat Khadijah\( ^{58} \) said to him, "O my cousin! listen to your nephew." Waraqah bin Naufal said, "O my nephew! What
did you see?" The Holy Prophet ﷺ narrated to him all that he had seen. Waraqah bin Naufal told him that it was the same angel Gabriel who descended on Moses ﷺ. He told the Holy Prophet ﷺ that he wished he could be alive and strong at the time when his people would expel him. The Holy Prophet ﷺ asked Waraqah bin Naufal, "Will my people really expel me?" Waraqah bin Naufal replied that to whomsoever this status has been given has always been opposed. He said furthermore that if he were alive at the time (when people would oppose him), he would support him fully. However, soon after that Waraqah bin Naufal passed away.

(Ṣaḥīḥ Bukhārī, Kitāb Bad'ul Wahyi Ila Rasūlillāh ﷺ, Bāb Kaifa Kāna Bad'ul Wahyi Ila Rasūlillāh ﷺ)

The Pause in Revelation

The Holy Prophet ﷺ felt that he needed Divine guidance to carry on the mission. However, after the first few revelations there was silence. Gabriel did not appear for some time. The Holy Prophet ﷺ was a bit dismayed and frightened with the situation. He thought that maybe God Almighty was displeased with him. Even Ḥāḍrat Khadijah ﷺ had similar thoughts about the pause in revelation. So the Holy Prophet ﷺ went to the cave Ḥīrā’ to pray as was his practice. He prayed and begged God Almighty for guidance and help. His humble entreaties were accepted and clear and reassuring words were revealed to him by God Almighty:
mā wadda‘aka rabbuka wamā qaṣa wa la-l-akhiratu khairullaka minal ʿula wala sufa yuʿṭika rabbuka fatarqā alam yajidka yatīman fa āwā wa wajadaka ɗa allan fahadā wa wajadaka ʿaʾilan fa aghnā fa ammal yatīma faṣa taqhar

Your Lord has not forsaken you, nor is He displeased with you. Surely every hour that follows is better for you than the one that precedes. And Your Lord will soon give you and you will be well pleased. Did He not find you an orphan and give you shelter? And He found you wandering in search for Him and guided you unto Himself. And He found you in want and enriched you. So the orphan oppress not. (93:4-10)

The following was also revealed to the Holy Prophet ﷺ:

الْخَيْرَةُ لَكَ كَانَ عَلَيْكَ كَبِيرًا 0

inna faḍlahū kāna ‘alaika kabīra

Surely, His grace towards you is great. (17:88)
Conveying the Message of Islām

It was the year 610 AD, when the angel Gabriel visited the Holy Prophet ﷺ while he was meditating in the cave Ḥirā' and the first verses of the Holy Qur'ān were sent down to him by God Almighty. The Holy Prophet ﷺ continued with his routine of meditation in the cave Ḥirā'. Then God Almighty revealed to him:


gāi'ihā al-muḍādzir 0 qum fā'andhir 0 wārāf kāf bā'ir 0

yā ayyuhal muddaththur, qum fa andhir, wa rabbaka fa kabbir

O you that has wrapped yourself with your mantle! Arise and warn, And your Lord do extol. (74:2-4)

The Holy Prophet ﷺ was forty years old at the time of the first revelation which marks the beginning of his prophethood and the religion, Islām. The night of first revelation occurred towards the end of the month of Ramaḍān. When, he was called to prophethood by Allāh, he fully devoted his life to Allāh's service and to the universal spread of Islām. The Holy Prophet ﷺ asked the people to give up idol-worship, and return to the worship of One God and be kind and charitable to the poor. Ḥaḍrat Khadijah ﷺ was the first one to accept him as the Messenger of Allāh and the religion Islām. To begin with, Muḥammad preached the message of Allāh only to his friends, his closest relatives and those whom he could trust. Ḥaḍrat ‘Alī ﷺ, the son of Abū Ṭālib who was just ten years old at that time, was the second and Ḥaḍrat Zaid ﷺ, the son of Ḥāritha was the third
Muslim. Among his friends, Ḥaḍrat Abū Bakr⁻ was the first to become a Muslim.

In the beginning, the Holy Prophet⁷ conveyed the message of Islam secretly to individuals. At the same time, Ḥaḍrat Abū Bakr⁷ also conveyed the message of Islam in the same way. They had some success in their efforts. A few young Quraish accepted Islam which included, Ḥaḍrat ‘Uthmān bin ‘Affān⁷, Ḥaḍrat ‘Abdur Raḥmān bin ‘Auf⁷, Ḥaḍrat Sa’d bin Abī Waqās⁷, Ḥaḍrat Zubair bin al-‘Awām⁷ and Ḥaḍrat Ṭalḥa bin ‘Abdullāh⁷. At the same time, Ḥaḍrat Bilāl⁷ and some other slaves also accepted Islam.

After three years of preaching secretly to individuals, God Almighty commanded the Holy Prophet⁷ to spread the message of Islam openly:

فارسدا بِمَا نَوْمِرْ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ٠

fasda‘ bimā tu‘maru wa a‘riḍ ‘anil mushrikīna

So declare openly that which you are commanded and turn aside from those who ascribe partners to God. (15:95)

At the same time the Holy Prophet⁷ was commanded by God Almighty to start conveying the message of Islam to his nearest kinsmen:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقرَبِينَ ٠ وَأَخْفِضْ جُناحَكَ لِمَنْ أَتَبَعَكَ مِنَ الْمُؤْمِنِينَ ٠

wa andhir ‘ashiratakal aqrabīna wakhfid janāḥaka lima nittaba‘aka minal mu‘minīna
And warn your nearest kinsmen. And lower your wing of mercy to the believers who follow you. (26:215-216)

The Holy Prophet ﷺ once climbed to the top of Mount Ṣafā and announced to the people gathered close to the hill to see Muhammad ﷺ, "O people of the Quraish, if I were to tell you that I see an army ready to attack on the other side of the mountain, would you believe me?" They answered, "Yes, certainly. We trust you and have never found you telling a lie." The Holy Prophet ﷺ said, "Know then that I am a warmer and I warn you of severe punishment. O Banū ʿAbdul Muṭṭalib, Banū ʿAbd Manāf, O Banū Zuhraḥ, O Banū Tāīm, O Banū Makhzūm, and O Banū Asad! Allāh has commanded me to inform you that I can assure you of good on this earth and in heaven if you declare that there is none worthy of worship except Allāh." Hearing this, Abū Lahab, his uncle, became extremely angry and cursed his nephew saying, "Did you gather us here to say this?" The spreading of the message openly by the Holy Prophet ﷺ created severe opposition and hostility towards him and his followers.

Ḥadrat Ibn ‘Abbās ﷺ relates that when the verse, 'And warn your nearest kinsmen' was revealed, the Holy Prophet ﷺ ascended the Ṣafā mountain and started calling various tribes of the Quraish by their name. Some Quraish Chiefs which included Abū Lahab came themselves while others sent their representatives. When they all gathered, the Holy Prophet ﷺ said, "If I tell you that there is an enemy cavallery in the valley intending to attack you, would you believe me?" They said, "Yes we will believe you. You have always spoken the truth." The Holy Prophet ﷺ then said, "I am a warmer to you in face of a terrible punishment." Abū Lahab said to the Holy Prophet ﷺ, "May your hands perish this day. Is it for this purpose you have gathered us?"

Then the following verses were revealed to the Holy Prophet ﷺ:

٥٩
Perished be the two hands of Abū Lahab, and so perish he. His wealth and what he has earned shall avail him not. Soon shall he enter into a blazing fire; And his woman too, who goes around carrying the firewood. Round her neck shall be a halter of twisted palm-fiber. (111:1-6)

(Ṣaḥīḥ Bukhārī, Kitāb Taḥrīr Qur‘ān, Bāb Sūrah "Tabbat yada abī lahabiñwwa tab")

Ḥaḍrat ‘Alī⁵⁸ relates that when the commandment to give the message to his near kinsmen was revealed, the Holy Prophet⁵⁸ said, "At first he was fearful. He knew when he will preach to them, their response will not be good. So, for some time he kept quiet. Then Gabriel told him that if he did not proceed with the commandment then his Lord will seize him too."

The Holy Prophet⁵⁸ told Ḥaḍrat ‘Alī⁵⁸ to arrange a feast where bread with mutton soup would be served and the entire clan of Banī Muṭṭalib would be invited to the dinner. Ḥaḍrat ‘Alī⁵⁸ arranged the feast as directed by the Holy Prophet⁵⁸ and invited at least forty members of the family of Banī Muṭṭalib which included all the uncles of the Holy Prophet⁵⁸, Abū Tālib, Ḥamzah, ‘Abbās and Abū Lahab. The Holy Prophet⁵⁸ himself poured the food in a large dish and told the guests to start eating. Everyone ate to his fill. When the Holy Prophet⁵⁸ was about to talk with the guests, Abū Lahab started speaking before him. He said, "Your companion has mesmerized you." Hearing this people dispersed and the Holy Prophet⁵⁸
could not convey his message to them.

The Holy Prophet** told Ḥaḍrat ‘Alī** that because Abū Lahab started speaking he could not convey his message. He should arrange another such a feast where a selected forty people were to be invited. Ḥaḍrat ‘Alī** states that he organized a feast again. When everyone finished eating, the Holy Prophet** said, "O Children of Abū Mu'ttalib! By God, none of the Arab youth has brought such a beautiful and glorious message for his people than that which I have brought to you. I have brought to you the goodness for this world and the hereafter. My Lord has commanded me that I call you towards Him. So, who will be my helper in this matter and establish the relationship of religious brotherhood with me?"

Everyone kept quiet. Ḥaḍrat ‘Alī** got up and said, "O Prophet** of God! I will." Everyone laughed at it and left.

(Tarīkh Ṭabarī, Vol 2, p. 63, Istiqāmah Publishers, Cairo, 1939)

The Holy Prophet** conveyed the message of Islām to all sorts of people. He preached even to Rukānah, a famous wrestler of Mecca. While preaching to Rukānah the Holy Prophet** asked him, "Would not you be afraid of Allāh and accept the message towards which I invite you? Rukānah said that if he is assured of the truth of his claim then he would accept his claim. The Holy Prophet** asked him whether he would accept the truth of his claim were he to defeat him in wrestling. Rukānah said, "Yes". Thus the Holy Prophet** challenged Rukānah to a wrestling bout which he accepted. In the wrestling match the Holy Prophet** defeated Rukānah, the wrestler. Rukānah was surprised and asked the Holy Prophet** to have another bout. Again the Holy Prophet** defeated Rukānah. In this way three wrestling bouts took place and the Holy Prophet** defeated Rukānah in all the three bouts. Rukānah said, "I am awestruck as to how he was able to defeat me." Later on Rukānah accepted Islām.

(As-Siratun Nabawiyyah libne Hishām, Vol. 2, P. 31)
Invitation to Abū Jahl to Accept Islām

Besides giving the message of Islām to his nearest kinsmen as commanded by Allāh the Holy Prophet ﷺ started to spread the message of Islām openly to other people. Despite severe opposition he kept on courageously spreading the message. The Holy Prophet ﷺ conveyed the message of Islām to various Chiefs of the Quraish. The Holy Prophet ﷺ personally gave the message of Islām to Abū Jahl (father of ignorance) who was a prominent enemy of Islām. Abū Jahl's hostility earned him the appellation of "father of ignorance" from the Muslims. His real name was ‘Amr ibn Hishām.

Ḥaḍrat Mughira bin Shi‘ba ﷺ relates that he met the Holy Prophet ﷺ for the first time when he was walking through an alley along with Abū Jahl. The Holy Prophet ﷺ said to Abū Jahl, "O Abul Hikam! Come to Allāh and his Messenger. I call you towards Allāh." Abū Jahl said, "O Muḥammad! Will you not restrain yourself from condemning our idols? If you desire that we be witness to it that you have conveyed the message to us then we affirm to it that you have conveyed the message. I swear that even if I come to know that what you proclaim is correct, I will not follow you." After hearing this, the Holy Prophet ﷺ left. Then, Abū Jahl said to me, "I swear that I know he is rightful in what he proclaims. However, when his ancestors, the children of Quṣayy said that they are responsible for the management of the Covering of the Ka‘bah, we accepted it. Then they said that the management of the Majlis-e-Shūra is also their responsibility and we could not repudiate it. Then they claimed to be the standard bearers of the Flag of the Arabs and we had to accept it. Then, they took the responsibility of serving water to pilgrims; again we kept quiet. However, in the matters of hospitality and almmsgiving we competed with them shoulder to shoulder and both tribes became equal. Now they have claimed that the Prophet is from their tribe. I swear, I will never let this happen."

(Dalā‘īl-Nabuwwata li-Baihaqī, p. 198, Published by Dārul Kutab al-‘Ilmiyya, Beirut, Lebanon)
Rejection of the Message by the Meccans

Despite the diligent effort by the Holy Prophet ﷺ to give the message of Islām to the Meccans, they rejected the Holy Prophet's ﷺ message and displayed considerable hostility to him and his followers. At first, they thought that it was a fantasy which would soon dissipate. However, when their own fantasy did not materialize and the message of Islām began to spread, they started to mistreat the Holy Prophet ﷺ and his followers. At the same time, the Holy Prophet ﷺ increased his efforts to convey the message of Islām. Thus a new ominous phase of trial in the life of the Holy Prophet ﷺ and his Companions ﷺ, at the time when they were fully occupied in spreading the Message of Allāh, had begun.

Hostility Towards the Holy Prophet ﷺ and His Companions ﷺ

Meccans, who in the beginning did not take serious notice of the message and the movement, suddenly realized its consequences for them and became openly hostile to the Holy Prophet ﷺ and his followers. The followers of the Holy Prophet ﷺ were increasing in number day by day. This further worried the enemies of Islām.

At first, the Quraish asked Abū Ṭālib to withdraw his support from the Holy Prophet ﷺ. They sent a delegation of influential people to talk to Abū Ṭālib in this regard. They went so far that they told Abū Ṭālib to tell Muḥammad that if he wants to marry a beautiful woman they would give him the most beautiful and rich woman to marry. Abū Ṭālib found himself in a difficult position. He asked the Holy Prophet ﷺ not to annoy the Quraish too much by spreading his message as it put a lot of strain upon him as he was one of the leaders of the Quraish. The Holy Prophet ﷺ was firm in his belief and considered it obligatory to spread the message of Islām and the worshipping of one God. So he said to his uncle, "By Allāh,
if they place the sun on my right hand and the moon on my left hand and
ask me to give up my mission, I shall not do so."

The opposition to the Holy Prophet ﷺ and his message became
violent. Once, the Holy Prophet ﷺ was preaching in the area of Ka‘bah, and
idolators attacked and killed Ḥārith bin Abī Hālah while he was trying to
pacify the opponents. He was the first Muslim to die in the cause of Islām.
An Abyssinian slave, Bilāl bin Rabāḥ, was tortured by his master,
Umayyah bin Khalaf, for accepting Islām. He was made to lie on his back
on burning hot sand with a heavy stone placed on his chest. Despite the
unbearable torture he suffered he remained steadfast in his belief in the
Unity of God and repeatedly declared,

اَحَدْ، اَحَدْ

**Aḥad, Aḥad**

Allāh is One, Allāh is One

*(Usdul Ghaɓah, Vol. 1, p. 206)*

Ḥadrat Abū Bakr ﷺ arranged his freedom from his master. Later,
when the Muslims settled in Medina and were able to live and worship in
comparative peace, the Holy Prophet ﷺ appointed Ḥadrat Bilāl ﷺ as a
Mu‘adhdhin (the person who calls the worshippers to Prayers). There were
many others who went through similar torture and these even included
women. Zinnira, a female slave, lost her eyes under the cruel treatment of
the disbelievers. Abū Fukaih, a slave of Ṣafwān bin Umayyah was also laid
down on hot sand while over his chest were placed heavy and hot stones,
under pain of which his tongue dropped out.

The Holy Prophet ﷺ himself was also accused, ridiculed and abused
by the enemies of Islām. The Holy Prophet ﷺ was called a sorcerer and
accused of being possessed. The Holy Prophet ﷺ was once almost strangled
by an idolator while he was praying. Ḥaḍrat Abū Bakr ra rescued him. Umm Jamil, the wife of Abū Lahab, used to throw rubbish and thorny bushes at the Holy Prophet's sa front door and obstruct the way to his house. All this did not slow or inhibit in any way the Holy Prophet sa in carrying out his mission. Rather, the Holy Prophet sa continued to preach with still more enthusiasm. Meccans did whatever they could do to stop him and his followers from spreading the message, without any success. The opposition to the Holy Prophet sa and hostility towards him further intensified. Despite this, Islām continued to flourish. During this period of turmoil, Ḥaḍrat Ḥamzah ra, the uncle of the Holy Prophet sa, accepted Islām. He was a brave man. His acceptance of Islām strengthened the mission of the Holy Prophet sa and the opposition was slightly muted.

‘Utbah ibn Rābi‘ah suggested to the Holy Prophet sa that if he wanted money it would be gathered for him to such an extent that he would become the richest person amongst them; if he wanted honor, he would be made their chief, if he wanted sovereignty, he would be made king so that he would decide all affairs. The Holy Prophet sa rejected his offer. ‘Utbah returned to his cohorts and told them that no temptation would sway Muḥammad away from his mission.

When all the efforts of the idolators to dissuade the Holy Prophet sa from his mission failed, they came up with a proposal they thought might work. They proposed that if the Holy Prophet sa would adore their idols they would adore his God and as a result of this action the hostility would cease. The Holy Prophet sa rejected the proposal outright as in no way would he adore idols and mix truth with falsehood.

Migration of Muslims to Abyssinia (Habshah)

With the failure of all their proposals to stop the Holy Prophet sa from spreading the message of Islām, the Quraish became frustrated and
desperate. The threats of violence against the Holy Prophet ﷺ and his Companions  markedly increased. The Muslims were generally poor, were unsafe and vulnerable as they were surrounded by the idolaters who were in the majority. Under these circumstances, the Holy Prophet ﷺ advised his followers to migrate to Abyssinia, where the king (Negus) was a kind and noble person. Eighty-three adult Muslims and some children migrated to Abyssinia in groups. The first group which left Mecca for the sake of Allâh consisted of ten Muslims. the Holy Prophet ﷺ appointed Ḥaḍrat ‘Uthmân bin Maz‘ûn  as the leader of the first group which migrated to Abyssinia. This was the first migration (Hijrah) in Islâm.

God Almighty says in the Holy Qur’ân:

وَالَّذِينَ هَاجَرُوا فِي ٱللَّهِ مِنْ بَعْدِ مَا ظَلَّلُوْا لَنْبَيْنَتْهُمَّ فِي الدُّنْيَا ۚ حَسَنَةٌ وَلَانْجُرَ الأَخْرَجُ الأَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ

walladhîna hâjarû fillâhi mim ba‘di mà zulimû lanubawwi‘annahum siddunîa ġhasanatan wa la ajrûl ākhirati akbar lau kânû y‘lamûn

And as to those who have left their homes for the sake of Allâh after they had been wronged, We will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater, if they but knew. (16:42)

The Quraish were not happy with the migration of the Muslims to Abyssinia. So a delegation comprised of two ambassadors, ‘Amr bin al-‘Âs and ‘Abdullâh ibn Abû Rabî‘ah, traveled to Abyssinia and tried to extradite the Muslims back to Mecca by bribing the courtiers of the king. They told the king that the emigrants follow a new religion of which no one had heard anything before. The king wanted to know more about these emigrants and their religion. So he gathered all the emigrants in his courtyard for a question and answer session. He asked what is the new
religion they follow that they had to leave their country? Ḥaḍrat Jaʿfar bin Abū Ṭālib
was the spokesperson for the Muslims. He responded to the question. He said, "O king! We were ignorant, worshipped idols, ate dead
animals, committed all sorts of injustice. The strong amongst us exploited
the weak, we broke ties and mistreated guests, and all sorts of immorality
were prevalent in our society. Then Allāh sent a Prophet, who is one of us,
whose lineage, truthfulness, trustworthiness and honesty were well known
to us even before he claimed to be a Prophet. He told us to worship one
God and to renounce the idol worship which is the practice we inherited
from our forefathers. He commanded us to speak the truth, honor our
promises, to be helpful to our relations, to be good to our neighbors, to
abstain from bloodshed and to shun fornication. He commanded us not to
give false witness, not to misappropriate an orphan's property or falsely
accuse a married woman. He ordered us not to associate with Allāh. He
commanded us to offer Prayers, keep the fast, pay Zakāt.

Hijratuththāniyya ilal Ḥabshah)

We believed in him and what he brought to us from Allāh. We do
what he tells us to do and abstain from that which he tells us to abstain. All
this was degrading and unacceptable to the non-believers. So they
mistreated us, tortured some of us, and tried to force us to go back to
idol-worshipping. This made our life in Mecca miserable. The way the
non-believers treated us became unbearable and it became very difficult
for us to live in Mecca, We have come to your country to seek protection
and to live in justice and peace."

Upon hearing this, the king asked him to recite the Holy Qur’ān for
him. Ḥaḍrat Jaʿfar recited to him Sūrah Maryam. While listening to it,
Negus wept profusely and he said, "What you have just recited and that
which was revealed to Moses were from the same God. Go and live in my
country. You will not be deported."
house. Ḥadrat 'Umar" entered the house without permission. He was furious and started hitting his brother-in-law, and accidentally injured his sister when she tried to protect her husband. Seeing blood flowing from injuries to his sister he mellowed and asked to see the sheets from which they were reciting the Holy Qur'ān. His sister told him to clean himself before he could see the sheets. Ḥadrat 'Umar" cleaned himself and was given the sheets. He read the following verses of the Holy Qur'ān:

\[
\text{الْمَلَلْ أَنَا مَجِيدٌ لَّ إِلَّهَ إِلاَّ أَنَا فَاعِلُهُ وَأَقَمَّ الْصَّلَاةِ لِذَكْرِي ۚ إِنَّ}
\[
\text{السَّاعَةَ أَنَّى أَكَادُ أَخْفَفْهَا لَثُجُّرَ يُكَذِّبُ بمَسْرَعِ يَمْشِي يَسْلُّكَ فَلا يَضَلُّنَّكَ}
\[
\text{عَلَيْهَا مِنْ لَا يُؤْمِنُ بِهَا وَاتَّبِعُ هُوَمَهُ فَتَرَزُّدِي ۖ}
\]

\[
\text{īnnānī anallāhu la ilāha illa aḥā fa'budnī wa aqimīṣṣafata li dhikrī}
\]

\[
\text{īnnassā'ata ātiyatun akādū ukhfiḥā li tużā kullu nafṣīm bimā tas'ā}
\]

\[
\text{fala yaşuddannaka 'ahā mallā yu'mīnī bihā wattiβa'a hawāhu}
\]

\[
\text{fatarḍā}
\]

Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavor. So let not him who believes not therein and follows his own evil inclinations, turn you away therefrom, lest you perish. (20:15-17)

Ḥadrat 'Umar" was moved by the depth of the contents of the verses of the Holy Qur'ān and decided to accept Islām. He told them to take him to the Holy Prophet" so that he could accept Islām. Ḥadrat 'Umar" was led to Arqam's" house where the Holy Prophet" was staying at that time. The Holy Prophet" came to the gate of the house to welcome Ḥadrat 'Umar" and asked him about his intentions. Ḥadrat 'Umar" told him of his desire to accept Islām. The Holy Prophet" was pleased to hear
about his intention. Ḥaḍrat ‘Umar’s” acceptance of Islām strengthened the will of the Muslims.

When the Holy Prophet” started to deliver the message of Islām in Mecca, two chiefs of Mecca, ‘Amr bin Hishām (Abū Jahl) and ‘Umar bin Kaṭṭāb, were the most dangerous opponents of Islām and the Holy Prophet”. The Holy Prophet” prayed to God Almighty, "O Allāh, grant strength and respect to Islām through either one of the two, ‘Amr bin Hishām (Abū Jahl) or ‘Umar bin Kaṭṭāb (whosoever You like)."


Thus, acceptance of Islām by Ḥaḍrat ‘Umar” was the result of the acceptance of the prayers of the Holy Prophet”.

**Confinement in Shiʿbi Abī Ṭālib**

The Quraish were full of anger on seeing the Muslim community flourish. They convened a large meeting in which they decided to impose a complete boycott of the Muslims. Their aim was to ostracize the Banū Ḥashim and Banū ’Abdul Muṭṭalib clans and thus destroy them completely. They hatched a scheme and imposed a total boycott of the Holy Prophet”, his clan and tribe, Banū Ḥashim and Banū ’Abdul Muṭṭalib, and all the Muslims. An agreement was signed to boycott which was written by Mansūr ibn ʿIkrimah and was hung in the Kaʿbah. The agreement stated: "They would neither take the daughters of the two clans (Banū Ḥashim and Banū ’Abdul Muṭṭalib) nor will they give them their daughters in marriage; they would neither sell anything to them nor buy anything from them. Not only that, they would not have any contact with them nor even allow any food or drink to reach them. This boycott would continue till these clans agree to hand over Muḥammad to the Quraish."
Abū Ṭālib had no alternative but to take the two clans into the mountain trail called Shi‘bi Abī Ṭālib which was his property. Thus, the Holy Prophet, his family members and certain other people who were non-Muslims but had great regard for the Holy Prophet and his family were confined to a small lonely place. It was decided that the Meccans would not have normal dealings with the Muslims. They would neither buy from them nor sell them anything. They would not marry their daughters nor would give them their own daughters in marriage. They wrote down this covenant and hung it, like other proclamations, on the wall of the Ka‘bah. Then the Quraish told the three men who were married to the three daughters of the Holy Prophet to divorce their wives. Two of the daughters of the Holy Prophet were married to the two sons of the Holy Prophet's uncle and bitter enemy, Abū Lahab. The third daughter, Ḥaḍrat Zainab was married to a cousin of Ḥaḍrat Khadijah, Abū al-‘Ās. Both sons of Abū Lahab divorced their wives. However, Abū al-‘Ās refused to divorce his wife. The boycott continued for three years and during this confinement the clans of Hāshim and Muṭṭalib bore enormous difficulties and suffering. They were made to undergo the most extreme hardships and privations, so much so that at times they had nothing but tree leaves to sustain them. If any relative sent them any food, and the news leaked out, that relative was publicly insulted and put to shame. The Quraish used to express their pleasure on hearing the cries of the hungry children. Despite all that the Muslims remained steadfast in their beliefs. Then certain decent people from the enemies of Islām protested and revolted against the inhumane treatment of the people confined in Shi‘bi Abī Ṭālib. At first, based on humanitarian grounds, Hishām ibn ‘Amr and Zuhair ibn Abū Umayyah decided to revoke the pact of the boycott. Then they secretly asked others to do the same. They let it be known that they would invite the Holy Prophet and his Companions to come out of their place of retreat and go about their business as before. They met the confined people, talked with Abū Ṭālib and ended the boycott. Abū Jahl opposed it. However, he soon realized that there was a consensus to revoke the boycott pact and that would be foolish to oppose it. Thus, he stopped opposing them. One day the Holy Prophet said to Abū Ṭālib: "I have been informed
by Allāh that the agreement of the *Quraish* has been eaten up by insects, and no writing has been left therein except the name of Allāh."

Al-Muṭʻam went to tear up the pact hanging on the wall of the *Kaʻbah*. He was surprised to find out that insects had already devoured most of the pact except the beginning words, "In the name of Allāh." In this way the blockade was lifted. Although the boycott was revoked, still every obstruction was placed in the way of the Holy Prophet to prevent him from establishing contact with his fellow townsfolk.

**The Year of Sorrow and Grief: Death of Abū Ṭālib and Ḥaḍrat Khadijah**

In his 10th year of prophethood, the Holy Prophet experienced several sorrowful events. The hardships endured by the Muslims during the blockade and confinement in *Shi‘bi Abī Ṭālib* had gravely affected the health of both Ḥaḍrat Khadijah and the Holy Prophet's uncle, Abū Ṭālib. Ḥaḍrat Khadijah passed away within a few days of the lifting of the blockade, and Abū Ṭālib passed away a month thereafter. Thus the Holy Prophet lost his most faithful, loving and caring wife, Ḥaḍrat Khadijah and his uncle, Abū Ṭālib who at the critical time in his life gave him protection. The Holy Prophet patiently bore the grief due to all these tragedies.

**Conveying the Message of Islām to the People of Ṭā‘if**

The opponents of the Holy Prophet had made it almost impossible for him to leave his house to carry his message to any section of the people of Mecca. Because of these circumstances the Holy Prophet decided to
convey the message of Islām to the people of Ṭā’if, a city approximately forty miles to the east of Mecca. During this trip Zaid bin Ḥāritha accompanied him. First, the Holy Prophet ﷺ met the important people of the town and conveyed to them the message of Islām. However, all of them refused to accept Islām and insulted him. Not only that, they asked the vagabonds and street thugs to follow him and force him to leave the town. They followed him and pelted him with stones. His legs and feet were injured and blood filled his shoes. Thus, they forced him to leave the town.

Weary and sore, the Holy Prophet ﷺ and his companion dragged themselves along a short distance, and when they were away from the town, they stopped in a vineyard belonging to two Meccans.

Ḥaḍrat ‘Abdullāh bin Ja‘far ﷺ relates that after the sad demise of Abū Ṭālib, the Holy Prophet ﷺ went to spread the message of Islām to the people of Ṭā’if. However, they did not accept him. The Holy Prophet ﷺ offered two rak‘at prayer under the shade of a tree and most humbly supplicated to God Almighty in these words:

اللَّهُمَّ إِلَيْكَ آسْكُرُ صَعْفَ قُوْتِيَّ، وَقِنَّةَ حَيْلَتِيَّ وَهَوْانِيَّ عَلَى النَّاسِ

بَا أَرْحَمَ الْمُرْحِمِينَ إِلَى مَنْ تَكْلِمُي؟ إِلَى عَدْوِيْ بَنْجَهْنَيْنِيْ آمَّ إِلَى

قَرْنِبِ مَلْكَتِهِ، أَمْرِي؟ إِنْ لَمْ تَكْنَ سَاحِخًا عَلَى فَلاَ أَبْرَأْيُ إِنْ أَنَّ

عَافِيَتُكَ أَوْسُعَ ليْ، أَغْوُىٌ بِنَبْر، وَجِهْكَ الْكَرْمِ الَّذِيْ ضَاءَتْ لَهُ

الْسَّمْوَاتُ وَالأَرْضُ، وَأَشْرَقْتْ لَهُ الْظُّمَّاتُ، وَصَلِّ عَلَيْهِ أَمْرُ

الْدُنْيَا وَالْآخِرَةُ، أَنْ تَجِلَ عَلَيْهِ عَضْبَكَ أَوْ تَنَزِلَ عَلَيْهِ سُحْطُكَ.
O Allāh! To You I state my weakness and deficiencies in planning. I have become infamous among the people. O the Most beneficent among the beneficent people! To whom You will make in-charge of me. Will You entrust me to such an enemy who may destroy me or to some such a relative to whom You give full authority over my affairs? If You are not angry with me then I don't worry about anyone. However, I am certainly desirous of Your vast protection. I seek the protection of Your illuminating Countenance Which illuminates the earth and the heavens and which has illuminated the darkness and with which affairs of the world and the Hereafter are straightened. I seek Your protection from Your wrath that comes down upon me or Your displeasure with me. The future up till Your pleasure belongs to You. And all Power and Authority belongs to You.

(As-Siratun Nabawiyyah libne Hisham, Vol. 2, pp. 61-62; Sirah Ibne Hisham, Biography of the Prophet \(^*\), Abridged by 'Abdus Safar HARBIN, p. 90, Al-Falāḥ Foundation, Cairo, Egypt)

The owners of the vineyard, who happened to be in the vineyard at the time, had been among the Holy Prophet's \(^*\) persecutors in Mecca, but on this occasion they felt some sympathy toward their fellow townsman and permitted him to rest there a while. Soon, they sent him a tray of grapes by the hand of a Christian slave. This slave, Addas by name, belonged to Nineveh. The Holy Prophet \(^*\) took a grape, and before putting it into his mouth recited what has become the Muslim grace: "In the name of Allāh,
Ever Gracious, Most Merciful." This excited the curiosity of Addas who inquired about the identity of the stranger. The Holy Prophet said to him about himself, and the conversation that ensued led Addas to declare his acceptance of Islam. So the Holy Prophet's journey to Ta'if did not prove entirely fruitless. However, this was indeed one of the most difficult days of the Holy Prophet's life. He rested for awhile in the garden and prayed there.

An angel descended upon him and asked for his permission to destroy the people of Ta'if who had mistreated him so badly. However, the Holy Prophet told the angel not to do so as he hoped that the good people among them may accept Islam and worship One God.

(\textit{Sahe\textbar h Bukhari, Kit\textbar ab Bad'\textbar il Khalq, Bab dhikril mafa'ikati})

The incident is beautifully described in the following tradition:

\textit{\textbf{Hadhrat Urwah bin Zubair}} relates that \textit{\textbf{Hadhrat A'ishah}} said that she asked the Holy Prophet: "Did you experience a day harder than the day of the Battle of Uhud?" He answered: 'Indeed I experienced them at the hands of your people, and the hardest of them was the day of Aqabah when I presented myself to 'Abd Yalail bin 'Abd Kulal and he made no response to that which I had desired. So I left grieved and depressed and felt no relief until I arrived at Qarn Tha'lib. Then I raised my head and saw a cloud that was shielding me from the sun in which I beheld Gabriel who called me and said: 'Allah, the Most Honored and Glorious, has heard what your people have said to you and the response they have made to you and has sent the Angel of the Mountains to you so that you may direct him to do what you might wish to be done to them.' Then the Angel of the Mountains called to me, offered me the greeting of peace and said: 'Muhammad, indeed Allah has heard what thy people have said to you. I am the Angel of the Mountains, and my Lord has sent me to you, so that you might give me your direction concerning that which you would wish done to them. If you would so wish I would press down upon them the two great mountains.' " The Holy Prophet answered him: "Indeed not, I am
hoping that Allāh will make out of their progeny such people as would worship Allāh, the One, not associating aught with Him."

(Ṣaḥīḥ Muslim, Kitābul Jihād, Bāb mā laqannabiyya** min idhil mushrikīna wa muṣāfīqīn)

The Holy Prophet** had now a difficult problem to resolve. He had left Mecca and he had been rejected by the people of Ṭa’īf. Under Meccan custom, he could not go back to Mecca unless his re-entry was sponsored by some leading Meccan. There was nowhere else to go. The Holy Prophet** prayed earnestly for light, guidance, and help from Allāh, and then set out with Zaid on the return journey to Mecca. He stopped on the way at a place called Nakhla for a few days and sent word to Muṭ‘im bin ‘Adī, a leading Meccan, asking whether he could be permitted to return to Mecca. Muṭ‘im replied that he was prepared to sponsor his re-entry into Mecca, and when the Holy Prophet** approached Mecca, Muṭ‘im and his sons met him in the outskirts of Mecca and escorted him back into the town.

(The Excellent Exemplar, Muḥammad: Muḥammad Zafrūllā Khān)
The Night Journey: Journey from Mecca to Jerusalem (Iṣrā’īl) and Ascension to Heaven (Miʿrāj)

One night, the Holy Prophet ﷺ in a vision had made a trip from Mecca to Jerusalem which is commonly called Iṣrā’. At another occasion (2 BH) he made a journey to heaven which is commonly called Miʿrāj (the ascension). The Holy Prophet ﷺ saw the first vision in the 5th year of the Call (7 BH).

Journey from Mecca to Jerusalem (Iṣrā’īl)

One night, when the Holy Prophet ﷺ and the other present in the house of Ḥaḍrat Umm Hānī’ ﷺ went to sleep after offering their Prayer, the Holy Prophet ﷺ was taken away by the angel Gabriel on a visit to Aqṣā Mosque in Jerusalem, and then to the seven heavens. In the morning the Holy Prophet ﷺ said to them, "Last night I offered my evening Prayer with you, then I went to Jerusalem where I offered Prayer and now I am offering the dawn Prayer with you." Ḥaḍrat Umm Hānī’ ﷺ, as Hind bint Abī Ṭālib was called, begged him not to tell the people, "Because they will regard you a liar and harm you." He said, "By God, I will tell them."

(As-Siratun Nabawiyyah ibne Hishâm, Vol. 1, p. 267)
When the Holy Prophet ﷺ told the Quraish that he had visited Jerusalem during the night the Quraish mocked him and mentioned it to Ḥadrat Abū Bakr رضي الله عنه. Ḥadrat Abū Bakr رضي الله عنه responded, "If he says so, then it is true." This earned Ḥadrat Abū Bakr رضي الله عنه the title of Ṣiddique (the truthful) from the Holy Prophet ﷺ.


The journey of the Holy Prophet ﷺ from Mecca to Jerusalem is called Isrā‘ and his ascension from Jerusalem to heaven is called the Mi‘rāj. Both these events are known as the 'Night Journey'.

The extraordinary night journey of the Holy Prophet ﷺ to Jerusalem is described in the Holy Qur’ān as follows:

سَبَحَنَ الَّذِي أَسَرَى بِعَيْنِهِ لِيَلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأُقْصَى الَّذِي بَرَكَنَا كُلُّهُ لِنُرِيهِ مِنْ أَلِيْنَتِاهُ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ

subḥānallāhī āsrā bi ‘abdīhī la‘ilamminal masjidil ḥarāmi
ilal masjidil asṣalladhi bāraknā hululuh li nuriyahū min
āyātina innahū huwassamī‘ul baṣīr

Glory be to Him Who took His servant along by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him some of Our Signs. Surely, He alone is the Hearing, the Seeing. (17:2)
The Distant Mosque” refers to Prophet Solomon’s Temple at Jerusalem.

Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad, Khalifatul Masih II states that the above verse of the Holy Qur’ān which seems to mention a vision of the Holy Prophet is supposed by most Commentators of the Qur’ān to refer to his Mi’rāj (Spiritual Ascension). Contrary to popular opinion we are inclined to the view that the verse deals with the Isrā’ (Spiritual Night Journey) of the Holy Prophet in a vision from Mecca to Jerusalem, while his Mi’rāj (Spiritual Ascension) has been dealt with at some length in Sūrah Al-Najm.

When he was at the loftiest horizon. Then he drew nearer to God, then he came down to mankind. So that he became, as it were, one chord to two bows or closer still. Then He revealed to His servant that which He
revealed. The heart of the Prophet lied not regarding what he saw. Will you then dispute with him about what he saw? And certainly, he saw Him a second time also. Near the farthest lote-tree. Near which is the Garden of Eternal Abode. This was when that which covers covered the Lote-tree. The eye deviated not, nor did it wander. (53:8-18)

All the facts, mentioned in Sūrah Al-Najm which was revealed immediately after the Emigration to Abyssinia which took place in the month of Rajab in the 5th year of the Call, are to be found narrated in detail in the traditions which deal with the Mi'raj of the Holy Prophet\(^\text{sa}\). The Isrā’ or the Spiritual Night Journey of the Holy Prophet\(^\text{sa}\) from Mecca to Jerusalem, with which the present verse deals, took place in the eleventh year of the Call, according to Zurqānī, and in the 12th year according to Muir and some other Christian writers. According to Merdawaih and Ibn Sa'd, however, the Isrā’ took place on the 17th of Rabī‘ Al-Awwal, a year before Hijrah.

(Ibn Sa’d’s Al-Tabaqāt Al-Kabīr, Translation by Mo’inul Ḥaq, Kitāb Bhavan, New Delhi, India, Vol. 1, p. 247; Al-Khaṣāṣṣ Al-Kubrā, Suyūṭī)

Baihaqī also relates that the Isrā’ took place a year or six months before the Hijrah. Thus all relevant traditions go to show that the Isrā’ took place a year or six months prior to Hijrah about the 12th year of the Call when after the death of Ḥaḍrat Khadijah\(^\text{ra}\), which took place in the 10th year of the Call, the Holy Prophet\(^\text{sa}\) was living with Ḥaḍrat Umm Hānī’\(^\text{ra}\), his cousin. But the Mi‘rāj, according to overwhelming scholarly opinion, took place about the 5th year of the Call. Thus, the two incidents are separated from each other by an interval of six or seven years and, therefore, cannot be identical; the one must be regarded as quite distinct and separate from the other. Moreover, the incidents which are mentioned in the Traditions to have taken place in the Prophet’s\(^\text{sa}\) Mi‘rāj, are of quite a distinct nature from those which took place in his Isrā’.
Ascension to Heaven (Miʿrāj)

The ascension of the Holy Prophet ﷺ to heaven (Miʿraj) is described in the following tradition of the Holy Prophet ﷺ:

Anas bin Mālik ﷺ from Mālik bin Saʿsaʿa ﷺ narrated that the Messenger ﷺ of Allāh described to them his night journey saying, "While I was lying in Al-Ḥātim or Al-Ḥijr, suddenly someone came to me and cut my body open from here to here. I asked Al-Jārūd who was by my side, 'What does he mean?' He said: 'It means from his throat to his pubic area', or said, 'From the top of the chest.' The Holy Prophet ﷺ further said, 'He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.' On this Al-Jārūd asked, 'Was it the Burāq, O Abū Ḥamzah?' Anas replied in the affirmative. The Holy Prophet ﷺ said, 'The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven. When he asked for the gate to be opened it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad'. It was asked, 'Has Muḥammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam convey him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! The gate
was opened. When I went over the second heaven, there I saw Yahyā (John) and Iṣā (Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; convey them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! The gate was opened, and when I went over the third heaven) there I saw Joseph. Gabriel said (to me), 'This is Joseph; convey him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! The gate was opened, and when I went over the fourth heaven, there I saw Idrīs. Gabriel said (to me), 'This is Idrīs; convey him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muḥammad.' It was asked, 'Has he been called?' Gabriel replied, in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! So when I went over the fifth heaven. There I saw Hārūn (i.e., Aaron). Gabriel said (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was said, 'He is welcomed.'
What an excellent visit his is! When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), this is Moses pay him your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e., Moses) he wept. Someone asked him, What makes you weep? Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater number than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied. 'Muḥammad'. I was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed.' What an excellent visit his is! So when I went (to the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidratul Muntalā (i.e., the Lote Tree of the farthest limit). Behold! Its fruits were like the jars of Ḥajr (a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the farthest limit. Behold! There ran four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise, and the visible rivers are the Nile and the Euphrates.' Then Al-Baitul Ma‘mūr (i.e., the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islāmic religion which you and your followers are following. Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bānī Israel (in vain). Go back to your Lord and ask for reducing your followers burden.' So I went back, and Allāh reduced ten
prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allāh and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allāh and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allāh and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered.' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Isrā'îl, so go back to your Lord and ask for reducing your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh's Order. When I left, I heard a voice saying, I have passed My Order and have reduced the burden of my Worshippers.'

(Ṣaḥīḥ Bukhārī, Kiāb Manāqibul Anṣār, Bāb al-Miʿrāj; Ṣaḥīḥ Muslim, Kiābul Īmān, Bāb al-Isrāʾi bi rasūllilāhī illasamāwāti wa fardissalawāti; Zaʿd al-Maʿād, Vo. 2, p.49)

In addition to strong historical evidence, other relevant circumstances lend support to the view that the two incidents were quite distinct and separate from each other:

(a) The Qurʾān gives an account of the Holy Prophet's "Miʿrāj (Spiritual Ascension) in Chapter 53, but makes no reference to his Isrāʾ (Night Journey to Jerusalem), while in the present Sūrah it speaks of his Isrāʾ but omits all allusion to his Miʿrāj.

(b) Ḥadrat Umm Hānī"*, the Holy Prophet's cousin with whom he was staying on the night when the Isrāʾ (Spiritual Night Journey to Jerusalem) took place speaks only of his visit to Jerusalem and makes no mention of his journey to the heavens. She was the first person whom the Holy
The Holy Prophet of Islam, Ḥadrat Muḥammad Muṣṭafā

Prophet&w of his Night Journey to Jerusalem and at least seven collectors of Traditions have given her account of the incident on the authority of four different reporters who have reported the incident from her. All these four reporters concur in saying that the Holy Prophet&w went to Jerusalem and returned to Mecca the same night. If the Holy Prophet&w had spoken of his Ascension to the heavens also, Ḥadrat Umm Hānī&w could not have failed to refer to it in one or other of her reports. But she does not do so in any of her reports, which conclusively shows that during the night in question the Holy Prophet&w made the Isrā’ or the Spiritual Night Journey to Jerusalem only and that the Mi’rāj did not take place on that occasion. It seems that some reporters of Traditions mixed up the two accounts of the Isrā’ and the Mi’rāj. The confusion appears to have arisen from the word Isrā’ (Night Journey) having been used both for the Isrā’ and the Mi’rāj; and the resemblance that existed in some of the details in the descriptions of the Isrā’ and the Mi’rāj heightened and confirmed it.

(c) The Traditions which first give an account of the Holy Prophet’s&w visit to Jerusalem and then of his transportation from Jerusalem to heaven also state that at Jerusalem he met the former Prophets, including Adam&w, Abraham&w, Moses&w and Jesus&w, and that in the heavens he met the same Prophets again but did not recognize them. How did these Prophets whom he had met at Jerusalem reach the heavens before him and why could he not recognize them while he had seen them only a short while ago in the course of the same journey. It is inconceivable that he should have failed to recognize them when he had met them only a short while ago in the course of the same journey. For a detailed discussion of this important subject see: “The Larger Edition of the Commentary of the Holy Qur’an, pp. 1404-1409.”

85
The Vision of the Holy Prophet\textsuperscript{a} referred to in the verse 17:2 of the Holy Qur‘ān:

\begin{quote}
\'\text{Subhānallāhī āsārī b‘ādīhī la‘alā ‘ilā mīn al-masjid al-khāzīm ‘ilā masjid al-‘aqṣālī kal‘īnā bāraknā hulaulū li nuriyahū min ‘ayatina innahū hawassamū ‘ul baṣīr.}\n\end{quote}

implied a great prophecy. His journey to “The Distant Mosque” meant his Emigration to Medina where he was to build a Mosque which was destined to become later on the Central Mosque of Islām, and his seeing himself in the Vision that he was leading other Prophets of God in Prayers signified that the new faith, Islām was not to remain confined to the place of its birth but was to spread all over the world and the followers of all religions were to join its fold. His going to Jerusalem in the Vision may also be understood to mean that he was to be given dominion over the territory in which Jerusalem was situated. This prophecy was fulfilled during the Caliphate of Ḥadrat ‘Umar\textsuperscript{a}. The Vision may also be taken as referring to a spiritual journey of the Holy Prophet\textsuperscript{a} to a distant land in some future time. It meant that when spiritual darkness would envelop the entire world, the Holy Prophet\textsuperscript{a} would appear in a spiritual sense a second time in the person of one of his followers, in a land far away from the scene of his First Advent. A pointed reference to this Second Advent of the Holy Prophet\textsuperscript{a} is to be found in 62:3-4:
He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance. And among others from among them who have not yet joined them. He is the Mighty, the Wise. (62:3-4)

(Short Commentary of the Holy Qur'an by Ḥaḍrat Mirzā Bashiruddin Mahmūd Aḥmad, Khalīfatul Masīḥ II)

It may also be stated here that the two incidents were only spiritual phenomena and that the Holy Prophet ﷺ did not physically go up to heaven or travel to Jerusalem.

Ḥaḍrat Ibn ‘Abbās thinks the incidents were visions of the Holy Prophet ﷺ:
‘anibni ‘abbāsīn qāla ra-āhu bifū’ādihī marrataīnī

Ḥaḍrat Ibn ‘Abbās relates that the Holy Prophet ﷺ saw God Almighty twice with his heart.

(Ṣaḥīḥ Muslim, Kitābul Īmān, Bāb ma’nā qaulillāhi ‘azza wa jalla wa hall ra-annabiyyu rabbahū lailatul isrā’a)

Ḥaḍrat ‘Ā’ishah states:

مَنْ رَسَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدَ أَعْطَى عَلَى اللَّهِ الْفَزْيَةَ .

... أَوْلَمْ تَسْمَعُ أَنَّ اللَّهَ عَرِّضَ وَجَلَّ يَقُولُ: لَا تَذَكَّرُ الْأَبْصَارُ ﷺ وَهُوُ يُذَكِّرُ الْأَبْصَارَ ... 

man za’ama anna muḥammadan ra-ā rabbahū faqad aʿzhama ‘alallāhil fīryata ... awalam tasmaʿu annallāha ‘azza wa jalla yaqūlu la tudrikulul abṣāru wa huwa yudrikul abṣāra ...

The one who claims that the Holy Prophet ﷺ saw his Lord, he would have forged a great lie against Allāh ... Did not you hear that God Almighty says, "Eyes (of the people) cannot reach Him but He reaches the eyes..." (6:104)

(Ṣaḥīḥ Muslim, Kitābul Īmān, Bāb ma’nā qaulillāhi ‘azza wa jalla wa hall ra-annabiyyu rabbahū lailatul isrā’a)

The disbelievers of Mecca had demanded from the Holy Prophet ﷺ that if he would go to the heaven and bring for them a Book only then will they believe in him. Upon this God Almighty told the Holy Prophet ﷺ to say that Holy is He from such things. That is He has never taken anyone with a human body to the
heavens and I am just a human being and a Messenger. This is stated in the Holy Qur’ān as:

أَوْ تَرْقَى فِي السَّمَاوَاتِ ۖ وَلَنْ نُؤْمَنَ لِرَقِيكَ كُلٌّ نَّتَزِلُ عَلَيْنَا كِتَابًا

0 نَّقُرُوهُ ۖ دَقُلُ سَبِيحَانِ رَبِّي هَلْ كُنْتُ إِلاَّ بَشَرًا رَسُوْلًا

اَوْ تَارْقَى فِي السَّمَاوَاتِ ۖ وَلَنْ نُؤْمَنَ لِرَقِيكَ كُلٌّ نَّتَزِلُ عَلَيْنَا كِتَابًا

Or you ascend up into heaven; and we will not believe in your ascension until you send down to us a book that we can read. Say, 'Holy is my Lord! I am not but a man sent as a Messenger.' (17:94)

The following Ḥadith mentioned in Ṣaḥīḥ Bukhārī clearly shows that the whole experience was spiritual. In the beginning of the Ḥadith it has been stated that the Holy Prophet ﷺ was asleep in the Masjidul Ḥarām. His eyes were closed but his heart was awake. Then the Ḥadith ends in the words that the Holy Prophet ﷺ woke up and he was in the Masjidul Ḥarām. So it clearly proves that the whole vision was seen by his heart while his eyes were sleeping.

وَقَامَ قَلْبُهُ ۖ يَرَى قَلْبَهُ وَتَقَنَّمْ عَيْنَاهُ ۖ وَلَا

يَقَامُ قَلْبُهُ ۖ يَرَى قَلْبَهُ وَتَقَنَّمْ عَيْنَاهُ ۖ وَلَا

wa huwa nā’imun fil masjidil ḥarāmi ... yarā qalbuhū wa tanāmu ‘ainuhū wa la yaḥāmu qalbuhū ... wastāiqāza wa huwa fil masjidil ḥarāmi
And he was sleeping in the sacred Mosque of the Ka‘bah ... His heart was watching and his eyes were sleeping. And his heart was not sleeping ... When he woke up he was in the sacred Mosque of the Ka‘bah.

(Ṣahih Bukhārī, Kitāb Tauḥīd, Bāb qaulihi: wa kallamallāhu Mūsā taklīmā)

Ḥaḍrat ‘Ā’ishah Ṣiddiqa” says, "By God Almighty, The body of the Holy Prophet " did not disappear during the ascension.

وَ اللَّهُ مَا فَقِدَ جَسَدُ رَسُولِ اللَّهِ ﷺ وَلَكِنْ عَرَجَ بِرُوحِهِ

wallāhi mā fuṣīda jasada rasūlil-lāhi wa lākin ‘urija bi rūḥīhi

By Allāh! (During ascension) The body of the Holy Prophet " did not disappear and his ascension was through his spirit.

(Tafsīr al-Kashshāf, Vol. 3, p. 416)
Migration to Medina

Migration of Early Muslims to Medina

The followers of the Holy Prophet ﷺ had started moving from Mecca to Medina in large numbers before the migration of the Holy Prophet ﷺ. When the hardships increased, the migration process slowly accelerated. Sometimes a whole lane of houses would be emptied in the course of a night. In the morning the Meccans would find out that the occupants of the houses had migrated to Medina.

After enduring thirteen years of unimaginable suffering at the hand of the fledgling religion's enemies, the Holy Prophet ﷺ left Mecca under Divine guidance. He migrated to Medina, where the first Muslim community was already established by some of his followers who had migrated earlier.

Ḥaḍrat ‘Ā’ishah، wife of the Holy Prophet ﷺ relates about her father, Ḥaḍrat Abū Bakr ﷺ:

"Ever since I reached the age of discretion, I found my parents to be Muslim. There was not a day when the Holy Prophet ﷺ did not visit our house, either in the morning or in the evening. When the Muslims experienced severe trials and oppressions by the infidels that had made the lives of the Muslims unbearable, like many others, Ḥaḍrat Abū Bakr ﷺ also left his home with the intention to migrate to Abyssinia. When he reached a place called, 'Bark al-Ghimād', Ibn Daghinah, a leader of the Qārah tribe,
met him. He asked, 'Abū Bakr! Where are you going?' Ḥaḍrat Abū Bakr responded, 'My people have expelled me. So, I wish to travel around the world and worship Allāh.' Ibn Daghinah said: 'O Abū Bakr! A person like you should neither leave the city nor be expelled by others. You try to reestablish lost virtues, strengthen the ties of kinship, help the poor and the weak; you are hospitable to guests, and you are always ready to help the people in need. I give you my protection. Go back to your home and worship Allāh.' Ḥaḍrat Abū Bakr, therefore, returned home in the company of Ibn Daghinah. In the evening, Ibn Daghinah, roamed around the town and met elders and the revered people of the 'Quraishi'. He told them: 'Such a valuable person like Abū Bakr should not leave town. You are expelling a person who reestablishes lost virtues, strengthens the ties of kinship, helps the poor and the weak; he is hospitable to guests and is always ready to help people in need.' The Quraish did not belie what Ibn Daghinah had said about Ḥaḍrat Abū Bakr and accepted his guarantee of protection given to Ḥaḍrat Abū Bakr. However, they asked him to tell Ḥaḍrat Abū Bakr that he should worship, offer Prayers and recite whatever he likes in his home. He should not hurt their feelings with it, and should not do it in public. We fear that he may influence their women and children.

Accordingly, Ibn Daghinah told Ḥaḍrat Abū Bakr what the Quraish had said to him. Ḥaḍrat Abū Bakr worshipped Allāh at home and did not offer his Prayers in public and he did not recite the Holy Qur’ān outside his home. After sometime, Ḥaḍrat Abū Bakr reflected over the situation. He built a mosque in his home and started to offer Prayers and recite the Holy Qur’ān in his mosque. Soon women and children of the polytheists started to gather around him in large numbers. They were amazed to see him. As Ḥaḍrat Abū Bakr had no control over his emotions while reciting the Holy Qur’ān, he wept profusely. Seeing this, the leaders of the Quraish became nervous, and they talked with Ibn Daghinah about it. They told him: 'We had accepted your guarantee of protection to Ḥaḍrat Abū Bakr on the condition that he would worship, and offer Prayers and
recite the Qur’ān in his house and not in public. However, he has failed to follow the conditions of the protection. He has built a mosque in his house and worships his Lord openly. We fear that our women and children will be affected by this. Ask him to refrain from worshipping in his mosque. If he agrees to worship within his house, he can stay under your protection. Otherwise, ask him to surrender your guarantee of protection to you. We do not want to disgrace the guarantee of protection given to him by you. At the same time, we cannot let Abū Bakr⁴ practice his beliefs openly.' Ḥaḍrat ‘Ā’ishah⁴ says, 'Ibn Daghinah came to Abū Bakr⁴ and said, 'You know the conditions under which I had given you my protection. Either adhere to the conditions or surrender my protection, because I do not like people saying that my protection has been dishonored.' Ḥaḍrat Abū Bakr⁴ told him that he was surrendering his guarantee of protection and that he was happy to be under the protection and security of Allāh.

In those days, the Holy Prophet⁵⁴ was in Mecca. He had told the Muslims that in his dream he had seen the place of migration. The place had date orchards and lay between two valleys. Thus, a few Companions⁶ of the Holy Prophet⁵⁴ migrated to Medina and some of those who had migrated earlier to Abyssinia also moved to Medina. Ḥaḍrat Abū Bakr⁴ also started to prepare for migration to Medina. When the Holy Prophet⁵⁴ came to know that Ḥaḍrat Abū Bakr⁴ intended to migrate to Medina, he told him to wait, because he thought he would also be given permission by God Almighty to migrate. Ḥaḍrat Abū Bakr⁴ said, 'May my father and mother be sacrificed for you! Do you really hope so?" The Holy Prophet⁵⁴ said, 'Yes.' Thus, Ḥaḍrat Abū Bakr⁴ stopped making preparations for migration so that he could migrate along with the Holy Prophet⁵⁴. Furthermore, he made ready two camels in excellent condition for travelling by keeping them at home for four months and feeding them leaves of the acacia tree.' "

(Ibn Sa‘d’s Al-Tabaqat Al-Kabīr, Translation by Mo‘īnul Ḥaq, Kīthā Bhavan, New Delhi, India, Vol. 1, pp. 263-266; Ṣaḥīḥ Bukhārī, Kīthābul Manāqibul Anṣār, Bāḥ Ḥiṣratun Nabī⁵⁴ wa Aṣḥābiḥī ilal Medina)
The First Covenant of ‘Aqabah

At the time of Ḥajj, while preaching, the Holy Prophet ﷺ met a group of people who had come from Medina. He conveyed to them the message of İslām and asked them to accept it. They accepted his invitation and became Muslim. When they returned to Medina they conveyed the message of İslām to other members of their clan and urged them to accept the new faith.

In 621 AD, twelve people came from Medina at the time of Ḥajj. The Holy Prophet ﷺ conveyed the message of İslām to them and entered into an agreement with them. The agreement took place at a place called ‘Aqabah. Thus the agreement became to be known as the Covenant of ‘Aqabah. In the agreement they agreed to worship one God and to obey His commandments. They further agreed not to steal, not to tell lies, not to commit adultery, kill their children, or commit any evil act and not to disobey the Holy Prophet ﷺ. The Holy Prophet ﷺ sent Ḥaḍrat Muṣ‘ab ibn ‘Umair ﷺ with them to teach the Holy Qur’ān and the teachings of İslām. Soon the inhabitants of Yathrib started to accept İslām at his hand. The next year Ḥaḍrat Muṣ‘ab ﷺ came to Mecca and gave the good news that many people belonging to both the Aus and the Khazraj tribes had entered the fold of İslām and were eagerly learning the precepts of İslām.

(Sirah Ihne Hishām, Biography of the Prophet ﷺ, Abridged by ‘Abdus Salām Hārūn, pp. 84-85, Al-Falāḥ Foundation, Cairo, Egypt)

The Second Covenant of ‘Aqabah

The next year, in 622 AD, a second covenat was signed at ‘Aqabah with the people from Medina. This time 73 Muslims out of which 62 belonged to the Khazraj tribe and 11 to the Aus tribe came from Medina. The party included two women, Nuṣaybah, the daughter of Ka‘b and ‘Āṣma, the daughter of ‘Amr. They had been taught İslām by Ḥaḍrat
Muṣʿab and were full of faith and determination. They met the Holy Prophet. During the night they reached the appointed place and waited for the Holy Prophet. The Holy Prophet came with Ḥaḍrat ‘Abbās who was the head of Banū Hāshim and Banū ‘Abd Manāf at that time. They swore allegiance to the Holy Prophet. This was basically an extension of the earlier agreement. In this agreement they agreed to protect and help the Holy Prophet under all circumstances as they protect their own family members. All the drawbacks of signing this agreement were fully explained to them. They listened to all the drawbacks of the agreement to them and agreed to bear all the adverse consequences wholeheartedly. This covenant included clauses about wars they might have to face and that under all circumstances they would protect the Holy Prophet. The Holy Prophet told the party that he would go to Medina if they would hold Islām as dear as they hold their wives and children. All in the party with one voice said, 'Yes, Yes'.

Conditions of the Last Pledge of ‘Aqabah

Ḥaḍrat ‘Ubād ibn aṣ-Ṣāmit said, "We gave a pledge to the Holy Prophet that we would listen and obey in time of plenty as well as in scarcity, under favorable and unfavorable circumstances, and that we would not prefer ourselves to the other Muslims, and that we would not disagree with those who are in authority, and that we would speak the truth wherever we are, and that we would never fear the blame of the blamers.'

(Sirah Ibne Hishām, Biography of the Prophet, Abridged by ‘Abdus Salām Hārūn, pp. 85-89, Al-Faḍāl Foundation, Cairo, Egypt)
(For more information on the first and second Pledges of ‘Aqabah, see: Sirah Ibn Hishām, 2/54; Al-Ṭabarī, 2/355; Al-Kāmil fit-Tārīkh, 2/67; Al-Bidāyah wan-Nihāyah, 2/67; ‘Uyūn Al-Atḥat, 2/155)
Migration of the Holy Prophet \textsuperscript{sa} to Medina

A Plan to Assassinate the Holy Prophet \textsuperscript{sa}

When the \textit{Quraish} realized that they could not stop the tide of conversion, and migration of the Muslims to Medina they became furious and their chiefs, such as Abū Jahl, Abū Lahab, Abū Sufyān, and ‘Utbah gathered at \textit{Darun-Nadwah} and, after rejecting suggestions to imprison or banish Muḥammad \textsuperscript{sa}, they planned to assassinate him. In order to escape the vendetta of \textit{Banū Ḥāshim}, they decided that every clan would provide one man, and that they would collectively assault the Holy Prophet \textsuperscript{sa}. God Almighty informed the Holy Prophet \textsuperscript{sa} about their hideous plan. When the Holy Prophet \textsuperscript{sa} learned of their evil intentions, he made a plan to leave the house at a time about which the enemy could not perceive. The Holy Prophet \textsuperscript{sa} confided his plan to Ḥadrat ‘Alī \textsuperscript{n} and made him cover himself with his mantle and told him to sleep in his place on the bed.

God Almighty states in the Holy Qur’ān:

\begin{verbatim}
wa idh yamkuru bi kalladhina kafarū liyuthbitūka au yaqtulūka au yukhrijūka wa yamkurūna wa yamkurullāhu wallāhu khairul mākirīn
\end{verbatim}

And \textit{remember the time} when the disbelievers plotted against you that they might imprison you or kill you or expel you. And they planned and Allāh also planned, and Allāh is the Best of planners. (8:31)

The \textit{Quraish} men assigned to kill the Holy Prophet \textsuperscript{sa} thought that the Holy Prophet \textsuperscript{sa} was sleeping on the bed and kept an eye on the bed
while looking for an opportune time to kill him. The Holy Prophet ﷺ quietly slipped out of house in the secrecy of night just before dawn and on the way he picked Ḥaḍrat Abū Bakr . They both took shelter in a nearby cave called "Thaur". No one except the three children of Ḥaḍrat Abū Bakr , Ḥaḍrat ‘Abdullāh , Ḥaḍrat ‘Ā’ishah  and Ḥaḍrat Aṣmā’ , knew about their hideout. For two days and two nights, the Holy Prophet ﷺ and Ḥaḍrat Abū Bakr  hid in the cave. On the third night, according to plan, the Holy Prophet ﷺ continued his journey towards Yathrib, where the people were eagerly awaiting his arrival. When he reached Yathrib, he decided to stop for a while in Qubā', a nearby village. He stayed in Qubā' for a few days and also laid down the foundation of the first mosque ever built by the Muslims. After ensuing the work on the Qubā' mosque, Holy Prophet ﷺ, finally arrived in Medina. The prospect of having to leave Mecca was very painful to the Holy Prophet ﷺ. However, the anguish was softened by the Divine assurance that God Almighty would surely bring him back.

 إنَّ الَّذِي قَرَسَ عَلَيْكَ الْقُرآنَ لَّمْ تَلْهَكَ إِلَى مَعَابِدٍ

*innalladhi faraḍa ‘alaikal qur’ana laradduka ila ma’äd*

Most surely He Who had made the teaching of the Qur’ān binding on you will bring you back to your place of return. (28:86)

Ḥaḍrat ‘Ā’ishah  relates about the migration of the Holy Prophet ﷺ:

"While we were at home, around noon-time, one day someone informed Ḥaḍrat Abū Bakr  that the Holy Prophet ﷺ was coming with his head covered with a sheet of cloth, whereas he never before came to our house at noon-time. Bewildered, Ḥaḍrat Abū Bakr  arose saying, 'My father and mother be sacrificed for the Holy Prophet ﷺ. By God! There must be something very important which has brought the Holy Prophet ﷺ at this time.'
When the Holy Prophet ﷺ arrived, he asked permission to enter. After getting permission, he entered the house and said to Ḥaḍrat Abū Bakr ﷺ, 'I have to talk to you about an important matter. Therefore, send the other people sitting here outside.' Ḥaḍrat Abū Bakr ﷺ said: 'My father and mother be sacrificed for you!! No one is an outsider. Everyone belongs to your household.' Anyhow, the Holy Prophet ﷺ told Ḥaḍrat Abū Bakr ﷺ that he had been granted permission by God Almighty to migrate. Ḥaḍrat Abū Bakr ﷺ said, 'Will you please let me accompany you?' The Holy Prophet ﷺ said, 'Yes.' Then Ḥaḍrat Abū Bakr ﷺ said: 'My father and mother be sacrificed for you! Take one of these two camels.' The Holy Prophet ﷺ said, 'Alright. However, I will pay for the camel.'

Ḥaḍrat ‘Ā’ishah ﷺ says: "For the journey, we packed and provided provisions for both of them in a sack. My sister Asmā’ tore a portion of her waist band and tied the mouth of the sack with it. That is why she came to be known as ‘Dhātun Niṭaqa’in’. Ḥaḍrat ‘Ā’ishah ﷺ says: 'Both the Holy Prophet ﷺ and Ḥaḍrat Abū Bakr ﷺ, after leaving Mecca, hid in a cave in the Thaur mountain. They hid there for two to three nights. My brother ‘Abdullāh ﷺ was quite young, strong, and efficient at that time. He used to mix with the Quraish of Mecca and memorize whatever he heard. At night, he used to go to the cave and give all the news. Just before dawn, while it was still dark, he used to come back to Mecca, as if he was in Mecca throughout the night.

Ḥaḍrat Abū Bakr ﷺ had a slave, ‘Āmir bin Fuhairah, who used to take care of his goats. Around ‘Ishā’ Prayer time he used to bring goats near the cave and give fresh milk to the Holy Prophet ﷺ and Ḥaḍrat Abū Bakr ﷺ for drinking. He also used to come back home just before the break of the dawn. He did so every night.

The Holy Prophet ﷺ and Ḥaḍrat Abū Bakr ﷺ hired a person belonging to the ‘Banī ad-Dail’ tribe from the family of Bani ‘Abd bin ‘Adī as an
expert guide. He was an expert in showing the way and knew every nook and cranny of the land, and he was in alliance with the family of Al-‘Aṣ bin Wā’il As-Sahmi. Although he was on the religion of the infidels of Quraish, he was a reliable person. Therefore, both the Holy Prophet" and Ḥaḍrat Abū Bakr" charged their rides to him and told him to bring their rides near the cave of the mountain Thaur, early in the morning, after three days. Thus, The Holy Prophet" Ḥaḍrat Abū Bakr", 'Āmir bin Fuhairah, and the guide left the cave. The guide adopted the coastal route to travel."

Ibn Shahāb relates that 'Abdur Raḥmān bin Mālik Mudliji, nephew of Surāqah bin Mālik bin Ju‘sham, told him that his father told him that he had heard from his brother, Surāqah: "Messengers from the infidels of Quraish came to us and told us that the Quraish had fixed a bounty (of 100 camels) each, for bringing back the Holy Prophet" and Ḥaḍrat Abū Bakr", dead or alive. Surāqah said: 'One day, I was sitting in the company of my people when a person came and said: 'O Surāqah! I have seen some people travelling along the coastal route. I think that they were Muḥammad and his Companions.' Surāqah stated that he realized that the travelers were the party of Muḥammad; however, as a decoy he said: 'They can't be Muḥammad and his party. You must have seen so and so who has just passed in front of us.' Anyway, I stayed for a short period of time in the company of my people and then silently slipped away to come to my home. I told my servant to bring my horse to the other side of the hillock and wait there till I come. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse. After mounting the horse I galloped swiftly. When I reached near the caravan of the Holy Prophet"

my horse slipped and I fell down in front of the horse. I got up fast, reached for my quiver, and picked an arrow as an omen whether I would be able to cause these people loss or not. However, I got the omen that I did not like. I did not accept the bad omen and mounted the horse again. The horse took me so near the caravan that I could hear the recitation of the Holy Qur'ân by the Holy Prophet". The Holy Prophet" did not look back. However, Ḥaḍrat Abū Bakr" repeatedly looked back towards me. In
the meantime, both front feet of my horse sank up to the ankles in the
ground. I got off the horse quickly and scolded the horse. The horse tried
to get up and pull her feet out of the ground. When the horse pulled her
feet out of the ground and stood up straight, a severe dust storm like rising
smoke rose. At this, I again took an omen from my arrows. I picked the
same arrow I had drawn the last time. At this, I called the caravan of the
Holy Prophet ﷺ with a loud voice, and I bade them peace and security.
Hearing me, the caravan stopped. After mounting the horse, I reached near
them. All that had happened to me while I was following the caravan had
convinced me that the Holy Prophet ﷺ would definitely succeed and gain
power. So I told the Holy Prophet ﷺ that his people had fixed a bounty for
capturing and bringing him to them. I told the Holy Prophet ﷺ other matters
including the intentions of his people. I told them that I wished to offer
them some provisions for the journey and other things. The Holy Prophet ﷺ
did not accept my offer. However, he asked me to continue meeting them
secretly and not to tell anyone. At this occasion, I also requested the Holy
Prophet ﷺ to give an guarantee of peace and protection for me in writing.
The Holy Prophet ﷺ told ‘Āmir bin Fuhairah to do so. He wrote a guarantee
on a piece of leather. Then the Holy Prophet ﷺ restarted travelling."

*(Saḥīḥ Bukhārī, Kitāb Faḍā’il Aṣḥābin Nabī ﷺ, Bāb hijratun Nabī ﷺ wa aṣḥābihi ilal Madīna)*

**Stay in the Cave Thaur During Migration to Medina**

In the evening, as soon as it became dark, the Holy Prophet ﷺ left his house and went to the house of Ḥaḍrat Abū Bakr ﷺ. The two then made their way out of Mecca and went up to one of the surrounding hills and took shelter in a cave called, "Thaur". The cave had an entrance so narrow that a person had to lie flat and crawl into it. During the course of the night the young men of Quraisy who were assigned the task of killing the Holy Prophet ﷺ
discovered that the Holy Prophet ﷺ was no longer in the house. In the morning, these young men decided to search for the Holy Prophet ﷺ by following his footprints. Soon they realized that the Holy Prophet ﷺ had company as there were tracks of two men. The tracks led the enemies of Holy Prophet ﷺ to the mouth of the cave where the tracks suddenly disappeared. They were puzzled by the sudden disappearance of the marks and the leader of the group said, "The fugitives have not gone any farther; they have either sunk into the earth or ascended into the sky." The other possibility he suggested was their taking refuge in the cave. However, the possibility of their taking refuge in the cave was ruled out as they thought it would be certain death to go inside the cave as poisonous vipers abounded inside and at the mouth of the cave. The leader of the search party had reached close to the entrance of the cave but did not go inside the cave. The other members of the search party asked him why he did not go inside the cave to look for the Holy Prophet ﷺ. He told them that the entrance was covered with cobwebs and there was a pigeon nest with a pair of pigeons and their eggs in it. No one could have gone inside the cave without destroying the cobweb and the pigeons’ nest. Then, the party decided to leave the cave area.

Ḥaḍrat Abū Bakr ﷺ relates, "I was with the Holy Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, 'O Allāh's Messenger! If some of them should look down, they will discover us.' The Holy Prophet ﷺ said, 'O Abū Bakr! Be quiet. (For we are) two and Allāh is the Third One of them.'"

*(Ṣaḥīḥ Buhārī, Kitāb Faḍāʾil Aṣhābinnabî, Bāb hijratun Nabî ﷺ wa ashābihī ilal Madīna)*

The incident is stated in the Holy Qur’ān:

\[
\text{إِلَّا تَنصُرَهُ فَقَدْ نَصَّرَهُ اللَّهُ إِذَا أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَلَاثًا ُثَنَٰئِينَ}
\]
If you help him not, then know that Allāh helped him even when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Allāh is with us.' Then Allāh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved. (9:40)

After three nights in the cave of Thaur, they set off for Medina. The Holy Prophet ﷺ looked back at Mecca, bidding it a heartfelt farewell, then said:
Innī la ukhraju minki, wa innī la a‘lamu annaki a-ḥabbu bilādillāhi ilallāhi, wa akramūhā ‘alallāhi ta’ālā, wa lau la anna ahlaki akhrajūnī minki mā karajtu minki, allāhumma innaka ta’lamu annahum akhrajūnī min a-ḥabbil bilādi ilayya, fa’askinnī a-ḥabbil bilādi ilaika

"I am leaving you, but I know that you are the most beloved of the land of Allāh to Allāh, and the dearest to Allāh. Were it not that your people expelled me from you, I would not have left. O Allāh, You know that they drove me out from the land that is most beloved to you."

On 12th Rabī‘ul Awwal, the Holy Prophet ﷺ reached Qubā’, where he stayed for four days, and established the first mosque to be built in Islām.


Stop at the Camp of Umm Ma‘bad

During migration while travelling from Mecca to Medina when the Holy Prophet ﷺ, Ḥadīrat Abū Bakr ﷺ and the guide reached the Caravan Camp of Umm Ma‘bad, they asked her for some dates. However, at that time, she had none to offer them. Umm Ma‘bad was a lady who used to offer water and food to travelers without any compensation. Then the Holy Prophet ﷺ asked her for a little milk. She did not have even milk at that time to give to them. Her husband had taken all the healthy goats out to pasture. Only those goats which were too weak to walk and unable to give milk were left behind. The Holy Prophet ﷺ asked Umm Ma‘bd for permission to milk one of these goats. She said him to pick any one of the goats he liked. The Holy Prophet ﷺ picked one of the goats, said, 'In the name of Allah', and started to milk the goat. Milk started to
flow. The Holy Prophet \textsuperscript{sa} gave the first bowl full of milk to Umm Ma'bd. He gave the second bowl to Ḥaḍrat Ābū Bakr \textsuperscript{ra} and the third bowl to the guide. The Holy Prophet \textsuperscript{sa} was the last to drink. Then the Holy Prophet \textsuperscript{sa} milked the second goat and gave many bowls full of milk to Umm Ma'bad. When the husband of Umm Ma'bad returned home he was amazed to see so many bowls full of milk while he had left home only those goats which were too weak to walk and also unable to give milk. He asked his wife, "Where did the milk come from?" She told him that a blessed man came with two of his friends. The face of the blessed man was luminous like a full moon. When he was quiet, he was very dignified. When he spoke his words were like pearls. His friends obeyed him and listened to him most obediently. Her husband said, "He is the man the Quraish are looking for. Had I been here when you visited I would have accepted Islām. Let us follow him and accept Islam."

Thus, they followed the Holy Prophet \textsuperscript{sa} to Medina and accepted Islām.

\textit{(Ibn Sa'd's Al-Ṭabaqāt Al-Kabīr, Translation by Mo'inul Haq, Kitāb Bhavan, New Delhi, India, Vol. 1, pp. 267-269; Bāhiqī in his Dala'il al-Nubuwwah 9/491)}

**Arrival of the Holy Prophet\textsuperscript{sa} in Medina**

Ibn Shahāb relates that 'Urwh bin Zubair told him: "During this journey, Ḥaḍrat Zubair \textsuperscript{sa} who was coming back from Syria with a trade caravan also joined the Holy Prophet \textsuperscript{sa}. Ḥaḍrat Zubair \textsuperscript{sa} presented white clothes as a gift to the Holy Prophet \textsuperscript{sa} and Ḥaḍrat Ābū Bakr \textsuperscript{ra}, which they wore. Back in Medina, people had come to know that the Holy Prophet \textsuperscript{sa} had left Mecca and was on his way to Medina where he was about to reach shortly. Therefore, every morning they came to Medina's high plane, an open space dotted with black stones called Ḥarrah and waited there for the Holy Prophet \textsuperscript{sa}. They used to leave by noon. One day, they stayed at the
open space for a long time before returning to their homes. They had just reached their homes when a Jew went to the top of a hillock for his own errand. He saw the Holy Prophet and his Companions who were wearing bright white clothes coming towards the town. Slowly, their faces became clear. Seeing them, the Jew shouted involuntarily, 'O Arabs! Here is he for whom you have been waiting for days.' As soon as the Muslims heard him, they ran with their armaments towards the Holy Prophet and received him with great enthusiasm in the center of the 'Harrah.' The Holy Prophet along with all the Muslims turned to the right and stayed at the house of Ḥadīr 'Umru bin 'Auf. It was the second of Rabī‘ul Awwal. Ḥadīr Abū Bakr talked with the people, while the Holy Prophet sat silently, constantly thinking. Those Anṣār who had not seen the Holy Prophet thought Ḥadīr Abū Bakr was the Holy Prophet. When sunshine warmed the side where the Holy Prophet was sitting, Ḥadīr Abū Bakr provided shade over the Holy Prophet with a sheet of cloth. Then the people realized that the person protected from the heat with a sheet was the Holy Prophet. The Holy Prophet stayed at Banū 'Amr bin 'Auf for more than ten days and there, in Qubā', he laid the foundation of the first mosque to be built in Islām which is mentioned in the Holy Qur'ān:

لا مسجدٌ أُسسَ عَلَى النَّفَوَى

La masjidun ussisa 'alattaqwā

A mosque which was founded upon piety (9:108)


Construction of Masjid Nabawī

The Holy Prophet led the Prayer in the first mosque for a few
days. Then he mounted his camel and went to the town of Medina. His camel stopped and sat at the place where nowadays 'Masjid Nabawi' (Mosque of the Holy Prophet) is located. The Muslims started offering their Prayers at this place temporarily. It belonged to two orphan brothers named Suhail and Sahl and was used as an open land for drying fresh dates. The orphaned brothers belonging to the Banū Najjār tribe were living under the supervision of Asad bin Zurārah.

Anyhow, when the camel of the Holy Prophet** rested on the land, the Holy Prophet** said: "This is our real destination." Then the Holy Prophet** called both children to whom the land belonged and discussed the price of the land so that a mosque could be built there. Both children told the Holy Prophet** that they presented the land to him as a gift. However, the Holy Prophet** did not accept the gift. He bought the land by paying the price of the land and built a mosque there which is now known as 'Masjid Nabawi'. During construction of the mosque, the Holy Prophet**, along with others, used to pick and carry bricks and recite the following couplet:

हाद्हाल हिमालु ला हिमाला क्हातिबर
हाद्हाह अबर्रु रब्बनावा वा अटहर

This is not the load of trading material from Khaibar
Rather, this is the load of righteousness for our Lord's pleasure

And also:

अल्लहुम्म ईन अलाजर अजर अलाजरः
O Allah! The real reward is the reward of the next life
Bestow Your Mercy on Ansār and Mutatisin"

(Saḥīḥ Bukhārī, Kitābul Wāʿil Al-Hātimī, Bāb hijratun Nabī wa Al-Hātim ilal Medina)

The 'Masjid Nabawī' was a modest structure made of mud and bricks. The roof was made from leaves and trunks of date palms. The dimensions of the Holy Prophet's mosque were as follows: Height, 10 feet; Length, 105 feet; Width, 90 feet.

**Early Days of the Holy Prophet** in Medina

The Muslims of Medina were extremely happy to receive the Holy Prophet and his Companions. This emigration of the Holy Prophet from Mecca to Yathrib is called the Hijrah and took place in September 10, 622 AD. The Islāmic Calendar (Ḥījri Calendar) dates from this event. Also, after the arrival of the Holy Prophet the name Yathrib was changed to Medinatun-Nabī (The city of the Prophet) and later it was shortened to Medina. In Medina the Holy Prophet stayed at the home of Ḥaḍrat Abū Ayyūb Anṣārī. Ḥaḍrat Abū Ayyūb Anṣārī's house was double-storied. He offered to let the Holy Prophet have the upper storey. But the Holy Prophet preferred to have the lower storey for the convenience of his visitors. After his arrival in Medina the Holy Prophet, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called, 'Masjid Nabawī' (The Holy Prophet's Mosque).
Establishment of Fraternity Among Anṣār and Muhājirīn

The faithful followers of the Holy Prophet™ who had left their homes and other worldly possessions in Mecca and had come to Medina for the sake of Islām, were known as Muhājirīn or Emigrants. The new converts at Medina, who helped the Prophet™ at a most difficult time, were called by him Anṣār or Helpers. The Anṣār belonged to the tribes of 'Aus and Khazraj. Besides Anṣār and Muhājirīn, there were Jews from the tribes of Banū Qainuqā', Banū Naḍîr and Banū Quraīzhah in Medina. Upon the arrival of the Muhājirīn in Medina, the Holy Prophet™ gathered the Anṣār and told them to become brothers of the Muhājirīn. The Anṣār decided to share their property and other belongings with their Muhājirīn brothers. They exhibited the real spirit of brotherhood.

God Almighty says in the Holy Qur’ān:

\[\text{Innalladhīn āmānū wa hajarū wa jāhādū bi amwālihim wa anfusihim fi sabīllāhi walladhīna āwawwa naṣāru ula‘ika ba‘dhum auliyā‘u ba‘d walladhīna āmānū wa lam yuhājirū mā}

108
Surely, those who have believed and left their homes and striven with their property and their persons for the cause of Allah, and those who have given them shelter and help - are indeed mutual friends. But as for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And Allah sees what you do. (8:73)

Hadrat Anas bin Mālik relates, "At the time the Holy Prophet migrated from Mecca to Medina, the Muhājirīn came to the Holy Prophet and said, 'O Messenger of Allah! We have never seen people more open-hearted and sympathetic than the people with whom we have settled with. If someone was wealthy he reserved a large portion of his wealth to spend upon us. If someone did not have money he found other extraordinary means of being sympathetic to us. They work hard to earn money and then spend equally upon us and themselves. We are worried that the Anṣār may not get all the reward and deprive us of the reward.' The Holy Prophet responded, 'As long as you will keep on praying for them to God Almighty and keep on praising them till then what you are worried about will not happen and you will get reward similar to them.'"

(Jami‘ Tirmidhī, Kitāb Ṣifatul Qiyāmah war Raqā‘iq wal wara‘ an Rasūlullāh)

The Holy Prophet became the leader of the city and Medina became the capital of the Islāmic state. After becoming the leader of Medina, the Holy Prophet took steps to secure internal peace and external security. To this effect, a treaty was signed with the Jews. The Muslims felt safe in Medina and became well organized under the leadership of the Holy Prophet.
The Covenant of Medina

The covenant of Medina concluded between the Muhādjīrin and Anṣār on one side and the Jews on the other, was dictated by the Holy Prophet Muḥammad ﷺ. The following is the text of the document:

"In the Name of Allāh, the Compassionate, the Merciful. This is a covenant given by Muḥammad to the believers and the Muslims of Quraish, Yathrib, and those who followed them, joined them, and fought with them. They constitute one Ummah to the exclusion of all other men. As was their custom, the Muhādjīrin from the Quraish are bound together and shall ransom their prisoners in kindness and justice as believers do. Following their own custom, Banū ‘Auf are bound together as they have been before. Every clan of them shall ransom its prisoners with the kindness and justice common among believers. [The text here repeats the same injunction concerning every clan of the Anṣār and every house including Banū al-Ḥarīth, Banū Sā’ī’dah, Banū Jusham, Banū al-Najjār, Banū ‘Amr bin ‘Auf, and Banū al-Nabīt.] The believers shall leave none of their members in destitution without giving him in kindness what he needs by way of ransom or bloodwit. No believer shall take as an ally a freedman of another Muslim without the permission of his previous master. All pious believers shall rise as one man against whosoever rebels or seeks to commit injustice, aggression, sin, or spread mutual enmity between the believers, even though he may be one of their sons. No believer shall slay a believer in retaliation for an disbeliever; neither shall he assist an disbeliever against a believer. Just as God’s bond is one and indivisible, all believers shall stand behind the commitment of the least of them. All believers are bonded one to another to the exclusion of other men. Any Jew who follows us is entitled to our assistance and the same rights as any one of us, without injustice or partisanship. This Pax Islāmica is one and indivisible. No believer shall enter into a separate peace without all other believers whenever there is fighting in the cause of God, but will do so only on the basis of equality and justice to all others. In every military expedition we undertake our members shall be accompanied by others committed to the same objective. All believers shall avenge the blood of one another whenever any one of them falls fighting in the cause of God. 110
The pious believers follow the best and most upright guidance. No disbeliever shall be allowed to place under his protection against the interest of a believer, any wealth or person belonging to the Qurais. Whoever is convicted of killing a believer deliberately but without righteous cause, shall be held liable to the relatives of the killed. Until the latter are satisfied, the killer shall be subject to retaliation by each and every believer. The killer shall have no rights whatsoever until this right of the believers is satisfied. Whoever has entered into this covenant and believes in God and in the Last Day shall never protect or give shelter to a convict or a criminal; whoever does so shall be cursed by God and upon him shall the Divine wrath fall on the Day of Judgment. Neither repentance nor ransom shall be accepted from him. No object of contention among you may not be referred to God and to Muhammad for judgment. As the Jews fight on the side of the believers, they shall spend of their wealth on equal par with the believers. For the Jews of Banū Aus are an Ummah alongside the believers. The Jews have their religion and the Muslims their religion. Both enjoy the security of their own populace and clients except the unjust and the criminal among them. The unjust or the criminal destroys only himself and his family. The Jews of Banū al-Najjār, Banū al-Ḥarīth, Banū Sai’dah, Banū Jushānr, Banū al-Aus, Banū Tha‘labah, Jafnah, and Banū al-Shutaiḥah - all the same rights and privileges apply as to the Jews of Banū Aus. The clients of the tribe of Tha‘labah enjoy the same rights and duties as the members of the tribe themselves. Likewise, the clients of the Jews, as the Jews themselves. None of the foregoing shall engage in war except with the permission of Muhammad though none may be prevented from taking revenge for a wound inflicted upon him. Whoever murders anyone will have murdered himself and the members of his family, unless it be the case of a man suffering a wrong, for God will accept his action. The Jews shall bear their public expenses and so will the Muslims. Each shall assist the other against any violator of this covenant. Their relationship shall be one of mutual advice and consultation, and mutual assistance and charity rather than harm and aggression. However, no man is accountable for a crime committed by his ally. Assistance is due to the party suffering an injustice, not to one perpetrating it. Since the Jews fight on the side of the believers they shall spend their wealth on par with them. The town of Yathrib shall constitute a sanctuary for the parties of this covenant. Their neighbors shall be treated as themselves as long as they
perpetrate no crime and commit no harm. No woman may be taken under protection without the consent of her family. Whatever difference or dispute between the parties to this covenant remains unsolved shall be referred to God and to Muḥammad, the Prophet of God. God is the guarantor of the piety and goodness that is embodied in this covenant. Neither the Quraish nor their allies shall be given any protection. The people of this covenant shall come to the assistance of one another against whoever attacks Yathrib. If they are called to cease hostilities and to enter into a truce, they shall be bound to do so in the interest of peace. If, on the other hand, they call upon the Muslims to cease hostilities and to enter into a truce, the Muslims shall be bound to do so and maintain the peace except when the war is against their religion. To every smaller group belongs the share which is their due as members of the larger group which is party to this covenant. The Jews of al-Aus, as well as their clients, are entitled to the same rights as this covenant has granted to its parties together with the goodness and charity of the latter. Charity and goodness are clearly distinguishable from crime and injury and there is no responsibility except for one’s own deeds.

God is the guarantor of the truth and goodwill of this covenant. This covenant shall constitute no protection for the unjust or the criminal. Whoever goes out to fight as well as whoever stays at home shall be safe and secure in this city unless he has perpetrated an injustice or committed a crime. God grants His protection to whosoever acts in piety, charity and goodness.”

The above political document, which the Holy Prophet ﷺ wrote down fourteen centuries ago, establishes the freedom of faith and opinion, the inviolability of the city, human life, and property, and the forbiddance of crime. It certainly constitutes a breakthrough in the political and civil life of the world of that time. Though the Jews of Banū Quraizah, Banū al-Naḍīr, and Banū Qainuqā’ did not sign this covenant at its conclusion, they did enter later on into similar pacts with the Holy Prophet ﷺ. Thus Medina and all the territories surrounding it became inviolate to their peoples who were now bound to rise to their defense and protection together.
The Hypocrites of Medina

With the arrival of the Holy Prophet in Medina (622 AD), Islām began to spread rapidly among the two Arab tribes of the town. But as often happens in a mass conversion, not all those who declare their allegiance were inspired by sincerity and high ideals. Some time before the Emigration, the Aūs and Khazraj tribes, wearied by their prolonged mutual hostility, which had often erupted into fighting and had exacted a heavy toll of life, had decided to put an end to this state of affairs and to set up a form of administration in Medina which should have the support of both tribes and should also be acceptable to the three Jewish tribes. For this purpose it had been agreed that 'Abdullāh bin Ubayy bin Salūl, chief of the Khazraj, should be elected king of Medina. This plan had not yet been implemented when the Holy Prophet was invited to Medina. When he arrived it was generally felt that he was the most appropriate person to take on the responsibility of administering the affairs of Medina. Under his direction a covenant was drawn up which was accepted by both the Arabs and Jews. A common citizenship of Medina was established and conditions were prescribed to regulate the affairs of the town as well as to regulate its internal order and external security.

The principal conditions were that the internal affairs of each section would be regulated according to its own laws and customs, but that if the security of Medina were threatened from outside all sections would cooperate with each other in its defense. No section would enter into any separate treaty relations with any outside tribe; nor would any section be compelled to join in any fighting which should take place outside Medina. The final resolution of disputes would be determined by the Holy Prophet, and his decision would be accepted and carried out. This became, as it were, the Charter of Medina. Thus was the Republic of Medina established.

'Abdullāh bin Ubayy was deeply chagrined at the loss of a crown, which, before the arrival of the Holy Prophet, he had thought was assured for him. He became the leader of the disaffected party in Medina. This
party was a source of constant worry and insecurity for the Holy Prophet and the Muslims. It is referred to in the Holy Qur'an, at various places, as "the hypocrites."

It is stated in the Holy Qur'an:

إذا جاءك المنافقون قالوا تشهد إنك لرسول الله دو الله تعلم إنك لرسول الله دو الله يشهد إنك المنافقين لكديبون ٠

idhā jā'akal munāfiqūna qālu nash-hadu innaka laraṣūlullāh wallāhu ya'lamu innaka laraṣūluh wallāhu yash-hadu innal munāfiqīna la kādhibūn

When the hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger of Allāh.' And Allāh knows that you are indeed His Messenger, but Allāh bears witness that the hypocrites are surely liars. (63:2)

(The Excellent Exemplar - Muḥammad, Chaudhari Muḥammad Zafrulla Khān)

**Pact Among the Various Tribes of Medina**

The Holy Prophet not only established brotherhood among the Anṣār and the Muhāji̇rīn, but also instituted a covenant among all the inhabitants of Medina. In this way, the Arabs, the Jews and the Muslims were united into a common citizenship in Medina. The covenant was binding upon all three groups. The final agreement amongst the parties was as follows:

"Between the Prophet of God and the faithful on the one hand, and all those on the other, who voluntarily agree to enter. If any of the Meccan Muslims is killed, the Meccan Muslims will themselves be responsible. The responsibility for securing the release of their prisoners will also be
theirs. The Muslim tribes of Medina similarly will be responsible for their own lives and their prisoners. Whoever rebels or promotes enmity and disorder will be considered a common enemy. It will be the duty of all the others to fight against him, even though he happens to be a son or a close relation. If a disbeliever is killed in battle by a believer, his Muslim relations will seek no revenge. Nor will they assist disbelievers against believers. The Jews who join this covenant will be helped by the Muslims. The Jews will not be put to any hardship. Their enemies will not be helped against them. No disbeliever will give quarter to anybody from Mecca. He will not act as a trustee for any Meccan property. In a war between Muslims and disbelievers he will take no part. If a believer is mistreated without cause, Muslims will have the right to fight against those who mistreat. If a common enemy attacks Medina, the Jews will side with the Muslims and share the expenses of the battle. The Jewish tribes in covenant with the other tribes of Medina will have rights similar to those of Muslims. The Jews will keep to their own faith, and the Muslims to their own. The rights enjoyed by the Jews will also be enjoyed by their followers. The citizens of Medina will not have the right to declare war without the sanction of the Prophet. But this will not prejudice the right of any individual to avenge an individual wrong. The Jews will bear the expenses of their own organization, and the Muslims their own. But in case of war, they will act with unity. The city of Medina will be regarded as sacred and inviolate by those who sign the covenant. Strangers who come under the protection of its citizens will be treated as citizens. But the people of Medina will not be allowed to admit a woman to its citizenship without the permission of her relation. All disputes will be referred for resolution to God and the Prophet. Parties to this covenant will not have the right to enter into any agreement with the Meccans or their allies. This is because parties to this covenant agree in resisting their common enemies. The parties will remain united in peace as in war. No party will enter into a separate peace. But no party will be obliged to take part in war. A party, however, which commits any excess will be liable to a penalty. Certainly God is the protector of the righteous and the faithful and Muhammad is His Prophet."

(As-Siratun Nabawiyyah libne Hishâm, Vol. 2, pp. 147-150)
The First Written Constitution

It is the first written constitution of a state ever promulgated by a sovereign in history. It was endorsed from the first year of Hijrah (622 AD). The treaty stipulated a city-state in Medina, allowing independence to communities under the following terms:

1. In the name of Allāh (the One God), the Compassionate, the Merciful. This is a document from Muḥammad, the Prophet, governing the relation between the Believers from among the Quraishites (that is, Emigrants from Mecca) and Yathribites (i.e., the residents of Medina) and those who followed them and joined them and strived with them. They form one and the same community as against the rest of men.

2. No Believer shall oppose the client of another Believer. Whosoever is rebellious, or seeks to spread injustice, enmity or sedition among the Believers, the hand of every man shall be against him, even if he be a son of one of them. A Believer shall not kill a Believer in retaliation for an disbeliever, nor an disbeliever shall kill an disbeliever in retaliation for a Believer.

3. Whosoever among the Jews follows us shall have help and equality; they shall not be injured nor shall any enemy be aided against them... No separate peace will be made when the Believers are fighting in the way of Allāh... The Believers shall avenge the blood of one another shed in the way of Allāh... Whosoever kills a Believer wrongfully shall be liable to retaliation; all the Believers shall be against him as one man and they are bound to take action against him.

4. The Jews shall contribute (to the expenses of war) with the Believers so long as they are at war with a common enemy. The Jews of Banū Najjār, Banū al-Ḥarīth, Banū Sā‘īdah, Banū Jusham, Banū al-Aus, Banū Tha‘labah, Jaffāh, and Banū al-Shutaibah shall enjoy the same rights and privileges as the Jews of Banū Aus.
5. The Jews shall adhere to their own religion and the Muslims to theirs. Loyalty is a protection against treachery. The close friends of Jews are as themselves. None of them shall go out on a military expedition except with the permission of Muḥammad⁵⁸, but he shall not be prevented from taking revenge for a wound.

6. The Jews shall be responsible for their expenses and the Believers for theirs. Each, if attacked, shall come to the assistance of the other.

7. The valley of Yathrib (Medina) shall be sacred and inviolable for all that join this Treaty. Strangers, under protection, shall be treated on the same ground as their protectors; but no stranger shall be taken under protection except with consent of his tribe... No woman shall be taken under protection without the consent of her family.

8. Whatever difference or dispute between the parties to this covenant remains unsolved shall be referred to Allāh (The One God) and to Muḥammad, the Messenger of Allāh. Allāh is the Guarantor of the piety and goodness that is embodied in this covenant. Neither the Quraish nor their allies shall be given any protection.

9. The contracting parties are bound to help one another against any attack on Yathrib. If they are called to cease hostilities and to enter into peace, they shall be bound to do so in the interest of peace; and if they make a similar demand on Muslims it must be carried out except when the war is against their religion.

10. Allāh (the One God) approves the truth and goodwill of this covenant. This treaty shall not protect the unjust or the criminal. Whoever goes out to fight as well as whoever stays at home shall be safe and secure in this city unless he has perpetrated an injustice or committed a crime... Allāh is the protector of the good and God-fearing people.
Facing the Ka‘bah in Prayer

In Mecca, the Holy Prophet ﷺ used to pray towards Jerusalem, with the Ka‘bah in front of him. When the Holy Prophet ﷺ migrated to Medina he continued praying towards Jerusalem. Sixteen months after emigration of the Holy Prophet ﷺ from Mecca to Medina, God Almighty commanded him to change the direction while he was in Prayer towards the Ka‘bah, the House built by Ḥadhrat Ibrāhīm ﷺ and Ḥadhrat Ismā‘īl ﷺ. It was revealed to the Holy Prophet ﷺ:

قَدَ نَرَى نَقِلْبًا وَجِهَةٍ فِي السَّمَاءِ فَلْتُوْلِتْكَ ِبِنَتَّكَ نِزْلَتُهَا فَوَلْ ِبَجِهَةٍ

شَطْرُ الْمَسْجِيدِ الْحَرَامِ وَجِهَتُهُ مَا كَتَبْتُهُ فَوَلْ ِبَجِهَةٍ وَجِهَتُهُ ِبَجِهَةٍ

وَأَنَّ الْمُنْذِرِينَ أَوْتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقَّ مِنْ رَبِّهِمْ

quad narā taqalluba wajhika fissamā‘i fala nuwalliyannaka qiblatan tarḍahā fawalli wajhaka shaṭrāl masjidil ĥarāmi wa ḥaithu mā kuntum fawalli wuğūhakum shaṭrah wa innalladhīna ūtul kitāba laya’lamūna annahul ḥaqqu mirabbihim

Verily, We see you turning your face often to heaven; surely, then, will We make you turn to the Qiblah which you like. So, turn your faces towards the Sacred Mosque; and anywhere you be, turn your face towards it. And they to whom the Book has been given know that this is the truth from their Lord. (2:145)

Either during Zuhr or ‘Aṣr Prayer, the Holy Prophet ﷺ had led his Companions ﷺ in Praying two Rak‘āt, then he was commanded by Allāh to face towards the Ka‘bah, so he turned around towards the Ka‘bah. The mosque where he offered this Prayer became known as, ‘Masjid Al-Qiblatain’ (the mosque of the two Qiblahs).

(Ibn Sa’d’s Al-Ṭabaqāt Al-Kabīr, Vol. 1, p. 242)
Divine Protection for the Holy Prophet ᵇᵃ

Ḥaḍrat ‘Ā’ishah ᶪ relate that after migration to Medina, there was a night when the Holy Prophet ᵇᵃ was unable to sleep. In his anxiety, the Holy Prophet ᵇᵃ said to Ḥaḍrat ‘Ā’ishah: "I wish some servant of God were on guard duty today. Ḥaḍrat ‘Ā’ishah ᶪ said that at the same time they heard the tinkling noise of armament. The Holy Prophet ᶪ asked, 'Who is this?' Someone outside replied: 'I am Sa‘d bin Abī Waqqās.' The Holy Prophet ᶪ asked: 'Why did you come?' Sa‘d bin Abī Waqqās said: 'I felt, in my heart, a premonition of danger regarding the Messenger ᶪ of Allāh. Therefore, I have come to guard you.' The Holy Prophet ᶪ prayed for Sa‘d bin Abī Waqqās and slept peacefully.

(Jāmi‘ Tirmidḥī, Abwābul Manāqib, Manāqib Sa‘d bin Abī Waqqās ᶪ)

Ḥaḍrat ‘Ā’ishah ᶪ relates that people used to be on guard-duty at night to safeguard the Holy Prophet ᶪ. However, on the night the verse

وَاللَّهُ يُؤْصَمُكَ مِنَ النَّاسِ

waffāhu ya‘simuka minanāsi

And Allāh will protect thee from men (5:68)

was revealed, the Holy Prophet ᶪ looked out of his tent and said to the people guarding him, "Now you can go home because the Lord of Honor and Glory Himself has taken responsibility for my protection."

(Jāmi‘ Tirmidḥī, Abwābut Tafsīr Sūrah Al-Mā‘īdah)

God Almighty says in the Holy Qur‘ān about Divine protection of the Holy Prophet ᶪ:
fa innaka bi aʿyunina

For assuredly you are before Our eyes. (52:49)

lahū muʿaqibātummim baini yadaīhi wa min khalfīhi yahfaẓūnahū min amrillāh

For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allāh. (13:12)

At the occasion of the conquest of Khaibar, Jews made a plan to kill the Holy Prophet™ by poisoning him. They prepared a large amount of roasted meat and added a large amount of deadly poison to the meat. They sent the meat to the Holy Prophet™ through Zainab, the wife of Salām bin Mushkam, as a present. When the meat was presented to the Holy Prophet™ he took just one bite and felt that the food was poisonous. So he did not swallow it. One of his Companions, Ḥadrat Bishr™ had already swallowed a morsel from the meat and he died after a short period of time due to eating the poisonous food. The Holy Prophet™ called the woman and other Jews and asked them why did they add poison in the food? The woman said: "We thought if you were not a true Prophet we will get rid of you and if you were a true Prophet the poison will do no harm to you." The Holy Prophet™ with a strong majestic voice told them that despite all their efforts to kill him God Almighty would never give them the power to kill him.


The hypocrites of Medina were sure in their minds that the Muslims
would be defeated in the expedition of Tabūk and the Holy Prophet 
would be killed. Thus, they were expecting soon to become the rulers of Medina. However, when they found out that the Holy Prophet 
was returning to Medina after great successes in the battle, they were very much disheartened and were fearful that now they would be punished for their conspiracies against the Muslims about which the Holy Prophet 
has come to know. To get out of this terrible situation they were facing, they conspired to kill the Holy Prophet 
on the way back to Medina. In fact, the scheme was hatched even before the Holy Prophet had left for the expedition of Tabūk and a few hypocrites were travelling as part of the Muslim army to carry out this plan, when necessary. At some distance from Medina the returning army had to pass through a narrow mountain pass. The passage was so narrow that one person could pass through it at a time. When the Holy Prophet 
and his Companions 
reached close to the narrow passage it was night time and it was dark. Taking advantage of the darkness, the hypocrites who were travelling with the Holy Prophet 
as part of the Muslim force rushed and went ahead towards the mountain pass and hid themselves close to the narrow passage. They had planned to kill the Holy Prophet 
in the narrow passage. God Almighty revealed to the Holy Prophet 
about the heinous plan of the hypocrites. The Holy Prophet 
sent Ḥaḍrat Ḥudhaifa bin Yamān 
to survey the area. When Ḥaḍrat Ḥudhaifa bin Yamān 
reached the narrow passage area he found a few men with faces covered hiding in the area. When they saw Ḥaḍrat Ḥudhaifa bin Yamān 
they ran away. The Holy Prophet 
did not like to pursue them so he let them go. God Almighty had informed the Holy Prophet 
the names of the hypocrites hiding near the narrow passage and planning to kill him. The Holy Prophet 
told Ḥaḍrat Ḥudhaifa bin Yamān 
the names of these people. Therefore, Ḥaḍrat Ḥudhaifa bin Yamān 
was known as:

صاحب يسبر رسلل الله غلال في المنافقين
The secret-keeper for the Holy Prophet about the hypocrites.

(Usdul Ghâbah, Dhikr Ḥadrat Ḥudhayfah bin Yamân, Vol. 1, p.442, printed by Dârul Ma‘rifâ, Beirut, Lebanon; Ibn Kathîr, Ghazwah Tabûk)

On five occasions, the life of the Holy Prophet was in serious danger and had he not been a true Prophet of God, he would certainly have been destroyed. One was the occasion when the disbelieving Quraish had surrounded his house and had sworn that they would kill him that night. The second occasion was when pursuers had arrived with a large body of men at the entrance to the cave in which he had taken shelter along with Ḥadrat Abû Bakr. The third occasion was when he had been left alone in the Battle of Uḥud and the Quraish had surrounded him and attacked him in a body but whose plan was foiled. The fourth occasion was when a Jewish woman gave him meat to eat which had been saturated with a fatal poison. The fifth occasion was when Chosroes Pervaiz, Emperor of Persia, had made up his mind to destroy him and had sent his emissaries to arrest him. His delivery on all these dangerous occasions and his ultimate triumph over all his enemies is conclusive proof that he was righteous and God was with him.

(Chashma Ma‘rifât, Rûhânî Khazâ‘în, Vol. 23, pp. 263-264, footnote)
Battles of Badr, and Uḥud

Battle of Badr

The leaders of the non-believers in Mecca were furious due to the migration of the Holy Prophet ﷺ to Medina. They were extremely disheartened due to the slipping away of the Holy Prophet ﷺ from their hands while they had made extraordinary preparations to kill him. News of the peaceful living of the Muslims in Medina made them angrier. All their efforts to destroy or stall the progress of the mission of the Holy Prophet ﷺ had failed miserably. They were unable to stem the progress of the new faith. Furthermore, their trade route to Syria was within reach of the Muslims.

So the Meccans continued to irritate and harass the Muslims. They instigated the non-Muslims of Medina against the Muslims and interfered with their right of pilgrimage. They started looking for causes to attack the Muslims and destroy them. It happened so that under the leadership of Abū Sufyān a caravan of 1000 camels laden with various types of goods including armaments was travelling from Syria to Mecca and had to pass close to Medina. Abū Sufyān informed the Meccans about his concern that the Muslims might attack the caravan. The Meccans immediately sent an army of 1000 war-ready men to Medina to attack the Muslims. When the Holy Prophet ﷺ learned about the march of the Meccan army towards Medina, he consulted his Companions ﷺ. After Ḥaḍrat Abū Bakr ﷺ and Ḥaḍrat Umar ﷺ presented their views, Ḥaḍrat al-Miqdād bin ‘Amr ﷺ stood up
and said, "O Messenger" of Allāh, go ahead with what Allāh has commanded you. We are with you. By Allāh, we shall not say to you as the Jews said to Ḥaḍrat Moses, 'Go, you and your God fight the enemy, we will remain here behind.' We will fight to the right of you, to the left of you, in front of you and behind you.'"

(Ṣaḥīḥ, Būkhārī, Kīfāb al-Maghāzī, Ghazwah Badr)

The trade caravan which had gone to Syria that year headed by Abū Sufyān was extraordinarily loaded with merchandise. It was decided by the Quraysh that whatever the profit accrued that year, it would be spent on arms, horses, and other war material to fight the Muslims.

The trade caravan had reached Badr (200 miles from Mecca and 80 miles from Medina) when news came to the Meccan warriors who were just few miles away that the caravan had not encountered any attack from the Muslims. However, since the Meccans were so eager to fight the Holy Prophet and his followers, they decided to proceed to fight the Muslims anyway. So, they camped at the stream of Badr.

When the Muslims learned that the trade caravan was coming from Syria (on the north side) and that the Meccan army was marching towards Medina (from the South), they thought that they would be hard pressed to face these two enemy groups at the same time. The Muslims had two possible alternatives. Either fight the Meccans with all their resources or use the other option and fight the trade caravan returning from Syria which was led by Abū Sufyān with only 40 not so well-armed men. This course was the safest and many Muslims preferred it. However, the other alternative was adopted by the Holy Prophet in which the Muslims boldly faced the well-armed and well-equipped Quraysh army of 1,000 men coming from Mecca.

This situation is described in the following verses of the Holy Qur’ān:
As it was your Lord Who rightfully brought you forth from your house, while a party of the believers were averse, therefore He helped you against your enemy. They dispute with you concerning the truth after it has become manifest, as though they are being driven to death while they actually see it. And remember the time when Allâh promised you one of the two parties (i.e., the well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north) that it should be yours, and you wished that the one without sting should be yours, but Allâh desired to establish the truth by His words and to cut off the root of the disbelievers. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it. (8:6-9)
the community was hastily prepared. The army was ill-equipped as far as arms were concerned. The army left Medina under the command of the Holy Prophet™ and camped at Badr, a place 80 miles from Medina. The Muslim army had only a few horses and a small quantity of arms. Abū Sufyān changed the course of his caravan and left the Muslim controlled area safely. However, the Meccans were determined to finish the Muslims once and for all. Therefore, they stayed there and soon an encounter between the two armies took place. A very small and poorly equipped Muslim army bravely fought the Meccan army and decisively defeated them. The Meccans left 70 dead and another 70 were taken prisoners by the Muslims. Defeat for the Muslims in this battle would have been disastrous. The Holy Prophet™ prayed fervently for the success over the infidels in the battle.

Ḥadrat Ibn ‘Abbās™ relates: "During the Battle of Badr, the Holy Prophet™ was residing in a tent and was continuously supplicating: 'O Allāh! I cry for mercy reminding You of Your Promise. O My Allāh! If the Muslims are killed today, no one would be left to adhere to true Tawḥīd (unity of God) and Your worship.' Hearing this, Ḥadrat Abū Bakr™ held the hand of the Holy Prophet's™ and said: 'O Prophet™ of Allāh! It is enough. God Almighty will certainly accept your supplications.' At that time, the Holy Prophet™, who was wearing war gear came out of the hut in which he had been praying and gave the glad tidings to the Muslims: "The hosts will certainly be routed and will show their backs." These were the words revealed to the Holy Prophet™ while he was in Mecca which obviously referred to success in this battle.

سَيْهَرْنَمُ الْجَمْعُ وَيُؤَوِّلُونَ الدُّبِّرُ ۰ بَلِ السَّاعَةِ مَوْعِدُهُمْ وَ السَّاعَةُ ۰ أَنْهَى وَأَمَّرُ

sa yuhzamul jam‘u wa yu wallūnaddubura balissā‘atu mau‘iduhum wassa‘atu ad-hā wa amarru

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The hosts shall soon be routed and will turn their backs *in flight*. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

(54:46-47)"

(Ṣaḥīḥ Būkhārī, Kitābal Jihād, Bāb mā qul fī daraʾnnabī ; aḥīṣ Bukhārī, Kitābal Maghāzī and Kitābuttafsīr)

Ḥaḍrat Ibn ‘Abbās” relates that Ḥaḍrat ‘Umar bin Khaṭṭāb” said, "On the day of Badr, the Holy Prophet” looked at the pagans who were one thousand -- whereas his Companions” were three hundred and thirteen. Then the Holy Prophet” supplicated the following:

أَلَّهُمَا أَنْجِزْ لَيْنَ مَا وَعَدَتْنِي إِنَّ الَّهُمَا أَنْبِيَةَ مَا وَعَدَتْنِي إِنَّ الَّهُمَا إِنَّكَ إِنْ تُهَلِكَ هَذِهِ الْحُسْبَةُ مِنَ أُهْلِ الإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ

*allāhumma anjizī mā waʿattani, allāhumma ātinī mā waʿattani, allāhumma innaka in tuhlīk hādhi hil ‘isābata min ahlī islāmi la tuʿbad filardi*

O Allāh! Give me what You promised me. O Allāh! grant me what You promised me. O Allāh! If this Muslim community is destroyed, none will worship You on the earth."

(Jāmiʿ Tirmīḏī, Kitābuttafsīr, Tafsīr Sūrah al-Anfāl)

At the beginning of the battle, the Holy Prophet” threw a handful of gravel towards the Meccans, saying, "Abased be those faces." It produced amazing results and the enemy was badly defeated. God Almighty says in the Holy Qur’ān about it:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكَنَّ اللهِ رَمَيٍّ
wamā ramīfā idh ramaita wa lākinnallāhā rama

"And you threw not when you did throw, but it was Allāh who threw ..."
(8:18)

The following is stated in the Holy Qur’ān about the success in the Battle of Badr:

إذ تَسْتَفَرَّيْتُمْ رَبُّكُمُ فَاتَسْتَجِبَ لِكُمْ أَنْ تُمِدُّكُمُ الْمَلِكَةَ مُرْتِفِينَ ۸۰ وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرًا وَلَقَطْمِينَ ۰۴۸۰ فَلُوْكِ أَرْسَلَ اللَّهُ عَزِيزًا حَكِيمًا

idh tastaghītha rabbakum fastajaba lakum anni mumiddukum bi alfimmin malā’ikati murdīfin wamā ja’alahullahu illa bushrā wa litaṭma’inna bihi qulūbukum wa mannaṣru illa min ‘indillāhi innallāha ‘azizun ḥakīm

When you implored the assistance of your Lord, and He answered you, saying, 'I will assist you with a thousand of the angels, following one another. And Allāh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allāh alone; surely, Allāh is Mighty, Wise. (8:10-11)

وَلَكَذِلَّكَ نُصْرَكُمْ اللَّهُ بَيْدَرٍ وَأَنْتمُ آذَلَةٌ فَانْتَفَعُوا اللَّهُ لَعَلَّكُمْ تُشْكُرُونَ ۱۱۱۸ إذْ تَفْوَعْ لِلْمُؤْمِنِينَ أَنْ يُمِدُّكُمْ رَبُّكُمُ الْمَلِكَةَ مَنْ مَلَكَّمْ مَتَّى أَنْ تَصْبِرُوا وَتَتَقَبَّلْوَا وَيَأْتُوكُمْ مَنْ فَوْرُهُمْ هَذَا يَمِدُّهُمْ رَبُّكُمُ بَخْسَاتِيَ آلِفٍ مِّنَ الْمَلِكَةِ مُسْتَوَيْنِ
walaqad naṣarakumullāhu bi badriyawa antum adhillatun fattaqullāha la‘allakum tashkurūn. Idh taqūlu lilmu‘minīna ala‘yyakfiyakum a‘yyyumiddakum rabbukum bi thalāthatin ālafimmin mala‘ikati munzālin. ba‘la in taṣbirū wa tattaqū wa ya‘tu kummin faurihim hādhā yumdīdkum rabbukum bi khamsati ālafimmin mala‘ikati musawwimīn.

And Allāh had already helped you at Badr when you were weak. So take Allāh for your Protector that you may be grateful. When you did say to the believers, 'Will it not suffice you that your Lord should help you with three thousand angels sent down from on high?' Yes, if you be steadfast and righteous and they come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently. (3:124-126)

Permission to take up arms in self-defense had been accorded in Divine revelations:

٠ أَنْ يُلْدِئُنَّ يُفْتَلُونَ بَأَنْتُهُمْ ظَلَامَاتُو إِنَّ اللَّهَ عَلَى نَضْرِهِمْ لَقَدِيرُ

udhina lilladhīna yuqātalūna bi annahum ẓulimū wa innallāha ‘ala naṣrihim laqādir

Permission to fight is given to those against whom war is made, because they have been wronged - and Allāh indeed has power to help them. (22:40)

According to the consensus of scholarly opinion this is the first verse which gave the Muslims permission to take up arms in self-defense. The verse was revealed very early in Medina.

The next verse also lends support to this inference. It states that the permission to fight was given after the Muslims had been driven out of their hearths and homes. If, as some Commentators of the Qur‘ān hold, the verse was revealed at Mecca, it must have been revealed immediately before Hijra when most of the Muslims had already emigrated to Medina.
and the Holy Prophet with only a very few Muslims had remained behind in Mecca and their cup of hardships and privations had become full to the brim. But the former view seems to be more akin to fact and reality.

The verse lays down principles according to which the Muslims can wage a defensive war, and clearly sets forth the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defense after they had suffered at Mecca ceaseless persecution for years and had been pursued with relentless hatred to Medina and were harassed and harried there too. The first and foremost reason given is that “they had been wronged.” The Muslims had suffered untold persecution and war was actually forced upon them. The verse incidentally shows that the Muslims were also very weak in numbers, means and material when the permission to fight in self-defense was granted to them as the comforting and encouraging words, “And Allāh indeed has power to help them,” indicate. These words also implied a prophecy that though the Muslims were weak and their enemy was proud and powerful, yet as they were fighting in the cause of truth God would help them and they would be victorious.

الذين أخرجوا من ديارهم يفتيحكم إلا أن يقولوا ربنا الله دلوله
دفع الله الناس بغضهم يغض الله عما يجتمع ويبين وتسليم و
مسجد يذكر فيها اسمه الله كفيرو دلوقسن الله من ينصره دلوق
الله لقوى عزيز 0

nilladhīna ukhrijū min diyārihim bighairi ḥaaqqin illā ayyyāqūlū rabbunallāh walau la daf‘ullā hinnāsa ba‘dahum bi ba‘dilla huddimat šawāmi‘un wa biya‘uwwwa šalawātuwwa masājidu yudhkarufihasmullahi kathirā wa layansurannallahu ma‘yyansuruh

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innallaha laqaviyyun 'aziz

Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is Allāh' - "And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty. (22:41)

The verse gives the second reason which led the poor and weak Muslims to take up arms. It was that they were driven out from their hearths and homes without a just and legitimate cause -- their only crime being that they believed in one God. For years the Muslims were persecuted at Mecca, then they were driven out from it and were not left in peace even in their exile at Medina. They continued to be harassed there too. Islām was threatened with complete extirpation by a combined attack from the Arabian tribes around Medina, among whom the influence of the Quraish, on account of their being the custodians of the Ka‘bah, was very great. Medina itself was honey-combed with sedition and treachery. The Jews, compact and united, were opposed to the Holy Prophet. ‘Ahdullāh bin Ubayy, whose designs to become the crowned king of Medina had been upset by the Holy Prophet’s arrival in that city, and the Hypocrites were an additional source of great danger to Islām. The Quraish held out a threat to ‘Abdullāh bin Ubayy that if the people of Medina gave shelter to the Holy Prophet and did not make common cause with them against the Muslims they would attack Medina with all their powerful hosts and allies and would kill their men and carry their women to Mecca in captivity.

Thus Islām had to defend itself against much more powerful enemies at Medina than at Mecca. The position of the Muslims in the first few years of their life at Medina was decidedly much weaker than at Mecca and the Holy Prophet’s difficulties instead of lessening had greatly increased. It was under these highly unfavorable circumstances that the Muslims had to take up arms to save themselves, their faith and their Holy Prophet from extermination. If ever a people had a legitimate cause to fight, it were the Holy Prophet Muḥammad and his Companions", and yet
the unconscionable critics of Islām have accused him of waging aggressive wars to impose his faith on an unwilling people.

After having given reasons why the Muslims were obliged to take up arms, the verse proceeds to mention the object and purpose of the wars of Islām. The object was never to deprive anybody of his home and possessions or to deprive whole peoples of national freedom or compel them to submit to foreign yoke under the garb of making them civilized as Western nations do, on to explore new markets and get new colonies. It was to fight in self-defense and to save Islām from extermination and to establish freedom of conscience and liberty of thought. It was also to defend places of worship belonging to different religions against desecration or destruction. Having laid down the principle that all religions have their origin in Divine revelation and that the Founders of all religions were Divine Messengers and should therefore be equally respected (35:25), the Holy Qur’ān in the present verse has enjoined upon the Muslims to defend, even with their lives, all the places of worship: the churches, the synagogues, the temples, the cloisters etc. This subject is echoed in the following verses of the Holy Qur’ān:

\[\textit{wa qātilūhum ḥattā la takûna fitnâtûn wwa yakûnaddinu lillâhi}\]

And fight them until there is no persecution and religion is freely professed for Allâh. (2:194)

\[\textit{fâmanī ʿtaddāʿ alaikum fâʿtaddūʿ alaihi bi mithli maʿtadda ʿalaikum}\]

So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. (2:195)
There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing and All-Knowing. (2:257)

And fight them until there is no persecution and religion is wholly for Allāh. But if they desist, then surely Allāh is Watchful of what they do. (8:40)

Thus the first and foremost object of the wars of Islām was and will always be, to establish freedom of belief and worship and to fight in defense of country, honor and freedom against an unprovoked attack. Could there be a better cause to fight for than this? The Islāmic injunctions as embodied in the present verse did not remain merely pious principles. They were acted upon by the Muslims in their daily life. The Muslims in the hey-day of their power and glory always allowed complete freedom of
belief and worship to people who accepted their protection and guardianship. To show the broad-mindedness and catholicity of Islamic teaching in this respect, we give below only one of several charters of freedom which the Holy Prophet \( \text{	exttrademark} \) granted to the followers of other faith:

Charter of Freedom

"This is the document which Muḥammad, son of ‘Abdullāh, God's Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know. ... I promise that any monk or wayfarer who will seek my help on the mountains, in the forests, deserts or habitations, or in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax they have promised to pay. If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims, any Muslim so doing will be regarded as recalcitrant to God and His Prophet. Monks and bishops will be subject to no tax or indemnity whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of
inconveniences, Every help shall be given them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let not this document be disobeyed till Judgement Day."

(Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Āḥmad, the Holy Qur’ān Commentary, Vol. 4, pp. 1753-1756)

Murder of Ka‘b bin Ashraf

Ka‘b bin Ashraf, a Jewish chieftain of Banū Naḍir, was a poet of considerable fame. Like so many others, he was bitterly hostile to Islām. With his fiery poems, he began to incite people to rise up against the Muslims. After the Battle of Badr, he composed a number of eulogies mourning the Meccan chiefs slain in the battle. He used to recite them at every gathering. When he learned about the death of the leaders of the Quraysh he exclaimed, "Those were the nobles of Arabia, the kings of mankind. By God, if Muḥammad has vanquished these people, the interior of the earth is a better dwelling than the top of it." He contacted Abū Sufyān with a view to making a combined effort to wipe out the Muslims. He openly recited a number of poems derogatory to the Holy Prophet. As poetry had a high place in the life of the Arabs and could deepen influence and sway feelings, Ka‘b bin Ashraf had become not only a nuisance but a serious menace. Ka‘b plotted to kill the Holy Prophet. When the Holy Prophet came to know about the plot, he consulted his Companions. The Muslims were so irritated by Ka‘b that they unanimously agreed to kill him. Abū Nā‘īlah undertook this job and when he had the opportunity he and his companions killed Ka‘b bin Ashraf.

Ghazwah Ghaṭafān (Ghazwah Qarqarat al-Kudr)

When the Holy Prophet learned that an army of Banū Ghaṭafān
and Banū Sulaim tribesmen was travelling towards Medina to attack the Muslims, he led an expeditin of Muslim fighters to Qarqarat al-Kudr to meet them. However, the enemy gave up the idea when they learned about the march of the Holy Prophet and his Companions out of Medina to face them. When the Muslim force arrived at Qarqarat al-Kudr, they found camel traces but no men. The Muslims seized the camels they found in the area without battle. Later on the Holy Prophet learned that Banū Tha'labah and Banū Muḥārib tribesmen had gathered at Dhū Amarr to attack the Muslims. The Holy Prophet led a force of four hundred and fifty fighters to fight the enemy on their own grounds. However, when the enemy force learned of the arrival of the Muslim force they retreated to the mountains.

Ghazwah al-Sawīq

After defeat at Badr, Abū Sufyān took a vow that he would not touch his wives nor comb his hair till he had avenged the defeat. In order to fulfill this vow and to show that all was not lost to the Meccans and the Quraiṣḥ were still strong, he mobilized two hundred Meccans and led them towards Medina. Sallām ibn Mishkam, Chief of the Jewish tribe of Banū Nadīr, treated them to a feast and divulged the weak points of Medina's fortifications. On the next night, Abū Sufyān and his cohorts attacked a village called al-‘Urayd. They martyred an Anṣār, Sa‘d ibn ‘Amr, and set fire to a number of houses and orchards. When this news reached the Holy Prophet, the Muslims hotly pursued the raiders. Abū Sufyān and his party were frightened and they fled in a hurry, abandoning their provisions. The Muslims followed them and collected the provisions of wheat and barley left by them and returned home. This gave the raid its name, "al-Sawīq" (the battle of the flour). This raid by Abū Sufyān and his party did not increase the prestige of the Quraiṣḥ as they had hoped. Rather, their fleeing instead of fighting the Muslims increased the prestige of the Muslims tremendously.
Battle of Uḥud

The Muslims, as a consequence of their success in the Battle of Badr had developed more confidence in themselves. They reorganized, consolidated their gains, and strengthened their community ties. However, the Meccans who had left the Battle of Badr defeated and humiliated were thirsty to take revenge for their defeat. They started preparations for taking revenge from the Muslims and were looking for an opportunity to do so. Ḥaḍrat ‘Abbās™, an uncle of the Holy Prophet™ who was living in Mecca conveyed the information to the Holy Prophet™ about the intent of the Meccans.

When the Holy Prophet™ received news that an army of three thousand strongmen along with two hundred horsemen was marching towards Medina to attack the Muslims, he discussed the situation with the elders which included Anṣār and Muhājirīn. The elders favored defending themselves while remaining inside Medina, whereas, the young wanted to meet the enemy outside Medina and fight there.

When the Meccan army arrived and camped outside Medina, the Holy Prophet™ started to move towards Mount Uḥud with an army of 700 Muslims. When he reached Mount Uḥud he assigned an army brigade under the command of Ḥaḍrat ‘Abdullāh bin Jubair™ to protect the mountain pass with strict orders not to leave the mountain pass under any circumstances. What happened during the war and how victory was almost lost is described in the following tradition:

Ḥaḍrat Abū Ishāq narrates that he heard Ḥaḍrat Barā’ bin ‘Āzib™ say that in the Battle of Uḥud, the Holy Prophet™ appointed Ḥaḍrat ‘Abdullāh bin Jubair™ as commander of a unit of fifty infantry men. Posting the army unit on a mountain pass, the Holy Prophet™ instructed them that even if you see that vultures are carrying us away and eating our flesh, do not leave the place (where I am posting you) till I send for you. Similarly, even if they notice that they have defeated the infidels and have
crushed them they were not to leave the post until he told them through a messenger. Ḥadrat Barā’īn relates that they defeated them (the enemy). By Allah! I saw infidel women running away from the battlefield showing their bare legs rolling up their dresses and ornaments. Seeing this, the brigade of Ḥadrat ‘Abdullāh bin Jubairīn said: "Spoils of the war! O people! Spoils of the war. Your companions have become victorious. What are you now waiting for? Your companions have overcome the enemy, so what are you waiting for?" Ḥadrat ‘Abdullāh bin Jubairīn said: "Have you forgotten what the Holy Prophet śaw had told you?" They said: "By Allah! We will go to the people and we will get the spoils." When they came to them, they were forced to turn back. The defeated enemy marched forward. That was the time when the Messenger śaw of Allah was calling them from the rear:

إِذْ يَنْذِعُوهُمُ الرُّسُولُ فِي أَخْرَاهُمْ

*idh yadūhumurasūlu fi ukhrāhum*

When the Messenger of Allah was calling them from the rear.

when just twelve Companions śa of the Holy Prophet śaw were left with him and about seventy Companions śa were martyred fighting the enemy. Whereas in the Battle of Badr, one hundred forty infidels were injured, seventy were imprisoned, and seventy were killed by the Muslims. During this incident, Abū Sufyān shouted three times: "Is Muḥammad with you?" The Holy Prophet śaw told the Companions śa not to respond. Then Abū Sufyān shouted: "Is Abū Bakr bin Abū Quḥāfah with you?" Then he said three times: "Is ‘Umar bin al-Khaṭṭāb with you?" When he did not hear a response to any of his inquiries, he turned to his army and said: "All of them have been killed." Ḥadrat ‘Umar bin al-Khaṭṭāb śa was unable to bear Abū Sufyān's proclamation and said in loud voice: "O enemy of Allah! By Allah! All those about whom you have inquired are alive and there is nothing but disgrace for you." Then, Abū Sufyān said: "We have avenged our defeat in the Battle of Badr. A battle is like a bucket which tilts
(sometimes to one side and sometimes to the other side). You might find some corpses mutilated. I did not tell them to do so. However, I do not feel remorse for this." Then, he shouted the slogan:

أَعْلَمُ هُبَالَ، أَعْلَمُ هُبَالَ

_u’lu hubal, u’lu hubal!

O Hubal be high, O Hubal be high.

At this, the Holy Prophet ﷺ said, "Why don't you respond?" The Companions ﷺ said: "O Messenger ﷺ of Allāh! What should we say?" The Holy Prophet ﷺ told them to declare:

اللهُ أَعْلَى وَ أَجْلَ

_allahu a’la wa ajall

Only God is the Supreme, there is none comparable to Him.

In response to this, Abū Sufyān shouted the slogan:

لَنَا الْعَزِى وَ لَا عَزَى لِكُمْ

_lana ‘uzza wa la ‘uzza lakum

We have the support of 'Uzza goddess, while you do not have 'Uzza.

The Holy Prophet ﷺ ordered: "Respond to the slogan." The Companions asked: "O Messenger ﷺ of Allāh! What should we say?" He told them to proclaim:
God is our Lord and our Master and you do not have such a Lord and Master who could help you.

(Ṣaḥḥā Ḵutbā, Kitāb al-Jihād Wassārī, Bāb yakrah minattanāzī‘ wal ikhtīfāf fil ḥarb)

In the Holy Qur’ān God Almighty states

walaqad ṣadaqaku muḥāhu wa‘dahū idḥa taḥṣūsūnahum bi idhnihī ḥattā idḥā ḥafṣīlum wa tanāza’tum fil amri wa ‘asaiṭummim ba‘di mā arākumma tuḥībūnā minkumma niyyuri dudunyā wa minkumma niyyuridul ḥakhirā thumma sarafakum ‘anhum li yabtalīyakum walaqad ‘afā ‘ankum

And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you faltered concerning obedience to the Holy Prophet, and started arguing among yourselves regarding the true intent of the order and disobeyed after He had granted you your heart's desire in the form of victory, He withdrew His help. Among you were those who desired the present world, and among you were those who desired the next. Then He turned
you away from them, that He might try you - and He has surely pardoned you. (3:153)

Due to the mistake made by some of the Muslim fighters, in a moment, there was confusion all around. The Holy Prophet ﷺ was left with only a handful of Muslims to guard him. Most of these were killed by the arrows that rained down upon them. Ḥaḍrat Ṭalḥa bin ‘Ubaidullāh Università stopped the arrows fired at the Holy Prophet ﷺ by a sharp shooter called Mālik bin Zubair with his hands, as a result of which one of his hands was crippled. When his body was examined after the battle, there were more than seventy wounds on his body. Even as this took place, the Holy Prophet ﷺ prayed for his enemies, "Lord, grant guidance to my people, for they know not what they do." While he was praying, he himself was hit in the cheek by a stone that drove two of the rings of his helmet into the flesh. He fell down, unconscious, among the heap of Muslims who had died fighting the enemy, others falling on top of him. This resulted in a rumor that the Holy Prophet ﷺ had been martyred.

The rumor of the death of the Holy Prophet ﷺ and the news of the dispersal of the Muslim army reached Medina. Women and children ran madly towards Uḥud. When they came to know that the Holy Prophet ﷺ was alive and safe and sound, they returned to Medina.

Although, in this battle many Muslims were killed and many wounded, still the battle did not end in a defeat for the Muslims. In fact, the battle was a great victory for Muslims. However, the Meccans thought Uḥud was their first victory against Muslims. They spread the news of their victory all over Arabia and used the Battle of Uḥud to incite the Arab tribes against Islām and to persuade them that the Muslims were not invincible. The result of this propaganda was that hostility against Muslims began to gather strength. Under these circumstances it became necessary to keep an eye upon the activities of the enemy. For this reason the Holy Prophet ﷺ sent a party of scouts to gather information about the plans of the enemy.
The Reconnaissance Mission Sent by the Holy Prophet⁴⁸

Ḥaḍrat Abū Hurairah⁴⁸ relates that the Holy Prophet⁴⁸ sent a party of ten scouts for espionage and appointed Ḥaḍrat ‘Āṣim bin Thābit al-Anṣārī⁴⁸ as its leader. When the party reached a place called Hudā, located between ‘Usfān and Mecca, the Banū Liḥyān tribe of Banū Hudhai found out about the party. They sent one hundred archers in pursuit of the Muslim scouts, who traced the footsteps and drew near the scouts. When Ḥaḍrat ‘Āṣim⁴⁸ and his companions came to know about the pursuit, they took shelter on top of a hill. The pursuers surrounded the hill and told them to come down and surrender. They said that they pledged not to harm anyone. Ḥaḍrat ‘Āṣim⁴⁸ said: "By Allāh! I do not trust these infidels to surrender to them. Then Ḥaḍrat ‘Āṣim⁴⁸ supplicated: 'O My Lord! Please inform Your beloved Prophet about our situation.' Anyway, when the enemy felt that they were not coming down from the hill, they started to shoot the arrows heavily. Due to this, Ḥaḍrat ‘Āṣim⁴⁸ and some of his companions were martyred. Only three men trusting the enemy came down and surrendered themselves to them. These included Ḥaḍrat Khubaib⁴⁸, Ḥaḍrat Zaid bin Dathinah⁴⁸, and a third man whose name the narrator does not recall. When the enemy captured these men and started to tie them, the third man said to the enemy: 'This is your first betrayal and breach of promise. By God! I will not accompany you. These companions⁴⁸ who have been martyred have set a good example for me. I will follow them.' The enemies dragged this Companion⁴⁸ and tried to compel him to obey them by using force. But he refused to go with them. So, they martyred him. They took Khubaib⁴⁸ and Zaid bin Dathinah⁴⁸ with them and sold them (as slaves) to the Meccans. This event took place after the Battle of Badr. Ḥaḍrat Khubaib⁴⁸ had killed a Meccan leader, Ḥārith, in the Battle of Badr. So in revenge, the sons of Ḥārith bought Ḥaḍrat Khubaib⁴⁸. They kept Ḥaḍrat Khubaib⁴⁸ as a prisoner for a long time and then decided to kill him. It happened that in those days Ḥaḍrat Khubaib⁴⁸ had borrowed a razor for his personal use from the
daughter of Hārith. Ḥaḍrat Khubaib was holding the razor in his hand when a son of that woman crawled inside and sat in the lap of Ḥaḍrat Khubaib. When the daughter of Hārith saw her son sitting in the lap of Ḥaḍrat Khubaib, she became extremely distraught. Ḥaḍrat Khubaib noticed her fear and said: 'Do you fear that I will kill him? Do not expect such a cowardly act from me.' Later on, while describing this incident, the daughter of Hārith said: 'By God! I did not see any prisoner better than Khubaib. By Allāh! One day, I saw him eating a bunch of grapes he was holding in his hands, while he was handcuffed with chains though it was not the season for grapes in Mecca. In fact, it was a provision provided by God Almighty to Khubaib.' When the sons of Hārith took Khubaib out of the sacred zone to the place of execution, he asked them to let him offer two rak'āt of Prayer. They permitted him to do so. Khubaib finished offering two rak'āt of Prayer and said: 'By God! Had I not worried that you might think that I am afraid of being killed, I would have offered the Prayer a bit longer.' Khubaib supplicated: 'My Lord! Count them and kill each of them, one by one, disgracefully. Do not leave anyone of them.' Then Khubaib recited the following couplets:

فُلْسَتُ أَبَالِئْ يُحَنَّ أَقْتَلُ مُسْلِمًا
falastu ubài ḥina uqtalu musliman

عَلَى أَيْ چَنِبْ كَانَ لَهُ مَضْرَعًۢی
‘ala ayyi janbin kāna lilāhi maṣra‘i

وَ ذَلِكَ فِي ذَابِ الْإِلَهِ وَ إِنْ يُشَأَ
wāḏalik fī dābi lillāhi wā in yushā‘

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"Because, I am being killed as a Muslim and an innocent person, I mind not how I fall or die in the cause of Allāh. My death is for the sake of Allāh and to gain the pleasure of Allāh. If Allāh pleases He can shower His blessings on the amputated pieces of my body."

(As-Siratun Nabawiyyah libne Hishām, Vol. 2, p. 170)

At the time, Ḥaḍrat Khubaib was being prepared to be killed by the offspring of the forty Meccan leaders who were killed in the Battle of Badr, he prayed, "O Allāh! There is no one here who could convey my Salām to the Holy Prophet. I request You to convey my Salām to the Holy Prophet." At that time the Holy Prophet was sitting in the company of his Companions 300 miles away in Medina. Suddenly, he went into the mode of receiving a revelation. Ḥaḍrat Usāma bin Zaid said that suddenly we heard the Holy Prophet say, 'Wa Alaikumussālām! When the Holy Prophet came out of the mode of receiving the revelation he said, "Gabriel came to convey Salām from Khubaib who has been martyred by the Quraish."


Ḥaḍrat Khubaib is the same Companion of the Holy Prophet, who became instrumental for the Sunnah (practice) of offering funeral Prayer for the ones sentenced to death in captivity. After receiving information about this terrible incident from God Almighty on the day the Companions who had gone on the expedition were martyred, the Holy
Prophet** told his Companions** about it and offered the funeral Prayer. When the Quraish found out that Ḥaḍrat ‘Āṣim** had been martyred, some of them went to collect his body or a part of it. The reason was that Ḥaḍrat ‘Āṣim** had killed a prominent leader of the Quraish in the Battle of Badr, and they wanted to disgrace Ḥaḍrat ‘Āṣim’s** body in revenge. However, to protect his body, God sent in a large hive of bees or swarm of wasps, like a shadow, which stung those who wanted to disgrace Ḥaḍrat ‘Āṣim's** body. They could not cut off anything from his flesh.

(Saḥīḥ Bukhārī, Kitāb al-Mghāzī, Bāb ghazwatassarjī‘ wa ra‘al wa dhawkān)

Martyrdom of Muslims at Bi‘r Ma‘ūnah

The Holy Prophet** was saddened to learn about the martyrdom of his six Companions** as a result of the treachery of Hudhail. During this period of anguish, Abū Barā‘ ‘Āmir ibn Mālik came to see the Holy Prophet**. The Holy Prophet** preached to Abū Barā‘ and encouraged him to accept the message of Islām. However, Abū Barā‘ did not accept the message. At the same time, he requested the Holy Prophet** to send some of his Companions** to convey the message of Islām to the people of Najd. The Holy Prophet** was reluctant to do so as he was worried that this may not be another treacherous scheme to harm Islām as was done earlier by the Hudhail tribe. However, Abū Barā‘ assured the Holy Prophet** that he will be their guardian and protector. Abū Barā‘ being a notable person with strong influence among his people was a trustworthy person. Accordingly, the Holy Prophet** sent with Abū Barā‘ around seventy Ḥafīz-e-Qur’ān (reciters) under the leadership of Mundhir ibn ‘Amr. Most of them were Anṣār. The delagation left on their mission and reached the place known as, ‘Bi‘r Ma‘ūnah’, located close to the borders of Banū ‘Āmir and Banū Sulaim. From there, they sent the message of the Holy Prophet** through Ḥarām ibn Milḥān to ‘Āmir ibn al-Ṭufail. ‘Āmir ibn al-Ṭufail did not bother to read the Holy Prophet's** letter and killed the messenger.
Furthermore, he incited the people of Banū ‘Āmir against the Muslims and urged them to kill them. However, due to the protection given by Abū Barā’, the tribesmen refused to do so. Then ‘Āmir ibn al-Ṭufail contacted the people of other tribes to do the job. Some of them responded and killed the Muslims. Only, Kaʿb ibn Zaid and ‘Amr ibn Umayyah survived. Kaʿb ibn Zaid was severely wounded and was left for dead. ‘Amr ibn Umayyah was freed by ‘Āmir ibn al-Ṭufail as an atonement to fulfill his mother's pledge to compensate for a man's life which she owed. Seventy Ḥafiz-e-Qur'ān Companions were martyred.

The martyrdom of Muslims at Biʿr Maʿūnah was very painful and distressing for the Holy Prophet. All the Muslims were saddened to learn about the fate of their brethren. The Holy Prophet put the blame of this tragedy solely upon Abū Barā’. However, Abū Barā’ was also saddened with the tragedy and wanted to take revenge from ‘Āmir ibn al-Ṭufail for violating his protective agreement with the Muslims. Accordingly, he sent his own son, al-Rāji’ to kill ‘Āmir ibn al-Ṭufail.

Encounter with Banū Muṣṭaliq and Battle of Aḥzāb (Battle of the Ditch)

**Encounter with Banū Muṣṭaliq**

After the Battle of Uḥud, the Meccans faced severe famine. Despite the intense hostility of the Meccans towards the Holy Prophet ﷺ, the Holy Prophet ﷺ collected funds to help the Meccans. However, this goodwill gesture by the Holy Prophet ﷺ towards the Meccans was ignored by the Meccans and they continued their hostile attitude. Instead their hostility increased to the extent that previously neutral tribes also became hostile towards the Muslims. One such tribe was the tribe of Banū Muṣṭaliq. When the Holy Prophet ﷺ learned that Banū Muṣṭaliq was preparing to attack Medina he sent a group of people towards Banū Muṣṭaliq to do reconnaissance and to determine their real intentions. The reconnaissance party confirmed that the Banū Muṣṭaliq tribe planned to attack Medina. The Holy Prophet ﷺ decided to face the Banū Muṣṭaliq fighters in their own territory. Before the start of the fighting between the Muslim and the Banū Muṣṭaliq forces, the Holy Prophet ﷺ tried to convince the leaders of the Banū Muṣṭaliq tribe to withdraw their forces without a fight. However, they did not accept the suggestion made by the Holy Prophet ﷺ to avoid the bloodshed on both sides. Consequently, a fight pursued between the two forces and within a few hours the Banū Muṣṭaliq forces were defeated.

* (al-Ṭabarî, Vol. 8, p. 51)

The hypocrites of Medina also had accompanied the Muslims to
fight the Banū Muṭṭalīq. Their real intention was to create mischief among the Muslims. However, the fighting between the Muslim and the Banū Muṭṭalīq forces ended so fast that the hypocrites did not get the chance to act upon their plans. After defeating the Banū Muṭṭalīq, the Holy Prophetﷺ decided to stay in the area for a couple of days. During this period, it so happened that a Meccan Muslim (a Muhājur) had an argument with a Muslim from Medina (a Nāṣir) over drawing water from a well. The Medinite Muslim shouted for help from the Anṣār while the Meccan Muslim asked for help from the Muhājirīn. Both parties were ready to fight each other. ‘Abdullāh bin Ubayy bin Salūl was one of the hypocrites who had accompanied the Muslim forces to create mischief. He thought it a golden opportunity to carry out his plan. So he made a speech with the intention to incite the Medinites against the Meccans. However, his tactics failed. The Medinites and Meccans resolved the issue peacefully. 'Abdullāh bin Ubayy bin Salūl was so sure, in his mind, that the argument amongst the Anṣār and the Muhājirīn will lead to a discord amongst the Muslims that in his speech he said, "When we return to Medina the most honored among the citizens will kick out the most despised." By the most honored, he meant himself and by the most despised he meant the Holy Prophetﷺ. Upon hearing such despicable comments, the Muslims realized that the hypocrites had come along with them just to create mischief. When the Holy Prophetﷺ learned about what ‘Abdullāh bin Ubayy bin Salūl had said he sent for ‘Abdullāh bin Ubayy bin Salūl and his companions and asked them about the comments. All of them denied making such a statement. The Holy Prophetﷺ said nothing to them. However, many people had heard ‘Abdullāh bin Ubayy bin Salūl make the statement. So the comment started to reverberate. When ‘Abdullāh bin Ubayy bin Salūl's son heard about the comments, he at once went to see the Holy Prophetﷺ and said, "O Messengerﷺ of Allāh! My father has insulted you. If you decide that death is his punishment, I would like to be the one who kills my father." The Holy Prophetﷺ told him that he did not intend to punish his father. Rather he will be compassionate to him. However, ‘Abdullāh bin Ubayy bin Salūl's son was so full of anger against his father that when he returned to Medina he stopped his father on the way, and told him that he
would not let him enter Medina until he repudiated what he had said about the Holy Prophet™. He told his father that he must say, "The Holy Prophet™ is most honored and I am most despised." ‘Abdullâh bin Ubây bin Salûl was astonished and frightened to see his son treating him like this. So, he agreed and said, "The Holy Prophet™ is most honored and I am most despised."


**Battle of Aḥzâb (Battle of the Ditch)**

After repeatedly failing to destroy the new religion which was becoming stronger day by day, the Meccans tried to develop new strategies to annihilate the Muslims. They approached the Jews of Medina for help in destroying the Muslims. The Jewish tribe of Banû Naḍîr joined them, violating the pact they had made earlier with the Muslims. They intended to kill the Holy Prophet™ and thus annihilate the new religion, Islâm. The Holy Prophet™ came to know of their intentions. The traitors were given the warning to stop their wrongdoing or they would be deported from Medina. They refused to accept the advice and continued committing treacherous acts. Due to their treachery, they were expelled from Medina. They moved to Khaibar which became a center of enmity against the Muslims. They encouraged the Meccans to launch a new offensive to finish the Muslims forever. Accordingly the Meccans made a plan to attack Medina. Thus, they were able to arouse general hostility against the Muslims throughout Arabia, and made agreements with most of the tribes under which they were obligated to raise an army against the Muslims. This army, known as the Confederates, was estimated at eighteen to twenty thousand men. When the news of the Meccans' intention to attack Medina reached the Holy Prophet™, he consulted his Companions™ to decide how to face the enemy in their latest offensive against them. Ḥaḍrat Salmân Fârisi™ suggested that trenches should be dug around the city to keep the
enemy outside Medina. The Holy Prophet ﷺ accepted his suggestion. Thus, a deep and wide trench was dug on the side of Medina which was open to the plain, and was the most probable side for attack by the enemy. On the other sides some security was offered by a range of hills, by the strongholds of the remaining Jewish tribe, and by some houses and groves which lay thickly together. The Jewish tribe was in alliance with the Muslims and was bound by the terms of the Charter of Medina to cooperate in the defense of the town. The Holy Prophet ﷺ himself took part in the digging of the trench. The condition of the Holy Prophet ﷺ and his Companions ﷺ during the digging of the trench is well described in the following traditions:

Ｏḥārat Jābir ﷺ relates: "On the day of the Battle of the Ditch we were digging and encountered a big solid rock. They came to the Holy Prophet ﷺ and said: 'There is a very hard piece of rock appearing across the Ditch. The Holy Prophet ﷺ said: 'I shall descend into the ditch. He stood up and it was noticed that he had tied a piece of rock over his stomach for we had not eaten anything for three days. He took up a pick-axe and struck (the big solid rock) with it and it became like sand. I asked the Holy Prophet's ﷺ permission to go home and said to my wife: 'I have seen the Holy Prophet ﷺ in a condition that I am unable to endure. Do you have anything in the house?' She said: 'I have some barley and a she-goat.' I slaughtered the goat and ground down the barley and we put the meat in the cooking pot. The flour had been kneaded and the meat in the pot was nearly cooked, then I went to the Holy Prophet ﷺ. I said to the Holy Prophet ﷺ: 'I have some food, Messenger ﷺ of Allāh, will you come with one or two?' He asked: 'How much food is there?' I told him everything in detail. He said: 'That is more than enough. Tell your wife not to take the pot off the fire nor remove the bread from the oven till I arrive.' Then he said to the Muhājirīn and the Anṣār: 'Get up.' They all got up.

I went to my wife and said: 'Bless you, the Holy Prophet ﷺ, the Emigrants, the Helpers and the whole company are coming over.' She said: 'Did he ask you (How much do we have)?' I said: 'Yes.' The Holy Prophet ﷺ
said to his Companions: 'Enter, but do not crowd.' Then he started breaking up the bread and putting meat on it. He would take a portion from the pot and the oven, then cover them up and approach his Companions and hand it over to them. He would then go back and uncover the pot and oven. He continued to break up the bread and putting meat on it till all had eaten to their fill and some was still left over. Then he said to my wife: 'Eat of it, and send it as a present, for people who have been afflicted with hunger.'

In another Ḥadīth it is related that Ḥaḍrat Jābir relates: "When the Ditch was being dug, I saw that the Holy Prophet was hungry. So I went to my wife and asked her whether she had anything? I have seen that the Holy Prophet is extremely hungry. She brought a bag to me which contained one Sā' of barley and we had a domestic ram. I slaughtered the ram and my wife grinded the barley. After grinding she came to me. I cut the meat into pieces and put it into a cooking pot. Then I returned to the Holy Prophet. My wife told me not to disgrace her in front of the Holy Prophet and his Companions. I came to the Holy Prophet and told him in low voice, 'Messenger of Allāh, we have slaughtered a ram and have grinded one Sā' of barley. Please come with a few Companions.' The Holy Prophet said in loud voice, 'O the inhabitants of the Ditch, Jābir has invited us. Let us go.' The Holy Prophet told me not to remove the cooking pot from the fire and not to start making bread till he comes. I returned and Holy Prophet also came walking in front of the people. When I returned, my wife dubbed me as careless and neglectful. I told her that I did just as she had told. She brought the flour. The Holy Prophet blessed it by mixing his saliva in it. Then he went to our cooking pot and blessed it also by putting his saliva in it. Then he said, 'Call a lady-baker to help you in cooking the bread. Start serving the curry but do not remove the pot from the fire.' They were around one thousand. I swear by Allāh that all of them ate to their full while our cooking pot was still steaming and our dough was still being baked into breads." 

(Ṣaḥīḥ Bukhārī, Kītābul Maghāzī, Bāb Ghazwah Khandaq)
During the Battle of Aḥzāb, the Holy Prophet ﷺ used to do the following prayer for the defeat of the enemy:

Ḥadrat ‘Abdullāh bin Abī Aufā” relates a prayer of the Holy Prophet ﷺ which he supplicated at the occasion of the Battle of Aḥzāb.

آللهم مَنْزِل الكِتَابِ، سَرِيعُ الحِسابِ إِلهَمُ الأَحْزَابِ آللهمَُ اهْزِمُهُمْ
وَزَرَأْ لَهُمْ;

allahumma munzilal kitabi, sarial hisabi, ihzimil ahzaba
allahummahzimhum wa zalzilhum

O Allāh! The revealer of the Holy Book and swift in taking an account! Defeat the confederates. O Allāh! Defeat them and destroy them.

(Ṣaḥīh Bukhāri Kifābul Maghāzi, Bāb Ghazwatil Khandaqi wahyal Aḥzābu)

During the digging of the trenches when the Holy Prophet ﷺ struck the big solid rock with his pick-axe, there appeared a bright flash of light and the Holy Prophet said, "Allāhu Akbar". He struck again. Again a light came out and again the Holy Prophet ﷺ said in a loud voice, "Allāhu Akbar". He struck the third time. Light came out again and the Holy Prophet ﷺ again said, "Allāhu Akbar" and the rock shattered to pieces. The Companions” asked the Holy Prophet ﷺ about the significance of the light and why he said "Allāhu Akbar" each time there was the light. The Holy Prophet ﷺ smiled and told them, "I struck the rock three times with the pick-axe, and three times I saw the scenes of the future glory of Islām. In the first spark I saw the Syrian palaces of the Roman Empire. I had the keys of those palaces given to me. The second time, I saw the palaces of Persia and Madā’in, and had the keys of Persian Empire given to me. The third time, I saw the gates of Ṣan‘ā and I had the keys of the kingdom of Yemen given to me. These are the promises of Allāh and I trust you will
put reliance in them. The enemy can do you no harm.

(Zurqānī, Sharḥ Mawāhib al-Ladunniyya, Vol. 3, pp. 31-32; Darul Kutabul ‘Ilmiyyah, Beirut, Lebanon; Al-Ṭabarānī, Vol. 8, p. 12; Fath al-Bārī, Ḥafīz Ibni Ḥajar, Vol. 7; Muḥammad Al-Ghazālī, Fiqḥ-us-Sirah, p. 308; Isḥāq, p. 451)

The Persian and Roman empires were the two main powers at that time. The Muslims were overjoyed to hear the prophecy. On the contrary, the Jews, the hypocrites and the idolators were amused and made fun of the prophecy of the Holy Prophet.

Within a few years after the demise of the Holy Prophet, his prophecy was fulfilled.

The Banū Quraiṣḥah Punished for Their Treachery

When the trench was dug on the plain side of Medina, the Muslim fighting force was spread all around to defend the city from inside. When the Meccan army which was close to ten thousand in number reached Medina they were surprised to see the trench and were unable to figure out why the trench has been dug and how to overcome the obstacle. So they decided to wait outside the city and plan to try to cross the trench. All their efforts to cross the trench were thwarted by the Muslims. The long stay had caused them to exhaust their supplies and the army's morale was waning. So they became worried and hatched a plot with the Jews of Banū Quraiṣḥah in Medina. Muslims were surrounded from all sides except the side where Banū Quraiṣḥah lived. Huyyay bin Akhtāb, the Jewish Chief went to the leaders of Banū Quraiṣḥah to convince them to blockade the Muslims and cut their food and water supply. First they resisted following his plan. However, under consistent pressure from Huyyay, the leaders of Banū Quraiṣḥah agreed to his suggestion of cutting the water and food supply to the Muslims. The Holy Prophet came to know of their treacherous plans and he conveyed the message to the Jews of Banū Quraiṣḥah. They were
told to think of the consequences for them if the Meccans were
defeated. The Holy Prophet٢٤ sent a deputation of three men which
included the heads of Aus, Khazraj tribes and an emigrant to talk
with them and to assess the situation. They found the leaders of the
Banû Quraizah very arrogant and in an evil mood. Sa‘d ibn Mu‘ādh,
the head of the Aus tribe tried his best to convince them not to
break their covenant and also warned them of the consequences of
their treacherous behavior. However, they still supported the
Meccans. Thus, they had broken their covenant with the Muslims.
The deputation returned and told the Holy Prophet٢٤ about the
attitude of the Banû Quraizah. The enemy planned to attack Medina
from three directions while the Banû Quraizah were asked to fight
the Muslims from their side.

Relying on the loyalty of the Jews and their duty with
respect to the defense of Medina, the Holy Prophet٢٤ had posted no
forces for the purpose of guarding the Muslim quarters of the town,
and had left only a handful of watchmen to supervise the security of
the women and children.

One day the enemy sent a spy to find out whether guards
had been posted for the protection of the women and children, and,
if so, in what strength. There was a special enclosure for families
which the enemy regarded as their special target. The spy came and
began to do surveillance around this enclosure. While he was doing
so, Ḥadrat Ṣafiyyah٢٥, an aunt of the Holy Prophet٢٤ spotted him.
Only one male adult happened to be on guard duty at the time and
even he was ill. Ḥadrat Ṣafiyyah٢٥ reported to the guard what she
had seen and told him to catch him before he was able to give
information to the enemy about the protection arrangements for the
women and children in the area. The guard on duty refused to do
anything. Upon which Ḥadrat Ṣafiyyah٢٥ herself picked up a staff
and began to fight the spy sent by the enemies. With the help of
other women she was able to overpower and kill him. He turned out
to be an agent of the Banû Quraizah.
When it became known to the Holy Prophet ﷺ that the Confederates had won over the Jews to their side, he assigned two brigades of men, three hundred and two hundred strong respectively, to the Muslim quarters of the town to take measures for their defense against the Jews should they attempt an attack. This reduced the forces at his disposal at the trench facing the Confederate army to seven hundred and fifty men. Again, the disparity in numbers and in every other respect between the opposing forces was not only striking but pitiful. The plight of the Muslims is described in the Holy Qur’an:

إِذَا جَآءَكُم مِّن فُوقِكُم وَمِنْ أَشْفَالِ مِنْكُمْ وَإِذَا زَاغَتِ الأَبْصَارِ وَبَلَغَتِ الْقُلُوبُ الْخَنَّازِرُ وَتَطْنُونَ بَيْنَ الْطَّلَوْنَا 0 هَلْ يَلَوُ الْمُؤْمِنُنَّ وَرَزَّلُوا زَلَّانَا شَهِيدَا 0 وَإِذَا يُقُولُ الْمُلْئِقُونَ وَالْذِينَ فِي ْقُلُوبِهِمْ مَرْضٌ مَّا وَعَدُّا الْهَيْهَرُ وَرَسُولُهُ َإِلاَّ غُرُورًا 0 وَإِذَا قَالَتْ طَائِقَةٌ مَّنْهُمْ يَأْمُرُ بِرَبِّ لَا مَقَامٍ لَّكُمْ فَارَجَفُوا 0 وَيَشْتَأَذُّونَ فَرِيقٌ مَّنْهُمْ الْلَّبَـبِ يُقُولُونَ إِنَّ بِيُؤْتُنا عُوْزَةً 0 وَمَمَّا هِيَ يُثْبِرُونَ إِلاَّ فَرَارًا 0

idh jāʾūkummin fauqikum wa min asfala minkum wa idh zāgatil abṣāru wa balagatil qulūbul ḥanājira wa tazunnūna billāhīzẓunūna hunālikab tuliyal muʾminūna wa zulzilū zilzāl an shadīda wa idh yaqūlul munāfiqūna walladhina fi qulūbihim maraḍumma waʿadanallāhu wa rasūluhil illā ghurūra wa idh qālatīsʿafa tumminhum yā ahla yathribus fā
muqāma lakum farji‘ū wa yasta’dhinu farīqumminhu munnabiyya yaqūlūna inna buyūtanā ‘aurah wamā hiya bi ‘auratin iīyyuridūna illa firārā

When they came upon you from above you, and from below you, and when your eyes became distracted, and your hearts leapt to your throats and you entertained wayward thoughts about Allāh. There and then were the believers sorely tried, and they were shaken with a violent shaking. And when the hypocrites and those in whose hearts was a desease said, "Allāh and His Messenger promised us nothing but a delusion.' And when a party of them said, 'O people of Yathrib, you have possibly no stand against the enemy, therefore turn back.' And a section of them even asked leave of the Prophet, saying, 'Our houses are exposed and defenseless.' And they were in truth not exposed. they only sought to flee away. (33:11-14)

Before the day decided upon for the joint assault by the Confederates and the Jews, relief came from an unexpected source: the weather. It was a stormy and turbulent night. The fierce wind caused great confusion in the Confederate camp. Further consternation arose when one of the tribal chiefs observed that the fire in front of his tent had gone out; according to Arab superstition, this portended death or defeat for him in the next day’s fighting. To avoid this, the chief told his people to strike camp so that they could withdraw quietly into the desert for a day or two. This move was interpreted by both the Jew and Confederate as a device to secure safety against a feared night sortie by the Muslims. The alarm spread and there was general panic. Tents were hastily pulled down, and a disorderly retreat ensued. When morning came, the whole plain in front of the trench was empty. There was no trace of the Confederate forces. This is stated in the Holy Qur’ān as:

بَنِيَ النَّذِينَ أَمْلَأُوا الْكَرُوا نُفَعَةً اللَّهُ عَلَيْكُمْ إِذِ كَانَتَ فَرَأَوُوهُ
O ye who believe! remember the favor of Allāh on you when there came down upon you hosts, and We sent against them a wind and hosts that you saw not. And Allāh sees what you do. (33:10)

During one of the attacks, when a party of the Confederates had crossed the trench and were repulsed, a noted tribal chief was left dead on the Muslim side. His people, fearing that the Muslims would mutilate his dead body, as would have been their own procedure, offered a sum of ten thousand dirhems for the recovery of his body. They did not know that the Holy Prophet

(The Excellent Exemplar - Muḥammad, Chaudhārī Muḥammad Žafrulla Khān)

Thus, despite the pitiful condition of the Muslims the Quraish were unable to defeat the Muslims. They were disheartened and left for Mecca on foot, leaving behind their heavy armaments.

During the battle, the Banū Quraizah who had agreed with the Meccans to cut the food and water supply to the Muslims, started to threaten the women and children who were by themselves...
in the town as all their men had gone to the outskirts of Medina to fight the enemy forces. This had clearly shown that the Banū Quraizah were traitors and a threat to the Muslims from the inside. When the Muslims returned to Medina, the Holy Prophet "a told them to besiege the fort of the Banū Quraizah. The siege had gone for twenty-five days when the Banū Quraizah felt that there was no way out except to surrender to the Holy Prophet "a and make an agreement with him. The Holy Prophet "a told them that they had to accept his decision which would be made based on justice. They refused to accept a decision by the Holy Prophet "a and asked the Holy Prophet "a to send Abū Lubābah, an Ansārī chief of the Aus, a tribe friendly to the Jews. They wanted to consult with him about a possible settlement. The Holy Prophet "a sent Abū Lubābah to them. They asked Abū Lubābah if they should lay down their arms and accept the decision of the Holy Prophet "a. Abū Lubābah told them that they should do so. However, they ignored Abū Lubābah's advice and refused to accept the Holy Prophet's "a award. Instead, they said they would accept the award of an arbiter from their allies, Aus. The Holy Prophet "a agreed to this and asked Aus, "Would you like one of you to be an arbiter between Banū Quraizah and me?" Aus replied, "Yes." The Holy Prophet "a said, "Then ask Banū Quraizah to choose one of you as an arbiter between themselves and me." The Banū Quraizah picked Sa'd bin Mu‘ādh as an arbiter. They said that they would agree to the punishment proposed by Sa'd bin Mu‘ādh. The Holy Prophet "a accepted their demand and asked Sa'd bin Mu‘ādh to give his award on the Jewish breach of faith. Sa'd bin Mu‘ādh got an agreement signed by both parties that they will be bound to accept his decision. The people of the Aus tribe presented the case of Banū Quraizah to Sa'd bin Mu‘ādh and pleaded for permission for the same that was permitted to Khazraj earlier. After deliberations Sa'd bin Mu‘ādh rendered his decision which was in accordance with the Jewish law in such cases (Deut. 20:10-18) and read it to the parties. His decision was as follows:
"All the fighting men of Banû Quraizah will be put to death and all their women and children will be made captives."

It was a terrible sentence. However, the Jews had brought it upon themselves. First by their treachery, next by their resistance to the Muslims and finally by preferring the judgement of Sa'd bin Mu'ādh by the application of their own religious law to their offense rather than throwing themselves upon the well-established mercy of the Holy Prophet. According to the teachings of the Bible, if the Jews had won and the Holy Prophet had lost, all Muslims - men, women and children - would have been put to death.

A dispute arose among the Jews. Some of them began to say that their people had really gone back on their agreement with the Muslims. The behavior of the Muslims, on the other hand, showed that they were true and honest and that their religion also was true. Those who thought in this way joined Islām. It was the moral duty of the Muslims to forgive men like these. Before being put to death, the men of the Banû Quraizah were offered to accept Islām, with an open mind. Thus, those who accepted Islām avoided their punishment for treason. Only four of them accepted Islām and they were spared. The rest of them refused and were put to death according to the decision of Sa'd bin Mu'ādh, the implementation of which was binding for both parties. The enemy was unsuccessful in its mission and thus was badly defeated and demoralized.

The Jews and other critics of Islām often refer to this incident and criticize the Holy Prophet that the treatment given to Banû Quraizah was unjust and cruel. They should consider the incident taking into consideration the following:

1. The Muslims were exposed to an attack by a well-equipped and huge fighting force. The Banû Quraizah had an agreement with the Muslims not to collaborate with the enemies of the Muslims. Based on this agreement Muslims
felt safe from the side where the Banū Quraizah lived and had sent all the fighting force to face the enemy. The collaboration of the Banū Quraizah with the Meccans was a treason. The Holy Prophet ﷺ himself under the treaty could have punished the Banū Quraizah for their treason and offered to set the punishment.

2. However, the Banū Quraizah did not accept that a decision made by the Holy Prophet ﷺ would have been based on justice and mercy. This was a mistake made by the Banū Quraizah which ultimately resulted in their severe punishment.

3. The decision to punish them by putting them to death was made by a person whom they themselves had picked as an arbiter and the decision was made according to the Jewish Law (Torah).

4. The arbiter had made both parties to sign that his decision will be final and accepted by both parties. Accordingly, the Holy Prophet ﷺ was bound by the agreement to accept and implement the decision of the arbiter.

5. They were given the chance to accept Islām and avoid the punishment. Some of them did accept the offer and were spared. Only those who did not accept this offer were put to death according to the decision of the arbiter which they had appointed themselves.

A tradition about the incident is as follows:

Ḥaḍrat Ibn ‘Umar relates, "Banū Nadir and Banū Quraizah fought against the Holy Prophet ﷺ (violating their peace treaty). So the Holy Prophet ﷺ exiled Banū Nadir and allowed Banū Quraizah to remain in their places (in Medina) taking nothing from them till they fought (again). He
then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Holy Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Medina. They were the Jews of Banū Qainuqā; the tribe of ‘Abdullāh bin Salām and the Jews of Banū Ḥarītha and all of the other Jews."

(Ŝaḥīḥ Bukhārī, Kitāb al-Maghāzī, Bāb Ḥadīth Banū Naḍīr wa Ghadrihim bi Rasūllumah ﷺ)

Until the expulsion of Banū Naḍīr from Medina, a Jew did all the correspondence for the Holy Prophet ﷺ as he could write letters in Hebrew, Syriac and Arabic. When Banū Naḍīr and Banū Quraizah fought against the Holy Prophet ﷺ (violating their peace treaty) the Holy Prophet ﷺ no longer trusted a non-Muslim to write letters for him. Accordingly, the Holy Prophet ﷺ told Ḥaḍrat Zaid bin Thābit ﷺ to learn the Hebrew and Syriac languages and assigned him the job of writing letters for him. This is stated in the following tradition:

Ḥaḍrat Zaid bin Thābit ﷺ relates that the Holy Prophet ﷺ told him to learn the Syriac language.

Another version is that the Holy Prophet ﷺ told him to learn the language which the Jews use for correspondence, as he had no confidence in what the Jews said or wrote about him. Ḥaḍrat Zaid bin Thābit ﷺ further relates that within fifteen days he learned to read and write the Syriac language. After this, whenever the Holy Prophet ﷺ needed to write anything to the Jews he dictated it to me and whenever he received any correspondence from the Jews, he read it to him.

(Jāmi' Tirmidhī, Abwābul Adab, Bāb mā jā’a fi ta’fīmul siryāniyyah)
The Holy Prophet "sa saw in a dream that he along with his Companions "sa was performing the Tawaf of the Holy Kaba'h. Accordingly, in the sixth year of Hijrah, the Holy Prophet "sa announced his intention to perform 'Umrah. The Muslims were happy and enthusiastic to go to Mecca to perform 'Umrah. The Holy Prophet "sa left for Mecca with 1,400 of his Companions "sa. They were strictly told not to carry any kind of weapons except their swords as they were going for 'Umrah. The Quraish of Mecca did not want the Muslims to enter Mecca. They decided to stop the Muslims from entering Mecca with the use of force. Their top generals, Khaliid bin Walid and 'Ikrimah had prepared their army and were ready to stop the Holy Prophet "sa and his Companions "sa from entering Mecca. The Muslim caravan continued to travel towards Mecca. When the Muslims reached a place called Hudaibiyyah, they stopped to determine the mood and intentions of the Meccans. Soon they found out that Meccans were ready to fight to stop them from entering Mecca.

Envoys were sent by each side to the other side. Muslim envoys made it crystal clear to the Quraish that they have come to perform 'Umrah. However, the Quraish mistreated the Muslim envoy and threatened to attack the Muslims. They were in no mood to allow the Muslims to enter Mecca even for 'Umrah. They made it a matter of pride for themselves while the Muslims considered the refusal to enter Mecca by the Quraish humiliation. The Muslims became testy as they thought they could teach a lesson to the Quraish. However, they were prohibited to enter Mecca with force, by the Holy Prophet "sa, and they were obedient to the Holy Prophet "sa.
Budail bin Warqā’ of the Khuzā‘ tribe conveyed the message of the Holy Prophet ﷺ to the Quraish that they had come to perform ‘Umrah and not to have a fight with Meccans. The Quraish sent ‘Urwah to the Holy Prophet ﷺ with the message that under no circumstances would they let them enter Mecca. ‘Urwah conveyed the message to the Holy Prophet ﷺ. Upon returning to Mecca he told the Quraish leaders that he had seen the courts of Heraclius, Chosroes and Najjāshī, but nowhere seen such obedience to a leader as he had seen in the court of Muhammad. When he talks there is complete silence and when he is performing wudū’ his Companions ﷺ do not let the water fall on the ground. Rather, they collect the water in their hands and rub it on their hands and face.

The Oath of Riḍwān (Bai‘at-e-Riḍwān)

Since nothing was decided during ‘Urwah’s visit, the Holy Prophet ﷺ sent Ḥadrat Kharāsh bin Umayyah to the Quraish. The Quraish, in anger, killed the mount of Kharāsh bin Umayyah and tried to kill him also. However, he was able to escape from the place and return safely. Then, the Holy Prophet ﷺ sent Ḥadrat ‘Uthmān with a message to the Quraish. The Quraish detained him. Meanwhile the rumor spread in the area that Ḥadrat ‘Uthmān had been killed by the Quraish. When this news reached the Holy Prophet ﷺ he said that they must take revenge of ‘Uthmān’s death. At that time, the Holy Prophet ﷺ took an oath of allegiance under an acacia tree and this oath is called the "Bai‘at-e-Riḍwān (Oath of Riḍwān)".

The Quraish of Mecca after gathering information about the strength of the Muslim caravan had come to the conclusion that the Muslims had no other intention to come to Mecca than to perform ‘Umrah. The Quraish sent Suhail bin ‘Amr as their envoy to talk with the Holy Prophet ﷺ. The Holy Prophet ﷺ asked Ḥadrat ‘Alī ﷺ to write an agreement with Suhail. When Ḥadrat ‘Alī ﷺ started to write the agreement and wrote,
'In the name of Allāh, the Gracious, the Merciful', Suhail bin 'Amr objected to it and said that instead of it 'bi ismkallahunt' should be written. The Holy Prophet ﷺ told Ḥaḍrat ‘Ali’ to write as suggested by Suhail. Then, with the name, Muḥammad', Ḥaḍrat ‘Ali’ wrote the 'Messenger of Allāh'. Again Suhail objected to it and insisted that as is the custom in Arabs the name of the father should be written with 'Muḥammad' instead of the 'Messenger of Allāh'. The Holy Prophet ﷺ said, "By Allāh! I am the Prophet of God. However, write as Suhail desires." Ḥaḍrat ‘Ali’ showed hesitance to delete the word 'Rasūlullāh'. At this the Holy Prophet ﷺ asked Ḥaḍrat ‘Ali’ to point to him where the word, 'Rasūlullāh' is written so that he could erase it. Ḥaḍrat ‘Ali’ obliged and the Holy Prophet ﷺ himself erased the word, 'Rasūlullāh' in the written agreement.

After negotiations an agreement was signed between the two parties which was acceptable to both and it is called the 'Pact of Ḥudaibiyyah'. The conditions laid down in the agreement were as follows:

In the name of Allāh. These are the conditions of peace between Muḥammad, son of ‘Abdullāh and Suhail ibn ‘Amr, the envoy of Mecca. There will be no fighting for ten years. Anyone who wishes to join Muḥammad and to enter into any agreement with him is free to do so. Anyone who wishes to join the Quraisḥ and to enter into an agreement with them is also free to do so. A young man, or one whose father is alive, if he goes to Muḥammad without permission from his father or guardian, will be returned to his father or guardian. But should anyone go to the Quraisḥ, he will not be returned. This year Muḥammad will go back without entering Mecca. But next year he and his followers can enter Mecca, spend three days and perform the circuit. During these three days the Quraisḥ will withdraw to the surrounding hills. When Muḥammad and his followers enter Mecca, they will be unarmed except for the sheathed swords which wayfarers in Arabia always have with them.

Thus, the salient features of the agreement were:

1. The Muslims will not enter Mecca this year.

2. The Muslims can enter Mecca next year. However, they will go back to Medina after three days' stay in Mecca.

3. The Meccans taking refuge with the Holy Prophet would be handed over to the Qurais, but the Muslims taking refuge in Mecca would not be handed over to the Muslims.

4. There will be peace between the two parties for ten years. The Muslims could go to Mecca and Ta'if and the Qurais could go to Syria through the Muslim areas.

5. Each party will not take part if there is a war between one of the parties and a third party.

6. Any tribe wishing to sign an agreement with any of the two parties (Muslims and Qurais) could do so.


At the time this agreement was being written, Ha'farat Abū Jandal, the son of Suhail who was in chains and wounded somehow reached the Holy Prophet. He told Suhail to let Abū Jandal stay with him. However, Suhail did not agree. The Muslims felt real pain seeing the situation of Abū Jandal. The Holy Prophet said to Abū Jandal, "Be patient, God Almighty will certainly make a way for you and others who are being mistreated to come to us." Now an agreement has been signed and I cannot disregard the agreement. Thus, Abū Jandal who was in chains and wounded was returned to the Qurais.

The terms and conditions of the agreement appeared to be unfavorable to the Muslims. Initially, the Muslims were not happy with the terms and conditions of the agreement as it appeared to them a one-sided agreement. However, in the long run the terms and conditions turned out to be good for the Muslims. God Almighty gave them the glad tiding about
the agreement:

إِنَّا فَتَحْنَا لَكَ فَتَحَا مُجِبِينَ

*innā fataḥnā laka fataḥammubinā*

Verily, We have granted you a clear victory. (48:2)

*(Ṣaḥīh Bukhārī, Kitābul Maghāzī, Bāb Ghazwahtil Ḥudaibiyah wa Qaulillāh Ta.‘āla)*

In fact, the agreement was a victory for the Muslims as it gave them the opportunity to communicate with the other party and live a little at ease due to the decrease in tension between the two parties. Meccans now could come to Medina which provided the opportunity for the Muslims to convey the message of Islām to them. In fact, the number of Meccans accepting Islām after the pact increased dramatically and Meccans of great fame such as, Khālid bin Walīd and ‘Amr bin ‘Āṣ accepted Islām during this time. It also helped the Muslims in Mecca to escape to Medina when the extradition clause of the agreement was abolished later on.

After signing the agreement with the *Quraish*, the Holy Prophet ﷺ told the Companions ﷺ to sacrifice their animals at Ḥudaibiyah. However, the Companions ﷺ were so heart-broken that no one got up to sacrifice his animal. The Holy Prophet ﷺ came back to his tent and told about the incident to Ḥaḍrat Ummi Salamah ﷺ who was accompanying the Holy Prophet ﷺ. Ḥaḍrat Ummi Salamah ﷺ was a very intelligent lady. She told the Holy Prophet ﷺ that he should go out and sacrifice his animal, remove *Ihrām* and get his head shaved. When the Holy Prophet ﷺ sacrificed his animal the Muslims rushed to sacrifice their animals in such a hurry that it was worried that they may not accidentally hurt each other. The Companions ﷺ after performing the sacrifice removed their *Ihrām* and shaved their head.
After the signing of the Ḥudaibiyyah pact, the Muslims started to travel to Mecca which attracted many good-natured people in Mecca towards Islām and they accepted Islām. The notable amongst them were Ḥaḍrat Khālid bin Walīd and Ḥaḍrat ‘Amr bin ‘Āṣ. Sometime after the Ḥudaibiyyah agreement, a strange incident took place which resulted in the removal of the clause in the agreement that the Muslims leaving Mecca for Medina must be returned to Mecca. What happened was that Ḥaḍrat ‘Utbah bin Usaid" ran away from Mecca and reached Medina. The Quraish sent two men to the Holy Prophet" to ask for the return of ‘Utbah bin Usaid" fulfilling one of the clauses of the agreement. The Holy Prophet" followed the agreement and gave the custody of Ḥaḍrat ‘Utbah" to the two Quraish who had come from Mecca to take him back. When the three of them reached a place called, Dhul Ḥulaiḍah, Ḥaḍrat ‘Utbah" killed one of the Quraish who were taking him back to Mecca. The other got scared and ran away, leaving Ḥaḍrat ‘Utbah" free to live wherever he wanted. Ḥaḍrat ‘Utbah" decided not to go to Medina and started to live close to Dhumarwah near the sea. When the other Muslims who were being mistreated in Mecca came to know about the place where Ḥaḍrat ‘Utbah" had gone to live, they also started to come and settle there. This process continued and when a large number of Muslims settled there they started to attack the business caravans of the Quraish who had to pass through the area to go to Syria for business. Since the Quraish's survival totally depended upon business and they were having difficulties in travelling to Syria for business, they wrote to the Holy Prophet" to abolish the clause in the agreement which prohibits the Muslims of Mecca from going to Medina. Anyone could go and live in Medina. When the Muslims in Mecca came to know about the removal of the clause concerning travel to Medina they migrated to Medina in large numbers which included Abū Jandal and settled there.

**Ghazwah Dhī Qarad (Ghazwah Ghābah)**

Ghābah is a valley having many springs about five miles from
Medina towards Syria. Since the battle started at Ghābah and ended at Dhi Qarad the battle is known as the Ghazwah Dhi Qarad and Ghazwah Ghābah. The battle started soon after the Holy Prophet’s return to Medina after Ṣulḥ Ḥudaibiyyah. The background of this battle is as follows:

Some camels belonging to the Holy Prophet used to graze in the Ghābah area under the supervision of Ḥaḍrat Abū Dharr Ghaffārī. One night, ‘Uyainah bin Ḥiṣn, the chief of Banū Fazārah, a branch of the tribes of Ghaṭafān, attacked with 40 of his colleagues to steel the camels. In the attack the son of Ḥaḍrat Abū Dharr Ghaffārī was martyred while the wife of Ḥaḍrat Abū Dharr Ghaffārī was captured by the enemy. However, Ḥaḍrat Abū Dharr Ghaffārī was successful in escaping from the attack. The attackers rounded up all the camels and began moving them towards their homeland. In the morning, Ḥaḍrat Salamah bin al-Akwa’ who was on surveillance duty, by chance, reached the area and saw that the camels of the Holy Prophet were being stolen. Rabāḥ, the servant of the Holy Prophet was also riding with Ḥaḍrat Salamah bin al-Akwa. Ḥaḍrat Salamah bin al-Akwa’ sent Rabāḥ to the Holy Prophet to inform him that his camels have been stolen by Fazārī dacoits, while he himself followed the Fazārī dacoits. As soon as the Holy Prophet learned about the incident he called his Companions to come to him with their military gears. As soon as the Companions heard the announcement they immediately gathered close to the Holy Prophet. The Holy Prophet appointed Ḥaḍrat Sa’d bin Zaid as commander of the force. Soon the Companions from all around the area started to gather there. The Holy Prophet appointed Ḥaḍrat Ibn Ummi Maktūm as Amīr (in-charge) of Medina and left three hundred fighters in Medina under the command of Ḥaḍrat Sa’d bin ‘Ubādah for the protection of the civilian residents of Medina.

Ḥaḍrat Salamah bin al-Akwa’ who was a brave fighter with
extraordinary running ability pursued the Fazārī dacoits and attacked them so fiercely and with such confidence that the dacoits became helpless against his attacks. He kept on attacking the dacoits and single-handedly was able to get all the camels stolen by the dacoits freed. Thus he kept the enemy bewildered and at bay till he saw the Holy Prophet ﷺ and his Companions  approached near to him. Then the Holy Prophet ﷺ sent an advance party of eight fighters to attack the enemy. One of them, Ḥaḍrat Mahraz bin Naḍlah Ḥ, reached close to Abdur Raḥmān, the son of ‘Uyainah bin Ḥiṣn and seriously injured his horse. However, Abdur Raḥmān was able to injure Ḥaḍrat Mahraz bin Naḍlah Ḥ with his spear. The injury became fatal for him. In the meantime, Ḥaḍrat Abū Qatāda Ḥ attacked Abdur Raḥmān and killed him and then he also killed Ḥabīb bin ‘Uyainah. While the Holy Prophet ﷺ along with his fighters was pursuing the enemy, Ḥaḍrat Salamah bin al-Akwa Ḥ went so far away in pursuit of the dacoits that he became invisible to the Muslim force. Ḥaḍrat Salamah bin al-Akwa Ḥ did not let the dacoits rest or eat and drink throughout his pursuit. They became so disorganized and disoriented with continuous relentless pursuit of them by Ḥaḍrat Salamah bin al-Akwa Ḥ that they ran away and left their horses behind. Ḥaḍrat Salamah bin al-Akwa Ḥ brought these horses to the Holy Prophet ﷺ.

After the defeat of the enemy, the Holy Prophet ﷺ and his Companions  arrived at the spring in the valley of Dhi Qarad where his camels used to graze. He had collected most of his camels after getting them freed from the dacoits. Moreover, all the war booty the enemy had left was also collected and brought here. Ḥaḍrat Bilāl Ḥ slaughtered a camel and the meat was used to arrange dinner for the Holy Prophet ﷺ and his Companions  

(Ṣaḥīḥ Muslim, Kīfābul Jihād wal-Yusr, Bāb Ghazwah Dhi Qarad)
Invitations Sent to Various Rulers to Accept Islam

After the Ḥudaibiyah Pact, the Holy Prophet ﷺ sent letters to Heraclius, the Roman Emperor, Chosroes, the king of Persia, Negus, the king of Abyssinia, the ruler of Egypt and other Arab leaders inviting them to accept the message of Islam.

Letter Sent to Heraclius, the Roman Emperor

When Heraclius received the letter of the Holy Prophet ﷺ he made an inquiry about the new religion which is stated in the following tradition:

Ḥaḍrat Ibn ‘Abbās” relates that Ḥaḍrat Abū Sufyān” stated this to him: "During the days when the Ḥudaibiyah treaty was signed between us and the Holy Prophet ﷺ, I went on a business trip to Syria. I was still in Syria when a letter from the Holy Prophet ﷺ reached Heraclius, the Roman Emperor. The letter was brought by Dīḥyah al-Kalbi. When the letter reached Heraclius, he asked his people, 'Is there anyone here from the people of the Arab who claims to be a Prophet?' They said, 'Yes.' Thus, along with the party of Quraish, I was also called to see Heraclius. When we arrived in the royal court of Heraclius, we were made to sit facing Heraclius. Heraclius said: 'Is anyone here a near-relative of the Arab who
claims to be a Prophet?' Abū Sufyān® said, 'I am his near-relative.' Thus, I was seated right in front of Heraclius, while the rest of the members of the group were seated behind me. Heraclius called an interpreter and told him to tell the people sitting behind me that he will ask Abū Sufyān® about the Arab who has claimed to be a Prophet. If he tells a lie, you let me know through a gesture that he is telling a lie. Abū Sufyān® said, 'By God! If I was not scared that the people, sitting behind me would let Heraclius know that I am telling a lie, I definitely would have told lies. Anyway, Heraclius asked us through his interpreter, 'What is the lineage of your Messenger?' Abū Sufyān® said that he responded, 'He belongs to a very noble family.' Then Heraclius said, 'Has there been any king in his forefathers?' I told him, 'No.' Then he said, 'Did you ever notice him telling a lie before claiming to be a Messenger?' I replied, 'No.' Then he said, 'Did the rich and the powerful accept his claim or the poor?' I replied, 'The poor and the weak have accepted his claim.' Then he asked, 'Are his followers increasing or decreasing in number?' I replied, 'They are increasing.' Then he asked, 'Did anyone renounce his faith after becoming a Muslim, considering it a bad religion?' I replied, 'No.' Then he asked, 'Did you ever fight a battle with him? I told him, 'Yes.' He asked, 'What was the result of the battle?' I responded, 'Sometimes they had the upper hand and the other times we had the upper hand. Sometimes we were successful while other times they were successful.' Then he asked, 'Did he ever break an agreement or deal treacherously?' I said, 'Until now he has neither broken an agreement nor has he dealt treacherously. However, we have just entered into a treaty with him, and I don't know how he will behave regarding the treaty.' Abū Sufyān® said, 'By God! Throughout the conversation, except this last statement, I did not get any chance to say anything against the Holy Prophet®. Then he asked, 'Did anyone else make such a claim before him in his people?' I replied, 'No.' The king told his interpreter to tell me the following: 'When I asked you about the lineage of the claimant of the Prophethood, you stated that he belongs to a very noble family. Messengers always belong to noble
families. I asked you if there has been a king in his forefathers? You responded no. From this, I concluded that had there been a king in his forefathers, he might be desirous of regaining the kingdom of his forefathers. I asked you about his followers, whether they are rich and powerful? You replied they are weak and poor. In the beginning, always the poor and weak accept the Messengers. I asked you, Did you ever blame him for telling a lie before he claimed to be a Prophet? You said, 'No.' I was convinced that the one who does not tell a lie to the people, how can he tell a lie about God? Then I asked you, Did any one of his followers apostatize after accepting Islam due to disliking Islam? You said, 'No.' This is the case with a true faith. When someone accepts a faith with clarity of mind, it is very difficult for him to turn away from that faith. I asked you, Whether they are increasing or decreasing in number? You said, 'They are increasing in number and also in steadfastness.' This is always the case with true faiths. I asked you, Did you ever fight a battle with him? You said, 'We have fought several battles. Sometimes they had the upper hand in the battle and other times we had the upper hand. Sometimes we were successful while the other times they were successful.' This is the case with the Messengers of God. In the beginning, they went through many trials but ultimately they were triumphant. I asked you, did he ever break an agreement or deal treacherously? You said, 'No.' Such is the high status of the Prophets. They never break an agreement. Then I asked, Has anyone among your people claimed to be a Prophet before him? You said, 'No.' From this, I concluded that since there had not been a Prophet in his people he is not imitating anyone. Abū Sufyān\textsuperscript{a} said that then, Heraclius asked him, 'What did he (i.e., the Holy Prophet) command you to do?' I said, 'He commanded us to observe Prayer, pay Zakāt, strengthen the ties of kinship, tell the truth, be pious and chaste.' Hearing this Heraclius said, 'If everything you have told is true, then definitely he is a Prophet. I was expecting the coming of a Prophet. However, I did not know that the Prophet would be commissioned from among your people. Had the circumstances permitted me, I certainly would have gone to see this Prophet. Had I visited him, I would have washed his feet.
The kingdom of this Prophet will reach the land where I stand.' Abū Sufyān ₪ said, 'Heraclius asked for the letter of the Holy Prophet ₪ in which the following was written: 'I begin with the name of Allāh, the most Gracious, the most Merciful. This letter is from the Prophet of Allāh, Muḥammad ₪, to the king of Rome, Heraclius. Peace be upon him who follows the true guidance. I invite you to accept Islām. Accept Islām and be at peace. If you accept Islām you will have double reward from God. However, if you reject it and do not accept me then you will bear the sins of all the inhabitants of Rome. In the letter the following verse was also written:

قُلْ يَا أهْلِ الْكِتَابِ تَعاَلَوا إِلَى كُلِّ مَثَلٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ أَلَّا تَفْعَلُوا إِلَّا الْلَّهُ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَحَدَّدُ بَعْضُكَانِ بَعْضًا أَرَابَأَا يَمِينًا

۰ دُوَّنِ الْلَّهُ فَإِنَّكُمْ تَوَلَّوْا فَقُولُوا أَشْهَدْنَا بِيَاضًا مُسْلِمِينَ

qul yā ahl al kitābi taʿalau ila kalimatin sawāʾim bainakum allā naʿbudu ilallāha wa la nushrika bihi shaiʿaʾnwwa la yattakhidha baʿdunā baʿdan arbābammin dunillah fa in tawallau faqūlush hadū bi annā muslimūn

Say, 'O People of the Book! come to a word equal between us and you --- that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.' But if they turn away, then say, 'Bear witness that we have submitted to God.' (3:65)

When Heraclius finished reading the letter, the people in the court became very agitated and started to speculate widely. Therefore, the king ordered us to leave the court, and we were made to leave the court. After coming out of the court, I said to my Companions ₪, 'Ibn Abī Kābsha has excelled drastically in status. What a high status he has that even the king of Rome fears him.' So
I was convinced that the Holy Prophet ﷺ would definitely succeed. Later on, God Almighty made me also accept Islam.'"

(Ṣaḥīḥ Ḥudhayfah, Kitāb Bad’ul Waḥyi ilā rasūlillah, Bāb kaifa bād’ul wahyi ilā rasūlillah)

Ḥaḍrat Imām Žuhri, the narrator of this tradition, relates: "When Heraclius received the letter of the Holy Prophet ﷺ, he made a thorough inquiry about the situation, and then called his cabinet to the court and said, 'O Leaders of the Nation! If you wish to be successful and rightly-guided, and you wish that your government remains established, then you should accept this Prophet.' After hearing this, the courtiers stampeded toward the doors like wild asses run when they are scared. However, the doors were closed. Heraclius asked them to come back and said, 'I was testing the firmness of your belief in your religion. Now I know how firmly you are attached to your religious beliefs.' Hearing this, all the court members prostrated to the king and became happy with the king.'"

(Ṣaḥīḥ Bukhārī, Kitābut Taṣīr Sūrah Āl-e-‘Imrān qul yā ahlal kitābi ta‘ālau ilā kalimah)

Letter Sent to the King of Persia

The letter to Chosroes, the king of Iran was sent through Ḥaḍrat ‘Abdullāh bin Ḥudhāfā. The text of the letter was as follows:

"In the name of Allāh, the Gracious, the Merciful. This letter is from Muḥammad, the Messenger of God, to Chosroes, the Chief of Iran. Whoever submits to a perfect guidance, and believes in Allāh, and bears witness that Allāh is One, and has no equal or partner, and that Muḥammad is His Servant and Messenger, on him be peace. O king, under the command of God, I invite you to Islam. For I have been sent by God as His Messenger to all mankind, so that I may warn all living men and complete my Message for all
disbelievers. Accept İslâm and protect yourself from all afflictions. If you reject this invitation, then the sin of the denial of all your people will rest on your head."


At the time of the birth of the Holy Prophet ﷺ, control over Yemen was exercised by Ethiopia, from across the Red Sea. The year the Holy Prophet ﷺ was born (571 AD) Abraha, Ethiopia's Viceroy in Yemen, had led an expedition against Mecca, with the declared intention of destroying the Ka‘bah.

When news of the advance of Abraha's army came, the Arabian tribes of Quraish, Kinānah, Khuzā‘ah and Hudhayl joined together to defend the Ka‘bah. Abraha sent a small contingent towards Mecca. The contingent captured many animals, including two hundred camels belonging to ‘Abdul Muṭṭalib.

‘Abdul Muṭṭalib, with ‘Amr ibn Lu‘ āba and some other prominent leaders, went to see Abraha. Abraha was informed before hand of the prestige and position of ‘Abdul Muṭṭalib. Also the personality of ‘Abdul Muṭṭalib was very impressive and awe-inspiring. When he entered Abraha's tent, the latter rose from his throne, warmly welcomed him, and seated him beside him on the carpet. During the conversation, ‘Abdul Muṭṭalib requested him to release his camels. Abraha was astonished. He said: "When my eyes fell upon you, I was so impressed by you that had you requested me to withdraw my army and go back to Yemen, I would have granted that request. But now, I have no respect for you. Why? Here I have come to demolish the House which is the religious center of yours and of your forefathers and the foundation of your prestige and respect in Arabia, and you say nothing to save it; instead, you ask me to return your few camels back to you."
‘Abdul Muțṭalib said: "I am the owner of the camels, (therefore, I tried to save them), and this House has its own Owner Who will surely protect it." Abraha was stunned by this reply. He ordered the camels to be released, and the deputation of Quraish returned.

On the second day, Abraha issued orders to his army to enter Mecca. ‘Abdul Muțṭalib told the Meccans to leave the city and to seek refuge in the surrounding hills. But he, together with some leading members of the Quraish, remained within the precincts of the Ka‘bah. Abraha sent someone to warn them to vacate the building. When the messenger came, he asked the people who their leader was. All fingers pointed towards ‘Abdul Muțṭalib. He was again invited to go to Abraha where he had a talk with him. When he came out, he was heard saying: "The Owner of this House is its Defender, and I am sure He will save it from the attack of the adversaries and will not dishonor the servants of His House."

Then he, too, went to the summit of the hill, Abū Qubais. Abraha advanced with his army. Seeing the walls of the Ka‘bah, he ordered its demolition. No sooner had the army reached near the Ka‘bah when an army of Allâh appeared from the western side. A dark cloud of small birds (known in Arabic as Abābīl) overshadowed the entire army of Abraha. The expedition proved an utter failure. Abraha's forces, which included elephants, were struck by a virulent epidemic that destroyed large numbers of them during their encampment in a valley a few miles outside Mecca. The remainder of the group retired in confusion and terror. The event is the subject matter of a brief Chapter in the Holy Qur‘ān:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَّمَ نَرَى كَيْفَ فَقَعَ رَبُّكَ بِأَصْحَابِ الْفَيْلِ أَلَّمَ يَجْعَلَ كَيْدَهُمْ
Have you not seen how your Lord dealt with the People of Elephant (Abraha, the Christian viceroy in Yemen of the king of Abyssinia)? Did He not cause their plan to miscarry? And He sent against them swarms of birds. *Which ate their carrion,* striking them against stones of clay. And *thus* made them like broken straw, eaten up. (105:1-6)

Some years later Yemen appears to have passed under the sovereignty of Iran. When the king of Iran received the letter of the Holy Prophet™ and noticed that the letter starts with the name of Allâh and the name of the Holy Prophet™ instead of the name of the king which was the Iranian custom to address the king, he was enraged. He considered this way of addressing an insult to him and tore down the letter into pieces. Furthermore, he ordered Bâdhân, the Governor of Yemen to imprison this claimant of the new religion and present to him in his court. Bâdhân sent his two messengers to Medina who told the Holy Prophet™ that Chosroes has asked him to come to his court. The Holy Prophet™ told them to wait for a short while for his response. After a couple of days the Holy Prophet™ told the emissaries of the Governor of Yemen to go back as his Lord has killed their lord. When the representatives of the Governor of Yemen returned to him they received the news that Sherawiyyah had assassinated his father Chosroes Pervaiz, the king of Persia and has cancelled all the decrees and orders issued by his father.

*(Al-Ṭabarî, Vol. 3, pp. 1583-1584; Fath Al-Bârî, 8/127,128)*
Letter Sent to the Negus, the King of Abyssinia

The letter to Negus, the king of Abyssinia (Aṣḥama ibn Abjar), was carried by Ḥaḍrat ‘Amr bin Umayya al-Ḍamri”. It stated:

"In the name of Allāh, the Gracious, the Merciful, Muhammad, the Messenger of God, writes to the Negus, king of Abyssinia. O king, peace of God be upon you. I praise before you the One and Only God. None else is worthy of worship. He is the king of kings, the source of all excellences, free from all defects, He provides peace to all His servants and protects His creatures. I bear witness that Jesus, son of Mary was a Messenger of God, who came in fulfillment of promises made to Mary by God. Mary had consecrated her life to God. I invite you to join with me in attaching ourselves to the One and Only God and in obeying Him. I invite you also to follow me and believe in the God Who has sent me. I am His Messenger. I invite you and your armies to join the faith of the Almighty God. I discharge my duty hereby. I have delivered to you the Message of God, and made clear to you the meaning of this Message. I have done so in all sincerity and I trust you will value the sincerity which has prompted this message. He who obeys the guidance of God becomes heir to the blessings of God."


When Negus, the king of Abyssinia, received the letter of the Holy Prophet **, he treated the letter with great respect. He held it up to his eyes, descended from the throne and ordered an ivory box for it. Then he deposited it in the box and said, “While this letter is safe, my kingdom is safe.” What he said proved true. For one thousand years Muslim armies were out on their career of conquest. They went in all directions, and passed by Abyssinia on all sides, but they did not touch this small kingdom of the Negus;
and this, out of regard for two memorable acts of the Negus: the protection he afforded the refugees of early Islâm and the reverence he showed to the Prophet's letter.

The day the Negus died God Almighty revealed to the Holy Prophet about his death. The Holy Prophet informed his Companions about the demise of the Negus. He said, "Today a pious person has died.

\textit{astaghfirū li akhīkum}

Pray for forgiveness of your brother."

Then the Holy Prophet told his Companions to gather at the place of Prayer, where he led funeral Prayer in absentia for the Negus. This was for the first time that a funeral Prayer in absentia was offered for anyone in Islâm. The Holy Prophet exclaimed four times: "Allâh is the Greatest" for An-Najâshi's funeral Prayer.

\textit{(Ṣaḥīḥ Būkhārī, Kitābul Janā'īz, Bāb At-Taqbīr 'alal janāzati arba'an; Masnad as-Sahābah fil kutubatissa'ata, Vol. 2, p. 110; Usdul Ghābah fi Ma'rafatīs-Saḥābah, Vol. 1, p. 252, Ibn Athīr)}

\textbf{Letter Sent to Muqawqis, the King of Egypt}

The letter to Muqawqis was carried by Ḥaḍrat Ḥātib bin Abī Balta‘ah. The text of this letter was exactly the same as that to the Roman Emperor. The letter to the Roman Emperor said that the sin of the denial of the Roman subjects would he on his head. The letter to the Muqawqis said that the sin of the denial of the Copts
would be on the head of the ruler. The text of the letter was as follows:

"In the name of Allâh, the Gracious, the Merciful. This letter is from Muḥammad, the Messenger of Allâh, to Muqawqis the Chief of the Copts. Peace be upon him who follows the path of rectitude. I invite you to accept the Message of Islâm. Believe and you will be saved and your reward will be twofold. If you disbelieved, the sin of the denial of the Copts will also be on your head. Say, "O People of the Book come to a word equal between us and you that we worship none but Allâh, and that we associate no partner with Him, and that some of us take not others for lords beside Allâh. But if they turn away, then say, 'Bear witness that we have submitted to God.'"


When Ḥâdîrat Ḥâṭîbxx reached Egypt, he did not find Muqawqis in the capital. Ḥâdîrat Ḥâṭîbxx followed him to Alexandria, where he was holding court near the sea. The king paid a tribute to Ḥâdîrat Ḥâṭîbxx and said he was a wise envoy of a wise man. He had answered well the questions put to him. Ḥâdîrat Ḥâṭîbxx advised Muqawqis: "Show no pride. Believe in this Prophet of God. Now that a Prophet has appeared in your time it is your duty to believe in him and follow him."

Upon hearing this, Muqawqis sent for an ivory box and placed the letter of the Holy Prophetxx in it, sealed it and handed it over to a servant girl for safekeeping. He also wrote a letter in reply to the Holy Prophetxx. The text of this letter is as follows:

"In the name of Allâh, the Gracious, the Merciful. From Muqawqis, king of the Copts, to Muḥammad, son of ‘Abdullâh. Peace be on you. After this, I say that I have read your letter and pondered over its contents and over the beliefs to which you invite
mc. I am aware that the Hebrew Prophets have foretold the advent of a Prophet in our time. But I thought he was going to appear in Syria. I have received your envoy, and made a present of one thousand Dinar}s to him and I sent two Egyptian girls as a present to you. My people, the Copts, hold these girls in great esteem. One of them is Mariah and the other Sirin. I also send you twenty garments made of Egyptian linen of high quality. I also send you a mule for riding. In the end I pray again that you may have peace from God."


Although, the king of Egypt did not accept Islām, however, he treated the message and the messenger of the Holy Prophet ᵇ with great respect. He sent several gifts to the Holy Prophet ᵇ which included two noble Christian sisters, Mariah al-Qibṭiyyah ᵇ who became the wife of the Holy Prophet ᵇ and Sirīn ᵇ who was married to the famous poet, Ḥaḍrat Ḥassān bin Thābit ᵇ.


**Letters Sent to Various Tribal Chiefs**

The Holy Prophet ᵇ sent a letter to Mundhir bin Sāwā al-ʿAbdī, Chief of Bahraɪn. This letter was carried by ‘Ala ibn Ḥaḍramī. The text of this letter has been lost. When it reached this Chief, he believed, and wrote back to the Holy Prophet ᵇ saying that he and many of his friends and followers had decided to join Islām. Some, however, had decided to stay outside. He also said that there were some Jews and Magians living under him. What was he supposed to do about them? The Holy Prophet ᵇ wrote again to this Chief:
"I am glad at your acceptance of Islam. Your duty is to obey the delegates and messengers whom I should send to you. Whoever obeys them, obeys me. The messenger who took my letter to you praised you to me, and assured me of the sincerity of your belief. I have prayed to God for your people. Try, therefore, to teach them the ways and practices of Islam. Protect their property. Do not let anyone have more than four wives. The sins of the past are forgiven. As long as you are good and virtuous you will continue to rule over your people. As for the Jews and Magians, they have only to pay a tax. Do not, therefore, make any other demands on them. As for the general population, those who do not have land enough to maintain them should have four Dirhams each, and some cloth to wear."


The Holy Prophet® also wrote to the king of Oman, the Chief of Yamamah, the king of Ghassan, the Chief of Banu Nahd, a tribe of Yemen, the Chief of Hamdan, another tribe of Yemen, the Chief of Banu 'Alim and the Chief of the Hadrami tribe. Most of them became Muslims.

When the Arab chiefs received the letters of the Holy Prophet® inviting them to Islam, some of them accepted Islam at once. Others treated the letters respectfully, but did not accept Islam. Still some treated the letter with ordinary courtesy and others showed contempt and pride.

It had been agreed upon by the Meccan leaders in the Hudaibiyyah Pact that the Holy Prophet® could come to Mecca for the circuits a year after the signing of the pact. Accordingly, the Holy Prophet® left for Mecca with his 2,000 Companions®. When the party reached Marr al-Zahrān, the Holy Prophet® ordered his followers to remove their armaments which were collected in one
place. This was in conformity with the agreement signed at Ḥudaibiyyah. The Holy Prophet ﷺ and his Companions entered the Sacred Place carrying just sheathed swords which was a custom in those days. They were overjoyed and thankful to God Almighty for the chance to perform circuits of the Ka‘bah peacefully after seven years. The Muslims were full of zeal. The Meccans came out of their houses and went on top of the hills to see the Muslims. They were dumbfounded to see the party of Muslims entering Mecca. After circuiting the Ka‘bah and running between the hills of Saﬁ and Marwah, the Holy Prophet ﷺ and his Companions stayed in Mecca for three days. On the fourth day, the Holy Prophet ﷺ asked his followers to start leaving Mecca to return to Medina. This historic trip of the Holy Prophet ﷺ and his Companions to Mecca was a fulfillment of the vision of the Holy Prophet ﷺ:

Soon after the circuits of the Ka‘bah, two renowned generals of the Meccan army joined Islām. One was Ḥaḍrat Khālid bin Walīd under whose leadership country after country was added to the Muslim Empire, and the other was Ḥaḍrat ‘Amr bin al-‘Ās, the conquerer of Egypt.
The Jews of Medina

At the time, the Muslims and the Holy Prophet migrated to Medina, three powerful tribes of Jews were living in Medina: Banū Naḍîr, Banū Quraizah and Banū Qainuqā'. The Jews were not happy with the migration of the Muslims to Medina who were now dominating the city. The Jews of Medina were always plotting and looking for the chances to harm the believers in Islām and to destroy the new religion. With the arrival of the Holy Prophet the balance of power had shifted towards the Muslims. The Holy Prophet made treaties with the Jews granting them security and peace so that both communities could live together peacefully and in harmoniously. However, the Jews were not happy seeing the new religion progressing rapidly and were particularly annoyed when the Muslims returned to Mecca victorious. This led to an increase in their animosity towards the Muslims and they started to plot feverishly against the Holy Prophet and the Muslim community. The Jews of Medina colluded with the hypocrites in Medina and with the infidels of Mecca against the Muslims. The people of the tribe of Banū Naḍîr were always plotting to kill the Holy Prophet.

Once, the Holy Prophet in the company of few of his Companions went to the Jewish tribe of Banū Naḍîr to discuss payment of blood money for the killing of two men mistakenly, who belonged to the Banū ‘Amīr. The people of Banū Naḍîr received the Holy Prophet cordially. However, at the same time, they planned to kill him by throwing a large rock at his head while he was sitting to discuss with them the matter of the blood money. The Holy Prophet sat with them for a short period of time and then suddenly left.
The Holy Prophet" had come to know about their secret plan which they were concealing under the guile of showing extraordinary hospitality to the Holy Prophet" and his Companions". The Banū Naḍīr were shocked to find out that the Holy Prophet" knew of their secret plans. The Holy Prophet" sent a message to Banū Naḍīr that they must leave the town within ten days which is the punishment for their breaking the covenant by planning to kill him. However, their leader, Ḥuyyay bin Akhtāb responded that they would not leave their houses and possessions. When the ultimatum of ten days passed without any action taken by the Banū Naḍīr with regards to leaving the town, the Muslims besieged them. Soon, the Banū Naḍīr realized that they could not break the siege and defeat the Muslims. Accordingly, they sent a message to the Holy Prophet" agreeing to surrender and requesting safe-passage to leave. The request was accepted by the Holy Prophet". Each individual was allowed to carry one camel load of possessions with them. They left for Khaibar where many Jews were already living.

Banū Qainuqā‘ was one of the three largest Jewish tribes of Medina. Like other tribes they also had signed an agreement with the Muslims which had granted them freedom and security. Despite that they plotted to harm the Muslims. The Holy Prophet" sent a deputation to their leaders reminding them of their obligations under the agreement they had made with the Muslims and told them to stop provoking the Muslims. Instead of accepting the plea of curtailing their annoying activities they behaved more arrogantly. This left no choice for the Holy Prophet" but to meet the challenge head on. Accordingly, the Muslims besieged the fort of Banū Qainuqā‘. The siege lasted for fifteen days. Then, they surrendered to the Muslims. After their defeat, the Muslims had two options: either to enslave them or to have mercy on them and let them live like before. It was decided that they should be deported without their weapons. When it was announced, they obeyed the order and left Medina and moved to another town.
Fall of Khaibar

With the signing of the treaty of Ḥudaibiyyah the south of Medina became relatively safe. However, in the North of Medina there lived powerful Jewish tribes. The Jewish tribes which due to one reason or the other were deported from Medina also had migrated and joined the Jewish tribes living in Khaibar, in the North of Medina. The residents of Khaibar were arrogant and posed a continuous threat to the Muslims. They were continuously inflaming the Christian and the Jewish tribes living in Iraq against the Muslims. There was no way to establish peace with them because whenever an agreement was made with them by the Muslims, they always broke it when they thought to do so advantageous to them. The only alternative left for the Muslims was to fight with them and force them to become submissive. Accordingly, the Holy Prophet ﷺ led a force of fifteen hundred men and marched towards Khaibar. They covered a distance of approximately one hundred and fifty miles in three nights. The Jews were holding themselves and their treasure in four different forts. In one of the forts there were 10,000 warriors ready to fight, while in the other forts there were their women, children and treasure. The Holy Prophet ﷺ divided his warriors into five divisions and made them face the fort in such a way that it appeared as if a large army was ready to attack and fight. The Muslims concentrated their efforts to defeat the Jews by surrounding the fort where the Jewish warriors were stationed. Fierce fighting took place between the two armies. Fifty Muslim warriors were killed on the first day of the fighting. The Jews also lost a significant number of their warriors including their leader on the first day of fighting. In the next two days, The Muslims made several attempts to break the entrance to the Fort. The forces were sent first under the command of Ḥaḍrat Abū Bakr ﷺ and later on under the command of Ḥaḍrat ‘Umar ﷺ. However, both times the forces were unsuccessful in their mission. Both parties, the Jews and the Muslims, fought bravely for three days. Then, the Holy Prophet ﷺ received a revelation that Khaibar will fall at the hands of Ḥaḍrat ‘Ali ﷺ.

Ḥaḍrat Sahl bin Sa‘d ﷺ narrates that he heard the Holy Prophet ﷺ on
the day of the Battle of Khaibar saying:

"I will give the flag to a person at whose hands Allāh will grant victory."

So the Companions of the Holy Prophet stood up, to see to whom the flag would be given. Everyone wished eagerly that the flag be given to himself. The Holy Prophet asked for Ḥaḍrat ‘Alī. Someone informed him that he was suffering from an eye disease. The Holy Prophet asked them to bring Ḥaḍrat ‘Alī to him. The Holy Prophet rubbed his saliva on Ḥaḍrat ‘Alī’s eyes and his eyes were cured immediately as if he never had an eye problem.

(Ṣaḥḥ Buhārī, Kitābul Maghāzi, Bāb Ghazwah Khaibar)

So, the Holy Prophet sent the Muslim warriors under the command of Ḥaḍrat ‘Alī to fight the Jews and told him to keep on fighting till Allāh makes the door of the fort open for him. Ḥaḍrat ‘Alī kept on fighting till the fort was conquered and the Jews of Khaibar were defeated. After their defeat the Jews desired to stay and cultivate the land which was now owned by the Muslims. They explained to the Muslims and convinced them that they had extensive experience in cultivation of the palm trees. Taking into consideration the appeal of the Jews, the Holy Prophet made an agreement with them according to which they could stay to take care of the palm trees and also they could take half of the harvest. However, they had to leave the place, if due to any reason the Muslims desired that they must leave. The Jews of Fadak and Taymā’ did not fight with the Muslims and were granted an agreement similar to the agreement with the Jews of Khaibar. Fadak and Taymā’ are the places about which God Almighty has stated in the Holy Qur’ān:
wa aurathakum arḍahum wa diyārahum wa amwālahum wa arḍallam taṭaʿūhā

And He made you inherit their land and their houses and their wealth, and a land on which you had never set foot. (33:28)

However, the Jews of the Wādi al-Qurā fought with the Muslims and upon their defeat they were also granted a similar agreement. Thus, within three months of the Ḥudaibiyyah agreement, the Muslims were able to conquer Khaibar. The conquest of Khaibar made the Jews powerless in the Arabian Peninsula.

In the Battle of Khaibar, it was for the first time ever that women accompanied the warriors in a war. They were assigned the duty of providing drinking water and first aid to the wounded and to look after them.

Peace Agreement With the Inhabitants of Fadak

Fadak was a Jewish town located in Ḥijāz near Khaibar towards Syria from Medina. Like the Jews of Khaibar the Jews of Fadak were also rich and always hatching conspiracies against Islam. When the Holy Prophet ﷺ came to know that the Jews of Khaibar in Fadak along with the Banū Saʿd tribe were planning to attack Medina, he sent Ḥaḍrat ‘Alī ﷺ to Fadak with a squadron. Ḥaḍrat ‘Alī ﷺ made the Banū Saʿd run away.

While travelling for the Battle of Khaibar, the Holy Prophet ﷺ sent Ḥaḍrat Muḥayyīṣah bin Masʿūd ﷺ to Fadak to convey the message of Islām and that they should agree to live obediently and peacefully under Islām. If they do not accept the proposal then due to their constant conspiracies against Islām we will fight with them just like we are going to fight with the people of Khaibar. However, they did not give importance to the message of the Holy Prophet ﷺ and did not even care to respond to the
message. Ḥadrat Muḥayyisah bin Masʿūd" stayed there for two days. On the third day of his stay when the news of the victory in the Battle of Khaibar reached Fadak, the people of Fadak were terrified. They immediately requested Ḥadrat Muḥayyisah bin Masʿūd" to stay a bit longer so that they could consult their leaders regarding their response to the letter. So Ḥadrat Muḥayyisah bin Masʿūd" delayed his departure. They decided to send one of their leaders, Nūn bin Yūsha', with Ḥadrat Muḥayyisah bin Masʿūd" to present an offer of peace and submission to the Holy Prophet". After discussion with Nūn bin Yūsha' the Holy Prophet" decided not to fight with the people of Fadak. It was further agreed upon that the people of Fadak would not be expelled from their land and also that they could keep their wealth with them. However, the Muslims would own half of their land and half of the land would remain with the Jews.


Ghazwah Wādī al-Qurā

After the fall of Khaibar, the Holy Prophet" left the area and stayed for three days at Sahbā. Then he left for Wādī al-Qurā where within a day the Muslims were successful and had an agreement made between the Muslims and the people of Wādī al-Qurā. Since the valley contained several settlements the valley became to be known as the Wādī al-Qurā. These settlements were located at the middle of Medina and Khaibar. When the Holy Prophet" reached Wādī al-Qurā the Jews were ready to face him militarily and they welcomed the Muslims by throwing arrows towards them. The Holy Prophet" did not expect such a response. A servant of the Holy Prophet", Mid'am, who was unloading the baggage from the mount of the Holy Prophet" was hit by an arrow, probably just by
chance, and he was killed. The Holy Prophet** ordered his forces to get battle-ready. He gave the main battle-flag to Ḥaḍrat Saʿd bin ‘Ubādah** and gave three smaller flags to Ḥaḍrat Ḥubāb bin Mundhir**, Ḥaḍrat Sahl bin Ḥunaif** and Ḥaḍrat ‘Abbād bin Bishar** in order. The Holy Prophet** sent the message to leaders of the Wādī al-Qurā that they should obey the Muslims and thus live peacefully. The message further stated that if they accept the offer and do not fight the Muslims they and their properties would be safe. However, instead of accepting the invitation of peace from the Holy Prophet**, they sent their fighters out to battle. In response to this, amongst the Muslims Ḥaḍrat Zubair came forward and killed the enemy fighter. Then another man came forward from the enemies. Ḥaḍrat Zubair** killed him also. When the third person came out to fight, Ḥaḍrat ‘Ali** killed him. The fourth and the fifth enemy fighters were killed by Ḥaḍrat Abū Dujānāh**. In this way within a short period of time, the enemy lost eleven of their fighters fighting Muslim fighters individually. The Holy Prophet** again conveyed to them the message of peace and submission to Muslims. However, they again refused to accept the offer and kept on fighting the Muslims. Due to their obstinacy the Holy Prophet** had to fight with them. The fighting continued for whole day and then the next day they offered to live in peace and submission to Muslims. The Holy Prophet** accepted their plea. This way the whole valley of Wādī al-Qurā was conquered by the Muslims in a short period of time. The Holy Prophet** stayed in the area for four days and during this time he distributed amongst his Companions** the war booty, which he had received in large amount. The land and the gardens belonging to the Jews were left with the Jews and an administrator was appointed to look after the matters.

Ghazwah Taymā’

After staying for four days in the area of Wadi al-Qurā the Holy Prophet ﷺ moved towards Taymā’. Taymā’ was also a settlement of Jews near Wadi al-Qurā towards Syria. When the people of came to know about the arrival of the Holy Prophet ﷺ they requested to submit to him with the condition that they will pay Jizyah. The Holy Prophet ﷺ accepted their offer and appointed Ḥadrat Yazid bin Sufyān ﷺ who had accepted Islām on that very day as their keeper (Governor).

(Zurqānī, Sharḥ Mawâhib al-Ladunniyya, Fath Wādi al-Qurā, Taymā’)

Ghazwah Dhātur Riqā’

When the Holy Prophet ﷺ was returning after the conquest of Khaibar he learned that the Banū Tha‘lībah tribe of Ghaṭafān in Najd and their branch of Maḥārib were planing to attack the Muslims. The Holy Prophet ﷺ prepared a force of a few hundred of his Companions ﷺ and left Medina towards Najd. In his absence he appointed Ḥadrat ‘Uthmān as Amīr of Medina. While the Banū Tha‘lībah were still making preparations to attack the Muslims, the Holy Prophet ﷺ decided to make a preemptive strike. However, when the Muslims reached a place called, ‘Nakhal’, a large number of disbelievers challenged the Muslim force. Both forces arrayed facing each other to fight. Before the fighting started, the Ghaṭafānī fighters became scared of the Muslim force and left the field.

They scattered in the surrounding mountains. When the Holy Prophet ﷺ saw that the enemy force had run away and disappeared, he decided to return to Medina. While returning to Medina they stayed overnight in a valley. Since their was always a chance of a surprise attack by the Ghaṭafānī fighters the Holy Prophet ﷺ asked the Companions ﷺ who would like to be on surveillance duty during the night? In response, Ḥadrat

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‘Ammār bin Yāsir” from the Muhājjirīn and Ḥaḍrat ‘Ayād bin Bishr” from the Ansār offered themselves for the duty. Thus both of them did the surveillance duty while the Holy Prophet" and the rest of the force stayed in the valley.

There are several explanations given for naming this Ghazwah as Ghazwah Dhātur Riqā‘. One of these is that there is a mountain in the valley the stones of which have prominent streaks of black, red and white colors, that is why the Ghazwah is called Ghazwah Dhātur Riqā‘. Another explanation which is given by Ḥaḍrat Abū Mūsā Ash‘ari” is as follows:

In this battle, the Companions" of the Holy Prophet" had very few mounts to ride. He himself was one of six fighters who had only one mount to ride. Thus most of the fighters had to walk on foot. The area was mountainous. The feet of the Companions" were badly injured from walking on sharp stones and they had wrapped them with torn pieces of cloth to walk. Since in Arabic the bandages made of cloth are called "ar-Riqā‘" that is why the Ghazwah became to be known as Ghazwah Dhātur Riqā‘.

In the Ghazwah Dhātur Riqā‘, when the time of Prayer came, the Muslims feared that they would be attacked, so the Holy Prophet" offered the Salātul Khauf (Prayers of fear) which was the first Prayer of fear. The Prayer was offered by parties alternately. Muslims confronting the enemy divided themselves into two parties. One of them offered one rak‘at with the Imām and then took position against the enemy, and the party which had been facing the enemy came to offer the Prayer with the Imām, and offered one rak‘at.

(As-Siratun Nabawiyyah libne Hishām, Vol. 4, p. 214 Sabah Tasmīyatīhā bi Dhāturriqā‘; Ibn Sa‘d’s Al-Tabaqāt Al-Kabīr, Ghazwah Dhāturriqā‘, Vol. 2, pp. 74-75; Abū Dāwūd, Kitābū Ṭahārāt, Bāb al-Wudū‘ ‘Aniddam; Sahīh Bukhārī, Kitāb al-Maghāzī, Ghazwah Dhāturriqā‘)
Battle of Mu’tah

Upon his return from the Ka’bah, the Holy Prophet™ began to receive reports that Christian tribes on the Syrian border, instigated by Jews and pagans, were preparing for an attack upon Medina. He, therefore, dispatched a party of fifteen to find out the truth. They saw an army amassing on the Syrian border. Instead of returning at once they started to give the message of Islām to the enemy. Instead of listening to the exposition, the enemy started raining arrows on this party of fifteen. However, they stood firm, fifteen against thousands, and fell fighting.

The Holy Prophet™ planned an expedition to punish the Syrians for this wanton cruelty, but in the meantime he had reports that the forces which had been concentrating on the border had dispersed. He, therefore, postponed his plans. The Holy Prophet™, however, wrote a letter to the Emperor of Rome (or to the Chief of the Ghassān tribe who ruled Buṣrā in the name of Rome). The letter was carried by Ḥaḍrat al-Ḥārth bin ‘Umair al-Azdī™. He stopped en route at Mu’tah where he met Shuraḥbil, a Ghassān chief acting as a Roman official. He asked Ḥaḍrat al-Ḥārth™, "Are you a messenger of Muḥammad?" On being told "Yes", he arrested Ḥaḍrat al-Ḥārth™, tied him up and belaboured him to death. Perhaps he was afraid that he may have to answer to the Byzantine Emperor about what had happened to the party of fifteen Muslims killed earlier. The Holy Prophet™ came to know of the murder of Ḥaḍrat Al-Ḥarth™. To avenge this and the earlier murders, he raised a force of three thousand and dispatched it to Syria under the command of Ḥaḍrat Zaid bin Ḥāritha™, the freed slave of
the Holy Prophet.

(Zad al-Ma’ad, 2/155; Ibn Ḥajar Asqalānī, Fath al-Bārī 7/511)

The Holy Prophet nominated Ja’far bin Abū Ṭālib as the successor of Zaid, should Zaid die, and ‘Abdullāh bin Rawāḥah, should Ja’far die. Should ‘Abdullāh bin Rawāḥah also die, the Muslims were to choose their own commander. A Jew who heard this exclaimed,

“O Abul Qāsim, if thou art a true Prophet, these three officers whom thou has named are sure to die; for God fulfills the words of a Prophet.”

Turning to Zaid, he said, "Take it from me, if Muḥammad is true you will not return alive.” Zaid, the true believer that he was, said in reply, “I may return alive or not, but Muḥammad is a true Prophet of God.”


The following morning the Muslim army set out on its long march. The Holy Prophet and the Companions went some distance with the Muslim army. A large and important expedition such as this had never before gone without the Holy Prophet commanding it in person. As the Holy Prophet walked along to bid the expedition farewell, he counselled and instructed. When they reached the spot where the people of Medina generally bade farewell to friends and relations going to Syria, the Holy Prophet stopped and said:

"I urge you to fear God and to deal justly with the Muslims who go with you. Go to war in the name of Allāh and fight the enemy in Syria, who is your enemy, as well as Allāh’s. When you are in Syria, you will meet those who remember God much in their houses of worship. You should have no dispute with them, and give no trouble to them. In the enemy country do not kill any women or children, nor the blind or the old; do not cut down any tree, nor pull down any building."

It was the first Muslim army sent to fight the Christians. When the Muslims reached the Syrian border, they heard that the Byzantine Emperor himself had taken the field with one hundred thousand of his own soldiers and another hundred thousand recruited from the Christian tribes of Arabia. Confronted by such large enemy numbers, half of the Muslim army wanted to stop on the way and send word to the Holy Prophet ﷺ about the strength of the enemy force as he might be able to reinforce their numbers or wish to send fresh instructions. When the army leaders took counsel, Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ made a fiery speech: “My people, you set out from your homes to die as martyrs in the way of God, and now when martyrdom is in sight you seem to flinch. We have not fought so far because we were better equipped than the enemy in men or material. Our mainstay was our faith. If the enemy is so many times superior to us in numbers or equipment, what does it matter? One reward out of two we must have. We either win, or die as martyrs in the way of God.”

The army heard Ḥaḍrat ibn Rawāḥah ﷺ and was much impressed. Thus, the army marched on. As they marched, they saw the Roman army advancing towards them. So at Mu’tah the Muslims took up their positions and the battle began. Soon Ḥaḍrat Zaid ﷺ, the Muslim commander, was killed and the Holy Prophet’s ﷺ cousin Ḥaḍrat Ja‘far bin Abū Tālib ﷺ received the standard and the command of the army. When he saw that enemy pressure was increasing and the Muslims, because of utter physical inferiority, were not holding their own, he dismounted from his horse and cut its legs. The action meant that at least he was not going to flee; he would prefer death to flight. Ḥaḍrat Ja‘far ﷺ lost his right hand, but held the standard in his left. He lost his left hand also and then held the standard between the two stumps pressed to his chest. True to his promise, he fell down fighting. Then Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ, as the Holy Prophet ﷺ had ordered, grasped the standard and took over the command. He also fell fighting. The order of the Holy Prophet ﷺ now was for the Muslims to take counsel together and elect a commander. But there was no time to hold an election. The Muslims might well have yielded to the vastly superior numbers of the enemy. But Ḥaḍrat Khālid bin Walid ﷺ,
accepting the suggestion of a friend, took the standard and went on fighting until evening came. The following day Ḥaḍrat Khālid” took the field again with his crippled and tired force but employed a brilliant strategy. He changed the positions of his men. Those in front changed with those in the rear and those on the right flank changed with those on the left. They also raised some slogans. The enemy thought the Muslims had received reinforcements overnight and withdrew in fear. Ḥaḍrat Khālid” saved his remaining army and returned to Medina. The Holy Prophet” had been informed of these events through a revelation. He collected the Muslims in the mosque. As he rose to address them his eyes were wet with tears. He said,

"I wish to tell you about the army which left here for the Syrian border. It stood against the enemy and fought. First Zaid, then Ja‘far and then ‘Abdullāh bin Rawāḥah held the standard. All three fell, one after the other, fighting bravely. Pray for them all. After them the standard was held by Khālid bin Walid. He appointed himself. He is a sword among the swords of God. So he saved the Muslim army and returned."


It was a battle in which the Muslims were neither champions nor losers. On Ḥaḍrat Khālid bin Walid’s” return with the Muslim army, some Muslims of Medina described the returning soldiers as defeated and lacking in spirit. The general criticism was that they should all have died fighting. The Holy Prophet” chided the critics: "Khālid and his soldiers were not defeatist or lacking in spirit, he said. They were soldiers who returned again and again to the attack."

(Life of Muḥammad by Ḥaḍrat Mīrzā Bashiruddin Mahmūd Ahmād, Khalifatul Masih II, pp. 129-133)
The Holy Prophet's enemies continued their efforts to wipe out the new faith and its adherents. They fought many battles with Muslims to wipe out Islām, but were completely unsuccessful in thwarting the spread of Islām. Islām spread rapidly, and when the Holy Prophet returned to Mecca in January 630 AD, it was in triumph with ten thousand followers.

He asked the residents of Mecca what they expected from him and how did they thought he would treat them now that he had come to Mecca as a conquerer. They said;

"We expect from you goodness. We request you to do goodness to us. You are our revered cousin and now have all the power to do whatever you like."

The Holy Prophet said, "I will say the same to you which my brother Yūsuf had said to his brothers:

لا تَنْفِرِبْ عَلَيْكُمْ الْيَوْمِ إِذْ هُنَّ فَاَلَنُّمُ الطْلَقَاءِ

fa tathriba 'alaikumul yauma idh habū fa antumulṭulaqā'u

No blame shall lie on you this day. (12:93) Go forth, you are free today.

(Al-Sirat Ḥalabiyah, Vol. 3, p. 141; Daṭā'il An-Nabuwata lil Baiḥaqī, Vol. 5, p. 79; As-Siratun Nabawiyyah libne Ḥishām, Ghazwah Fatḥ Mecca)
The Holy Prophetﷺ also said to the inhabitants of Mecca:

"May Allāh forgive you. He is the Most Forgiving and the Most Compasionate."

*(Tafsīr Durr-e-Manthūr, Sūrah Yūsuf)*

Abū Quḥāfah, father of Ḥaḍrat Abu Bakr™, who was an old blind man at the time of the conquest of Mecca had gone with the help of his daughter on the mount of Abū Qubais to find out what was happening before the Muslims entered the city. Ḥaḍrat Abū Bakr™ brought his father to the Holy Prophetﷺ. The Holy Prophetﷺ told Ḥaḍrat Abū Bakr™ that he should not have brought his father to him. Rather he would have gone to his father. Ḥaḍrat Abū Bakr™ said, "It was his father's duty to come to the Holy Prophetﷺ and not vice versa." The Holy Prophetﷺ made Abū Quḥāfah sit next to him, cleaned his face and invited him to accept Islām. Abū Quḥāfah accepted Islām and became an ardent defender of Islām.

Ḥaḍrat Saʻd™ relates that on the "Conquest of Mecca", the Holy Prophetﷺ forgave everyone except for four people. To inform everyone, the Holy Prophetﷺ announced the names of these people. One of them, Ibn Abi Saraḥ, hid himself with Ḥaḍrat ‘Uthmān™. When the Holy Prophetﷺ took the initiation, Ḥaḍrat ‘Uthmān™ brought Ibn Abi Saraḥ with him to the Holy Prophetﷺ and requested him to take the initiation of Ibn Abi Saraḥ. The Holy Prophetﷺ raised his eyes three times and looked towards Ibn Abi Saraḥ. Each time, he looked at him in such a manner as if he did not want to take his initiation. When Ḥaḍrat ‘Uthmān™ requested the third time, the Holy Prophetﷺ took Ibn Abi Saraḥ's initiation. Then, addressing the Companions™ the Holy Prophetﷺ said: "None of you were wise and intelligent enough to kill Ibn Abi Saraḥ when I was hesitating to take his initiation. The Companions™ said: 'O Messengerﷺ of Allāh! We did not
know what was in your mind. If you had blinked your eyes, we would have killed him.' The Holy Prophet said: 'It is not proper for a Prophet to have eyes that are deceiving.'

(Sunan Abû Dâwûd, Kitâbul Jihâd, bāb fil asîr yuqtal wa lâ ya’raḍ ‘alaihil islâm)

When the Holy Prophet entered Mecca as a triumphant leader after bearing all sort of oppression and cruelties for two decades, he was so thankful to God Almighty and so humbled that due to bending downward his head had touched his camel. His heart was full of praise of God Almighty. God's words as regards to victory over the infidels of Mecca as stated in the following verse of the Holy Qur’ân had been fulfilled beautifully:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرَّحْيَا بِالْحَقِّ أَنْ يُدْخِلَنَّ الْمُسْجِدَ الْحَرَامَ إِنَّ شَنَاءَ اللَّهِ أَمِينًا مَّكَلِقِينَ رُؤْوسُكُمْ وَ مُقَصُّرِينَ لَا تَخَافُونَ دَفْعُهُمْ مَا لَمْ تَتَّجَلَّمُوا فَجَعَلْتُمْ مِنْ ذَوِينِ ذَلِكَ فَتَحَا قَرِينًا

Iaqad ṣadaqallâhu rasûlahurru’yâ bil ḥaqqi latadkhalunnal masjidal ḥarâma inshâ ’allahu āminîna muḥalliqîna ru’usakum wa muqassîrîna lâ takhafûna fa’alima mā lam ta’lamû faja’ala min dûn dhalika fathân qariba

Surely has Allâh in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allâh will, in security, some having their heads shaven, and others having their hair cut short; and you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand. (48:28)

The migration of the Holy Prophet and the successful and honorable re-entry to Mecca were foretold by God Almighty to the Holy
Prophet ﷺ in the following verse of the Holy Qur’ān:

وَقَلْ رَبِّ أَنْخَلِيْتُ مَدْخَلَ صَدّقِي وَ أَخْرِجْنِيْ مَدْخَلَ صَدّقِي وَ اجْعَلْ لِيْ

من لَّذَنْكَ سُلْطَانًا نَصِيرًا ۰

wa qurrabbi adkhilnī mudkhala ṣidqiāwwa akhrijnī mukhraja ṣidqiāwwaj‘allī milladunka sulfananāṣīrā

And say, O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power. (17:81)

The House of Allāh (Ka‘bah) Cleared of the Idols

The Holy Prophet ﷺ was sitting on his camel when he went round the house (Ka‘bah), which had been built by Ḥaḍrat Ibrāhīm ﷺ and his son, Ḥaḍrat Ishmā‘īl ﷺ for the worship of One and the Only God, but which now had become a sanctuary for idols. The Holy Prophet ﷺ smote one by one three hundred and sixty idols which were placed by the idol-worshippers in the House. As an idol fell the Holy Prophet ﷺ would recite:

وَقَلْ جَآءَ الْحَقَّ وَزَهَقَ الْبَاطِلُ وَإِنَّ الْبَاطِلَ كَانَ زَهَقًا ۰

wa qul ja‘al ḥaqqu wa zahaqal bāṭilu innal bāṭila kāna zahūqā

And say, 'Truth has come and falsehood has vanished away, Falsehood does indeed vanish away. fast.' (17:82)
Thus, within a short time, all the idols including the famous idols placed inside the Ka‘bah by the idol worshippers such as, Hubal and other idols were turned into pieces with the strikes of the Holy Prophet(saw). The clearance of Ka‘bah of the idols by the Holy Prophet(saw) was a magnificent sign of the acceptance of Ḥaḍrat Ibrāhīm’s(saw) prayer:

रब्ब इन्जुल हेदा बल्लेद अमेना वंजुलादी वंजुली! अन नुबद अल्हसामा 0

rabbij’al hādhal balada āminañwwaj nubnī wa baniyya anna’budal aşnām

My Lord, make this city a city of peace, and keep me and my children away from worshipping idols. (14:36)

The Ka‘bah was restored to its true purpose, the worship of the One God, as was intended by Ḥaḍrat Ibrāhīm(saw).

After breaking all the idols and thus purifying the Ka‘bah, the Holy Prophet(saw) offered two rak‘āt of Prayer at the ‘Muqām-e-Ibrāhīm’. Then he called Ḥaḍrat ‘Uthmān bin Ṭalḥa who had the key to the Sacred Mosque of the Ka‘bah. The Holy Prophet(saw) took the key from him and opened the Ka‘bah and then returned the key to Ḥaḍrat ‘Uthmān bin Ṭalḥa and told him, "From now on the key to Ka‘bah will remain forever with Ḥaḍrat ‘Uthmān bin Ṭalḥa and his progeny."

The Holy Prophet(saw) stayed for fifteen days in Mecca during which besides organizing its affairs and instructing its people in Islām, he wiped out all the traces of paganism in the city. Thus, Umm al-Qurā (Mecca) embraced Islām and raised high the torch of genuine monotheism.
The Holy Prophet's Dream Regarding Migration and Future Successes

Ḥaḍrat Abū Mūsā relates that the Holy Prophet said: "I saw in a dream that I migrated from Mecca to a place where there were many palm trees. I have interpreted the dream that this is either the area of Yamāmah or Ḥajar. However, the events taken place since then have shown that it meant Yathrib (i.e., Medina). Then, I saw in the dream that I had shaken my sword and its front part had broken. Its interpretation was manifested when many Muslims were martyred in the Battle of Uhud. I saw also in the dream that I shook the sword again and it became better than before. Its interpretation was manifested in that God Almighty granted the Muslims a great victory in the form of the conquest of Mecca, and then through His blessings gathered all the Muslims together. I saw a few cows in my dream and saw also some blessings. The cows referred to the faithful who were martyred in the Battle of Uhud and the blessings referred to the reward which God gave in different ways after the Battle of Badr."

(Ṣaḥḥ Būkhārī, Kitābul Manāqīb, Bāb 'Ālamātinnabuwah fil Islām; Muslim, Kitābarru'yā', Ru'yā'an-Nabī"

After the conquest of Mecca the Holy Prophet felt that the people of Medina might be thinking that he would take up his residence in Mecca, which was not his intention. So the Holy Prophet called the leaders of Medina and informed them, "I have no intention of taking up residence in Mecca. Although Mecca is very dear to me, but I will stay with the people who accepted and supported me when the Meccans had rejected me." The people of Medina were delighted to get this extremely pleasing news.
Battles of Ḥunain and Auṭās

Battles of Ḥunain

At the time of the conquest of Mecca, many Arab tribes had accepted Islām. However, there were several tribes who due to being proud of their bravery and heritage were opposed to Islām. Specially, the Banū Hawāzin the tribe of Taʾif and their branch, the Banū Thaqif who were strong and experienced fighters and also were extremely proud of their strength and bravery. Most of the tribes around Mecca came to know of the conquest of Mecca much after its happening. With the conquest of Mecca by the Muslims the tribes around Mecca felt threatened. To face this challenge they started to prepare their forces and appointed Mālik bin ‘Auf Naṣry as leader of their forces. The Banū Saʿd, Banū Bakr, Jatham, and Naṣr branches of the Banū Hawāzin joined the Banū Thaqif in their expedition. However, the Banū Kalab and Banū Kaʿb did not join them. When the people of Hawāzin and Thaqif marched to attack Mecca, their leader Mālik bin ‘Auf ordered them to take their family and cattle along with them. He thought that due to the company of their family and cattle his fighters would not run back. They encamped at Auṭās which was a valley close to Ḥunain between Mecca and Taʾif. The place was most suitable for fighting as the attacking army had to pass through a particular pathway and they could be ambushed by the opposing fighters. The Muslim army of 12,000 strong included 10,000 fighters who took part in the conquest of Mecca and 2,000 Meccans who willingly had joined the Muslim Army. Some of them were new converts and a few were non-Muslims.

The enemy had hidden their archers on the narrow passage through
which the Muslim army had to go through to attack the opponent. When the Muslim army went through the narrow pathway and faced the enemy the hidden archers attacked the Muslim forces from the back. The new recruits who were not tested in the battles as were the others started to run back towards Mecca while they were riding their horses and camels. Their horses and camels were also frightened with this sudden shooting by the archers from the back and also an attack from the front. This created chaos and panic in the experienced Muslim army and their mounts were also frightened. Thus, they ran back towards Mecca. Some of them tried their best to turn back their mounts towards the Holy Prophet ﷺ who was still in the battlefield. However, their mounts were so frightened that they were unsuccessful in forcing their mounts to turn back towards the battlefield. The Holy Prophet ﷺ and about a hundred of his Companions ﷺ faced the enemy courageously. However, there were only ten Companions ﷺ who were close to the Holy Prophet ﷺ. The rest were at a distance from him. They all were exposed to a volley of arrows coming from three directions. The only way to protect from the arrows was to pass through the narrow passage through which only a few people could pass at a time. Ḥaḍrat Abū Bakr ﷺ suggested to the Holy Prophet ﷺ to wait till the Muslim forces regroup. However, the Holy Prophet ﷺ did not accept his suggestion. He spurred his mule towards the narrow passage where the volleys of arrows were flying from different directions. While moving fast the Holy Prophet ﷺ was saying in loud but majestic voice:

آنا النبى لا كذيب آنا ابن عبيد المطلب

annanabiyyu la kadhibun, anabnu ‘abdul muttalib

I am a Prophet, (I am) not a liar. I am son of ‘Abdul Muttalib

And he was praying

اللهُمَّ نَّبِيَّ نَضْرُكَ
The Holy Prophet of Islam, Ḥaḍrat Muḥammad Muṣṭafā ﷺ

**allāhumma nazzil naṣraka**

O Allāh! Send your help.

*(Ṣaḥīḥ Muslim, Kitābul Jihād, Bāb Conquest of Mecca)*

After announcing that he was a Prophet of God and a human being, the Holy Prophet **as** called Ḥaḍrat ‘Abbās ﷺ. He told Ḥaḍrat ‘Abbās ﷺ to call those who had taken a pledge under the tree at the occasion Ḥudaiyyah agreement and those who had accepted Islam in the early days at the time of the revelation of Sūrah Al-Baqarah and tell them that the Prophet **as** of God was calling them. When Ḥaḍrat ‘Abbās ﷺ called the Companions **as** in loud voice as was directed by the Holy Prophet **as**, the Companions **as** as soon as they heard the call returned to the Holy Prophet **as**. Some of them even left their mounts which were not turning back towards the battlefield. Thus, within a very short period of time the Companions **as** gathered around the Holy Prophet **as**. Ḥaḍrat Abū Sufyān ﷺ took responsibility for the safety of the Holy Prophet **as** and held the stirrup of the mule of the Holy Prophet **as**. The Holy Prophet **as** alighted from his mount, picked up some sand from the ground and threw it towards the enemy and said:

شَاهِتِ الْوُجُوعُ

**shāhatil wujūhu**

May the faces of the enemy be defaced

Attack the enemy forcefully and decisively.

Upon hearing this, the Companions **as** attacked the enemy so forcefully and bravely that the enemy was routed. Ultimately, the enemy forces ran away leaving behind a large number of prisoners and other spoils of the war. The Battle of Ḥunain is described in the following tradition:
The Holy Prophet of Islam, Ḥaḍrat Muḥammad Muṣṭafāٴ

Ḥaḍrat ‘Abbās bin ‘Abdul Muṭṭalibٴ relates: "I was with the Holy Prophetٴ on the day of Ḥunain. My nephew, Abū Sufyān bin Ḥārith bin ‘Abdul Muṭṭalibٴ and I remained close to the Holy Prophetٴ throughout and never left the Holy Prophetٴ alone. Heٴ was riding on his white mule, when the Muslims and the pagans encountered each other. The Muslims turned back. The Holy Prophetٴ urged his mule towards the pagans. I was holding the bridle of his mule trying to restrain it from going too fast, and Ḥaḍrat Abū Sufyānٴ was holding the Holy Prophetٴ'sٴ stirrup. The Holy Prophetٴ said to me, ‘Abbās, call out to those who have made the covenant at Samurah. I called out in my loudest voice: "Where are those of the Covenant of Samurah?" My voice is naturally far-reaching and as soon as they heard my voice they turned towards the Holy Prophetٴ, like a cow turning towards her calf, shouting, 'At your service, At your service' and started to fight the infidels. Then the Holy Prophetٴ told me to call the Anṣār. O Anṣār! O Anṣār! the Messengerٴ of Allāh is calling you. Then Holy Prophetٴ asked for, 'Banū Ḥārith bin Khazraj.' The Holy Prophetٴ raised his head from his seat on his mule, observed the fighting and said, 'The battle is heating up.' Then the Holy Prophetٴ threw some pebbles at the pagans and said, 'By the Lord of Muḥammad, they will be defeated.' I noticed that as soon as the Holy Prophetٴ threw the pebbles, all the fierceness of the enemy was subdued, and they started running away.'"

(Ṣahīh Muslim, Kitābul Jihād, Bāb Ghazwah Ḥunain)

The prisoners of war in the Battle of Ḥunain included Shimā who was a daughter of Ḥaḍrat Ḥalīma and thus a foster sister of the Holy Prophetٴ. Shimā told the Muslims that she is the foster sister of the Holy Prophetٴ. Her claim was mentioned to the Holy Prophetٴ. The Holy Prophetٴ told the messenger to bring Shimā to him. When she came, the Holy Prophetٴ talked with her and recognized her as being his foster sister. The Holy Prophetٴ gave her due respect and gave her the option of either living with him or going back to her family. She preferred to go back to
her family. Accordingly, the Holy Prophet ﷺ gave her some presents and sent her back to her family respectfully.

Ｈａḍ्रａｔ ﺖﺜﻔﻴﺎ.Microsoft Word - The Holy Prophet of Islam, حضرات محمد مصطفى علیه السلام ﷺ relates that one day when the Holy Prophet ﷺ was distributing meat in Ji’rānah, a woman came and the Holy Prophet ﷺ spread a sheet on the floor for her to sit. I asked who is this woman whom the Holy Prophet ﷺ has treated so respectfully? The people told me that she was foster mother of the Holy Prophet ﷺ. Thus both the foster mother and the foster sister of the Holy Prophet ﷺ were the prisoners of war in the Battle of Ḥunain.

(Sunan Abū Dāwūd, Kitābul Adab, Bāb ḥil-bīr)

Divine Help in the Battle of Ḥunain

The Holy Qur’ān states about the Battle of Ḥunain:

لاقد نَسْرَكُمُ اللَّهُ فِي مَوَاطِنِكُمْ كَثِيرَةٌ وَفَيْوُمٍ كَثِينٍ لِّذَٰلِكَ أَنْجَبَنَّكُمْ كَثِيرًا كَثِيرًا فَلَمَّا تَقَرَّبَتْ نُفُوضُكُمْ شَيْئًا وَضَوْقَتْ عَلَيْكُمْ الأَرْضِ بِمَا رَجِبَتْ نُفُوضُكُمْ وَلَبِّيَتْ مُذْهِبِينَ ۖ ثُمَّ أَنزَلَ اللَّهُ سُكَيْنَتَهُ عَلَى رَسُوْلِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جَنُودًا لَّمْ تَرَوْهَا وَعَدَّ اللَّهُ الْمُؤْمِنِينَ كَفَّارَةً وَذَلِكَ جَزَاءُ الْكَفِيرِينَ

laqad nasarakumullahu fi mawāţīna kathiratinwwa yauma Ḥunainin idh a‘jabatkum kathratukum falam tuğñi ‘ankum shsai’a钕wwa qaqt ‘alaikumul ardu bimā rahubat thumma wallaitummud birīn thumma anzalallahu sakīnatahū ‘ala

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rasūlihi wa ‘alal mu’minīna wa anzala junūdallam tarauhā wa ‘adhhaballadhīna kafarū wa dhālika jazā’ul kāfīrin

Surely, Allāh had helped you on many a battlefield, and on the Day of Ḥunain, when your great numbers made you proud, but they availed you nought, and the earth, with all its vastness, became straitened for you, and then you turned your backs retreating. Then Allāh caused tranquility to descend upon His Messenger and upon the believers, and He sent down hosts which you did not see, and He punished those who disbelieved. And this is the reward of the disbelievers. (9:25-26)

Battle of Auṭās

A part of the Banū Hawāzin army, after their defeat in the Battle of Ḥunain, marched towards Auṭās. The Holy Prophet ﷺ sent a small force under the command of Ḩaḍrat Abū ʿĀmir Ashʿari, the uncle of Ḩaḍrat Abū Mūsā Ashʿari, to follow and destroy them. The Muslim army, which included Ḩaḍrat Abū Mūsā Ashʿari and Ḩaḍrat Salamah bin Al-Akwa caught the enemy forces in Auṭās. Although, the Banū Hawāzin forces were defeated in the Battle of Ḥunain, the part of their force which has gathered at Auṭās was ready to fight the Muslim army. Thus, a battle between the two forces ensued. The blind leader of the Banū Hawāzin, from the enemy forces, Durayd ibn al-Ṣimmah came first to fight. Ḩaḍrat Rabī‘ah bin Rafi‘a killed him. Ḩaḍrat Abū ʿĀmir invited nine soldiers, individually, to accept Islām. However, all of them refused the invitation and kept on fighting. Ḩaḍrat Rabī‘a bin Rafi‘a killed all of them. When Ḩaḍrat Abū ʿĀmir invited the tenth person to accept Islām. He accepted Islām and remained steadfast in Islām throughout his life. Salamah, son of Durayd ibn al-Ṣimmah, shot an arrow towards Ḩaḍrat Abū ʿĀmir Ashʿari which hit his knee. When Ḩaḍrat Abū Mūsā Ashʿari saw this, he attacked Salamah and killed him, and kept the Muslim Flag in his control. Thus, a large part of the Banū Hawāzin force was destroyed here also. The
remaining force was defeated and they ran away.

Distribution of the Spoils of the Battles of Ḥunain and Auṭās

Jiʿrānah is a town located between Ṭāʾīf and Mecca on the road to Iraq. It is around 12 miles from Mecca. After the Battle of Ḥunain, the Holy Prophet ﷺ left the prisoners of the Banū Hawāzin and the war-booty at Jiʿrānah and went for the siege of Ṭāʾīf. After the end of the siege of Ṭāʾīf the Holy Prophet ﷺ came back to Jiʿrānah so that war booty, etc. could be divided. Already three weeks had passed since ending the battle and the booty had not yet been distributed. However, the Holy Prophet ﷺ delayed the distribution for another few days in order to wait for the people of Hawāzin and to talk with them about the captives and other war booty before distribution. When people from Hawāzin did not show up, the Holy Prophet ﷺ started distribution of the war booty. The spoils of the war collected by the Muslims were as follows:

Prisoners: 6,000; Camels: 24,000; Goats: 40,000; Silver: 4,000 Auqiyyas.

The Holy Prophet ﷺ divided the booty into five parts. One part was kept for Baitul Māl and the rest was divided between the Muslim fighters. The Holy Prophet ﷺ appointed Ḥaḍrat Zaid bin Thābit ﷺ to count the soldiers and do the distribution.

In this battle many new Muslims and some rich people of Mecca who had just basic knowledge of Islam had taken part. In order to win their hearts towards Islam the Holy Prophet ﷺ gave to many of them extra from the Baitul Māl portion of the spoils. Some amongst the Ansār saw this distribution as if favor had been done to the Quraish of Mecca who were the people of the Holy Prophet ﷺ, over them. Accordingly, some of them openly said that the Holy Prophet ﷺ had given extra booty to the Meccans.
while he had ignored them. The Holy Prophet ﷺ was saddened to hear such remarks. The incident is mentioned in detail in the following tradition:

Haḍrat Abū Sa‘īd al-Khudri ﷺ relates that when the Holy Prophet ﷺ distributed the spoils of the conquests of Hawāzin and Hunain amongst the Arab tribes, the Anṣār were not given anything. At this, the Anṣār were displeased and felt heavy-hearted to the extent that they started talking a lot about the distribution of the goods. Someone said that the Holy Prophet ﷺ had sided with his own people. From the Anṣār, Haḍrat Sa‘d bin ‘Ubādah ﷺ came to the Holy Prophet ﷺ and said, "Messenger ﷺ of Allāh, your distribution of goods has created confusion in the minds of some Anṣār. While you have bestowed huge endowments out of the spoils of the wars to the people of your tribe, you did not give anything to the Anṣār. The Holy Prophet ﷺ said, 'O Sa‘d! Where were you at that time?' Haḍrat Sa‘d bin ‘Ubādah ﷺ said, 'Messenger ﷺ of Allāh! I am also one of the Anṣār. They do not care about my explanation.' The Holy Prophet ﷺ told Haḍrat Sa‘d bin ‘Ubādah ﷺ to gather his people in a pavilion so that he could address them. Haḍrat Sa‘d bin ‘Ubādah ﷺ gathered his people. Some of the Emigrants were also allowed to come in while the rest of them were asked to leave. When all the Anṣār gathered in the pavilion, the Holy Prophet ﷺ was notified. Haḍrat Abū Sa‘īd al-Khudri ﷺ relates that the Holy Prophet ﷺ came to the pavilion. After praising Allāh, he said, 'O Anṣār! I have come to know about your complaints. O Anṣār! If you think that I came to you when you were misguided and through me, God Almighty has guided you. You were destitute and through me, God made you rich and wealthy. You were the enemy of one another and through me, God made you brothers. Is not all this true?' The Anṣār said, 'Certainly, it is a great blessing of God and His Messenger ﷺ upon us.' The Holy Prophet ﷺ said, 'O Anṣār! Why do you not respond to what I have told you? The Anṣār said, 'What should we say? We are indebted to God and His Messenger ﷺ.' The Holy Prophet ﷺ said, 'If you like, you can respond like this and it will be a correct response: 'You came to us at a time when your people had rejected you and we accepted you. You came to us in a miserable state and we helped you. You came to 210
us homeless and we gave you shelter. You came when you were destitute and without any support, and we took care of your needs and gave you support.

O Anṣār! Do you feel heavy-hearted and displeased because of the glittering worldly goods, which I have given to the Quraish and the new Muslims from the Arab tribes to console and solace them. O Anṣār! Are you not happy that people take with them goats and camels and you take the Messenger ᴾᵃ ᴾᵃ of Allāh with you? By God, Who has control over my life! If I had not migrated, I would have been one of the Anṣār. If all the people go towards a valley using the same way and the Anṣār use another way, I will accompany the Anṣār.

O Allāh! Have Mercy upon the Anṣār, have Mercy on their children, have Mercy on their children's children.

Upon hearing this address of the Holy Prophet ᴾᵃ ᴾᵃ, the Anṣār wept bitterly with great remorse, to the extent that their beards were soaked with tears and they said, 'Messenger ᴾᵃ ᴾᵃ of Allāh! We are pleased with you and with your distribution of the goods.' "

(Sirah Ḥalabiyyah, Bāb Dhikr Maghāziyyah, Vol. 3, pp. 176-177; Al-Musanna Li Ibn Abī Shaiba, the Book on al-Maghāzī, the Battle of Ḥunain, Ḥadīth # 36986, Vol. 7, p. 419, Dār ul Kutab al-‘Ilmiyyah)

According to another tradition, the Holy Prophet ᴾᵃ ᴾᵃ asked, "O Anṣār! What did you say? They replied, 'There were a few ignorant people who made those unsuitable and unpleasant remarks that God have mercy upon the Holy Prophet ᴾᵃ ᴾᵃ. He gives to the Quraish leaving us out while it is our swords which shed the blood of the enemy. However, the serious elderly Anṣār were disgusted with what happened.' Anyhow, after the problem was resolved, the Holy Prophet ᴾᵃ ᴾᵃ left for his residence and the rest of the people also went to their places.' "

(Sirah Ḥalabiyyah, Vol. 3, pp. 176-177)
The Expedition of Tabūk

Abū ‘Āmir Madanī who belonged to the Khazraj tribe had developed the habit of silent meditation and of repeating the names of God. Because of this habit, he was generally known as Abū ‘Āmir, the Hermit. When the Holy Prophet™ migrated to Medina, Abū ‘Āmir moved from Medina to Mecca. After the conquest of Mecca, he started different sorts of intrigues against Islām. He changed his name, came back from Mecca and settled down in Qubā’, a village near Medina. As he had been away for a long time the people of Medina did not recognize him. He contacted the hypocrites of Medina and with their help made a plan to go to Syria and excite and provoke the Christian rulers and Christian Arabs into attacking Medina. At the same time, he had planned to spread discord in Medina and rumors that Medina was going to be attacked by Roman forces. He hoped that as a result of this strategy Muslims and Syrian Christians would go to war or at least the Muslims would themselves be provoked into attacking Syria. After completing his plans, he went to Syria. While he was away the hypocrites at Medina according to the plan began to spread rumors that caravans had been sighted which were coming to attack Medina. When no caravan appeared, they issued some kind of explanation.

These rumors became so persistent, that the Holy Prophet™ thought it necessary to lead in person a Muslim army against Syria. These were difficult times. Arabia was in the grip of a famine. It was late September or early October when the Holy Prophet™ set out on this mission. The hypocrites knew that the rumors were their own inventions. Their goal was to create a conflict between the great Roman Empire and the Muslims so that the Romans could destroy the Muslims. While the hypocrites were
busy spreading rumors about the Roman attack on the Muslims, they also made every effort to strike fear in the minds of the Muslims. Their plan was, on the one hand, to provoke the Muslims into attacking Syria and, on the other, to discourage them from going in large numbers. They wanted the Muslims to go to war against Syria and meet with certain defeat. But as soon as the Holy Prophet ﷺ announced his intention of leading this new expedition, enthusiasm ran high among the Muslims. Individual Muslims vied with one another in the spirit of sacrifice for the sake of their faith. The poor Muslims were also provided with riding animals, swords and lances. There was at Medina at the time a party of Muslims who had migrated from Yemen. They were very poor. Some of them went to the Holy Prophet ﷺ and offered their services for this expedition. They said, “O Prophet of God, take us with you. We want nothing beyond the means of going.” The Qur’ān makes a reference to these Muslims and their offers in the following words:

\[
\text{wa lā 'alalladhīna idhā mā atauka li taḥmilahum qulta fā ajidu mā ahmilukum 'alaihi tawallawwa a'yunuhum tafidu minaddam'i ḥazanan alla yajidū mā yunfīqūn}
\]

Nor against those to whom, when they came to you that you should mount them, thou did say, ‘I cannot find whereon I can mount you’; they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend (9:92).

Abū Mūsā٢٨ was the leader of this group. When asked what they had asked for? He said, “We did not ask for camels or horses. We only said we did not have shoes and could not cover the long journey bare-footed. If we only had shoes, we would have gone on foot and taken part in the war alongside with our Muslim brethren.”
The disbelievers and the hypocrites had probably thought that the Holy Prophet ﷺ acting upon the rumors spread by them would attack the Syrian armies without a thought. When the Holy Prophet ﷺ reached close to Syria, he stopped and sent his men in different directions for reconnaissance. The men returned and reported there were no Syrian concentrations anywhere. The Holy Prophet ﷺ decided to return, but stayed for a few days during which he signed agreements with some of the tribes on the border. There was no war and no fighting in this trip. The journey took the Holy Prophet ﷺ about two and a half months. When the hypocrites at Medina found out that their scheme for inciting war between Muslims and Syrians had failed and that the Prophet ﷺ was returning safe and sound, they began to fear that their plot had been exposed. They were afraid of the punishment which was now their due. But they did not halt their sinister plans. They equipped a party and posted it on the two sides of a narrow pass at some distance from Medina. The pass was so narrow that only a single file could go through it. When the Holy Prophet ﷺ and the Muslim army approached the spot, the Holy Prophet ﷺ received a warning by revelation that the enemy was lying in ambush on both sides of the narrow pass. The Holy Prophet ﷺ ordered his Companions ﷺ to check out the area. When they reached the spot near the passage they saw men in hiding with the obvious intent to attack. However, they fled as soon as they saw this reconnaissance party. The Holy Prophet ﷺ decided not to pursue them. When the Holy Prophet ﷺ reached Medina, the hypocrites who had kept out of this battle began to make lame excuses. The Holy Prophet ﷺ accepted their excuses. At the same time he felt that the time had come to expose their hypocrisy. He had a command from God that the mosque at Qubā’, which the hypocrites had built in order to be able to hold their meetings in secret, should be demolished. The hypocrites were compelled to say their Prayers with other Muslims. No other penalty was imposed. Upon returning from Tabūk, the Holy Prophet ﷺ found that the people of Ṭā’īf also had submitted. After this the other tribes of Arabia applied for admission to Islām. In a short time the whole of Arabia was under the flag of Islām.

(Life of Muḥammad ﷺ, Ḥaḍrat Mīrzā Bashīruddīn Maḥmūd Ahmād, p. 156-160)
At the time of the expedition of Tabūk, there was a group of people who did not want to take part in the battle. In fact, they were hypocrites. Privately, they ridiculed the call to arms for the battle, and the timing and the strategy of the battle. They consulted one another to find ways to stay out of the battle and offered lame excuses to the Holy Prophet ﷺ for not taking part in the battle. God Almighty revealed at that time:

فَرِحُ الْمُخَلَّفُونَ بِمَفْعُوْدِهِمْ حَلَّفُ رَسُولِ اللَّهِ ﻮُكْرِهِ ﺃَنْ يُجْاهِدُوا بِأَمْوَاءِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوهُا لَا تَنْفِرُوا فِي الْحَرْرِ قَلْ نَأَلْ نُجِّنِّيْمُ أَشْدَدُ حَرَاءَ لَوْ كَانُوا يَفْقَهُونَ

fariḥal mukhallaṣfüna bi maq‘adīhim khitāfa rasūlillāhi wa karihū anyyūjahidū bi amwālihim wa anfusīhim fi sabīlillāhi wa qālu la tanfīrū fil ḫarri quḷ nāru jahannama ashaddu ḫarran lau kānū yafqahūn

Those who contrived to be left behind rejoiced at their staying back in contradiction to the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand! (9:81)

The Case of the Three Companionsra of the Holy Prophetsa Who Remained Behind in the Expedition of Tabūk

Ḥadrat ‘Abdullāh bin Ka‘bra relates that he had heard from his father, Ka‘b bin Mālik a full account of the incident of his remaining behind the Holy Prophetsa when he proceeded on the
campaign of Tabūk. Ka‘b said: "I did not remain behind the Messenger of Allāh in any battle except the Battle of Tabūk, and I failed to take part in the Battle of Badr, and in that case there was no question of any penalty for anyone who had not participated in it, for in fact, the Holy Prophet and the Muslims had gone out in search of the caravan of Quraish, but Allāh brought about a confrontation between them and their enemies unexpectedly. I was present with the Messenger of Allāh the night of ‘Aqabah, when we pledged for Islām. I would not exchange ‘Aqabah with Badr, for all the fame of Badr as compared with ‘Aqabah. My failure to accompany the Holy Prophet in the campaign of Tabūk fell out in this wise. I was stronger and more affluent at the time of this campaign than at any other time. I had then two riding camels, and never before did I have two. Whenever the Holy Prophet decided on a campaign he would not disclose his real objective till the last moment. In this case, as the season was one of intense heat, the journey was long across the desert and the enemy was in great strength; he warned the Muslims clearly and told them his objective so that they should be fully prepared. A large number of Companions were ready to accompany the Messenger of Allāh. No register would have sufficed for setting down the particulars of all of them. Most of those who were minded to keep away imagined that they would get away with it, unless their defection was disclosed through Divine revelation. Also the fruit on the trees had ripened and their shade was thick and this too occupied my mind.

The Messenger of Allāh and the Muslims who were to accompany him occupied themselves with their preparations and I would go out in the morning meaning to do the same along with him but would return without settling anything, saying to myself: 'There is plenty of time. I can get ready whenever I wish.' This went on and the Muslims completed their preparations, and one day the Messenger of Allāh started with them on his march, and I had not yet done anything to prepare myself. I still continued in my
state of indecision, without settling anything, while the Muslims continued on the march. I thought I would go forth alone and overtake them. How I wish I had done it, but it was not to be. Now when I went about in the town it grieved me to observe that among those who were still at home like me were only those who were either suspected of hypocrisy or were excused on account of age or the like.

The Holy Prophet \( ^{sa} \) made no mention of me till after he had arrived at Tabūk. There while sitting among the people he inquired, 'What had happened to Ka‘b?' Someone from among the Banū Salīmah said: 'Messenger \( ^{sa} \) of Allāh, he has been hindered by his two cloaks and his habit of admiring his finery.' On this Mu‘adh bin Jabal admonished him. The Holy Prophet \( ^{sa} \) said nothing. At this time he observed someone at a distance in the desert clad in white and exclaimed: May it be Abū Khaisamah; and so he proved to be. He was the one who was taunted by the hypocrites when he gave away a quantity of dates in charity.

When I learned that the Messenger \( ^{sa} \) of Allāh was on his way back from Tabūk I was much distressed and began to consider false excuses in my mind that might serve to shield me from his anger. I also consulted those members of my family whose judgment I trusted. When I heard that the Holy Prophet \( ^{sa} \) was approaching I realized that no false excuse would avail me and I resolved to stick to the truth. He arrived the next morning. It was his custom that when he returned from a journey he first entered the mosque and offered two rak‘āt of Prayer and then sat facing the people. He did the same on this occasion and those who had remained behind from the campaign came up and began to put forward their excuses on oath. There were well over eighty. The Holy Prophet \( ^{sa} \) accepted their verbal declarations, renewed their covenants, prayed for forgiveness for them and committed to Allāh whatever was in their minds. When it came to my turn and I saluted him, he smiled, but it was the smile of someone angry, and said: 'Come forward.' So, I stepped forward and sat down before him. He
asked: 'What kept you back? Had you not purchased your mount?' I replied: 'Messenger of Allāh, were I confronted by someone other than yourself, a man of the world, I could easily escape his displeasure by some excuse, for I am gifted with skill in argument, but I know that if I were to spin before you a false tale today, which might even convince you, most certainly will Allāh soon rouse your anger against me over something. On the other hand, if I tell you the truth and you are wroth with me, I might still hope for a good end from Allāh, the Exalted, the Glorious. I have no excuse. I was never stronger and more affluent than when I held back from accompanying you.' The Holy Prophet said: 'This one has told the truth. Now withdraw, till Allāh issues His decree concerning you.' Some men of Banī Salimah followed me out of the mosque and said: 'We have not known you to commit a fault before this, then why did you not put forward an excuse before the Holy Prophet like the others who had held back from the campaign? Your fault would have found its forgiveness through the prayer of the Holy Prophet for your forgiveness.' They kept on reproaching me so severely that I made up my mind to go back to the Holy Prophet and to retract my confession. Then I asked them: 'Is anyone else in similar situation as mine?' They said: 'Yes. Two persons met him (the Holy Prophet) who explained to him the same as you have. They were told as you have been told.' He said: 'Who were those?' They said: 'Murārah bin Ar-Rabī‘ Al-‘Amri and Hilāl bin Umayyah Al-Wāqifi.' Thus, they mentioned two such persons who were righteous, had participated in the Battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me.

The Holy Prophet directed the Muslims to stop speaking to the three of us. People kept away from us, as if we were strangers, and it seemed to me that I was in a strange land which I could not recognize. This continued for fifty days. My two companions in misery were resigned and took to keeping inside their homes. But I being the youngest of the three and the toughest used to go out and
join the Muslims in Prayer and walked the streets but nobody would talk to me. I would attend upon the Holy Prophet ** when he sat in the mosque after Prayer and would salute him and wonder whether he had moved his lips in returning my salutation. I would stand in Prayer near him and I noticed that he would look in my direction when I was occupied with the Prayer and would look away when I looked in his direction. Being oppressed by the hardness of the Muslims towards me I went one day and vaulted over the garden wall of my cousin Abū Qatādah of whom I was very fond, and saluted him, but he did not return my salutation. I said to him: 'O Abū Qatādah, I adjure you in the name of Allāh! Do you not know that I love Allāh and His Messenger?' But he said nothing. I repeated my adjuration. Still he did not reply. Then I asked him again. He said: 'Allāh and His Messenger know best.' At this my eyes burst into tears and I returned and jumped over the wall.

Ka‘b ** added: 'One day I was sauntering in the market-place of Medina when I heard a peasant from Syria, who had brought a quantity of corn for sale, say: 'Would someone direct me to Ka‘b bin Mālik?' People pointed in my direction. He came to me and handed me a letter from the king of Ghassān. Being literate myself I read it. Its message was: 'We have heard that your master has treated you harshly. God has not made you to be humiliated and mistreated. Come over to us and we shall receive you graciously.' Having read it, I said to myself: 'This is another trial; and I went to the oven and threw my letter in it.'

When forty days had elapsed without any indication in the revelation concerning us, a messenger of the Holy Prophet ** came to me and said: 'The Messenger ** of Allāh directs you to keep away from your wife.' I inquired: 'Shall I divorce her or what?' He said: 'No. Only do not associate with her.' I understood that my two companions had been directed likewise. So I told my wife: 'Go to your parents and remain with them till Allāh determines this matter.' Hilāl bin Umayyah's wife went to the Holy Prophet ** and
said: 'Messenger of Allāh, Hilāl bin Umayyah is old and is not able to look after himself, nor has he a servant. Would it displease you if I were to serve him?' He said: 'No. But he should not associate with you.' She said: 'He has no desire for me; since this incident he is occupied only with weeping.' Some of my people said to me: 'You should also seek the permission of the Holy Prophet that your wife should look after you as the wife of Hilāl bin Umayyah looks after him.' I told them: 'I shall not ask the Holy Prophet for permission for I do not know what he might say. Besides, I am young.'

Ten more days passed like this and on the fifty-first morning, after communication with us had been outlawed, when, after the dawn Prayer at home, I was sitting in a melancholy state and the wide world, as Allāh the Exalted, has described it, seemed to close in on me, I suddenly heard someone shout at the top of his lungs from the crest of Mount Ṣaf': 'O Ka‘b bin Mālik, good news!' I immediately fell into prostration and realized that relief had come. It seems that the Holy Prophet had informed the people at the time of the dawn Prayer that Allāh the Most Honored and Glorious, had turned to us in mercy, and several people had set out to convey the good news to us. Some went to my two companions. One spurred his horse in the direction of my home. A man belonging to the tribe of As‘lam ran up to the mount and his voice reached me before the arrival of the cavalier. When the one whose voice I had heard arrived to greet me, I took off my garments and made him wear them. I had no other garments for my own wearing and borrowed a pair to put on and set out to present myself before the Holy Prophet. On the way I encountered crowds of people who congratulated me, saying: 'Blessed be the acceptance by Allāh of thy repentance.' When I entered the mosque I found the Holy Prophet seated surrounded by people. Of them, Ṭalḥa bin ‘Ubaidullāh got up and sprang towards me and, shaking my hand, congratulated me. He was the only one out of the Emigrants who got up and Ka‘b never forgot Ṭalḥa for this.
When I saluted the Holy Prophet his face was aglow with joy and he said: ’Be happy with the best one of all your days that have passed since your mother gave you birth.’ I said: ’Messenger of Allāh, is this from you or from Allāh?’ He answered: ’It is indeed from Allāh.’ It was usual with him that his happy face glowed as if it were a segment of the moon, which we took as a signal that he was pleased. I then submitted to him: ’Messenger of Allāh, to complete my repentance I would like to give up all my possessions as charity in the cause of Allāh and His Messenger.’ He said: ’Hold back part of it; that would be better for you.’ On which I said: ’I shall hold back that portion which is in Khaibar.’ Then I submitted: ’Messenger of Allāh! Allāh the Exalted, has delivered me only because I adhered to the truth, and it is part of my repentance that for the rest of my days I shall speak nothing but the truth.’ Ever since I declared this before the Holy Prophet, Allāh the Exalted, has not tried anyone so well in the matter of telling the truth as He has tried me. To this day, since my declaration, I have never had any inclination to tell a lie, and I hope that Allāh will continue to safeguard me against it during the rest of my days.

Allāh the Exalted revealed:
 Åمنَّ أَتَقَوْا الْلَّهَ وَ كُونُوا مَعَ الصَّدِّيقينَ

Laqattaballahu ‘alannabiyyi walmuhajirina wal ansarilla dhinattaba’uhu fi sā‘atinusrati mim ba’di mā kāda yazighu qulubu farqimminhum thumma tāba ‘alaihim innahū bihim ra‘ufurrahimuwwa ‘alatthaflatha tilladhina khullifū ḥattā idhā daqat ‘alaihim ul ardu bimā raḥubat wa daqat ‘alaihim anfusuhum wa zannu allā malja-ā minallahi illā ilaihi thumma tāba ‘alaihim li-yatahibu innallāha huwattawwaburrahim yā ayyu halladhina āmanuttaqullāha wa kūnā ma‘assādiqin

Allāh has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had well-nigh swerved. He again turned to them with mercy. Surely, He is to them Compassionate, Merciful. And the three who remained behind, until the earth seemed too narrow for them despite all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from Allāh save unto Himself. Then He turned to them with mercy that they might turn to Him. Surely, it is Allāh Who is Oft-Returning with compassion and is Merciful. O ye who believe! fear Allāh and be with the truthful. (9:117-119).

Ka‘b continued: 'After Allāh had guided me to Islām. His greatest bounty in my estimation, that He bestowed upon me, was my telling the truth to the Holy Prophet ‏*, and not lying to him and ruining myself as were ruined those who did tell lies to him. In His revelation Allāh had said concerning those who told lies worse than He said concerning anyone:

*سيَخَفِّفُونَ بِاللَّهِ لَكُمْ إِذَا اقْتَلَبُتُمْ إِلَيْهِمْ لِتَغْفِرُوا عَنْهُمْ أَفَأَتَعْفَفُونَ عَنْهُمْ َد إِلَيْهِمْ رِجَسٌ وَ مَأْوَهَا جَهَنُمُّ َجَزَآؤُ بَيْنَمَا*
Kānāt ِاَتْبِسْبِيْنَ ٠ يَخْلُفُونَ لُكْمِا لِثَرْضَؤُوا عَلَهُمْ ۗ إِنَّ اللَّهَ لَا يُرَضِّي عَنِ الْقُوُمِ اَتْبِسْبِيْنَ ٠

sa yahliben billa bi laka idhanalabal ilaihim litu riddanun fa a‘ridanun innahum rijsuw wa ma‘awwahum jahannam jaza-am mim a kanu yaksibun yahlibena lakum litardau anhum fa inna laha fa yarada anil qaumil fasiqan

They will swear to you by Allâh, when you return to them, that you may leave them alone. So leave them alone. Surely, they are foul, and their abode is Hell -- a fit recompense for that which they used to earn. They will swear to you that you may be pleased with them. But even if you be pleased with them, Allâh will not be pleased with the rebellious people. (9:95-96)

Our matter had been left pending, of the three of us, apart from the matter of those who had made excuses on oath before the Holy Prophet" which he accepted, and whose covenants he renewed and for whom he prayed for forgiveness. The Holy Prophet" kept our matter pending till Allâh determined it with: 'He has also turned with mercy to the three whose matter was deferred.' The reference here is not to our holding back from the campaign, but to his deferring our matter and keeping it pending beyond the matter of those who made their excuses on oath which the Holy Prophet" accepted.

(As-Siratun Nabawiyyah libne Hishâm, Vol. 4, p. 175)

One version adds: The Holy Prophet" set out for Tabûk on Thursday. He preferred setting out on a Thursday. He always returned from a journey in the early forenoon and went directly to the mosque where he offered two rak'ât Prayer, thereafter he sat down for sometime and then left for home."

(Ṣâhiḥ Bukhârî, Ka‘b bin Malik"

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Establishment of Mosques

During his trip from Medina to Tabūk wherever the Holy Prophet ﷺ encamped or stayed overnight he established a mosque for offering Prayers. Thus during this trip the Holy Prophet ﷺ established seventeen mosques at following locations: Tabūk, Thanītah Madrān, Dhātazzarāb, al-Akhdār, Dhātil Khaṭmā, al-Abā', Dhanb Kawākib near al-Batrā', al-Shaqq, Dhil Jaifāh, Ṣadr Ḥauḍī, al-Ḥajar, al-Ṣaʿīd, al-Wādiul Qurā, Shaqta Banī ‘Uzrah, Dhil-Marwah, al-Faifā' and Dhi Khushab.

Demolition of the Conspiracy Centers

Demolition of the Mosque Built by Hypocrites (Ḍirār Mosque)

When the Holy Prophet® migrated from Mecca to Medina, before entering Medina he stayed at Qubā’. During his stay in Qubā’, the Holy Prophet® laid the foundation of a mosque there. This mosque was located in the area belonging to the Banū ‘Amr bin ‘Auf. This gave high status and respect to the Banū ‘Amr bin ‘Auf. Banū Ghanam bin ‘Auf who were always competing with the Banū ‘Amr bin ‘Auf who had also accepted Islām. However, due to the construction of the mosque by Banū ‘Amr bin ‘Auf they became jealous of the Banū ‘Amr bin ‘Auf. The hypocrites exploited the situation and by showing sympathy to the Banū Ghanam bin ‘Auf they developed a close relationship with them. Abū ‘Āmir, a Christian Priest, had already settled in Qubā’ to conspire and to develop strategies to damage Islām. He incited the Banū Ghanam and advised them to safeguard their interests by building a mosque to compete with the Banū ‘Amr. He also told them to collect and store armament in the mosque, so that, when the Roman army attacks Medina, with their help, he would make the Holy Prophet® leave Medina. After planning this scheme, he himself left for Syria to incite and encourage Heraclius to attack Medina. In his absence, the hypocrites and many new Muslims who had poor understanding of Islām started to come to the mosque built by the Banū Ghanam. In the mosque they used to meet to hatch schemes and plan strategies to damage Islām. Furthermore, they would pick out faults with and conspire against the Holy Prophet® and Islām. One of the strategies they used to damage Islām was the misrepresentation and interpretation of
the Holy Qur’ān to the people. They also started to spread rumors and false propaganda about the Holy Prophet ﷺ and Islām. Thus, the mosque became a center for sowing discord among the Muslims. At the same time, the Holy Prophet ﷺ was very busy in making preparations for the expedition of Tabūk. Before he left for the expedition of Tabūk the hypocrites even asked the Holy Prophet ﷺ to come to their mosque and bless it by offering Prayer there. Their intention was to establish the mosque as a legitimate mosque. Due to lack of time the Holy Prophet ﷺ was unable to go to the mosque. However, he promised them to come to the mosque sometime later on. God Almighty revealed to the Holy Prophet ﷺ the true nature of the mosque in the following verses:

والَذِينَ أتَخَذُوا مسجِدًا يضْرَأُوا وَكَفَرُوا وَتَفْرِيقًا بَينَ الْمُؤْمِنِينَ وَإِرْضَاهُم إِلَّا لِحَارِبَ الْلَّهِ وَرَسُولَهُ مِنْ قَبْلٍ وَلْيَخْلِفُنَّ إِنِّي أَرْضَيْنَ إِلَّا الْحُسَنَى - وَاللَّهُ يُسَهِّدُ إِنْ هُمْ لَكُبْرُونَ 0 لَتُقْوِمُ فِيهِ أَبْدَالاً لَمَسجِدٌ أَيْسِنَ علَ النَّقَوْيِ مِنْ أَوْلِي الْيَوْمِ أَحَقُّ أَنْ تَقْوَى فِيهِ دَفْيَهُ رَجَالُ يُجِبَوْنَ أَنْ يِنْطَهِرُوا دَوَالِلِهِ يُجِبُّ الْمُطَهْرِينَ 0 أَفْقُمَ آسَسَ بَنِيَانُهُ عَلَى تَقْوَى مِنْ اللَّهِ وَرَضُوْنِ كَيْبَ أَمَّا مِنْ آسِسَ بَنِيَانَهُ عَلَى شَفَا جُرْفِ حَارِثَ فَانْهَارَ بِهِ فِي نَارِ جَهَنُم دَوَالِلِهِ لا يَهْدِي الْقُوْمَ الْمُلْهِيْنَ 0 لا يَزَالُ بَنِيَانُهُ الَّذِيْ بَنُوا رَيْبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ دَوَالِلِه عَلَى مَنْ كَيْمَ 0

walladhi nattakhadhū masjidanan dirārañwwa kufrañwwa tafriqam bainal mu‘minina wa irṣādalliman ḥarabalāhaha wa rasūlahū min qablu wala yaḥlifunna in aradnā illal ḥusnā walfahu yash-hadu

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And among the hypocrites are those who have built a mosque in order to injure Islam and help disbelief and cause division among the believers, and to provide a place of hiding for those who have already waged war against Allāh and His Messenger before this. And they will surely swear: 'We meant nothing but good', but Allāh bears witness that they are certainly liars. Never stand to pray therein. A mosque which was founded upon piety from the very first day is surely more worthy that you should stand to pray therein. In it are men who love to become purified, and Allāh loves those who purify themselves. Is he, then, who laid his foundation on fear of Allāh and His pleasure better or he who laid his foundation on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allāh does not guide a people who transgress. This building of theirs, they have raised, will ever be a source of disquiet and uncertainty in their hearts, until their hearts split and are torn to pieces. And Allāh is All-Knowing, Wise. (9:107-110)

While returning from the expedition of Tabūk, when the Holy Prophet ﷺ reached a place called Dhū Awān, he sent Ḥaḍrat Mālik bin al-Dukhshum Ḥaẓr, Ḥaḍrat Ma’n bin ‘Adī Ḥaẓr, Ḥaḍrat ‘Āṣim bin ‘Adī Ḥaẓr, Ḥaḍrat ‘Amir bin al-Sakīn Ḥaẓr and Ḥaḍrat Waḥshi Ḥaẓr to Medina and said to them, "The founders of this mosque are very cruel. Burn the mosque while they are watching it." All of them left for Qubā’ to implement the order of the Holy Prophet ﷺ. They burnt the mosque to ashes during the time between Maghrib and ‘Īshā’ Prayers. Thus, the mosque which had become a central gathering-place for the enemies of Islām was permanently destroyed. Since this mosque was built to harm the Muslims, that is why, in Islāmic
literature the mosque is mentioned as 'Dirār Mosque'. With the destruction of their gathering-place, the hypocrites were scared and went into hiding.


Demolition of the House Used by the Hypocrites to Conspire Against the Muslims

Some of the Jews who had lived in Medina, due to their animosity towards the Holy Prophet™, used to conspire against the Holy Prophet™ and Islam. One such Jew by the name of Suwailam was living in the part of Medina called 'Jāṣūm'. His house was used by the hypocrites as a center to meet and conspire. They used to gather there, create damaging stories about the expedition of Tabūk and then spread these stories among the Companions™ of the Holy Prophet™ to discourage them from taking part in the expedition. When the Holy Prophet™ came to know about these Jews and their evil plans he sent Ḥadīr ‘Ammār bin Yāsir™ to tell them that the Holy Prophet™ knew about their evil designs. When they found out that the Holy Prophet™ knew about their activities they came to the Holy Prophet™ and apologized for their activities. God Almighty revealed the following concerning them:

"I have heard the hypocrites narrating things that have no basis. They say, 'We are the musicians of Allah's Messenger. No one else can secure a place in Paradise, because we are the musicians of Allah's Messenger.'"

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The hypocrites fear lest a Sūrah should be revealed against them, informing them of what is in their hearts. Say, 'Mock ye! surely, Allāh will bring to light what you fear.' And if you question them, they will most surely say, 'We were only talking idly and jesting.' Say, 'Was it Allāh and His Signs and His Messenger that you mocked at? 'Offer no excuse. You have certainly disbelieved after your believing, If We forgive a party from among you, a party shall We punish, for they have been guilty.' (9:64-66)

When the Holy Prophet\textsuperscript{14} got confirmation that the house was being used as a center for conspiracies against Islām, he ordered Ḥadrat Ṭalḥa bin ‘Ubaydullāh to destroy the center. Ḥadrat Ṭalḥa bin ‘Ubaydullāh took a few Companions\textsuperscript{15} with him to Suwailum's house and set it on fire. Thus, at least temporarily, the center was destroyed.


\textbf{Death of ‘Abdullāh bin Ubayy bin Salūl}

‘Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites fell ill after the Expedition of Tabūk and died within two months of his illness. He
had developed a strong hatred for the Holy Prophet s.a.w. due to the emigration of the Holy Prophet s.a.w. to Medina. Despite that the Holy Prophet s.a.w. was compassionate to him and made sure that the Muslims did not harm him.

When Ḥadhrat ‘Abbās’, the uncle of the Holy Prophet s.a.w., was captured in the Battle of Badr, none of the shirts available at that time fitted Ḥadhrat ‘Abbās’. He was quite a tall man and the shirts were of standard size. However, ‘Abdullāh bin Ubayy bin Salūl’s shirt fitted Ḥadhrat ‘Abbās’ as he was also a tall man. ‘Abdullāh bin Ubayy bin Salūl removed his shirt and gave it to Ḥadhrat ‘Abbās’. When ‘Abdullāh bin Ubayy bin Salūl died, the Holy Prophet s.a.w. returned the favor by giving his own shirt to use as a shroud for his burial and prayed for him. He also led his funeral Prayer despite strong opposition from Ḥadhrat ‘Umar’.

Ḥadhrat ‘Umar’ s.a.w. states that he said: "Messenger s.a.w. of Allāh, will you pray over one of the enemies of Allāh?" The Holy Prophet s.a.w. smiled and did not say anything. I kept on mentioning the evil acts ‘Abdullāh bin Ubayy bin Salūl had committed against the Holy Prophet s.a.w. and the Muslims. The Holy Prophet s.a.w. said, "I was given a choice. I was told to plead forgiveness for the hypocrites or not. Even if I plead for them seventy times Allāh will not forgive them. If I knew that if I exceeded seventy times, He would forgive them, I would do so." The Holy Prophet s.a.w. was referring to the following verse of the Holy Qur’ān:

\[
\text{إِسْتَغْفِرْ لِلَّهَ إِنَّكَ لَتَسْتَغْفِرُ لِلَّهِ مَرَّةً فَلَنَّ}
\]

\[
\text{يُغَفِّرُ اللَّهُ لِلَّهِ مَنْ يَتَّبَعُهُ يَوْمَ يُرَىَ وَاللَّهُ عَلِيمٌ حَكِيمٌ}
\]

istaghfir lahum au la tastaghfir lahum in tastaghfir lahum sab‘ina
marratan fala‘yyaghfirallahu lahum dhālika bi annahum kafarū

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billaahi wa rasuilihi wallahu la yahdil qaumal fasiqin

Ask you forgiveness for them, or ask you not forgiveness for them; even if you ask forgiveness for them seventy times, Allâh will never forgive them. That is because they disbelieved in Allâh and His Messenger. And Allâh guides not the perfidious people. (9:80)

When the Holy Prophet ﷺ returned from the graveyard after burial of ‘Abdullâh bin Ubayy bin Salûl, God Almighty revealed the following to the Holy Prophet ﷺ:

وَلَا تَضَلِّ عَلَى أَحَدِمِنْهُمْ مَاتُ أَبْنَذَا وَلَا تَقَمْ عَلَى قُبُرِهِمْ إِنْ هُمْ كَفَّرُوا بِاللَّهِ وَرَسُولِهِ وَهُمْ فِسْقُونَ ۚ وَلَا تَجْبَكَ أَمََّوَالِهِمْ وَأَوَلَادُهُمْ ۚ ۚ دَانِمَا يُرِيدُ اللَّهُ أَنْ يُعْدِبَهُمْ بِهَا فِي الدُّنْيَا وَتُرَزَّقُ أَنْفُسُهُمْ وَهُمْ كَفَّرُونَ

wa la tuṣallî 'ala aḥadiminhummâta abadâniwwa la taqum 'ala qabrihī innahum kafârû billahi wa rasûlihi wa mâtû wa hum fasiqîn wa la tu'jibka amwâluhum wa auldâhum innamâ yuridullâhu anîyyu'adhâhibahum bihâ fiddunyâ wa tazhaqa anfusuhum wa hum kāfirûn

Never say prayer over any of them when he dies, nor stand by his grave to pray, for they disbelieved in Allâh and His Messenger and died while they were disobedient. And their possessions and their children should not excite your wonder; Allâh only intends to punish them therewith in this world and that their souls may depart while they are disbelievers. (9:84-85)

Basic Teachings of Islām

The Five Fundamentals of Islām

Islām has five basic duties which a Muslim has to perform. They are known as the Five Fundamentals of Islām or the Five Pillars of Islām.

The pillars of Islām are mentioned in the following Ḥadīth of the Holy Prophet ﷺ:

بَيْنِ الْإِلَّهِ الْإِلَّهَ عَلَى خَمِسِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا الَّلَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامِ الصَّلَاةَ وَ إِيَّاَيِّ الرَّكُوكَةِ وَ حَجِّ الْبَيْتِ وَ صَفُّ ۚ وَرُكُضًا أَهْلُ بَلَدِ البَيْتِ

buniyal islamu ‘ala khamisin; shahādati ‘alā ilāha illallāhu wa anna muḥammadar rasūlullāhi, wa iqāmiṣṣalati, wa ‘īfa’izzakāti, wa ḥajjil baiti, wa ṣaumi ramaḍān.

Islām is based on five (pillars):

1) Bearing witness that there is none worthy of worship but Allāh, and Muḥammad is His servant and His messenger (Declaration of Faitli)
2) Observance of \textit{Ṣalāt} (Daily Prayers)

3) Paying of \textit{Zakāt}

4) Pilgrimage to the House of Allāh (\textit{The Ka‘bah})

5) Fasting during \textit{Ramaḍān}

(\textit{Ṣahīh Bukhārī, Kitābul Īmān, Bāb qaulannabi ‘Buniyal Isfāmu ‘aľa khamsin}).

The \textit{first} and the foremost pillar of Islām is called \textit{Shahādah}, the declaration of Islāmic faith. The belief in the Oneness of God is the basic requirement of believing in Islām.

The \textit{second} pillar is called \textit{Ṣalāt}, i.e., to perform Prayer in a prescribed form. Prayer is the basic and most important means by which man communicates with Allāh and draws himself near to Him.

The \textit{third} pillar is called \textit{Ṣaum}, i.e., to keep fast in the month of \textit{Ramaḍān}. By fasting, a Muslim can purify himself spiritually, elevate his soul and obtain nearness to Allāh. To fast is to abstain from food, drink, smoking and conjugal relations from dawn to dusk. It was the month during which revelation of the Holy Qur‘ān to the Holy Prophet™ began.

The Holy Qur‘ān allows exemption from fasting to the elderly, the chronically sick and children. However, they are required to feed or pay to feed the poor for the whole month of \textit{Ramaḍān} in order to make up for fasts they could not keep. Temporary exemption is permitted to those travelling, the sick, pregnant and nursing or menstruating women. They are expected to make up the fasts at a later time before the start of the next month of fasting.

The \textit{fourth} pillar is called \textit{Zakāt}. It is a form of levy which Muslims of means pay annually in cash or kind, and is spent for good causes mentioned in the Holy Qur‘ān. Thus it is given for the purpose of purification of wealth. \textit{Zakāt} is used for the upkeep of the poor, the
destitute, travelers in need, for those serving in the way of Islām, for those fighting in the way of Allāh, for slaves to buy their freedom, and for benevolent works. Zakāt can be levied on land produce, livestock, and liquid assets, e.g., gold, silver, and savings in the bank left for more than one year.

The fifth pillar is called Ḥajj, i.e., to perform pilgrimage to the Ka‘bah (Baitullāh) in Mecca, at least once in the lifetime of a Muslim when the person is able bodied and has the means to go for Ḥajj. The Ḥajj ceremony involves a series of religious rites which extend over several days, performed at the Holy Ka‘bah in Mecca and other special holy sites near it. The Ka‘bah is believed by Muslims to be the first house built for the worship of One God. It was rebuilt by Prophet Abraham and his son Ishmael, and later on by the Holy Prophet. The Ḥajj serves as a striking reminder of the Oneness of Allāh and it emphasizes the brotherhood and equality of human beings, as well as the importance of man's willingness to sacrifice himself for the sake of his Creator.

The above mentioned five pillars of Islām must be professed by everyone who desires to become a Muslim. Although Muslims are already divided into many sects -- like all other religions -- on this issue there are no two opinions. By whatever title the sects are recognized, be they Sunnis or Shi‘ites, all believe in these five fundamental pillars.

**Shahādah (Declaration of Faith)**

The first and the foremost pillar of Islām is called Shahādah, the declaration of Islāmic faith, i.e.,

\[
\text{أَسْتَهْدَىْ أَنْ لَا إِلَهَ إِلَّا الَّلَّهُ وَحَدٌِّهُ لَا شَرِيكَ لَهُ وَ أَسْتَهْدَىْ أَنْ}
\]

\[
\text{مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُِّ}
\]
ash hadu alfa ilaoha illaahu wa'dahu fa sharikalahu wa ash hadu anna muhammadan 'abduhu wa rasuluh

I bear witness that there is none worthy of worship except Allāh. He is One; (and) Has no partner, and I bear witness that Muḥammad is His servant and messenger.

Ṣalāt (Daily Prayers)

In every religion Prayer is regarded as the pivot on which rests man's Communion with God. God prescribed Prayer as the second pillar of His everlasting religion Islām.

Of all religious obligations, Islām has laid the greatest emphasis on the institution of Prayer (Ṣalāt). It is enjoined upon every Muslim to pray five times a day. Besides the five obligatory Prayers, there are other types of prayers which are optional.

Ḥaḍrat Jābir "a relates that the angel Gabriel visited the Holy Prophet "a and said: "Arise and offer Prayer." Accordingly, the Holy Prophet "a offered Zuhr Prayer at the declining of the sun, then he came to him at the time of 'Asr Prayer and said: 'Arise and offer Prayer.' So the Holy Prophet "a offered 'Asr Prayer when the shadow of objects was equal to their size, then he came to him at the Maghrib time and said: 'Arise and offer Prayer.' So the Holy Prophet "a offered Maghrib Prayer after the sunset, then he came to him at the time of 'Isha' Prayer and said: 'Arise and offer Prayer.' So the Holy Prophet "a offered Ishā' Prayer when light in the horizon had disappeared, then he came to him at the time of Fajr Prayer and said: 'Arise and offer Prayer.' So the Holy Prophet "a offered the Fajr Prayer at the beginning of the dawn.

The next day, Gabriel again visited the Holy Prophet "a at the
time of \( \text{Zuhr} \) Prayer and said: 'Arise and offer Prayer.' So he (the Holy Prophet \(^\text{sa}\)), offered \( \text{Zuhr} \) Prayer when the shadow of objects corresponded to their size, then he came to him at the time of \( \text{‘Aṣr} \) Prayer and said: 'Arise and offer Prayer.' So the holy Prophet \(^\text{sa}\) offered \( \text{‘Aṣr} \) Prayer when the shadow of things was twice their size, then he came to him at the \( \text{Maghrib} \) Prayer time which was the same time as that of the previous day, then he came to him at the \( \text{‘Ishā} \)’ Prayer time after passing of either half or one-third of the night, then he came to him for \( \text{Fajr} \) Prayer when the light had spread fully, then he said: 'Arise and offer Prayer.' So he offered \( \text{Fajr} \) Prayer.

After that Gabriel said: "The time to offer the Prayers in between the two times (prescribed)."

\( \text{(Musnad Ahmad, p. 330/3)} \)

\section*{ṢAUM (Fasting of Ramaḍān)}

Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Fasting in Islām is a highly developed institution. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into following two categories:

1. There is one full month (\( \text{Ramaḍān} \)) in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year according to the solar months.

Fasting in Islām begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is
expected to abstain from all food and drink, and conjugal relations, completely. Furthermore, a greater part of the night is spent in spiritual exercises such as recitation of the Holy Qur’an and offering of the Tahajjud Prayers, which is very essence of fasting. During the month of fasting, Muslims are required to redouble their efforts in alms-giving and care for the destitute.

2. Other obligatory fasting is most often related to seeking forgiveness of God for sins. This includes violation of the obligatory fasts.

The Holy Qur’an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْحَيَاةُ الْزَّيْنُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَا تَتَّقُونَ

yā ayyuhalladhina āmanū kutiba ‘alaikumussiyāmu kamā kutiba ‘alalladhina min qablikum la‘allakum tattaqūn

O Ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2:184)

Zakāt (Alms Giving)

Zakāt is a kind of worship prescribed in order to bring about equitable economic adjustment in society. The Arabic word Zakāt literally means to purify something. In this context a mandatory payment of a fixed portion of the wealth would mean that the residual wealth after the deduction of Zakāt has been rendered pure and lawful for the believers.

The Holy Qur’an commands:
And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy (24:57)

The Holy Qur’ān further says about Zakāt:

But whatever you give in Zakāt seeking the favor of Allāh -- it is these who will increase their wealth manifold (30:40)

Apart from meeting the demands of the State, this collection is intended to meet the needs of the poor. It is collected from Muslims possessing a certain amount of money or property, and is spent on the poor, the needy, the orphans, widows and wayfarers, etc. It is normally levied at 2.5% on disposable assets above specific thresholds which have remained in the hands of owners beyond one year. One of the many benefits of Zakāt is that due to the fear that any idle capital would be gradually eroded away through the imposition of Zakāt, every one with surplus savings would be encouraged to employ it in earning profit to off-set the effect of Zakāt.
The Holy Qur'an says that in the wealth is a share of those who are unable to meet their basic needs and are considered deprived in their environment.

وَفِي أَمْوَالِهِمْ حُقُّ لِلْسَائِلِ وَالمُخْرَجُومِ

wa fi amwālihim ḥaqqullisāʿili walmahrūm

And in their wealth is a share belonging to the beggar and the destitute. (51:20)

وَالَّذِينَ فِي أَمْوَالِهِمْ حُقُّ مَعْلُومٍ لِلْسَائِلِ وَالْمُخْرَجُومِ

walladhīna fi amwālihim ḥaqqumma'lūmullisāʿili walmahrūm

And those in whose wealth there is a recognized right for the beggar and the destitute who begs not. (70:25-26)

This clearly establishes that it is the right of every person to have certain basic necessities of life provided to him in every land and society, and those made responsible for meeting this obligation are the ones who possess more than their basic needs, leaving it to the State to decide upon the *modus operandi*, to ensure that the system is fair, just and equitable and adequately fulfills its basic purpose.

A tradition of the Holy Prophet regarding *Zakât* is as follows:

ْعَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهُ ﷺ حَصِينُوا أَمَوَالَكمْ

بالرَّكْوَةَ وَدَاوُؤُوا مَرْضَاكُمْ بِا لَصَدَقَةٍ وَاِسْتَفْقَبُوا أَمَوَائِ الْبَلَاءِ
'anil ḥasanī" qāla qāla rasūlullāhi": ḥасси́нұ amwālakum bizzakāti wa dawū marḍakum biśṣadaqati wasqaqbalū amwājāl balā′i biddu ā′i waṭṭadarruˈi

Ḥasan a relates that the Holy Prophet said: "Fortify your property by paying Zakāt, cure the sick by giving charity and defend yourself against the undulations of calamities through invocations and humble entreaties.

(Murāsīl Abū Dāwūd, Bāb ṭiṣṣāʾim yuṣūbū aḥlihī)

Ḥajj (Pilgrimage)

To perform a pilgrimage of the "Kaˈbah", which is also called "Baitullāh", in Mecca, Saudi Arabia, is called Ḥajj.

Like the month of fasting, the time appointed for the pilgrimage, ten weeks after the Festival of the breaking of the fast (‘Īdul fitr) is fixed according to the lunar calendar, and rotates throughout the year. The pilgrimage thus falls in all seasons of the year.

God Almighty says in the Holy Qurʾān:

وَلِلَّهِ عَلَى النَّاسِ حَجِّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا wa lilāhī ʿalannāsi ḥijjulbaiti manistaˈa ilaihi sabīla

And pilgrimage to the House (House of Allāh) is a duty which men -- those who can find a way thither -- owe to Allāh. (3:98)
One finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place, which all the followers of a religion must visit at least once in the lifetime. In Islām, Mecca is such a place, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, all races and all ages. Men, women and children all gather once a year for Ḥajj, running into millions.

(An Elementary Study of Islām, Ḥaḍrat Mīrzā Ťahir Āḥmad, p. 37)

Ḥaḍrat ‘Umar bin Al-Khaṭṭāb said: "We were sitting one day with the Holy Prophet, when a man appeared among us whose clothes were of an intense whiteness, whose hair was jet black, who bore no mark of travel and who was not known to any of us. He sat down in front of the Holy Prophet, their knees touching, and placing his hands on his thighs he said: 'Muḥammad, tell me about Islām.' The Holy Prophet said: 'Islām is that you should bear witness that there is none worthy of worship except Allâh and Muḥammad is His Messenger, and that you should observe Prayer, pay the Zakāt, observe the fast during Ramaḍān, and perform the Pilgrimage to the House if you can afford the journey thither.' The man said: 'That is right.' We were surprised that he inquired and also confirmed the correctness of the answer. He then said: 'Tell me about faith.' The Holy Prophet said: 'That you should believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and that you should believe that He determines the measure of good and evil.' The man said: 'That is right. Now tell me about the due performance of obligations.' The Holy Prophet said: 'That you should worship Allâh as if you are beholding Him, and if not then remaining conscious that He is watching you.' The man said: 'Now tell me about the Hour of Judgment.' The Holy Prophet said: 'He who is being asked knows no more about it than the one who asks.' The man then said: 'Well, tell me some of the signs of its approach.' The Holy Prophet answered: 'The slave-girl would give birth to her master and that barefooted, bare bodied, penurious goat-herders would be seen building
great mansions.' Then the man departed, and I remained a while. The Holy Prophet™ said to me: "Umar, do you know who the questioner was?" I said: 'Allah and His Messenger know best.' He said: 'It was Gabriel who came to instruct you in your faith.'"

(Ṣaḥīḥ Bukhārī, Kitābul Īmān, Bāb ḥišrallāh al-Īmān; Ṣaḥīḥ Muslim, Kitābul Īmān)

Compilation of the Holy Qur’ān

God Almighty appointed the Chief of mankind, Pride of the Prophets, Khātamun Nabīyyin (the Seal of the Prophets), Ḥaḍrat Muḥammad Muṣṭafā™, as a Prophet at the age of forty, and revealed to him His Word recorded as the Holy Qur’ān. Thus the Holy Qur’ān is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad™, over a period of about 23 years (610-632 AD). The word Qur’ān means that which is often read or recited. It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur’ān also contains numerous prophecies for the future. The Holy Qur’ān calls itself a reminder to the worlds:

\[
\text{إن هُوَ إلاَّ ذِكْرٌ لِلْعَلَمِينَ} \quad 0
\]

\[\text{in huwa illa dhikrullil `alamîn}\]

It is nothing but a Reminder unto all the worlds. (81:28)

The revelation of the Holy Qur’ān and its preservation was a very important and delicate responsibility of the Holy Prophet™. He had to devote a large part of his time to this. Whenever he received the revelation,
whether at home or in the company of his Companions, he would pass through an extraordinary condition which would cause him to sweat profusely. Immediately after receiving the revelation he would call for one of the scribes and dictate the revelation to him.

The Divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet. He himself indicated the arrangement of verses and chapters in the Qur’ān, as we find it today. So the entire text of the Holy Qur’ān was written on bark, leaves, bones, etc., during the lifetime of the Holy Prophet.

As soon as a revelation was received by the Holy Prophet it was recorded in writing from his dictation. A number of persons are known to have been employed by the Holy Prophet for this purpose. Of these the names of the following fifteen have been mentioned in the traditions.

(Fath al-Bārī, Ḥafīz Ibn Iḥṣār, Vol. 9, p. 19):

1. Zaid bin Thābit
2. Ubayy ibn Ka‘b
3. ‘Abdullāh bin Sa‘d bin Abī Sarḥ
4. Zubair bin al-‘Awwām
5. Khālid bin Sa‘īd bin al-‘Ās
6. Abān bin Sa‘īd bin al-‘Ās
7. Hanzalā bin al-Rabī‘ al-Asadī
8. Mu‘aiqīb bin Abī Fātimah
9. ‘Abdullāh bin Arqam al-Zuhrī
10. Shuraḥbīl bin Ḥasana
11. ‘Abdullāh bin Rawāḥah
12. Abū Bakr
13. ‘Umar
14. ‘Uthmān
15. ‘Alī
Whenever the Holy Prophet ﷺ received a revelation, he would send for one of these persons and dictate to him the text of the revelation he had received. A very distinctive feature of the Holy Qur’ān is that it contains a Divine guarantee for its perpetual preservation. God Almighty says in the Holy Qur’ān:

\[
\text{إِنَّا نَحْنُ نَزَّلْنَا الْذِّكْرَ وَ إِنَّا لَهُ لَحَفِيظُونَ}
\]

\[\text{innā naḥnu nazzalnadhikra wa innā laḥū la ḥāfiẓūn}\]

Verily, We Ourselves have sent down this Exhortation, and most surely We will its Guardian. (15:10)

As a result of this guarantee, the text of the Holy Qur’ān has remained unchanged for more than fourteen hundred years.

The Holy Prophet ﷺ had two tasks: The first was to convey the message of God Almighty as indicated in the following verse of the Holy Qur’ān:

\[
\text{يَا أَيُّهَا الرَّسُولُ مَلَغَّةٌ مَا أَنزَلْ إِلَيْكَ مِنْ رَبِّكَ إِنَّ لَمْ تَفْعَلْ فَمَا بَلَغَتْ رِسَالَتُهُ دَ}
\]

\[\text{yā ayyu harrasūlu balligh mā unzila ilaika mirrabika wa illam taf’al famā ballaghta risālatah}\]

O Messenger! convey to the people what has been revealed to you from your Lord; and if you do it not, you have not conveyed His Message at all. (5:68)

The second task of the Holy Prophet ﷺ was to expound on the Holy Qur’ān and give a commentary on it. This is encompassed in the form of
Sunnah and Ḥadith of the Holy Prophet ﷺ and is well known as such amongst the followers of the Holy Prophet of Islām ﷺ. This task of the Holy Prophet ﷺ has been explained in the following verse of the Holy Qur’ān:

\[\text{wa anzalnā ilaikadhdhikra li-tubayyina linnāsi mā nuzzila ilaihim wa la‘allahum yatafakkarūn}\]

And We have sent down to you the reminder that you may explain to mankind that which has been sent down to them, and that they may reflect. (16:45)

Thus along with the recitation of the Holy Qur’ān, the explanation and commentary of the Holy Qur’ān through the sayings and actions of the Holy Prophet ﷺ is as essential for Muslims to obey and follow as it is to follow and obey the Holy Qur’ān, as stated by God Almighty in the Holy Qur’ān:

\[\text{wa mā ẓākumurrasūlu fa khudhūhu wamā nahākum ‘anhu fantahū}\]

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. (59:8)
The Exalted Status of the Holy Prophet\textsuperscript{sa}

As Stated in the Holy Qur’ān

In the Holy Qur’ān God Almighty has given the following titles to the Holy Prophet\textsuperscript{sa}:

\begin{align*}
\text{Tā Hā (20:2)} & \quad \text{(O Perfect man)} \\
\text{Yā Sīn (36:2)} & \quad \text{(O Perfect Leader)} \\
\text{Al-Insān (33:73)} & \quad \text{(The Perfect man)} \\
\text{‘Abdullāh 72:20:} & \quad \text{(The Servant of Allāh)} \\
\text{Al-Muzzammil (73:2)} & \quad \text{(O you who has wrapped \textit{himself} in a robe!)} \\
\text{Al-Mudaththir (74:2)} & \quad \text{(O you that has wrapped \textit{yourself with your mantle}!)}
\end{align*}

God Almighty says about the Holy Prophet\textsuperscript{sa} in a \textit{Hādīth-e-Qudsī}:

\begin{center}
\text{لونکا لَمَا خَلَفْتُ الْاَفْلَکَ}
\end{center}
Iau laka lamā khalaqtul affaka

(O Muḥammad!) Had I not planned to create you, I would not have created the Universe

(Al-Fuwā 'idul Majmū‘ah, Muḥammad bin ‘Alī Ashshaukānī, p. 346)

In the Holy Qur’ān, God Almighty has mentioned many praiseworthy and exalted attributes of the Holy Prophet ﷺ. Some of which are as follows:

1. His coming was as if God Himself came

wamā ramīta idh ramaita wa lākinnallāhā ramlā

"And you threw not when you did throw, but it was Allāh who threw ..." (8:18)

2. His pure heart is the throne of Allāh

fa kāna qāba qausaini au adnā

"So that he became, as it were, one chord to two bows or closer still." (53:10)
3. Allāh and His angels send blessings on him

إنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الْدِّينُ ٱمْتَنِوا صَلَوْا

عَلَيْهِ وَ سَلِيْمَوَا تَسْلِيمٌ

Innallāha wa ma‘la’ikatahū yuṣallūna ‘alannabiyyi yā ayyuhalladhīna āmanū źallū ‘alaihi wa sallimū taslimā

Allāh and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (33:57)

4. Allāh has sent down to him the Book (the Holy Qur‘ān:

وَأَنَّلَّهُ أَلَّمَ تَفْلَمُدْ أَلَّمَ تَفْلَمُدْ

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Wa anzalallāhu ‘alai kal kifāba wal ḥikmata wa ‘allamaka mā lam takun ta‘lam wa kāna faḍlullāhi ‘alaika ‘ażīmā

Allāh has sent down to you the Book and Wisdom and has taught you what you knew not; and great is Allāh's Grace on you. (4:114)

وَإِنَّكَ لَأَلْقَيْتَ الْقُرآنَ مِنْ لَدَنَّ حَكِيمِ عَلِيمَ

Wa innaka latulaqqal Qur‘āna milladun ḥakīmin ‘alīm
Verily, you have been given the Qur’ān from the presence of One Wise, All-Knowing. (27:7)

5. Allegiance to him was allegiance to Allāh:

\[
\text{Innalladhīnā yubāyi‘ūnaka innamā yubāyi‘ūn Allāhā}
\]
\[
yaddūlahī fauqa aidīhīm
\]

"Verily, those who swear allegiance to you indeed swear allegiance to Allāh. The hand of Allāh is over their hands." (48:11)

6. If you love Allāh, follow the Holy Prophet⁵ᵃ, then will Allāh love you:

\[
\text{Qul in kuntum tuḥībbūn Allāha fattabi‘ūnī yuḥibbkumullāhu}
\]
\[
wā yaghsīrakum dhunūbakum wallāhu ghafururrahīm qul}
\[
aṭ‘īllāha warrāsūla fā in tawallau fā innallāha fā yuḥibbul}
\[
kāfīrin}
\]

Say, 'If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is most Forgiving and Merciful.' Say, 'Obey
Allâh and the Messenger:’ but if they turn away, then remember that Allâh loves not the disbelievers. (3:32-33)

In the Holy Qur’ân, the commandment to follow the Holy Prophet:“

اِطَّعُوا الَّذِينَ اتّبَعُوا الرَّسُولَ

اَطِّعُوا الَّذِينَ اتَّبَعُوا الرَّسُولَ

is mentioned several times.

7. Obedience to him was obedience to Allâh

مَنْ بِطُبعِ الرَّسُولِ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِيظًا ۖ

wa maîyyut‘irrasûla faqad afa‘allâha wa man tawalla famâ arsalnâka ‘alaihim ḥafîzâ"

"Whoso obeys the Messenger obeys Allâh indeed; and whoso turns away, then We have not sent you as a keeper over them." (4:81)

8. Allâh is sufficient for him and his followers:

بِأَيِّهَا النَّبِيُّ حَسَبِيَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۖ
yā ayyuhannabiyyu ḥasbukallahu wama nittaba‘aka minal mu‘minīna

O Prophet, Allāh is sufficient for you and for those who follow you of the believers. (8:65)

9. His prayers are a source of tranquility

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوْتِكَ سَكَنْ لِهْمَهُمْ

wa ṣallī ‘alaihim inna ṣafataka sakanullahum

And pray for them; your prayer is indeed a source of tranquility for them. (9:103)

10. Respond to Allāh and the Holy Prophetṣa that he may give you life

بَيْنِهِمَا الَّذِينَ أَمْلَوْا اسْتَجِبَّوْا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعاَكُمْ لِمَا يُكَفِّرُ مِنْهَا

yā ayyuhalladhīna āmanustajibū lillāhi wa liirasūli idhā da‘akum limā yuhīkum

O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life. (8:25)
11. Allah gives a double share of His Mercy upon believing in Him and His Messenger

Ya'ayuwalladhu 'ina 'amanttaqullaha wa 'aminu birasulihi yu'tikum kiflaiini mirrahmatih wa yaj''allakum nuran tamshuna bihi wa yaghfirlakum wallahu ghafururrahim

O ye who believe! fear Allâh and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness - and verily Allâh is Most Forgiving, Merciful. (57:29)

12. He was fully a perfect light

Ya'ayu-hannasu qad ja'akum burhannummirabbikum wa anzala ilaikum nurammutibina

"O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light." (4:175)
13. **He was the manifestation of the Light of Allāh**

Allāhu nūrussamāwātī wal-ard mathalū nūriḥī kamishkātin fihā miṣbāḥun al-miṣbāhu fi zujājatīn azzujājatū ka annahā kaukabun durriyyuyūyūqadu min shajaratimmubārakatīn zaitūnatillā sharqiyya tińwwa ĥa gharbiyyatiñyyakādu zaituhā yuč'u walau lam tamsahu nārun nūrun ʻala nūr yahdillāhu li nūriḥī māyyashā’

Allāh is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree--an olive--neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His Light whomsoever He wills (24:36)

14. **He was the bright sun**

Ya'libā bi-nabi 'anā a'rsallāku shāhāda wamushīra wadīra 0 wāda'īya ilā ilā bi-zābi' wusrājā mūkhirā 0
yā ayyu hannabiyyu innā arsalnāka shāhidañwwa mubashshirañwwa nadhirañwwa da‘īyan ilalfahi bi idhnihī wa sirājammunīrā

O Prophet, truly We have sent you as a Witness, and a Bearer of glad tidings, and a Warner. And as a Summoner to Allāh by His command, and as a radiant Lamp. (33:46-47)

15. **He unfolds what is hidden of the book**

yā ahlalkifabi qad jā'akum rasūlunā yubayyinu lakum kathirammimmā kuntum tukhfuna minalkifabi wa ya‘fū ‘an kathir qad jā'akumminallāhi nuruñwwa kitābummubīn

O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book. (5:16)

16. **He had an exalted status**

wāmin allīl fītīhjū bī nafašlā lūk 0 ʿasīlī ʿan yābīnak ẓabī maqāmā

mūjīmūdā 0
waminallaili fata-hajjad bihi nāfilatallaka ‘asā aḥyyab‘athaka rabbuka maqāmammahmūdā

"And wake up for it (the Qur‘ān) in the latter part of the night as a supererogatory service for you. It may be that your Lord will raise you to an exalted station." (17:80)

17. He was Khātamun Nabiyyīn (Seal of the Prophets)

mā kāna Muḥammadun abā aḥadimmirrijālikum wa fākirrasūllāhi wa khātamnabiyyīn wa kānallahu bi kulli shai‘in ‘alimā

"Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things." (33:41)

The Holy Prophetṣa once said:

kuntu maktūban ‘indallāhi khātamnabiyyīna wa anna ādama lamunjadilun fi ūnihi

(In the sight of Allāh, I was Khātamun-Nabiyyīn since the time Adam
was in the early stages of creation from clay and water."

(Musnad Aḥmad, p 127/4, Kanzul ‘Ummāl, p. 112/6; Al-Khaṣṣa’sa al-Kubrā, Vol. 1, p.4)

Ḥaḍrat Zuhri relates that he heard Jubair bin Muṭ‘im\textsuperscript{a} say what he had heard from his father that the Holy Prophet\textsuperscript{a} said: "I am Muḥammad and Aḥmad; I am an obliterator. I will obliterate infidelity. I am a resurrector. People will be resurrected after me, and I am the last one to come. Therefore, no (independent and Law bearing) Prophet will come after me."

(Ṣaḥīh Muslim, Kitābul Faḍā’i’l, Bāb fī asmā’ī ‘ṣalallāhu ‘alaihi wasallam\textsuperscript{a})

18. He was a means to achieve nearness to Allāh

\begin{align*}
\text{yā ayyuhalladhīna āmanuttaqullāha wabtaghū īlaihil wasilata wa jāhidū fī sabīlihi la‘allakum tuflīḥūn}
\end{align*}

"O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper." (5:36)

19. He will be a witness on the Day of Judgement

\begin{align*}
\text{fākif ʾiḍā ḥānā mīn kāl āmī ʾibšīnē thā ḥānā kīk ʿalī hawūlā}
\end{align*}
And how will it fare with them when We shall bring a witness from every people, and shall bring you as a witness against these! On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not be able to conceal anything from Allāh. (4:42-43)

20. He was the chief of all the Prophets and mercy for mankind

"And We have sent you not but as a mercy for all peoples." (21:108)

21. He was a warner to all the worlds
tabārakalladhī nazzalal furqāna ‘alā ‘abdihī liyakūna lil ‘alamīn nadhirā

Blessed is He Who has sent down the Discrimination (distinction between truth and falsehood) to His servant, that he may be a Warner to all the wolds. (25:2)

22. His heart was right regarding what he saw

فَأَوْحَى إِلَى عَبْدِهِ مَا أُوْحِي ۖ ۛ مَا كَذَّبَ الْفُوَاتِرِ مَا زَأَى

fa auḥā ilā ‘abdihī mà auḥā mà kadhabal fuʾadu mà ra-ā

"Then He revealed to His servant that which He revealed. The heart of the Prophet lied not regarding what he saw." (53:11-12)

23. Those who follow the Prophet, shall prosper

الذِّينَ يَتَبَيَّنُونَ الرَّسُولَ النَّبِيَّ الْأَمِيِّ الَّذِي يَجَذَّبُهُ، مُكْتُوبًا

عَنْهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ ۚ ۛ يُأْمَرُهُمْ بِالْمَعْرُوفِ وَيُنْهِهِمْ

عَنِ الْمُنْكَرِ وَيُجِلْ لَهُمْ الطَّيِّبَتِ وَيُحْرِّمُ عَلَيْهِمْ الْكَبَّيْثَ

وَيَضْعُفْ عَلَيْهِمْ إِصْرَارُهُ وَالأَغْلَالَ الَّذِي كَانَتْ عَلَيْهِمْ ۚ فَالذِّينَ

أَمَلُوهُ وَعَزْزَؤُوهُ وَتَصْرُّؤُوهُ وَاتَّبَعُوا النُّورِ الَّذِي أَنْزَلَ مَعَهُۖ ۛ أُوْلَٰٰئِكَ هُمُ الْمُفْلِحُونَ ۚ ۛ
Those who follow the Messenger, the Prophet, the unlettered one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honor and support him, and help him, and follow the light that has been sent down with him - these shall prosper. (7:158)

24. He possessed high moral excellences

وَأَنتَ لَعْلَىٰ خَلْقٍ عَظِيمٍ

wa innaka la`ala khuluqin `azim

"And you do surely possess high moral excellences." (68:5)

25. He was kind-hearted and gentle in his conduct

قِبْمَا رَحِمَةٍ مِّنَ اللَّهِ لَتُبَيَّنَ لَهُمْ وَلَوْ كُنْتُ فَظًا غَلِيظُ الْقَلْبِ لَأَنْفَضَوْا مِّنْ حَوْلِكَ
fabimā raḥmatimminallāhi linta lahun walaun kunta fazzan ghalīzal qalbi lanfaḍḍū min ḥaulika

"And it is by the great mercy of Allāh that you are kind towards them, and if you had been rough and hard-hearted, they would surely have dispersed from around you." (3:160)

26. He occupied a position of manifest knowledge

قُلْ هُذِهِ سِبِيلُكُمُ أَتَعْوَى إِلَى اللَّهِ ﴿ۖ عَلَى بَصِيرَةٍ أَنَا وَ مِنْ أُبۡيِنِیٓ إِنَّهُ هُدِّیٓ فَوَاصِفٌ}

quʿ hādhihl sabīli adʿū ilallih ʿaša baṣiratīn anā wa manittabaʿānī

Say, "This is my way: I call unto Allāh. I occupy a position of manifest knowledge, and also those who follow me. (12:109)

27. He was compassionate and merciful

لاَقِدْ جَآءَکُمْ رُسُوُمُ مِنْ آنفیسکُمْ عَزِیزُ عَلیهِ مَا كَسَّمَ

حَرِیصُ عَلیکُمْ بِالْمُؤمِنِینَ زَوْفُ زَجِیمَ ۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉۉ۰

laqad jāʾakum rasūlummin anfusikum ʿazizun ʿalaihi mā anittum ḥarīṣun ʿalaikum bil muʾminīna raʿūfurrahīm

"Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare, and to the believers he is compassionate, merciful." (9:128)
28. His heart was full of kindness for the humanity

فَلَعَلَّكَ بِحَبٍّ تُفْسَكَ عَلَّى أُتُّرْهَمِ إِنَّ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثٍ

أُنْفِقُ أَنفَقَأ

fala'allaka bākhi’unnafsaka ‘ala āthārihim illam yu’minū bihādhal ḥadithi asafā

"So haply thou will grieve yourself to death for sorrow after them if they believe not in this discourse. (18:7)

29. He sought Allāh's forgiveness even for the hypocrites

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرُتْ لَهُمْ أَمْ لَمْ تَسْتَغْفَرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يُهْدي الْقُوْمَ الْفَسَّاقِينَ

sawā’un ‘alaihim astaghfarta lahum am lam tastaghfir lahum la‘nayaghfirallāhu lahum innālāha ša yahdil qaumal fāsiqīn

It is equal to them whether you ask forgiveness for them or ask not forgiveness for them, Allāh will never forgive them. Surely Allāh guides not the rebellious people. (63:7)

30. Each moment of his life was better than what preceded

وَلَلُّؤْلَخَةُ خَيْرًا مِنَ الأَوَّلِ
walal-ākhiratu khairullaka minal ūlā

Surely every hour that follows is better for you than the one that precedes." (93:5)

31. He was abundantly bestowed with knowledge of the unseen

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيَهُ إِلَيْكَ وَمَا كُنتَ لَدْنِهِمْ إِذْ أَجْمَعُوْا أَمْرَهُمْ وَهُمْ يَكْرُونُنَّ 0

dhālika min ambā’il ghaibi nūḥīhi ilaika wamā kunta ladaihim idh ajma‘ū amrahum wa hum yamkurūn

That is of the tidings of the unseen, which We reveal to you. And you were not with them when they agreed upon their plan while they were plotting. (12:103)

32. He never spoke out of his own desires

وَمَا يَنْطِقُ عَنِ الْهُوَى 0 إِنَّ هُوَ إِلَّا ٍّ وَحْيٌ يُؤْحَى 0

wamā yantīqu ‘anilhawā in huwa illa wahyuūyyūhā

"Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God." (53:4-5)
33. He was a perfect and an exemplary servant of Allâh

وَ أَنَّهُ لَمْ يَفْلَمَ عِبَادُ اللَّهِ يَدُعُوهُ كَأَذَّنَوْا يَكُونُونَ عَلَيْهِ يَبِدًا 0

wa annâhû lammâ qâma ‘abdullâhi yad’ûhu kâdû yakûnîna ‘alaihi libâda

"And when the Servant of Allâh stands up praying to Him, they crowd upon him, well nigh suffocating him. (72:20).

‘abdun idhâ sallâ

A servant of Ours when he prays?" (96:11)

34. He was a true servant of Allâh

قُلْ إِنِّي صَلَّلَتِي وَنِسْكِي وَمَخَيْيَ وَمَمْتَلِي لِلَّهِ رَبِّ الْغَلَّمِينَ 0

qul inna salahî wa nusuki wa mahyâya wa mamâtî lilâhî rabbî ‘alâmîn

Say, 'My Prayer and my sacrifice and my life and my death are all for Allâh, the Lord of the worlds.' (6:163)

35. He was a Messenger to all mankind

قُلْ يَايُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِيْ لَهُ 0

قَالُوْا، أَتَبِعُواْ لَعْلَكُمْ تَهْتَدَّونَ ۚ وَأَطْبِقُوا الْرَّسُولَ لَعْلَكُمْ تُرْحَمُونَ ۚ

Say, 'O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, the Immaculate one, who believes in Allāh and His words; and follow him that you may be rightly guided.' (7:159)

36. He was a means to achieve Allāh's Mercy

وَ أَطْبِقُوا الْرَّسُولَ لَعْلَكُمْ تُرْحَمُونَ

wa aṭī‘urrasūla la‘allakum turḥamūn

And obey the Messenger, that you may be shown mercy. (24:57)

37. He was a means to attain success

وَمَنْ يَطْلِعُ اللَّهُ وَ الرَّسُولُ فَقَدْ فَازَ فَوْرًا عَظِيمًا

Wāmen yīṭla‘ullah wārasūlā façad fa‘awr‘aw‘ūṣame‘amā
wa ma'nyyuṭi 'īllaha wa rasūlahū faqad faza fauzan 'ażimā

And whoso obeys Allāh and His Messenger, shall surely attain a mighty success. (33:72)

38. He was a means to obtain great Blessings of Allāh

wa ma'nyyuṭi 'īllaha warrasūla fa 'ula'ika ma'alladhīna an'amallāhu 'alaihimmi nannabiyyīna wassā'dīqīna washshuḥadā'ī wassāʿālīhīna wa ḥasuna 'ula'i ka rafiqā

And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

39. He was a bearer of glad tidings and a warner

wa mā arsalnāka illa kā'ffā tallinnāsi bashīra'nwwa nadhirā

And We have not sent you but as a bearer of glad tidings and a Warner, for all mankind (34:29)
40. He was a plain warner:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا عَلَيْكُمْ نَذِيرٌ مَّبِينٌ

qul yā ayyuhannāsu innamā anā lakum naḏirummubin

Say, 'O mankind, I am but a plain Warner to you. (22:50)

قُلْ إِنَّمَا أُنَبِّئُهَا مَنْ أَمَّدْدُهَا وَمَنْ لَمْ يُعِيدْهَا إِلَّا الْلَّهُ الْوَاحِدُ الْقَهَّارُ

qul innamā anā mundhiruuwwa mā min īlahīn illallāhul wāḥidul qabhār

Say, 'I am only a Warner; and there is no God but Allāh, the One, the Most Supreme. (38:66)

41. He was a Messenger of Allāh with guidance and the religion of truth

هُوَ الْأَحْدَاثُ نَشِئُهُ، بِالْهَدَايَةِ وَكَيْدِ الْحَقِّ لَا يُظهِرُهُ عَلَى

huwalladhī arsala rasūlahū bil huda wa dinil ḥaqqi liyūzhirahū ‘aladdīni kulli hī wa lau karihal mushrikūn

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may dislike it. (9:33)
The Holy Prophet of Islam, Ḥadrat Muḥammad Mustafā

He is the one who sent His Messenger with guidance and the truth that He may make it prevail over all other religions. And sufficient is Allāh as a Witness. (48:29)

42. He bore the Trust which the heavens, the earth and the mountains refused to bear

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. (33:73)

43. He invited humanity to the right path
wa innaka la tadh'ū hum ilā širātimmustaqīm

And most surely you invite them to a straight path. (23:74)

44. The religion of Islām and the revelation of the Holy Qur’ān was completed through him before his demise

ألَيْوَمٌ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَنْتُمْ عَلَيْكُمْ يَغْمَتُ وَ رَضِيتُ لَكُمْ الإِسْلَامَ دِينَكَ

al-yauma akmaltu lakum dinakum wa atmamtu ‘alaikum ni‘mati wa ra’ditu lakumul islama dinā

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion. (5:4)

45. He was a Messenger who recited the clear Signs of Allāh

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرَةً ۝ رَسُؤْلاً يَنْثَأُ عَلَيْكُمْ أَيْنَ اللَّهِ مَبْيَتْ لِيُخْرِجَ الَّذِينَ أَمَلُوْا وَ عَمَّلُوا الصَّلِيمَاتِ مِنَ الظَّلَمَةِ إِلَى الْثُؤُرِ

qad anzalallahu ilaikum dhikrar rasūla’nyatlu ‘alaikum āyātillahi mubayyinātilli yuhrijalladhina āmanū wa ‘amīlusṣāliḥāti minazzulummātī ilannūr
46. He was a Messenger who purified and taught the Book of Wisdom

\[ \text{laqad mannallāhu 'alal mu'minīna idh ba'atha fīhim rasūlāmmi n anfusihim yatlu 'alaihim āyātihi wa yuzakkīhim wa yu'allimuhumul kitāba wal ḥikmata} \]

Verily, Allāh has conferred a favor on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom. (3:165)

47. He was a moral guide for the followers

\[ \text{mā āfakumurrasūlu fa khudhūhu wamā nahākum 'anhu fāntahū} \]

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. (59:8)
48. He was commanded to convey Allāh's Message

يَايُّهَا الرَّسُولُ بَلَّغْ مَا أَنْزَلَ الَّذِي مِنْ رَبِّكَ رَبِّكَ وَإِنْ لَمْ تَفَعَّلْ فَمَا بَلَّغْتَ رَسَالَتُهُ

yā ayyu harrasūlu balligh mā unzila ilaika mirrabik wa illam taf'al famā ballaghta rīsālatah

O Messenger! convey to the people what has been revealed to you from your Lord; and if you do it not, you have not conveyed His Message at all. (5:68)

49. He was a human being

قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّنَ الْدُّنْيَا مَثَلُكُمْ يُوَّحُ إِلَيْهِ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ

quī innamā anā basharummithlukum yūḥā ilayya annamā ilāhukum ilāhuwwāhīd

Say, 'I am only a man like yourselves; but I have received the revelation that your God is only One God.' (18:111)

50 The name of the Holy Prophet is mentioned in the Holy Qur'ān

In the Holy Qur'ān the name of the Holy Prophet's is mentioned in the following four places:
And Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the Seal of the Prophets; and Allâh has full knowledge of all things. (33:41)

But as for those who believe and do good works and believe in that which has been revealed to Muhammad - and it is the truth from their
Lord - He will remove from them their evils and will reform their conduct. (47:3)

ٌمَّكَّنَّكَ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ إِسْتِدْعَاءً عَلَى الْكُفَّارِ رُكْمَانَ

بِبَيْنِهِمْ تَرَبَّصُوا رَكَّزاً سَجِدّاً يُبَنِغْنِ فَضْلًا مِّنَ اللَّهِ وَ رِضْوَانًا رَبِّنَا

Muḥammadur rasūlullāhi walladhīna ma‘ahū ashiddā’u ‘alal kuffārī ruḥmā‘u bainahum tarāhūm rukka‘an sujjada‘yyab taghūna faḍlamillāhī wa riḍwānā

Muḥammad is the Messenger of Allāh. And those who are with him are firm against the non-believers, tender among themselves. You see them bowing and prostrating themselves in Prayer, seeking grace from Allāh and His pleasure. (48:30)

51. God Almighty exalted his name

اِلْلَّهُ ْنُشْرَحْ لِكَ صَدْرَكَ ۰ وَ وَضْعَنَا عَنْكَ وَزُرْكَ ۰ الَّذِي

أَنْقَضَ ظُهْرَكَ ۰ وَ رَفَعَنَا لِكَ ذِكْرَكَ ۰

alam nashraḥ laka ṣadrak, wa wada‘nā ‘anka wizarakalladi anqaḍa zahrak, wa rafa‘nā laka dhikrak

Have We not opened for you your bosom. And removed from you your burden. Which had well nigh broken your back. And We exalted your name? (94:2-5)
52. He was a testifier to the truth of all the Messengers

\[\text{بل جَآء بِالْحَقِّ وَ صَدَقَ الْمُرْسَلِينَ} 0\]

*bal jā'a bil ḥaqiq wa ṣaddqal mursalin*

Nay, he has brought the truth and has testified to the truth of *all* the Messengers. (37:38)

53. Those who annoy Allāh and His Messenger are cursed

\[\text{إِنَّ الَّذِينَ يَؤْذُونَ الْلَّهَ وَ رَسُولَهُ لَعَنَّهُمْ اللَّهُ فِي الدُّنْيَا وَلَلَّاءَرَةَ}
\[\text{وَأُعْدَدُ لَهُمْ عَذَابًا مُّهِينًا} 0\]

*innalladhīna yu’dhūnallāha wa rasūlahū la’anahumullāhu fiddunyā walākhirati wa a-‘aadda lahum ‘adhāban muhīnā*

Verily, those who annoy Allāh and His Messenger - Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment. (33:58)

The aforementioned traits of the Holy Prophet in the Holy Qur’ān are a few of the many excellences he possessed.
The Holy Prophet⁴⁸ states about his high status

Ḥaḍrat Abū Hurairah⁴⁵ relates that the Holy Prophet⁴⁸ said: "God Almighty has disclosed to me such beautiful words of His glorification and gratitude, which were not disclosed to anyone else before me."

(Ṣaḥīḥ Bukhārī, Kītāb Tafsīr Sūrah Bānī Isrā’īl, Bāb qaulihī dhurriyyata man ḥamalnā ma‘ā nūhīn)

Ḥaḍrat Anas⁴⁷ relates that the Holy Prophet⁴⁸ said: "Ḥaḍrat Moses⁴⁸ was once travelling, when God, the Omnipotent called to him, 'O Moses!' Moses⁴⁸ looked around but did not see anyone. Again the voice came, 'O Moses son of 'Imrān!' Again, Moses⁴⁸ looked around but did not see anyone. At this, Moses⁴⁸ became frightened and his shoulders started to shiver. A third time the voice came: 'O Moses! I am God. There is none worthy of worship except Me.' Hearing this, Moses fell into prostration while proclaiming, 'Labbaik, Labbaik.' God Almighty said: 'O Moses! Raise up your head.' When Ḥaḍrat Moses⁴⁸ raised his head from prostration, God said: 'O Moses! I want you to rest under the shade of My Throne, on the day when there will be no other shade besides the shade of My Throne. Therefore, take care of orphans like a kind father, and of widows, like a loving husband. O Moses! Have Mercy, so that you are treated compassionately. O Moses! What you sow, so will you reap. O Moses! Convey to Bānī Isrā’īl that whoever returns to Me while he has refused to accept Ḥaḍrat Aḥmad, I will throw him into Hell, whether he is My Khalīl, Ibrāhīm, or My Kālim, Mūsā.' Moses⁴⁸ asked, 'Who is this Aḥmad?' God Almighty said: 'O Moses! By My Honor and Grandeur! No one is more beloved to Me among my creation than him. I have written his name along with My name in the empyrean. I had written his name with My name two million years before creating the Heaven, the Earth, the Sun, and the Moon. By My Honor and Grandeur! No one will be given permission to enter Heaven before Muḥammad and his followers.' Ḥaḍrat Moses⁴⁸ said,
'What kind of people will be the followers of this Prophet?' God Almighty said, 'They will be the ones who praise God Almighty. They will praise God Almighty while ascending to and descending from the heights. They will always be ready to serve the religion. Their flanks will be holy. During the day, they will keep fast while they will pass their nights as monks. I will accept even a few deeds from them.' Ḥaḍrat Moses" said, 'Make me the Prophet of this Ummah (following).’ God Almighty said: 'The Prophet of this Ummah will be one of them.' Then Moses" said, 'Then make me a member of this Ummah.' God Almighty said: 'Your period will be earlier as that Prophet will come later on. Therefore, you can not become a disciple of this Prophet. However, in the next life, I will grant you the company of this Prophet in Heaven.'"


(It is related that the Holy Prophet" said), 'Had Moses" and Jesus" been alive, they would have no alternative other than to accept and obey me.'

(Al-yawaqīt wal-Jawāhar compiled by Imām Shi’rānī, p 20/2, Taṭṣir Ibnī Kathīr Footnote on taṭṣir Fataḥul Biyān, p 246/2)

Ḥaḍrat Abū Hurairah" relates that the Holy Prophet" said: "The similitude between me and the previous Prophets can be illustrated as a palace built beautifully. A space for one final stone is left in it. People walk around to see the palace and appreciate its beauty. However, they wonder why space for one stone has been left? It is I who have filled the empty space of the missing stone. Through me, the building has become unique in its construction and beauty. Thus, have I been commissioned as the Seal of the Prophets.'"
According to another narration the Holy Prophet ﷺ said, "I am that stone and I am the Seal of the Prophets."

(Ṣaḥīḥ Bukhārī, Kiṭābal Manāqib, Bāb khātamannibiyān ﷺ; Ṣaḥīḥ Muslim, p. 228/2; Jāmiʿ Tirmidhī, p. 544/2; Mishkāt, p. 511)

Ḥaḍrat Jābir ﷺ bin ‘Abdullāh relates that the Holy Prophet ﷺ said: "I have been bestowed five things which have never been given to any Prophet before me. I have been helped with the awe of one month's travel. The whole earth has been purified for me and has been declared a mosque. Wherever any one of my followers notices that it is Prayer time, he can offer Prayer at that place. I have been bestowed the honor of intercession, which has not been given to previous Prophets. I have been sent as a Messenger to all the people, whereas before me, Messengers were sent to particular nations."

(Nasāʾī, Kiṭābatṣahārat, Bāb tayammum biṣṣa ʿīd)

Ḥaḍrat Abū Hurairah ﷺ relates that the Holy Prophet ﷺ said: "I have been given superiority over other Prophets in six matters. I have been bestowed a comprehensive message. I have been given veneration. Spoils of war have been made lawful for me. The whole earth has been purified as a mosque or place of worship, for me. I have been sent as a Messenger for the entire creation, and I have been made the Seal of the Prophets."

(Ṣaḥīḥ Muslim, Kiṭābul Masājid, Bāb al-Masājid wa mawādiʿaṣṣāfāṭī)

Imām Baihaqī narrates from ‘Abdullāh bin Salām ﷺ that the most honored (muʿazzaz) in the whole of creation is Ḥaḍrat Abul Qāsim.

(Khaṣṣaʾīṣ al-Kubrā, Vol. 2, p.198)
Two Phases of the Life of the Holy Prophet

The Promised Messiah states:

God Almighty divided the life of the Holy Prophet, into two phases, one phase of hardship and calamities and suffering, and the other of victory; so that during the phase of suffering those high moral qualities might be demonstrated which come into play at such times, and during the phase of victory and authority those high moral qualities might be illustrated which cannot be displayed in the absence of authority. Thus both these types of qualities were perfectly illustrated in the life of the Holy Prophet, by his passing through both these phases and conditions. During the period of trials in Mecca, which extended over thirteen years, the Holy Prophet, demonstrated in practice all the high qualities which a perfectly righteous person should exhibit at such a time, such as trust in God, perfect serenity under suffering, steady and eager carrying out of duties and fearless courage. Observing his steadfastness many of the disbelievers believed in him and thus testified that it is only the one who has complete trust in God who can display such steadfastness and endurance of suffering.

During the second phase, that is to say the phase of victory, authority and prosperity, he demonstrated such high qualities as forbearance, forgiveness, benevolence and courage, so that a large number of the disbelievers believed in him by witnessing his display of those high qualities. He forgave those who had persecuted him, granted security to those who had expelled him from Mecca, bestowed great wealth upon those among them who were in need and having obtained authority over his bitter enemies, forgave them all. Witnessing his high morals many of them testified that such qualities could only be demonstrated by one who comes from God and is truly righteous. That is how all the rancor that his enemies had entertained against him over a long period was washed out of their hearts in an instant. His greatest quality was the one that is set out in the Holy Qur’ān in the following words:
qul inna ṣalātī wa nusukī wa mahyāya wa mamāfī lillāhi rabbil ʿalāmīn

Say, 'My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds.' (6:163)

This means that the whole purpose of his life was to demonstrate the glory of God and to provide comfort for His creatures so that through his constant suffering of death they might procure life. No one should be misled by the mention of his death in the cause of God and for the good of His creatures, into thinking that he had at any time (God forbid) contemplated destroying himself, imagining like the ignorant and the insane, that his suicide would be of benefit to others. He was entirely free from any such stupid line of thinking and was wholly opposed to it. The Holy Qur’ān considers anyone who is guilty of self destruction as a great offender, liable to severe chastisement, as it says:

wa la tulgū bi aidikīm ilattahlukah

And cast not yourselves into ruin with your own hands. (2:196)

The true meaning of the verse cited above is, that the Holy Prophet ﷺ, out of true sympathy, had devoted his life to labor for the welfare of mankind and through supplications and exhortations and enduring their persecution and by every proper and wise means had laid down his life and sacrificed his comfort in this cause; as God the Glorious has said:

l’ullāk bājīgh tafsīk ʿalā yikrūnū wa mūmīnīn
The Holy Prophet of Islam, Ḥadrat Muḥammad Mustafā

la ‘allaka bākhi‘unnafsaka allā yakūnū mu‘minīna

Haply you will grieve yourself to death because they believe not. (26:4)

and

فَا لَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرًاۡ

fala tadḥ hab nafsuka ‘alaihim ḥasarat

So let not your soul waste away in sighing for them. (35:9)

Thus the wise way of laying down one's life in the service of one's people is to endure hardship in their service in accord with the beneficial law of nature, and to spend one's life working out appropriate projects to that end.

(Philosophy of the Teachings of Islam, pp137-139, Published in 1996)

The Prophet** passed through every imaginable stage of human experience, starting from an impoverished and orphaned childhood and ending as the undisputed ruler of his people. His life has been documented in minute detail and reflects unparalleled faith in God and constant sacrifice in His way. He lived a full and eventful life, packed with action, and has left behind an example of perfect conduct in every sphere of human endeavor. This is only fitting and proper, as he was living interpretation of the Holy Qur’ān, and by personal example lighted the way of mankind for all time to come -- a role not fulfilled adequately by any other Prophet.

(Distinctive Features of Islam, pp. 12-15)
The Exalted Status of the Holy Prophet\textsuperscript{sa} in the Sight of the Promised Messiah\textsuperscript{as}:

The Promised Messiah\textsuperscript{as} writes about the Holy Prophet\textsuperscript{sa}:

"The sublime light which was bestowed on man, i.e., the most perfect among them, was not shared by angels nor by stars; nor was in the moon, nor in the sun, or in the oceans and the rivers; it was not to be found in rubies or emeralds, nor in sapphires, nor in pearls: it was not in any earthly or heavenly object. It was possessed only by the perfect man, manifested in the most consummate way in the person of our lord and master, Muhammad, the chosen one, the chief of all the Prophets, leader of those who live (in the sight of Allāh). So, the light was bestowed on that man and likewise, to a degree, on all who in their several ways were similar to him... Sublime grace was possessed in its most perfect and consummate manifestation by our lord and master, the unlettered Prophet\textsuperscript{sa}, the truthful one, the one whose truth is testified to, Muḥammad, the chosen one, peace be on him.

\textit{(Rūḥānī Khazā’in, Vol. 5, pp. 160-162)}

I look always with wonder at this Arab Prophet, whose name is Muḥammad, thousands of blessings and peace be upon him. How exalted his status was! One cannot perceive the ultimate limit of his station, and it is not within the scope of man to fully comprehend the depth and penetration of his ennobling qualities. Alas! due recognition has not been paid to his lofty rank. That unity (i.e., belief in One God) which had disappeared from the world was restored by this same valiant champion. He loved God most intensely, so also his soul was being consumed in deep sympathy for mankind. That is why God, Who was fully aware of the hidden excellences of his heart, exalted him above all the Prophets and all the people of the past and the future, and fulfilled his heart’s desires in the span of his lifetime.

\textit{(Rūḥānī Khazā’in, Vol. 22: Ḥaqīqatul-Wahi, pp. 118-119)}
Our Holy Prophet** combines in him the names of all the Prophets, for in him are blended the noble qualities we find severally in all the other Prophets. Hence, he is Moses as well as Jesus; he is Adam, he is Abraham, he is Joseph and also he is Jacob. God indicates this in the verse:

قَبِلَهُ مَهِمَّهُ أَقْتِدَهُ

_fabi hudâhumuqtadîh_

So follow you their guidance. (6:91)

Meaning: O Prophet of God, merge in yourself the various teachings of all the Prophets! This shows that the excellence of all the prophets was combined in the Holy Prophet**. In fact, the very name Muḥammad points towards this because it means 'the one who is most highly praised'. The highest praise can only be conceived if it is granted that the very best of virtues and special qualities of all the Prophets are blended in him.

_(Rūḥānī Khazâ’īn, Vol. 5: Ā’īna Kamālūt-e-Islām, p. 343)_

I have been made to understand that of all the Messengers, the one who gave the most perfect and purest of teachings full of wisdom, and the one who exhibited in him the noblest of human qualities is the Holy Prophet Muḥammad***, our lord and master, may peace and blessings of Allāh be upon him.

_(Rūḥānī Khazâ’īn, Vol. 17: Arba’īn, No. 1 p. 345)_

When we examine with fairness and justice all the Prophets of the past, we find that Muḥammad**, the Holy Prophet of Islām stands out as the most valiant among them, the one who fully possessed all the qualities of life and was the one most endeared to God.

_(Rūḥānī Khazâ’īn, Vol. 12: Sirāj-e-Munīr, p. 82)_
A strange phenomenal event took place in the wilderness of Arabia, when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine color. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before. Do you realize what this was? All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allāh! send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islām), and shower upon him the light of Thy Mercy forever.

(Rūḥānī Khazā'īn, Vol. 6: Barakātūd Du‘ā', pp. 10-11)

For all the children of Adam there is now no Messenger and Intercessor other than the Holy Prophet Muḥammadṣ, the chosen one, may peace and blessings of Allāh be upon him. So you should endeavor to cultivate true love for this magnificent and majestic Prophet and not place anyone else above him in any manner so that you may be counted in Heaven among those who have attained salvation. Remember, salvation is not something which is attainable only after death. Indeed, true salvation is the one which manifests its light in this very world. Who is the one who is delivered? He indeed, who believes that God is Truth and that the Holy Prophetṣ, is the Intercessor between God and mankind. So also he believes that under the firmament of Heaven there is no Prophet equal to him and that there is no book of the status of the Qur‘ān. And for none else has God ordained that he should live forever. But with his message and his law, this noble Prophetṣ lives for ever.

(Rūḥānī Khazā'īn, Vol. 19: Kashīf Nūḥ, p. 13)

From a study of the life of the Holy Prophetṣ, it will become manifest to every reader that the Holy Prophet of Islāmṣ had no duality in his character and possessed a pure and noble spirit. He was ever ready to
lay down his life for God, he pinned no hopes on men and he entertained no fear of them. He reposed his entire trust in Allâh. Having enslaved himself entirely to the will and pleasure of Allâh, he cared not what hazards he would face and what suffering he would be subjected to at the hands of the idolaters as a result of declaring to the world the message of the Unity of God.

(Rûhânî Khazâ'in, Vol. I: Břâhîn-e-Ahmadiyya, p. 111)

Is it not a most wonderful thing to have happened that in an age when all the great nations of the world possessed a plentitude of financial, military and intellectual means, a mere penniless orphan, who was powerless, helpless, unlettered and unaided, brought forth such resplendent teachings which, with their conclusive arguments and irrefutable proofs, dumbfounded every opponent? It also exposed the mistakes and faults of such scholars who in their conceit boasted of being great philosophers and men of wisdom. In spite of his being poor and helpless, he rose to great power and dethroned many a mighty king and in their place installed the poor. If this was not from Allâh, what else was it? To conquer and excel the whole world in wisdom, in knowledge and in strength, can all this be accomplished without the help of Allâh?

(Rûhânî Khazâ'in, Vol. I: Břâhîn-e-Ahmadiyya p. 191)

Take note how the Holy Prophet of Islâm remained resolute and steadfast in his claim to prophethood from beginning to end in the face of thousands of dangers and a multitude of enemies and threatening opponents. For years on end, he endured such hardship and suffering as increased from day to day; enough to make one despair of success. It is inconceivable for a man, with ulterior worldly motives, to have shown such prolonged and steadfast endurance. Not only that, by putting forth his claim to prophethood, he even lost the support he had previously enjoyed. The price he had to pay for his one claim was to confront a hundred thousand contentions and invite a multitude of calamities to fall upon his head. He was exiled from his homeland and pursued with intent to murder. His home and belongings were destroyed and several attempts on his life were made by poisoning him. Those who were his well-wishers began to
harbor ill for him. Friends turned into foes. For an age which seemed like eternity, he braved such hardships as are beyond what a pretender and imposter could suffer through.


It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all the Prophets, the best of mankind, Muḥammad, the chosen one, peace and blessings of Allah be upon him. Whatever I have achieved, I have achieved by following him, and I know from verified reliable experience that no man can reach God and obtain a deeper understanding of His ways without following that Prophet, may peace and blessings of Allah be upon him. Now, let me also make it known that the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of the Holy Prophet Muḥammad**, is that you are granted a new heart which is always rightly inclined, that is to say, a heart which has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this desire this heart is now fit to receive that perfect and purest love - the love of God. Because of your complete obedience to him, all these blessings are bequeathed to you as his spiritual heritage.

(Rûhání Kházâ‘în, Vol.22: Ḥaqiqatul Wahi, pp. 64-65)
Physical Description and Habits of the Holy Prophet

The Holy Prophet was a perfect model for all human beings. An observation of the life of the Holy Prophet clearly shows that his entire life was dedicated to the service of God Almighty and love of humanity. He devoted his whole life to becoming a recipient of Allâh's Guidance, Blessings and Mercy. To achieve these goals he fervently prayed to God Almighty. In fact he prayed so much that his prayers cover every aspect of human life. In short, the Holy Prophet had the highest moral excellences and was a mercy for mankind.

God Almighty says in the Holy Qur’ān about the Holy Prophet:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*laqad kāna lakum fī rasūlillāhi uswatun ḥasanah*

Verily you have in the Prophet of Allâh an excellent model. (33:22)

The Holy Prophet Describes About Himself

Cognizance is my true possession, wisdom is the root of my religion, love is my foundation, zeal is my impetus, remembrance of Allâh
is my companion and comforter, steadfastness is my treasure, sorrow is my companion, knowledge is my tool, patience is my covering, contentment is a blessing, poverty is my honor, piety is my profession, my belief is my strength, truthfulness is my associate, obedience is my lineage, struggle in the cause of Allāh is my civility, and Prayer is the comfort of my eyes.

(Ash-Shafa', faṣl fi khaufīhī ṣallallāhu 'alihi wasallam min rabbīhī wa ῥa'ātihi laḥū Vol. 1, pp. 85-86; Qāḍī 'Iyād bin Musā)

Ḥaḍrat Abū Saʿīd al-Khudri" relates that the Holy Prophet" said: "I am the leader of Adam's" progeny. However, I am not proud of it. I will be the standard-bearer of the Glory of God. However, I feel no pride of it. On the day of resurrection, Adam and all other Prophets besides him will be gathered under my flag. I will be the first one to be raised on the Day of Judgement, but I do not feel proud about it, as well. The Holy Prophet" continued: 'People will encounter fear on three occasions. They will go to Adam" and say to him: 'You are our father, please intercede on our behalf to your Lord.' He will reply to them: 'I had committed a sin (according to you) for which I was expelled from Heaven to the earth. I suggest you go to Noah". Maybe he can help you.' Then they will go to Noah" and ask him. Noah" will say to them: 'I prayed ill (according to you) for the people of the land unjustly which led to their destruction. I suggest that you go to Abraham".' Then they will go to Abraham" and ask him. Abraham" will say to them: 'I told three lies (according to you).' The Holy Prophet" said: 'In fact none of these were lies, they were just some prudent decisions he made in the interest of faith.' Anyway, Abraham" will reply to the people, 'You should go to Moses" perchance he can help you.' The people will go to Moses" and ask him. Moses" will say to them: 'I had killed a person unjustly (according to you), you should go to Jesus".' When they go to Jesus" he will say to them: 'I had encouraged the people to worship me (according to you) instead of God, you should go to Muḥammad".' Then they will come to me. I will accompany them (to God Almighty). I will be asked, 'Who are you?' I will respond: 'Muḥammad is here.' So the door
will be opened. I will be welcome. I will fall in prostration and at this, in an excellent manner praise will be revealed to me from God Almighty, and it will be said to me: 'Raise your head and ask, it will be given. Intercede and your intercession will be accepted; and say, it will be heard. This is the *Muqām-e-Maḥmūd* about which God Almighty has said:

\[
\text{عَسَى أَنْ يَتَّقَلَّكَ رَبُّكَ مَقَامًا مَّخْفُوًةً}
\]

\[\text{'}aṣā anyyab‘athaka rabbuka maqāmammaḥmūdā\]

It may be that your Lord will raise you to an exalted station. (17:80)"

(*Jami‘ Tirmidhī, Abwābut Tafsīr Sūrah Baṇī Israel; Ṣaḥīḥ Buhārī, Kifābut Tafsīr Sūrah Al-Nahl; Ṣaḥīḥ Muslim, Kifābul Īmān, Bāb adna ahlil jannah manzilah*)

**Physical Description and Personality of the Holy Prophet**

Ḥaḍrat Jābir bin Samurah narrates that once the Holy Prophet came out during a moon-lit night while he was covering himself with a red sheet: "I looked at him and then at the moon and kept on doing so. By God, he was more beautiful than the moon."

(*Jami‘ Tirmidhī, Kifābul Adab, Bāb mā ā’ā fīrrukhsatī fillabsil hamrati lirrijāli*)

Physically, the hands of the Holy Prophet were as beautiful and pleasing to gaze upon as everything else about him. They were white and fleshy, with slightly tapering fingers. Ḥaḍrat Anas bin Mālik said on more than one occasion, "I have never touched any silk or brocade that is softer than the palm of the Messenger of Allāh nor have I ever smelled musk or scent more fragrant than the fragrance of the Messenger of Allāh."

(*Bukhārī 2:269, Muslim 4:1815*)
Hadrath Wā’īl ibn Ḥajār ᵉanuts quoted, "Whenever I shook hands with the Holy Prophet ᵉanuts or my skin touched his skin, I smelled the scent of musk on my hand for three days."

(Majma’ al-Zawā’id 7:33)

Hadrath Ḥasan bin ‘Alī ᵉanuts related that he asked his maternal uncle, Hind bin Abī Ḥāla to describe the appearance and features of the Holy Prophet ᵉanuts. Hind bin Abī Ḥāla was an expert in describing the physical features of the Holy Prophet ᵉanuts. He desired that he describe the physical features of the Holy Prophet ᵉanuts so that he could remember them forever. Hind bin Ḥāla said:

"The Holy Prophet ᵉanuts had a very commanding personality. His face was bright like the full moon. He was of medium height; that is, he was taller than a short person and slightly shorter than a tall person. He had a large head covered with slightly curly thick hair. The hair reached his ear lobes and there was a prominent partition in his hair. He had a beautiful white complexion, a broad forehead, long and thick eyebrows which were not joined. Rather, there was a white space between the eyebrows, which would become prominent when he was angry. He had an exquisite fine nose which appeared bright and slightly raised to someone glancing at his face. His beard was thick; his cheeks were soft and smooth; his mouth was broad with a shiny full set of teeth with part of gums within the teeth; the corners of his eyes narrowed to a point; his neck was long and lovely, shining like silver with a slight redness. With a balanced well-built body, he had slight plumpness, which looked appropriate and agreeable. His chest and belly were even. His chest was large and broad; joints, strong and full; skin, soft, tender and luminous. His chest and belly were hairless but there was a fine streak of hair from his chest to the navel. There was some hair on both hands which extended to the elbows. There was hair on the shoulders. He had long wrists, wide and fleshy palms, and long and graceful fingers. The soles of his feet were relatively filled with flesh. His feet were soft and smooth to the extent that water would not stay on them. When he walked, he raised his feet fully. He walked in a dignified manner,
but a bit quickly, as if he were walking downhill. When he turned his face to any side, he turned it fully. He always kept his eyes lowered to the ground. It seemed as if he looked more towards the ground than his surroundings. He often looked with eyes half-open. He walked behind his Companions and took care of them. He was always the first to say 'Salam' to anyone he met."

(Shamā'il Tirmidhī, Bāb fı khalq Rasūlullāh)

Ḥaḍrat Anas bin Mālik relates that the Holy Prophet was of medium height, neither too tall nor too short. He had a glowing white complexion, which was neither too white nor too wheatish. His hair was somewhat straight, neither too curly nor absolutely straight. ...

(Al-mu'jamāṣaghīr lil-Tibrānī, Bābuljīm min ismuhū Ja'far, Vol. 1, p. 118; Dafā'ilunnabuwwatu lil-Baihaqī, Bāb šifat laun Rasulullāh, Vol. 1, p. 201)

Ḥaḍrat Ḥasan bin Alī relates that he asked his uncle Hind bin Abī Hāla about the Holy Prophet and his manner of speaking. He stated:

"It always seemed as if the Holy Prophet was continuously in deep thought and was somewhat perturbed due to some thought. Most of the time he was quiet and did not talk unnecessarily. Whenever he spoke, he spoke very clearly. His conversation was always brief but eloquent and full of wisdom covering various subjects comprehensively but without any extraneous details. Furthermore, there was never any ambiguity in what he said. He never degraded or scorned anyone or made derogatory remarks about anyone. He depicted even the smallest blessing as a great blessing. The quality of giving thanks was very singular in him. He neither spoke evil of a thing nor praised it so much that it reflected his extraordinary liking for the thing. He neither exaggerated in praising a delicious food nor exaggerated in relaying his dislike for an unappetizing food. Moderation was his habit. He never became angry or showed distaste concerning a worldly affair. However, when he saw rights being usurped, then no one could face his anger. Until the rights were restored, he remained anxious. He never showed anger or took revenge for any
injustice done to him. Whenever he gestured towards something, he always did it with his hand and never by just moving his finger. Whenever he was amazed about something, he showed his amazement by turning his hand upside down. When he emphasized a point, he placed one hand over the other and hit the palm of the right hand with the thumb of the left hand. When he disliked something, he turned his face away, and when he felt happy, he half closed his eyes. His laughter was mostly a broad smile."

(Shamā‘īl Tirmidhī, Bāb kai‘ā kāna kāfam Rasūlullāh"

Hazrat ‘Abdullāh bin Hārith" relates that he did not see anyone smile more than the Holy Prophet".

(Jāmi‘ Tirmidhī, Abwābul Manāqīb, Bāb mā jā‘īt bishāshatunnabiyyī"

Hazrat ‘Ā’ishah" relates: "I never saw the Holy Prophet" laugh outright so that his uvula (a small finger-like tissue which hangs from the back of the root of the mouth) could be seen. He just smiled."

(Saḥīh Bukhārī, Kitābul Adab, Bāb tabassam waḍḥūḥak)

Hazrat Qatādah" relates that he heard ‘Abdullāh bin Abī ‘Utbah" state that he heard Abū Sa‘īd Al-Khudrī" say that the Holy Prophet" was more modest than a virgin behind her veil and that when something displeased him they could perceive it in his face.

(Saḥīh Muslim, Kitābul Faḍā‘īl, Bāb kathratah ḥiyā‘īh)

Hazrat Hishām bin ‘Urwah relates that his father ‘Urwah" narrated: "Someone asked Hazrat ‘Ā’ishah": 'Did the Holy Prophet" perform any of the household chores?' She replied: 'Yes. He used to mend his shoes, sew his clothes, and did other household chores just like you do in your homes.' "

(Musnad Aḥmad, p. 167/7 - p. 121/6)
Haḍrat Aswad bin Yazīd ra relates that he asked Haḍrat ‘Ā’ishah ra: "What did the Holy Prophet sa do in his home? She answered: 'He occupied himself with helping members of his family, and when the time of Prayer came, he would go out for Prayer.'"

(Ṣaḥīḥ Bukhārī, Kitābul Adhān, Bāb man kāna fi ḥajjah ahlihi ... alkh)

Haḍrat Abū Sa‘īd Al-Khudrī ra relates that the Holy Prophet sa fed his camels, undertook various household chores, repaired his shoes, patched torn clothes, and milked his goats. He used to eat food along with his servant and helped him whenever he became tired of grinding wheat. The Holy Prophet sa never felt shy of bringing household items from the market. He used to shake hands with everyone, whether rich or poor, and always was the first to say 'Ṣaḥām'. He always accepted an invitation, even if it was to eat ordinary dates, and never felt insulted. He was extremely sympathetic, mild-mannered and tender-hearted. His lifestyle was very simple and clean. He always greeted everyone cheerfully and he always had a smile on his face. He never laughed loudly. He was always concerned about the fear of God. However, he did not have an iota of peevishness. He was very humble but not out of weakness or cowardice. He was extremely generous but not extravagant. He was kind-hearted, compassionate, and generous. He used to treat every Muslim compassionately. He never ate so much that he had to burp. He was never covetous of anything. On the contrary, he was always patient, thankful, and content with what he had.

(Usdul Ghābah, Vol. 1, p 29; Qashīrīyyah, p. 7; Ash-Shifā’, p. 77/1)

Haḍrat ‘Abdullāh bin Salām ra relates that when the Holy Prophet sa came to Medina, he was one of the people who came out to receive him. When he saw the face of the Holy Prophet sa, he realized that certainly this could not be the face of a false person. At this occasion, the Holy Prophet sa said, "O people! Spread the greetings of peace, feed the needy, show tenderness towards kith and kin, offer Prayers while people are sleeping. If
you do all of these, you will enter Paradise in peace."

(Sunan Dārmī, Kitābul Isti‘dhān, Bāb fī afshā’assalām; Jami’ Tirmidhū, Abwāb suffātul qayyamah, Vol. 2, p. 72)

The Daily Routine

As far as the daily routine of the Holy Prophet ﷺ was concerned, he had divided the day into three parts. One part was reserved to worship and to pray to Allāh, the second part was to take care of the household affairs while the last part was used for his personal needs and activities. However, the major portion of the time reserved for his personal needs was often used to serve humanity.


Ḥaḍrat Jābir bin Samurahٴ“ relates that after offering the Fajr Prayer, the Holy Prophet ﷺ remained seated on his Prayer mat till sunrise. During this time, some people talked with each other and laughed over some event of the days of ignorance. At this, The Holy Prophet ﷺ also smiled.

(Ṣaḥīḥ Muslim, Kitābul Faḍā‘il, Bāb tabassamah šallallāhu ‘alaihi wasallam wa ḥusan ‘ashratahū wa Kitābuṣ Saffāt, Bāb faḍlal jalūs fī miṣfah ba‘daṣṣubha wa faḍlul masājid)

After the congregational Prayer and finishing the Dhikr-e-Ilāhī (silent remembrance of Allāh), the Holy Prophet ﷺ used to sit among his Companions“ for a while. Often he used to ask the Companions“ to relate their dreams, if they had seen one. If he liked the dream he used to interpret the dream. Once in a while he used to relate his dream also to his Companions“.

(Ṣaḥīḥ Muslim, Kitābur Ru‘yā’,Bab Ru‘yā’ an-Nabī۶; Ṣaḥīḥ Bukhārī, Kitābur Ru‘yā’)
After the *Fajr* Prayer, the Holy Prophet ﷺ followed the day's program as he had organized in his mind. If anyone of his Companions was sick he would visit him to inquire about his health and to cheer him up. If someone had passed away, he would attend his or her funeral services and console the deceased person's family. At the end of these routines he would return to his home and would ask for food to eat. If there was nothing to eat at home, he would say, "That is alright, I will fast today."

*(Musnad Aḥmad, Vol. 6, p.45)*

**Patience in Adversity**

The Holy Prophet ﷺ was always very patient in adversity. He was neither discouraged by adverse circumstances nor did he permit any personal desire to overpower him. His father had died before his birth and his mother died while he was still a young child. Up till the age of eight, he was under the guardianship of his grandfather and after the latter's death he was cared by his uncle, Abū Ṭālib. Both on account of natural affection and also because he had been specially admonished in that behalf by his father, Abū Ṭālib always watched over his nephew with care and indulgence but his wife was not affected by these considerations to the same degree. It often happened that she would distribute something among her own children, leaving out their little cousin. If Abū Ṭālib chanced to come into the house on such an occasion, he would find his little nephew sitting apart, a perfect picture of dignity and without a trace of sulkiness or grievance on his face. The uncle, yielding to the claims of affection and recognizing his responsibility, would run to his nephew, clasp him to his bosom and cry out: "Do pay attention to this child of mine too! Do pay attention to this child of mine too!" Such incidents were not uncommon and those who were witnesses to them were unanimous in their testimony that the young Muḥammad never gave any indication that he was in any way affected by them or that he was in any sense jealous of his cousins. Later in life, when he was in a position to do so, he took upon himself the care and upbringing of two of his uncle's sons, 'Ali and Ja'far, and
discharged this responsibility in the most excellent manner.

*(Life of Muḥammad by Ḥadrat Mirzā Bashiruddin Mahmūd Ahmad, Khalifatul Masih II*, pp. 327-328, Published in UK, 2005)*

**Simple Lifestyle**

The Holy Prophet** was extremely simple in the matter of food and drink. He never expressed displeasure with ill-prepared or ill-cooked food. If he could eat such food he would do so to save the person who had prepared it from disappointment. If, however, a dish was unedible, he merely refrained from partaking of it and never expressed his disapproval of it. When any edible food was presented to him he always shared it with those present. On one occasion someone presented him with some dates. He looked around and after making an estimate of the number of people present divided the dates equally among them, each of them receiving seven.

Ḥadrat ‘Ā’ishah** relates that the Holy Prophet** never ate his fill even of barley bread two successive days till he died.

((Jami‘ Titmīdū, Abwābuz Zuhdi ‘an rasūllullah**, Bāb mā jā‘a fi ma‘ishatinnabiyyī wa ahlīhī)

Since childhood, the Holy Prophet** showed a high standard of contentment. Umm Aiman**, the wet-nurse of the Holy Prophet** relates:

\[
\text{mā ra-aitunnabiyya shakā ṣaghīraūnwa kabīran jau‘aīnwa ła ‘atashā}
\]

I have never seen the Holy Prophet**, from his childhood to the old age, complain

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about hunger or thirst.

(İbn Sa‘d’s Al-Tabaqat Al-Kabir, Vol. 1, p. 168)

HAĎRAT MASＲŬQ relates that he visited HAĎRAT ‘Â’ishah and she ordered food to be served to me. She said, "Never do I eat to a full stomach without crying. I asked her, 'Why?' She said, 'I recall the condition in which Allāh’s Messenger departed from this world. By Allāh, he never had bread and meat to a full belly twice a day.'"

(Jami’ Titmîdî, Abwâbuz Zuhdi ‘an rasûllullah, Bab mà jâ’a fi ma’ishatinnabiyyî wa ahlîhi)

HAĎRAT ASWAD relates that HAĎRAT ‘Umar ibn al-Khaṭṭāb visited the Holy Prophet. The Holy Prophet was ill and was lying on a Qutwānī bed-sheet and his pillow was filled with Adhkhar grass. Seeing this, HAĎRAT ‘Umar ibn al-Khaṭṭāb said: "May my father and mother be sacrificed for you! Caesar and Chosroes rest on silky mattresses and you are in such a condition. Hearing this, the Holy Prophet said: 'O ‘Umar! Would you not be happy that you get these comforts in the Hereafter, whereas worldly people have these in this world?' Then HAĎRAT ‘Umar ibn al-Khaṭṭāb touched the body of the Holy Prophet and noticed that he had a very high fever. At this, HAĎRAT ‘Umar ibn al-Khaṭṭāb said: 'Messenger of Allāh, You are a Messenger of Allāh, yet you have such a high fever.' The Holy Prophet said: 'In this Ummah, it is the Prophet who is tried the most, after that, rank-wise, the virtuous people and the leaders. This has been the case with other Prophets who passed before me.'"

(Msunadul Imâmul A’żam, Kilâburriqâq, p. 217)

HAĎRAT ‘Â’ishah relates: "The mattress of the Holy Prophet was of leather stuffed with the husk of the date-palm tree.”

(Şâhîh Bukhârî, Kilâburriqâq, Bab kaifa kāna ‘aishannabiyya)
Haḍratus ‘Abdullāh bin Mas‘ūd<r> relates the Holy Prophet<s> slept on a mat and when he got up the impress of the mat was visible on his body. Noticing this, he said: "Messenger<s> of Allāh, may my father and mother be sacrificed for you! Shall we prepare a mattress for you over this mat which protects you? He said:

\[
\text{مَا أَنَا وَ الْدُنيَا، إِنْمَا أَنَا وَ الْدُنيَا كَراَكِبٌ، إِسْتَطَالْ تَحْتَ شَجَرَةٍ ثُمَّ رَاهَ وَ تَرَكَهَا}
\]

\[
mā anā waddunyā, innamā anā waddunyā karākībin istażalla taḥta shajaratīn thumma rāḥa wa tarakahā
\]

'What have I to do with this world? I am in the world like a traveler who stops in the shade of a tree for a while, then leaves it and moves on.'"

(Ibn-e-Majah, Abwābuzzuhad, Babmithluddunyā, p. 302)

Haḍratus Abū Mūsā al-Ash‘arī<s> relates: "Haḍratus ‘Ā‘ishah<s> showed us a sheet and a thick loin-cloth and told us that the Holy Prophet<s> was wearing them when he died."

(Ṣaḥīḥ Bukhārī, Kitābul Libās, Bābul aksiyyah; Ṣaḥīḥ Muslim, Kitābul Libās, Bāb a-ttawādi‘ fillibās ... alkh)

Haḍratus Abū Burdhah<s> states that once Haḍratus ‘A‘ishah<s> took out and showed me a thick sheet made of coarse cotton cloth and an under garment (tah band). She said, "The Holy Prophet<s> was wearing these clothes at the time of his demise."

(Ṣaḥīḥ Bukhārī, Kitābul Libās, Bāb al-aksiyyah)
Humility

The Holy Prophet's** humility knew no bounds. When sitting among his followers, ordinarily clothed, eating the same food as they did, he did not occupy a very special place. Many a time people were mistaken as to who was the Holy Founder of Islam, ḤaḍratAbū Bakr**, who later became the First Caliph of Islam, was older than he was and perhaps had a longer beard, (I don't know, it is my surmise), but something in him led some strangers to address him as the Prophet of God. With a respectful manner, he would then turn to the Holy Prophet** and lead them to him.

Once, Ḥaḍrat‘Umar** who later became the Second Caliph of Islam obtained his permission to perform 'Umrah. The Holy Prophet of Islam** turned to him and said: "Yes go ahead, perform the 'Umrah and please do not forget me in your prayers." Such was the humility of the man, on whose prayers every Muslim depended, that he asked one of his own servants to remember him in his prayers.

(The Seal of Prophets**, His Personality and Character, ḤaḍratMirzā Tāhir Ahmad, Khārifatul Masāḥ IV**, Islam International Publications, 1992)

During the early days of Islam when the Holy Prophet** was living in Mecca, Abū Lahab and 'Aqbah bin Abī Mu‘it were his neighbors. Both of them had taken to disturbing the Holy Prophet** to an extreme. They not only opposed the Holy Prophet** outside in the public they also annoyed the Holy Prophet** when he was at his home. They would place all sorts of filth at the door of the house of the Holy Prophet**. Whenever the Holy Prophet** came out of the house and saw the filth he himself removed it from the front of his house and only said, "O the sons of ‘Abd Manāf! What are you doing. Is it the way to treat a neighbor?"

(Ibn Sa‘d's Al-Tabqāt Al-Kabīr, Vol. 1, p. 201, Beirut, Lebanon, 1960)

The Holy Prophet** always took good care of the Companions**
during travel. He** never gave preference to himself over the others and used to bear the hardships encountered during travel just like the others. When the Holy Prophet** left for the Battle of Badr there were very few rides available to them. One camel was shared by three persons to travel. The Holy Prophet** shared his camel with Ḥaḍrat ‘Alî** and Ḥaḍrat Abū Lubābah** and they took turns to ride the camel. When the Holy Prophet** was about to come down from the camel after taking his turn, both of others who were sharing the ride with the Holy Prophet** requested the Holy Prophet** to continue riding the camel as they would walk. The Holy Prophet** said, "Neither you possess more strength to walk than me nor I am less in need of the reward than you."

(Musnad Aḥmad bin Ḥanbal, Vol. 1, p. 411, Al-Maktabul Islami lil Ṭaba‘h wannahar, Beirut, Lebanon)

Once, Ḥaḍrat ‘Aqbah bin Ṭāmir Juhani** visited the Holy Prophet** while he was travelling. The Holy Prophet** made his ride sit down and asked Ḥaḍrat ‘Aqbah** to ride the camel. He said, "O Messenger** of Allāh! How can it be that I ride while you are walking? The Holy Prophet** again told ‘Aqbah to ride. ‘Aqbah again gave the same reply. However, when the Holy Prophet** insisted that he mount the ride, to obey the Holy Prophet**, he mounted the ride and the Holy Prophet** started to walk while holding the rein of the ride.

Once, the Holy Prophet** mounted his ride to travel to Qubā’. Ḥaḍrat Abū Hurairah** was with the Holy Prophet**. The Holy Prophet** asked Ḥaḍrat Abū Hurairah** if he would like to ride with him. He said as the Messenger** of Allāh wishes. The Holy Prophet** told him to mount the ride. When Ḥaḍrat Abū Hurairah** tried to mount he could not and fell down. During the fall he held the Holy Prophet** for support. This made the Holy Prophet** also fall down. The Holy Prophet** again mounted the ride and asked Ḥaḍrat Abū Hurairah** to mount the ride. Like before, he could
not mount and fell down and pulled down the Holy Prophet ﷺ along with him. When the third time the Holy Prophet ﷺ asked Ḥaḍrat Abū Hurairah ﷺ to mount the ride he said, "I do not want to make you fall down again."

(Zurqānī, Sharḥ Mawâhib al-Ladunniyya, Vol. 4, p. 265, Dārul Ma‘rfāh, Beirut, Lebanon)

Ḥaḍrat ‘Abdullāh bin Abū Bakr ﷺ relates that an Arab told him: "In the rush of the Battle of Ḥunain, I severely injured the foot of the Holy Prophet ﷺ with a hard sandal I was wearing. The Holy Prophet ﷺ tapped me lightly with a whip and said, 'In the name of Allāh! You have hurt me.' I was very much ashamed. I passed the night rebuking myself for hurting the Holy Prophet ﷺ. Only God knows how I passed the night. In the morning, someone told me that the Holy Prophet ﷺ was asking for me. I became very worried that maybe I was summoned to face the punishment for yesterday's mistake. Anyway, when I went to see the Holy Prophet ﷺ, he very affectionately said, 'Yesterday, you crushed my foot which caused me severe pain and I hit you lightly with a whip. Take these eighty goats as compensation.'"

(Musnad Dārmī, Bāb fī sakhā 'annabiyyu ﷺ, p. 36/1)

It is related that Ḥaḍrat Usaid bin Ḥudair ﷺ who was from Ansār, was a very witty person. Once, he was talking wittily while sitting in the company of people, and the Holy Prophet ﷺ poked him lightly in his ribs with his stick. At this, he said to the Holy Prophet ﷺ, "I have to avenge that." The Holy Prophet ﷺ said, "Alright, you can take revenge." He replied: "But you are wearing a shirt, while I am not wearing a shirt." At this, the Holy Prophet ﷺ raised his shirt. Ḥaḍrat Usaid bin Ḥudair ﷺ embraced the Holy Prophet ﷺ and started to fervently kiss his side, and stated: "Messenger ﷺ of Allāh, this was my intention."

(Sunan Abū Dāwūd, Kitābul Adab, Bāb fī qiblatul jasad, Mishkāt, Kitābul Adab, Bābul muṣāfiḥah wal mu‘āniqah)
Pleasing Sense of Humor

The Holy Prophet ﷺ possessed a very pleasing sense of humor. He used to joke with children to amuse them in simple ways. But his humor would never hurt anyone. There are many reports of his jokes with children and sometimes with old people. His humor was delicate and pleasing - always practiced with an underlying sense of love and never that of derision.

HAḍRAT ANAS ﷺ relates that someone asked the Holy Prophet ﷺ for an animal to ride. The Holy Prophet ﷺ said that he would give him a baby camel to ride. He said: "What will I do with a baby camel? The Holy Prophet ﷺ said, 'Is a camel not the baby of a camel?'"

(Sunan Abū Dāwūd, Kitābul Adab, Bāb mā jā’ fil mizāḥ; Jami‘ Tirmidhi, Abwābul bir walṣilah ,Bāb fil mizāḥ)

A woman came to see the Holy Prophet ﷺ. The Holy Prophet ﷺ asked her about her husband. She told his name. The Holy Prophet ﷺ said, "The one with a hole in his eyes." When she returned home she started gazing in her husband's eyes. Her husband said, "What has happened to you." She told him that the Holy Prophet ﷺ had told her that their is whitishness in his eyes. Upon hearing this he said, "The white area is not more than the black area in my eyes."

(Sharifunnabī by ‘Allāmah Sa’īd Neshāpurī, p. 109)

HAḍRAT ‘AUF BIN MĀLIK ﷺ relates that during the Battle of Tabūk, he appeared before the Holy Prophet ﷺ: "The Holy Prophet ﷺ was staying in a small leather tent. I greeted the Holy Prophet ﷺ. He returned my greetings and told me to come inside the tent. I said: 'Should the whole of me (come inside)?' The Holy Prophet ﷺ said, 'Yes, the whole of you come in.' Then, I went inside the tent."

(Sunan Abū Dāwūd, Kitābul Adab, Bāb mā jā’ fil mizāḥ)
Hadrat Anas" relates that once the Holy Prophet" said to an old woman: 'Old women will not enter Paradise.' The woman, who used to read the Holy Qur‘ân, nervously said: 'Why will they not enter the Paradise?' The Holy Prophet" said, 'Did you not read in the Holy Qur‘ân the following?'

\[
\text{إِنَّا أَنْشَأْنَاهُمْ إِنْشَآءًا ۖ ۚ فَجَعَلْنَاهُمْ أَبْكَارًا}
\]

\textit{innā ansha‘nā hunna inshā‘ an fa ja‘alnāhunna abkārā}

Verily, We have created them a \textit{good} creation. And made them virgins.' " (56:36-37)

(i.e., Even old women will enter in the Heaven as young and virgin)

\textit{(Rawāhushsharāḥ alsinātah with reference to Mishkāt, Bāb almiẓāḥ, p. 416)}

Hadrat Abū Hurairah" relates that while talking with the Holy Prophet" people said: 'O Messenger" of Allāh! You also sometimes joke with us.' The Holy Prophet" said, 'I do not say anything except the truth.'

\textit{(Jāmi‘ Tīrīdhī, Abwābul bir waṣīlah, Bāb fil miẓāḥ)}
A Synopsis of the High Moral Excellences of the Holy Prophet

His Character

The character of the Holy Prophet ﷺ has so many different facets that it is not possible to deal adequately with it within the space of these pages. Here are just a few examples to illustrate some of the high moral excellences of the Holy Prophet ﷺ.

Ḥaḍrat Sa‘d bin Hishām bin ‘Āmir” relates, “I visited Ḥaḍrat ‘Ā’ishah” and requested her to tell me about the character of the Holy Prophet ﷺ. She stated:

کانَ خِلْقُهُ الْقُرَآن

kāna khulquhul Qur’ān

The character of the Holy Prophet ﷺ was the Holy Qur’ān.

Then she asked me: 'Did you not read in the Holy Qur’ān where Allāh the Most Honored and Glorious says:


\[\text{innaka la‘ala khuluqin ‘azîm}\]

You do surely possess high moral excellences. (68:5)?

(Musnad Ahmad bin Ḥanbal, p 91/6, daftā ilunnabuwatu lil-Baihaqī, p. 309/1)

Ḥadrat ‘Ā’ishah\textsuperscript{a} relates that the character of the Holy Prophet\textsuperscript{s}$\ddagger$ was in accordance with the Holy Qur’ān.

(Musnad Ahmad bin Ḥanbal, Vo. 6, p. 91;Mustadriki lil-Ḥākim tafsîr suratul Mu’minnûn, Vol 2, p. 392, Daftā ilunnabuwatu lil-Baihaqī, Bāb dhikr akhbâr ruwait fi šamā’ ʿilihi wa ikhlaquhî, p 309/1)

Ḥadrat Sa’d bin Hishâm\textsuperscript{a} relates that he visited Ḥadrat ‘Ā’ishah\textsuperscript{a} and said: "O Mother of the Faithful! Tell me about the character and conduct of the Holy Prophet\textsuperscript{s}$\ddagger$ . She said, don't you read the Holy Qur’ān?" I said, 'Why not! (Certainly, I read the Holy Qur’ān.)' Then Ḥadrat ‘Ā’ishah\textsuperscript{a} said, 'The character of the Holy Prophet\textsuperscript{s}$\ddagger$ was the Holy Qur’ān.'

Another version is: "The character of the Holy Prophet\textsuperscript{s}$\ddagger$ was in full accordance with the Holy Qur’ān."

(Ṣaḥīḥ Muslim, Kitābus Šafāt, Bāb jāmi‘ šafatullail, majma‘ul baḥār, Vol.1, p. 372; Daftā ilunnabuwatu lil-Baihaqī, p. 308/1)

Ḥadrat Ṣafiyah\textsuperscript{a} states:

\[\text{mā ra-aitu aḥadan qattu aḥsanu khuluqamminannabīyyī}\]

I did not see anyone better than the Holy Prophet\textsuperscript{s}$\ddagger$ in moral excellences.
The Holy Prophet ﷺ was a true and honest teacher. He practiced what he preached and preached what he practiced.

Ḥadrat Imām Mālik ﷺ relates that the Holy Prophet ﷺ said: "I have been commissioned (by Allāh) for the completion of good morals."

There is another narration:

‘an abī Hurairata ﷺ qāla qāla rasūlullāhi ﷺ innamā bu‘ithtu li utammima makārim al-akhlaqi

Ḥadrat Abū Hurairah ﷺ relates that the Holy Prophet ﷺ said, "I have been commissioned for the completion of noble morals."

(Muwattī’ Imām Malik, Bāb ʿft ḥusnul khulq, p. 364; Al-sunanul kubrā ma‘a jawāhirunnaqī kīūbushshahada, Bāb biyān makāramul ikhlaq, p. 192/10)

Ḥadrat ‘Ā’ishah ﷺ relates that the Holy Prophet ﷺ used to pray

al-lāhuma aḥsanta khalqī fa‘āhsin khuluqī

O Allāh! Just as You have made me handsome, make my morals attractive as well.

(Musnad Ḥāmidt, p. 150/6 - 68/6)
Hadrat Khadijah as describing the praiseworthy character of the Holy Prophet sa said:

کَلَّا أُشِیْرَ فَوَاللّهِ لَا يُخَرِّبُ الْلَّهُ أَبْدًا إِلَّا إِلَّا أَنْ تَحْصِلَ الْرُّجْمُ وَتَحْمِلْ الْكَلِّ وَتَكْسِبْ الْمَغْدُومَ وَتُقْرِئَ الْضَّيْفَ وَتُعيِنَ عَلَى نَوَائِبِ الْحَقِّ

kalla abshir fa wallahi la yuxhrrib al-lahi abdah illah an talshil al-rujum wa tahmil al-kal wa takssib al-mgdum wa tqure al-phys wa tuai al-nawab al-baqi

Certainly, it can never happen so. You should be happy. By God! God Almighty will never disgrace you. Surely you take care of your kith and kin, help the oppressed, restore the lost virtues, honor the guest and help the needy.

Hadrat 'A'ishah as relates: "Wherever the Holy Prophet sa was given the option to adopt one of two courses, he adopted the easier course, unless it was sinful to do so, in which case he avoided it more than anyone else."

(Ṣaḥḥ Muslim, Kitābul Fadā'il, Bāb mubā'idah salallāhu alaihi wasallam lil athām wa ikhtiyārah minal mabāh)

Trust and Faith in God

When all the plots of Meccan chiefs to stop the Holy Prophet sa from spreading the Message of Allāh failed, they offered the Holy Prophet sa leadership, wealth and beautiful women to marry to convince him to stop spreading his message. However, the Holy Prophet sa refused to accept the offer and told his uncle, Abū Ṣālih, that if the chiefs of Mecca
placed the sun in his right hand, and the moon in his left hand, even then he would not stop spreading the message of Allâh.

Hâdîr Jâbir says that he accompanied the Holy Prophet on a campaign towards Najd and returned with him. At noon, the party reached a valley of thorny trees where the Holy Prophet made a stop and his Companions scattered in search of shade. He hung up his sword on a branch of an acacia tree and lay down in its shade. He recounts: "We also took a siesta and suddenly we heard the Holy Prophet calling us. We hastened to him and saw that a rustic Arab from amongst the disbelievers was standing near him. The Holy Prophet said to us: 'This one drew my sword against me while I was asleep. I woke up and saw that he had the sword in his hand. He said to me: 'Who will deliver you from me?' I told him: 'Allâh'; and repeated it three times. The sword fell down from his hand and he could not do anything.' " The Holy Prophet sat up and imposed no penalty on the man.

Another version is: "We were with the Holy Prophet in the campaign of Dhâtur Riqâ. We came to a shady tree and we left him to rest under it. A pagan came and seeing the sword of the Holy Prophet which was hanging on the tree, drew it, and said to him: 'Do you fear me?' He answered: 'No.' Then the man asked: 'Now who will deliver you from me?' The Holy Prophet answered: 'Allâh.' Thereupon, the sword fell from the man's hand and the Holy Prophet having secured it asked him: 'Who will now deliver you from me?' The man said: 'You forgive me.' The Holy Prophet asked him: 'Will you affirm that there is none worthy of worship save Allâh and that I am His messenger?' The man said: 'No. But I promise you that I will not fight against you, nor will I join those who do so.' The Holy Prophet let him go free. He went back to his people and told them: 'I have come back to you from one who is the best of mankind.' "

(Ṣâḥîḥ Buhârî, Kitâbal Maghâzi, Bâb Ghazwah Dhâtur Riqâ; Fathûl Bârî 7/416)
Rejected Help from an Infidel

Ḥāḍrat ʻĀ’ishah’ relates that when the Holy Prophet’ left for the Battle of Badr and reached a place called Ḥarratil Wabarah, he met a man who was famous for his courage and bravery. The Companions’ of the Holy Prophet’ were very much delighted to see the man. The man said to the Holy Prophet’, "I would like to fight as your subordinate along with you. The Holy Prophet’ asked him, 'Do you believe in Allāh and His Messenger?' He said, 'No.' The Holy Prophet’ told him to leave as he did not want to get help from an infidel.

Ḥāḍrat ʻĀ’ishah’ relates that after hearing the response of the Holy Prophet’ to his request, the man left. However, when the army reached a place called Shajarah, the man came again to the Holy Prophet’ and offered his services to fight in the battle. The Holy Prophet’ again told him that he did not want help from an infidel. So the man left. However, he came again at the place called Baida’ and repeated his request. The Holy Prophet’ again asked him: 'Do you believe in Allāh and His Messenger?' He replied: 'Yes.' The Holy Prophet’ said: 'Now you can come along with us.' "

(Ṣaḥīḥ Muslim, Kitābul Jihād, Bāb karāhtal isti’anah fil Ghazwah bikāfirin)

Love of God and Submission to Him

Ḥāḍrat ʻĀ’ishah’ states that after revelation of the Sūrah:

إِذَا جَآءَ تَصَرِّ فَلِلَّهِ وَالفَتْحُ
When the help of Allāh comes, and the victory (110:2)

The Holy Prophet ﷺ used to recite the following prayer in every Prayer:

سُبْحَانَاكَ رَبِّي وَيَحمِدُكَ اللَّهُمَّ اغْفَرْ لِيِ

subḥānaka rabbanā wabi ḥamdika allahummaghfirli

Holy are You, Our Lord, and all praise is Yours. O Allāh, forgive me,

(Ṣaḥīḥ Bukhārī, Kiṣāḥ Taḥār Sūrah: idha ja’a nasrullahi wal faṭḥu)

Ḥadrat ‘Abdullāh bin Ḥuḍair ﷺ relates that the Holy Prophet ﷺ recited from the pulpit

وَالسَّمَوَاتِ مَطْوِيَّاتِ بَيْنَ مَيْنِهِ وَ سُبْحَانَهُ وَ تَعَلَّى عَمَّا يَشَرِّكُونَ

wassamāwātu matwiyyātum bi yamīnīhī subḥānahu wa ta‘āla ‘ammā yushrikūn

"So will the Heavens be rolled up by His right Hand. Glory to Him and Exalted is He above that which they associate with Him." (39:68)

Then the Holy Prophet ﷺ stated that God Almighty says:

أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْمَتَّعُ، أَنَا الْمَتَّعُ، أَنَا الْمَتَّعُ

anal-jabbūru, anal-mutakabbiru, anal-maliku, anal-mutā‘alu yumajjīdu nafṣahu

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"I am the One Who has complete power to reform, I am the Exalted, I am the Sovereign, I am the Most High. In this way, God Almighty states His Glory and Grandeur."

The Holy Prophetﷺ kept repeating these words with such force until the pulpit and he himself shook so much that we became apprehensive lest he falls from the pulpit.

(Musnad Ahmad, p 88/2)

Miraculous Divine Help

During migration from Mecca to Medina when the Holy Prophetﷺ, Ḥadrat Abū Bakr™ and the guide reached the camp of Umm Ma‘bad, they asked her for a little milk. She did not have milk at that time to give to them. Her husband had taken the goats out to pasture. Only those goats which were too weak to walk and unable to give milk were left behind. The Holy Prophetﷺ asked Umm Ma‘bad for permission to milk one of these goats. She said him to take any one he likes. The Holy Prophetﷺ picked one goat, said, 'In the name of Allāh', and started to milk the goat. Milk started to flow. The Holy Prophetﷺ gave the first bowl full of milk to Umm Ma‘bad, the second bowl to Ḥadrat Abū Bakr™ and the third bowl to the guide. He was the last to drink. Then the Holy Prophetﷺ milked the second goat and gave many bowls full of milk to Umm Ma‘bad. When the husband of Umm Ma‘bad returned home he was amazed to see so many bowls full of milk while he had left home only those goats which were too weak to walk and unable to give milk.

Ḥadrat Anas™ relates that Abū Ṭalḥa said to his wife, O Umm Sulaim: "From the weakness in the voice of the Holy Prophetﷺ I have perceived that he has been hungry for a long time. Do you have anything to eat? She said: 'Yes.' She brought out some barley bread. Then she took her headdress and wrapped the bread in a portion of it and concealed it
under my cloth. She made me wear (the rest of) it and sent me off to the Holy Prophet ﷺ. I found the Holy Prophet ﷺ seated in the mosque with other people. I stood near them and the Holy Prophet ﷺ asked me: 'Have you been sent by Abū Ṭalḥa?' I said: 'Yes.' He asked: 'Did you bring a meal?' I said: 'Yes.' The Holy Prophet ﷺ said: 'Let us go. We will eat at Ṭalḥa's place.' Then the Holy Prophet ﷺ along with his Companions ﷺ began to walk. I walked ahead of them and told Abū Ṭalḥa what had happened. He told Umm Sulaim: 'The Holy Prophet ﷺ is coming with a large company and we do not have enough to feed them all.' She said: 'Allāh and His Messenger ﷺ know best.' Abū Ṭalḥa quickly went outside and met the Holy Prophet ﷺ on the way and brought him in. The Holy Prophet ﷺ said: 'Bring whatever food you have, Umm Sulaim.' So she brought the pieces of bread. He asked them to break the bread into pieces and then Umm Sulaim squeezed the container of butter over them and made into morsels. Then the Holy Prophet ﷺ blessed it and said: 'Permit ten to come in.' I called in ten persons; they ate their fill and went out. Then the Holy Prophet ﷺ said: 'Permit ten more to come in.' So ten more were called in who ate and went out. Then the Holy Prophet ﷺ said: 'Permit ten more to come in.' This went on till everyone had eaten his fill. They were seventy or eighty in all. '

According to another narration, then, the Holy Prophet ﷺ and all the inhabitants of the house ate and still some food was left.

(Ṣaḥīḥ Bukhārī, Kitābul Manāqib, Bāb aḥamātinnabuwwah fil Islām)

Ḥāḍrat Jābir bin ‘Abdullāh ﷺ relates that he used to borrow money from a Jew of Medina on the condition that he would repay it when the dates in his palm-tree orchard ripen. This orchard of Ḥāḍrat Jābir bin ‘Abdullāh ﷺ was located on the road leading to Rūmah. One year, the date crop was very poor and it seemed that he would not be able to repay the loan. When the time to pick the dates arrived, the Jew came to collect his money. However, Ḥāḍrat Jābir bin ‘Abdullāh ﷺ did not have money to repay his loan. Therefore, he asked for an extension of one year towards
repayment of his loan. The creditor refused to do so and insisted on immediate repayment of the loan. When the Holy Prophet ﷺ came to know about Ḥaḍrat Jābir bin ‘Abdullāh’s Ṣa‘īd, he told his Companions ﷺ, "Let us go and ask the Jew for an extension towards repayment of the loan. Accordingly, the Holy Prophet ﷺ along with few of his Companions ﷺ came to the orchard and talked with the Jew about extending the period of repayment of the loan. However, the Jew said, 'Abul Qāsim! I am not going to give an extension.' Noticing that the Jew would not accept his recommendation, the Holy Prophet ﷺ circled the orchard and asked the Jew to give an extension in the repayment of the loan. However, the Jew again refused. Ḥaḍrat Jābir bin ‘Abdullāh ﷺ relates that in the meantime, he brought fresh dates from the orchard and presented these to the Holy Prophet ﷺ. The Holy Prophet ﷺ ate the dates and said, 'Jābir! Where is your hut? Make a bed for me in it.' He made a bed for the Holy Prophet ﷺ where he rested for a while. When he woke up, he presented him with more fresh dates. He ate a few of the dates and again talked with the Jew. However, the Jew again refused. Then, the Holy Prophet ﷺ made another round of the orchard and said, 'Jābir! Start picking dates and repay the loan.' He started to pick dates. During this period, the Holy Prophet ﷺ stayed in the hut. Jābir repaid all of the loan to the Jew and many dates were still left over. He told this to the Holy Prophet ﷺ. He became very happy and said:

أسْهِدْ أَنِّي رَسُولُ اللَّهِ

ash-hadu anna rasūlullāh

I bear witness that I am a Messenger of Allāh ﷺ

(Ṣaḥīḥ Buhārī, Kitāb Al-Ṭā’amah, Bāb arraṣṭah wattamar)

While travelling towards Tabūk for the expedition of Tabūk, the Holy Prophet ﷺ and his Companions ﷺ encamped at a place on the way. There, the camel of the Holy Prophet ﷺ wandered away and was lost. The
Companions searched the camel all around the encampment area. One person who was sharing the ride with Ḥadrat ‘Ammārah bin Ḥazam and was probably a newcomer to Islām said, "The Holy Prophet claims to be a Messenger of Allāh and talks about heavens but he does not know where his camel is." Ḥadrat ‘Ammārah bin Ḥazam told the Holy Prophet what the new Muslim had said. The Holy Prophet said, "By Allāh! I do not know anything except what Allāh tells me and Allāh has told me about my lost camel. My camel is in such and such area of such and such valley. The camel's rein is tangled in the branches of a tree and the camel is stuck there. So go and bring the camel to me." Accordingly, the Companions went to the place told by the Holy Prophet and brought back the camel.


Revelations, Visions and Prophecies

It is apparent from the Holy Qur’ān that some dreams and prophecies came true in the life of the Prophets while others were fulfilled after the passing of them. God Almighty had revealed to the Holy Prophet glad tidings and admonitions which are mentioned in the Holy Qur’ān. Once, regarding a Divine manifestation scene by the Holy Prophet during Kasūf Prayer he said, "Right here, at this moment, I have been shown by God Almighty the future events which have been promised to you." To the extent that I have been shown hell and heaven. What the Holy Prophet saw during the manifestation he described was so vivid that seeing the blessings of the heaven he moved forward to fetch them while seeing the ferocity of the hell he moved back.

Some of the dreams, revelations and manifestations of the Holy Prophet are briefly described here:
1. Marriage with Ḥaḍrat Āi’shah Ẓa""

God Almighty had beforehand revealed to the Holy Prophet Ẓa"" regarding his marriage with Ḥaḍrat Āi’shah Ẓa"". Ḥaḍrat Āi’shah Ẓa"" relates that the Holy Prophet Ẓa"" said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said to me, 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh, it will be accomplished.'"

(Saḥīḥ Bukhārī, Kitāb Faḍā’il Aṣḥābunnabī, Bāb tazwījunnabī Ẓa""
‘Āi’shata wa qudūmihal madinata wa banā’iḥū biḥū)

2. False Claimants: Musailimah ibn Ḥabīb (al-Kadhdhāb) and Aswad ‘Ansī

Ḥaḍrat Ibn ‘Abbās Ẓa"" relates that Musailimah ibn Ḥabīb (al-Kadhdhāb) came to Medina while the Holy Prophet Ẓa"" was alive and said: "I will obey Muḥammad Ẓa"" if he entrusts sovereignty to me when he passes away. Many people of his tribe were with him. One day, the Holy Prophet Ẓa"" went to see him. Ḥaḍrat Thābit bin Qais bin Shammās Ẓa"" accompanied the Holy Prophet Ẓa"". The Holy Prophet Ẓa"" had a thin stick of a date tree in his hand. Musailimah was sitting in the company of his people. The Holy Prophet Ẓa"" told him: 'If you ask for this thin stick, I will not give even this to you. You will not escape God's judgement. If you move backward, God will hamstring you. I have been shown many things concerning your end. Thābit will answer your questions.' Then the Holy Prophet Ẓa"" left. Ḥaḍrat Ibn ‘Abbās Ẓa"" relates that he asked Ḥaḍrat Abū Hurairah Ẓa"" what was meant by the comment of the Holy Prophet Ẓa"" that I have been
shown a lot of things concerning your end? Ḥadrat Abū Hurairah Ḥ said to him that the Holy Prophet Ḥ had told him his dream. The Holy Prophet Ḥ said: 'Once I was asleep and I saw in a dream that I had two gold bracelets in my hand. I became a bit worried about these. In the dream, I was told to blow air on the bracelets. When I blew air on the bracelets, the bracelets disappeared. I interpreted the dream as: After I pass away, there will be two false claimants and liars who will revolt.' "So, the narrator explains that later on, it became clear that one of them was (Aswad) ‘Ansī, who revolted in Ṣan‘ā‘ (Yemen) and the second one was Musailimah (al-Kadhīmah), who laid the foundation for the revolt in Yamāmah. 

(Ṣaḥīḥ Muslim, Kitābī Ru‘yā, Bāb ar-Ru‘yā annabī Ḥ; Ṣaḥīḥ Bukhārī)

3. Death of Aswad ‘Ansī

Ḥadrat ‘Amr bin ‘Abdullāh Ḥ relates, "God Almighty had informed the Holy Prophet Ḥ the night before the assassination of Aswad ‘Ansī (the false claimant of the prophethood) about his death. In the morning, the Holy Prophet Ḥ told them that Aswad ‘Ansī had been killed by a blessed man. Someone asked the Holy Prophet Ḥ, 'Who is the person who has killed Aswad ‘Ansī. The Holy Prophet Ḥ said, 'His name is Firozbān Firoz.' "

(Kanzul ‘Ummāl)

4. Death of Quraish Leaders of Mecca in the Battle of Badr

God Almighty had shown to the Holy Prophet Ḥ in a vision
before the Battle of Badr the death of the Quraish leaders. In this regard, Ḥaḍrat Anas
relates, "I was travelling with Ḥaḍrat ‘Umar’ and we were in the middle of Mecca and Medina when Ḥaḍrat ‘Umar’ told me, 'One day before the Battle of Badr the Holy Prophet' while pinpointing the place of death of the Quraish leaders told him that so and so leader of the Quraish will fall at such and such place during the Battle.' Ḥaḍrat ‘Umar’ then stated, 'The bodies of the leaders of the Quraish were found exactly at the places which were pinpointed by the Holy Prophet.'"

Ḥaḍrat ‘Umar’ said to the Holy Prophet, "O Messeger of Allāh! By God Who has sent you with the Truth, the bodies were found exactly at the places you had pinpointed without the slightest mistake."

(Saḥīḥ Bukhārī, Kitābul Jihād, Bāb mā qila fi dar‘ annabi

5. Prophecy Regarding the Death of Chosroes Pervaz, the King of Persia

Chosroes Pervaz, the king of Persia had ordered Bādhān, the Governor of Yemen to imprison the Holy Prophet and present to him in his court. Bādhān sent his two emissaries to the Holy Prophet with Chosroes' orders. The Holy Prophet told them to wait for a short while for his response. After a couple of days the Holy Prophet told the emissaries of the Governor of Yemen to go back as his Lord has revealed to him that He has killed their lord. When the representatives of the Governor of Yemen returned to him they received the news that Sherawiyyah had assassinated his father Chosroes Pervaz.
6. Chosroes' Bracelets and Surāqah bin Mālik

Surāqah bin Mālik followed the Holy Prophet™ with the intention of arresting or killing him and getting the reward which was fixed by the infidels of Mecca for doing so. When he failed to do so he told to the Holy Prophet™ the intentions of his people and wished to offer the Holy Prophet™ some provisions for the journey and other things. The Holy Prophet™ did not accept his offer. Then he requested the Holy Prophet™ to give an undertaking of peace and protection for him in writing. The Holy Prophet™ told Āmir bin Fuhairah to do so. He wrote a guarantee on a piece of leather. When Surāqah bin Mālik was leaving the Holy Prophet™ said, "Surāqah! How would you feel when the bracelets of the king of Persia will be given to you to wear. Surāqah said, 'Chosroes Pervaz, the King of Persia.' The Holy Prophet™ said, 'Yes, the bracelets of Chosroes Pervaz.'"

After the conquest of Mecca, Surāqah bin Mālik accepted Islam in Ji‘rānah. When during the Khilāfah of Ḥadīth ‘Umar™ the bracelets of Chosroes were presented to Ḥadīth ‘Umar™ in his court, he called Surāqah bin Mālik and told him to bring forward his hands. Then he gave Surāqah bin Mālik the bracelets to wear which he did.

(As-Siratul Ḥalabiyyah, Vol. 2, p.45, Published in Beirut, Lebanon)

7. The Prophecy Regarding Sea Conquests

Ḥadīth Anas™ relates that the Holy Prophet™ used to visit the house of Ḥadīth Umm Ḥarām bint Mihān™. She was the wife of Ḥadīth ‘Ubādah bin Şāmat™. The Holy Prophet™ once
visited Ḥadrat Umm Ḥārāmُ who presented food to him. Ḥadrat Umm Ḥārāmُ began massaging the head of the Holy Prophetُ gently and he went to sleep. After a little while, he woke up smiling. Ḥadrat Umm Ḥārāmُ asked the Holy Prophetُ: "Messengerُ of Allāh! Why are you smiling? The Holy Prophetُ said: 'In my dream I have seen some of my followers who have left to fight in the way of Allāh. Sitting on the wooden planks after boarding the ships, they looked like kings on thrones.' Ḥadrat Umm Ḥārāmُ said: 'Messengerُ of Allāh! Invoke Allāh that He includes me among these people.' So the Holy Prophetُ prayed for her and went to sleep again. Again he woke up and was smiling. Ḥadrat Umm Ḥārāmُ asked the Holy Prophetُ: 'Messengerُ of Allāh! Why are you smiling?' The Holy Prophetُ said, 'I have again seen some warriors of mine who were going on a sea expedition, repeating the same dream.' Ḥadrat Umm Ḥārāmُ besought: 'Messengerُ of Allāh! Pray that God may include me among these conquerers.' The Holy Prophetُ said, 'You will be included in the first group.' Thus, during the rule of Ḥadrat Amīr Mu‘āwiyyah bin Abū Sufyānُ, after disembarking from the ship, Ḥadrat Umm Ḥārāmُ entered the island and while riding on a camel she fell and passed away there.

(Ṣaḥīḥ Bukhārī, Kiṭāb at-Ta‘bīr, Bāb Ru‘yā’ binnahār)

8. **Prophecy Regarding the Glory of Islām**

During the digging of the trenches in the Battle of Ahzāb when the Holy Prophetُ struck the big solid rock with his pick-axe, there appeared three times a bright flash of light and each time the Holy Prophet said, "Allāhu Akbar" in a
loud voice. The Companions* asked the Holy Prophet* about the significance of the light and why he said "Allahu Akbar" each time there was the light. The Holy Prophet* smiled and told them, "I struck the rock three times with the pick-axe, and three times I saw the scenes of the future glory of Islam. In the first spark I saw the Syrian palaces of the Roman Empire. I had the keys of those palaces given to me. The second time, I saw the palaces of Persia and Madā'in, and had the keys of Persian Empire given to me. The third time, I saw the gates of Ṣan‘ā and I had the keys of the kingdom of Yemen given to me. These are the promises of Allāh.

The conquest of these great empires started during the Khilafat of Ḥaḍrat Abū Bakr* when Ḥaḍrat Khālid bin Walid and Ḥaḍrat Abū ‘Ubaidah* conquered Syria. However, the prophecy was completely fulfilled in the Khilafat of Ḥaḍrat ‘Umar* when Ḥaḍrat Sa‘d bin abi Waqās* conquered Iran. Thus within a short period of time two great kingdoms, Rome and Persia, surrendered to Muslims.

(Ṣaḥīḥ Bukhārī, Kitab at-Ta‘bīr, Bāb Ru‘yā allail)

Acceptance of His Prayers

It has always been the case with the Prophets that despite the fact that they are given prophecies and they have very strong faith in the promises given by God, they do not abandon praying to Him (for their success). They do so because they believe that God has power to do whatever He likes - and none can grasp His ways and it is disrespectful for one not to pray to Him.

History tells us that when the Battle of Badr was raging and the
Holy Prophet ﷺ was busy praying to God (for victory), Ḥaḍrat Abū Bakr ﷺ requested him to stop praying, for he had already been promised victory by God. But the Holy Prophet ﷺ continued praying. Some people have opined that it could not be said that the faith of Ḥaḍrat Abū Bakr ﷺ was stronger than that of the Holy Prophet ﷺ; the Ma‘rifat (God-realization) of the Holy Prophet ﷺ was much greater and the more a man realizes what the situation is, the more he fears. The Ma‘rifat (God-realization), of the Holy Prophet ﷺ made him fear that God has the power to do whatever He likes. One should, therefore, in no case, abandon praying to God.


The life of the Holy Prophet ﷺ was full of incidents where his prayers were accepted. Sometimes, his prayers were accepted by God Almighty as soon as he finished praying or while he was praying. Earlier it is mentioned how God Almighty accepted the prayer of the Holy Prophet ﷺ and helped against the enemies in various battles and also God Almighty accepted the prayer of the Holy Prophet ﷺ and guided Ḥaḍrat ‘Umar ﷺ towards Islām. A few more examples of the acceptance of the prayers of the Holy Prophet ﷺ are described here:

‘Utbah and Mu‘attab were the sons of Abū Lahab bin ‘Abdul Muṭṭalib and thus cousins of the Holy Prophet ﷺ. The Holy Prophet ﷺ had an intense desire that both of his cousins accept Islām. Thus, the Holy Prophet ﷺ told Ḥaḍrat ‘Abbās ﷺ to convey the message of Islām to ‘Utbah and Mu‘attab. Ḥaḍrat ‘Abbās ﷺ conveyed the message of Islām to them and both of them accepted Islām. Ḥaḍrat ‘Abbās ﷺ brought both ‘Utbah and Mu‘attab to the Holy Prophet ﷺ. The Holy Prophet ﷺ was very happy upon their acceptance of Islām. The Holy Prophet ﷺ brought both of them to Maltazim in the Ka‘bah and prayed for them. The Holy Prophet ﷺ said, "I had asked God Almighty for both of the brothers and God Almighty has given both of them to me."
Hadrat Shuraḥbil bin Ṣimṭ relates that he said to Ka‘b bin Murra, "O Ka‘b bin Murra, relate to us some Ḥadīth of the Holy Prophet." He said that a man came to the Holy Prophet and said, "O Messenger of Allāh! Pray to Allāh for rain." Thereupon the Holy Prophet raised both his hands and prayed the following:

اللَّهُمَّ اسقِنَا غَيْنًا مَرْيَمًا مَرْيَمًا طَبِقًا عَاجِلًا غَيْرٍ رَائِثٍ تَأَفِّقًا غَيْرَ ضَارِّ عَاجِلًا

O Allāh, give us rain that is wholesome and productive, filling all spaces soon, without delay that is profitable and not harmful.

He said, "Then they came and complained to the Holy Prophet of (excessive) raining and said, 'O Allāh's Messenger! The houses have been demolished.' Thereupon the Holy Prophet prayed the following and the clouds began to disperse:

اللَّهُمَّ حَوَالِيْنَا وَلَا عَلِيْنَا

O Allāh, let rain fall on our surroundings and not on us."

(Sunan Ibnī Mājah, Kitāb Iqāmatī-Ṣalātī wasunnati fihā, Bāb mājā'a tīddu 'ā i fīl istisqā'i)

Once, during a battle, there was an extreme shortage of water and
Muslims were very thirsty. Ḥaḍrat ‘Umar⁴⁴ requested the Holy Prophet⁴⁴ to pray for rain. The Holy Prophet⁴⁴ raised his hands and started praying. Suddenly, a cloud appeared and it rained so much that all the water needs of the Muslims were fulfilled and then the cloud disappeared.

(Al-Shi'a Ba-ta'rīf Ḥaqīqat Muṣṭafā, lil-Qādī ‘Ayād, Vol. 1, p. 457, As quoted by Baihaqi)

Ḥaḍrat Abū Hurairah⁴⁴ had accepted Islām at the time when the Holy Prophet⁴⁴ was returning to Medina after the fall of Khaiibar. He belonged to the Banu Daus tribe. His original name was "'Abd Shams" and the Holy Prophet⁴⁴ had changed his name to ‘Abdullāh. His family name was Abū Hurairah. The reason for giving him the name of Abū Hurairah was that he had a cat as a pet whom he carried around all the time.

Ḥaḍrat Abū Hurairah's⁴⁴ mother did not accept Islām and was a staunch enemy of Islām. Ḥaḍrat Abū Hurairah⁴⁴ urged her to accept Islām but she refused and abused the Holy Prophet⁴⁴. Ḥaḍrat Abū Hurairah⁴⁴ was very much saddened because of his mother's attitude. He went to the Holy Prophet⁴⁴ and told him about the attitude of his mother. The Holy Prophet⁴⁴ said:

اللَّهُمَّ اهْدِ أَمَّ أَبِي بِمَرَازِقَة

allahummahudi Ummi Abū Hurairah

O Allāh! Guide Abū Hurairah's mother

The Holy Prophet's⁴⁴ prayer was accepted in a strange way. When Ḥaḍrat Abū Hurairah⁴⁴ returned home he found a big change in his mother. Her attitude toward Islām was totally changed and she was openly announcing her acceptance of Islām. Ḥaḍrat Abū Hurairah⁴⁴ immediately
went back to the Holy Prophet ﷺ and told him the whole incident and requested the Holy Prophet ﷺ to pray that God Almighty create love for him and his mother in the hearts of the believers. The Holy Prophet ﷺ prayed for that also.

(Al-Aṣābah fi Ma‘rafatūs Ṣaḥāba, See Undur Abū Hurairah, Vol. 4, p. 243, Published in Egypt)

Once Ḥaḍrat Abū Hurairah ﷺ said to the Holy Prophet ﷺ: "After listening to what you say, I forget everything quickly. Please pray for me that my memory is sharpened." The Holy Prophet ﷺ told Ḥaḍrat Abū Hurairah ﷺ to spread his sheet which he was using to cover himself. Ḥaḍrat Abū Hurairah ﷺ complied and spread his sheet. The Holy Prophet ﷺ prayed over the sheet and told Ḥaḍrat Abū Hurairah ﷺ to cover himself with the sheet. Ḥaḍrat Abū Hurairah ﷺ relates that since then his memory was so sharp that he did not forget any Ḥadīth.

(Jāmi‘ Tirmidhī, Abwābul Manāqib, Manāqib Abū Hurairah ﷺ)

This is acceptance of the prayer of the Holy Prophet ﷺ that although Ḥaḍrat Abū Hurairah ﷺ accepted Islām quite late (in 7 AH) still the traditions related by him are more than those related by some who accepted Islām much earlier than him.

(Jāmi‘ Tirmidhī, Kitābul Manāqib, Bāb manāqib Abū Hurairah ﷺ)

According to Ḥaḍrat Ibn Ḥazam ﷺ there are 5,374 traditions narrated by Ḥaḍrat Abū Hurairah ﷺ.

(Abū Hurairah ﷺ p. 124, By Mahmūd Abū Zayya, Published by Mu’ssatul ’Ilmi lil Maṭbū‘āti Beirut, Lebanon)

Ḥaḍrat Anas ﷺ was twelve years old when his parents presented him to the Holy Prophet ﷺ as his personal servant. Once, Ḥaḍrat Anas ﷺ mother,
Haḍrat Umm Sulaim™ came to the Holy Prophet™ and requested him to pray for Anas. The Holy Prophet™ prayed that God Almighty may enlarge his provisions and bless his progeny.

(Ṣaḥīḥ Būkhařī, Kitābud Da‘wāt, Bāb ad-Du‘ā’i bi kathratil māli wal waladi ma‘al barakati)

Haḍrat Anas™ himself relates that God Almighty accepted the prayer of the Holy Prophet™ which he prayed for him and fulfilled it beautifully. "My garden produced fruit twice a year and I had more than eighty sons, daughters and grandchildren." Haḍrat Anas™ was around 103-110 years old when he passed away.

(Usud al-Ghābah, Vol. I, p. 128, Published in Beirut, Lebanon)

The Holy Prophet™ prayed for Haḍrat Fāṭimah™ that she never suffer from hunger. Haḍrat Fāṭimah™ later said that she never suffered from hunger.

(Khaṣā‘īṣ Al-Kubrā, Jalāluddīn Al-Suyūṭī, (Urdu) Vol. II, p. 276, Printed in Lahore, Pakistan)

The Holy Prophet™ prayed for blessings in Haḍrat ‘Abdullāh bin Ja‘far's business. As a result of the prayer, whatever Haḍrat ‘Abdullāh bin Ja‘far bought he made profit out of it.

(Khaṣā‘īṣ Al-Kubrā, Jalāluddīn Al-Suyūṭī, (Urdu) Vol. II, p. 290, Printed in Lahore, Pakistan)

The Holy Prophet™ had prayed for the acceptance of the prayers of Haḍrat Sa‘d bin Abī Waqqāṣ™. God Almighty accepted the prayer of the Holy Prophet™ which is apparent from this tradition. The following tradition shows how beautifully the prayer of Haḍrat Sa‘d bin Abī Waqqāṣ™ was accepted by God Almighty:
Haḍrat Jābir bin Samarrah™ relates that the people of Kūfā complained against Haḍrat Sa‘d bin Abī Waqqās to Haḍrat ‘Umar. Haḍrat ‘Umar dismissed Haḍrat Sa‘d and appointed Haḍrat ‘Ammār as governor of Kūfā. Their complaint was that he could not even lead the Prayer properly. Thus, Haḍrat ‘Umar sent for Haḍrat Sa‘d to Medina and said to him: 'O Abū Ishāq! They think that you cannot lead the Prayer properly. Haḍrat Sa‘d replied: 'O Leader of the Believers! I conducted the Prayer services as did the Holy Prophet™, without any change (i.e., no decrease or increase). For instance, in the ‘Iṣba‘ Prayer I made the first two rak‘āt long and the last two rak‘āt short.' Haḍrat ‘Umar said: 'This is what I thought about you.' Then, he sent some men with Haḍrat Sa‘d to Kūfā to inquire about him. They made an inquiry about the complaints in each mosque in Kūfā. All praised Haḍrat Sa‘d; but amongst the gathering in the mosque of Bārī ‘Abs, a man whose name was Usāmah bin Qatādah stood up and said: 'Now that we have been placed under the oath, I am compelled to tell that Haḍrat Sa‘d did not lead the expeditions, did not distribute the spoils equitably and did not judge justly.' On this Haḍrat Sa‘d said: 'I shall make three supplications concerning him: O my Allāh! If this servant of Thine is a liar and has stood up to show off, then do Thou prolong his life and lengthen his adversity and afflict him with trials.,’ God Almighty did the same. Thereafter when the man was very old whenever someone asked about his condition he would say: 'I am an old man, afflicted with different trials, and people laugh at me. I am certainly overtaken by the imprecation of Sa‘d.' Ḥaḍrat Jābir bin Samarrah™ who is a narrator of the incident relates: 'I saw this unfortunate man when due to old age his eyebrows fell over his eyes and he roamed the streets teasing the girls and they teased him.'"

(Ṣaḥīḥ Bukhārī, Kītāb aṣ-Ṣaḥāt, Bāb wajūb qiratal ʾīmām)

Once, the Holy Prophet™ was offering Prayer in the Ka‘bah and a few chiefs of the Quraisḥ were also sitting there. Abū Jahl asked if there was anyone courageous enough to bring the womb of a camel and place it on top of the Holy Prophet™ while he is prostrating. ‘Aqba bin Abī Mu‘īṭ got up and brought a womb of a camel which was full of blood and filth
and placed it on the back of the Holy Prophet while he was in prostration. Seeing this everyone started to laugh out aloud. When Ḥāḍrat Fāṭimah came to know about it she ran to the Ka‘bah and removed that womb from the Holy Prophet. Then the Holy Prophet raised his head from the prostration position. It is stated that at this time the Holy Prophet pronounced the names of those who were bent upon erasing the religion of Islām and prayed for their destruction. It so happened that all of them were killed in the Battle of Badr.

(Ṣaḥīḥ Buhārī, Kitābul Maghāzī, Bāb du ‘annārī ʿalā kuffārī Quraish)

Love of the Holy Qur‘ān

Ḥāḍrat Ibn Mas‘ūd relates: The Holy Prophet asked me to recite the Qur‘ān to him. I said: "Messenger of Allāh, shall I recite the Qur‘ān to you, whereas it is you to whom it has been revealed? He said: 'I like to hear it recited by another.' So I recited to him a portion from Sūrah Al-Nisā' till I came to the verse:

فَكَيْفَ إِذَا جَنَّتَا مِنْ كُلِّ ٤۰ُمَيْثِمَ وَ جَنَّابِكَ عَلَى هَوْلَآءِ شَهِيدًا

fakaifa idhā ji’nā min kulli ummatim bi shahīdiwwa ji’nā bika ‘alā hā ’ula’ai shahīda

And how will it fare with them when We shall bring a witness from every people, and shall bring you as a witness against these! (4:42)'

Upon this the Holy Prophet said: 'That is enough for now.' I looked at him and saw that his eyes were running.

(Ṣaḥīḥ Buhārī, Kitābut Tafsīr, Bāb qauluhu ‘azza wa jalla "fakaifa idhā ji’nā min kulli ummatin bi-shahīd")
His Worship and Love for Prayers

According to the traditions, the Holy Prophet used to begin his day with Tahajjud Prayer. Before performing Wudū’ for the Tahajjud Prayer he used to clean his teeth with a Miswāk (a softened twig of a tree used for cleaning the teeth). He used to offer Tahajjud Prayer beautifully and for a long duration, in which he used to recite a large portion of the Holy Qur’ān. He used to stand so long while offering Tahajjud Prayers that often his feet used to swell. After offering the Tahajjud Prayer he used to lie down to rest for a short period of time. During this time he often used to converse with the family members who were awake. Upon hearing the voice of Ḥadīr Bilāl calling Adhān, he would get up and offer two Sunnah, which were rather short. Then he would go to Masjid Nabawī to lead the Fajr Prayer. If due to illness he was unable to offer the Tahajjud Prayer he would compensate it by offering Nawāfīl during the day time.

(Ṣaḥīḥ Buhārī, Kitāb ut Tahajjud)

Ḥadīr ‘Ā’ishah relates: "The Holy Prophet stood so long during his voluntary Prayers at a night that the skin of his feet would crack, so I said to him: 'Messenger of Allāh, why do you stand so long in Prayer when Allāh has suppressed in you all past and future inclination towards sin?' He answered: 'Then should I be a grateful servant of Allāh.'"

(Ṣaḥīḥ Buhārī, Kitāb Tafsīr Sūrah Al-Fath)

The Holy Prophet used to wait anxiously for the Prayer time. His mind was always thinking of the mosque and the Prayers. He used to say to Ḥadīr Bilāl:

يَا بِلَالُ أَرْحَنَا بِالصَّلْوَةُ

yā bilālu a-riḥnā biṣṣalātī

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O Bilāl! Make me happy by informing me about the Prayer

(Musnad Aḥmad bin Ḥanbal, Vol. 1, Ḥadith #364)

Ḥaḍrat ‘Ā’ishah\(^{n}\) relates: "During the last ten days of Ramaḍān, the Holy Prophet\(^{n}\) would liven the whole night (i.e., he would keep himself and his family members awake the whole night). He girded up his loins and devoted himself entirely (to offering Prayers and supplication).

(Ṣaḥīḥ Bukhārī, Kifābusa ṣaum, Bābul ‘aml fil ‘ashrīl awākhir min Ramaḍān; Ṣaḥīḥ Muslim, Kifābusa ṣaum, Bābul ijithād fil ‘ashrīl awākhir min shahrī Ramaḍān)

Ḥaḍrat ‘Ā’ishah\(^{n}\) relates that the Holy Prophet\(^{n}\), in the month of Ramaḍān and in other months, did not offer more than eleven rak‘āt Nafl Prayer (in the late hours of the night at Tahajjud time). He offered four rak‘āt. Ask me not how beautiful and for how long he offered these. Then, he offered four rak‘āt more. Ask me not how beautiful and for how long he offered these. After that, he would offer three rak‘āt. Ḥaḍrat ‘Ā’ishah\(^{n}\) relates that she asked the Holy Prophet\(^{n}\): "Do you take a nap before offering the Vitr Prayer? He said: 'O ‘Ā’ishah! My eyes go to sleep but my mind does not.'"

(Ṣaḥīḥ Bukhārī, Kifābusaṣaum, Bāb faḍl man qāma Ramaḍān)

Ḥaḍrat Muṭarrāf\(^{n}\) relates that his father told him that he had seen the Holy Prophet\(^{n}\) offer Prayers. Due to pleading and lamenting during Prayers, his chest sounded like a grinding mill.

(Sunan Abū Dāwūd, Kifābusaṣałat, Bāb al-bakā‘ fīṣṣaṣałat, p. 238/1)

Ḥaḍrat ‘Ā’ishah\(^{n}\) relates that during the illness that ultimately led to the demise of the Holy Prophet\(^{n}\), there was a period when the Holy Prophet\(^{n}\) felt better. It was time for Prayer. The Holy Prophet\(^{n}\) told her to send a message to Ḥaḍrat Abū Bakr\(^{n}\) to lead the Prayer. She sent the message to Ḥaḍrat Abū Bakr\(^{n}\) that the Holy Prophet\(^{n}\) wanted him to lead
the Prayer. Ḥaḍrat Abū Bakr⁸⁷ replied: "I am an old man with a very tender-heart. It will not be possible for me to control my emotions when the Holy Prophet⁸⁷ is unable to lead the Prayer. Therefore, both you and Ḥafṣah⁸⁷ may request the Holy Prophet⁸⁷ to send the message to ‘Umar⁸⁷. The Holy Prophet⁸⁷ replied: 'آنتَنَّى صَوَاحِبُ يُوسُفَ (antunna sawāhibu Yūsufa) Both of you are like the women who conspired against Yūsuf. Tell Abū Bakr to lead the Prayer.' When the Holy Prophet⁸⁷ heard the Mu‘edhdhin say (ḥayya ‘alāṣṣaḥāh, Come to Prayer), he told some people to help him stand. At this, Ḥaḍrat ‘Ā’ishah⁸⁷ said: 'You have already told Abū Bakr to lead the Prayer and you also have an excuse (sickness).' The Holy Prophet⁸⁷ said: 'Help me stand up. My tranquility is in Prayer.' Thus, two men helped the Holy Prophet⁸⁷ stand while his feet stumbled on the ground. When Abū Bakr⁸⁷ realized that the Holy Prophet⁸⁷ was coming for the Prayer he started to move back. The Holy Prophet⁸⁷ indicated to Abū Bakr to stay at his place and he himself sat on his left side. Abū Bakr⁸⁷ repeated the Takbir after it was pronounced by the Holy Prophet⁸⁷. The other people offering the Prayer followed the Takbir of Abū Bakr⁸⁷ and in this way completed their Prayer. This was the last Prayer offered by the people standing behind the Holy Prophet⁸⁷. After this, Ḥaḍrat Abū Bakr⁸⁷ led the Prayers during the illness of the Holy Prophet⁸⁷ till he passed away.' "

(Musnad Imāmul Aẓam, Kitābassalāt, p. 80)

Thankfulness for Divine Bounties

Ḥaḍrat Abū Hurairah⁸⁷ relates: "One day the Holy Prophet⁸⁷ came out either at day time or at night and saw Ḥaḍrat Abū Bakr⁸⁷ and Ḥaḍrat ‘Umar⁸⁷. He asked them: "What has brought you out of your houses at this
time? They said: 'Hunger, O Messenger' of Allāh'. He affirmed: 'By Allāh, in Whose Hands is my life, the same cause has brought me out that has brought both of you out; so come along.' So both of them accompanied him and they went to the house of one of the Ānasārī. However, he was not at home. When his wife saw the Holy Prophet™, she welcomed him. He asked her: 'Where is So and So?' She said: 'He has gone to fetch water.' In the meantime, the Ānasārī came back. Seeing the Holy Prophet™ and his two Companions™, he said: 'Alhamdulillah (Praise be to Allāh). There is no one who has more honored guests today than I have.' He then went out and brought a branch of a date tree bearing ripe and semi-ripe dates and invited them to eat. He then took up a knife and the Holy Prophet™ said to him: 'Do not slaughter a goat that is yielding milk.' So he slaughtered another goat for them and they ate and drank. When they had their fill and were refreshed, the Holy Prophet™ said to his two Companions™: 'By Him in Whose Hands is my life, you will be called to account for these bounties on the Day of Judgment. Hunger drove you out of your homes and you did not return till you had enjoyed these bounties.' "

(Ṣaḥīḥ Muslim, Kitābul Ashribah, Bāb jawāz istabā‘ah ghairih ilā dār man yashaqqā bi raḍa bi dhālik)

Truthfulness

The Holy Prophet™ had lived among his people for forty years before he was commissioned by God as a Prophet. Even the several critics of his character cannot put a finger on any blemish in his life up to that age. There is no disagreement among historians regarding this fact. As such the Holy Qur’ān challenged those who rejected him by saying:

\[
\text{faqad labithtu fikum 'umurammin qablihi afala ta'qilun}
\]

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I have indeed lived among you a whole lifetime before this. Will you not then understand! (10:17)

Do you not see that a man who lived for forty years of blameless life suddenly cannot turn into the most wanton man on earth. He, who never told a lie against his fellow beings, how could he dare speak lies about his Creator, the God he loved so much.

(The Seal of Prophets: His Personality and Character, Islam International Publications Ltd., pp.12-13, Printed in USA, 2007)

Once Abū Jahl said to the Holy Prophet™:

إِنَّا لَ نُكَذِّبُ وَلَكِنَّ نُكَذِّبُ بِمَا جَعَلْتَ بَيْنا"نَكْذِبُبِ

**innā lā nukadhribuka wa lākin nukadhribu bimā ji’ta bihi**

We do not belie you but we belie that which you have brought.

(Jami‘ Tirmidhi, Kitābut Tafsīr, Abwābu Tafsīrul Qur‘ān, Wa min Sūrah al-An‘ām)

The Holy Prophet™ was himself so rigid in his standards of truthfulness that he was known among his people as "The Trustworthy" and "The Truthful". Through centuries of Arab history we find that it was only in the case of the Holy Prophet of Islām™ that his people conferred the titles of "The Trustworthy" and "The Truthful". This proves that the Holy Prophet™ possessed these qualities in so eminent a degree, that within the knowledge and the memory of his people no other individual could be regarded as his equal in these respects.

He was equally anxious that Muslims should adopt the same standards of truth as were observed by himself. He regarded truth as the basis of all virtue, goodness and right conduct. He taught that a truthful person is one who is so confirmed in truth that he is counted as truthful by God.
Excellences in Dealing with Others

Ḥaḍrat Jābir bin ‘Abdullāh” relates that the Holy Prophet” said: "When you weigh something to give to someone, give a little extra."

(Ibnī Mājah, Abwābutti.jarāt, Bāburrijān filwazn)

Ḥaḍrat Qailah Umm Banī Anmār” relates that at the occasion of one ‘Umrā, she met the Holy Prophet” at Marwah (a hill, the other is called Ṣafā). She told the Holy Prophet” that she was a businesswoman. Her way of doing business was to at first bid a price that was very low. She would slowly raise the price and when it reached the price at which she wanted to purchase, she purchased the goods. Similarly, when she sold an item, at first she would quote a very high price, then slowly lower the price. When it reached the price at which she wanted to sell, she sold the goods. Hearing this, the Holy Prophet” said: "O Qailah! Do not do business like this. Instead, you should fix the price. Tell the price at which you want to purchase the goods. If he wants to sell at that price he can or if he does not then he need not. Similarly, when selling an item, tell them the actual price. If anyone wants to buy at that price, he can do so or leave it."

Devotion Towards Moral Training of the Muslims

Ḥaḍrat Abū Hurairah” relates that once while the Holy Prophet” was sitting in the Mosque, a man came and offered his Prayer. Then he came up to the Holy Prophet” and greeted him. The Holy Prophet” returned his greeting and said: "Go back and repeat your Ṣalāt for you have not performed it properly. He went back, performed the Ṣalāt and came up to the Holy Prophet” and greeted him. This happened three times. Then the person said: 'By God Who has sent you with the Truth! I cannot perform Prayer better than this. Therefore, tell me the correct way to perform
Prayer.’ At this, the Holy Prophet ﷺ said: ‘When you stand for Prayer, first say Takbir, then recite the Holy Qur’ān as much as you can, then with full composure go into ruku’, then stand up straight, then prostrate with full composure, then get up from prostration and sit completely, then do the second prostration. Perform all of the Prayer like this, slowly and correctly.’

(Ṣahih Bukhārī, Kitābul Adhān, Bāb wajūb Ibrāhīm ilī Imām ajma‘ū fī Ṣalāt ‘Alī Khulthūm)

Ḥadrat Mālik bin Ḥuwairithﷺ relates: ‘We were a group of young men of about the same age who came to the Holy Prophet ﷺ, and we stayed with him for twenty days. He was a most kind and considerate person. He perceived that we were eager to return to our families. He inquired from us about those we had left behind, and we told him. Then he said: ‘Now return to your families and stay with them, and teach them and ask them to act upon these, and establish Ṣalāt the way you have seen me offer the Ṣalāt. At the time of the Ṣalāt, one of you should call the Adhān and the oldest of you should lead the Prayer.’

(Ṣahih Bukhārī, Kitābul Adhān ,Bābul adhān lil musāfir)

Ḥadrat Anas® relates that some Companions® of the Holy Prophet ﷺ pledged to forsake the world. One said, ‘I shall never marry. Another declared, ‘I shall always spend the entire night in Prayer and not sleep.’ Another announced, ‘I shall observe fast every day continuously without breaking the fast.’ The Holy Prophet ﷺ came to know of this, and said: ‘What kind of people are these who say such things? I keep fast and break it, I offer Prayers and sleep too, and I also marry women. He who turns away from my practice is not from me.’

(Ṣahih Bukhārī, Kitābun Nikāḥ, Bāb tārghīb fīninkāḥ)

Ḥadrat ‘Ali® relates that owing to the use of a grinding mill, Fātimah® had developed calluses on her hands. In those days, few servants were brought to the Holy Prophet ﷺ. Fātimah® went to see the Holy
Prophet®. However, she was not able to see him. She saw Ḥadrat ‘Ā’ishah® and told her the reason for her visit. When the Holy Prophet® came out, Ḥadrat ‘Ā’ishah® told him about Fātimah’s® visit. Ḥadrat ‘Ali® relates that after this, the Holy Prophet® visited them. They were lying down on their beds. Seeing the Holy Prophet®, they began to get up from the their beds. The Holy Prophet® told them not to arise and sat between them so close that Ḥadrat ‘Ali® felt the coldness of the feet of the Holy Prophet® on his chest. Then the Holy Prophet® said: "Should I not tell you something which is better than what you seek? At night when you go to bed, repeat: thirty-four times (Allāhu akbar), thirty-three times (SubḥānAllāh), and thirty-three times (Allāhmudu lillāh). This is better for you than a servant."

(Ṣāḥīḥ Muslim, Kitābudh dhikr, Bāb at-Tasbiḥ awwalannāhar wa’indannaam)

Ḥadrat Anas® relates that the Holy Prophet® passed by a woman who was crying over a grave. He said to her: "Be mindful of thy duty to Allāh and be steadfast. She retorted, 'Leave me alone; you have not been afflicted as I have been.' She had not known who he was. Someone told her, 'That was the Holy Prophet®.' She proceeded to the door of the Holy Prophet® and not finding any doorman went in and said to him, 'I had not recognized you.' He said, 'True steadfastness is to be resigned at the beginning of the grief.'"

(Ṣāḥīḥ Bukhārī, Kitābul Janā’iz, Bāb ziyāratul qabūr)

Ḥadrat Abū Hurairah® relates that he had seen no one consult his Companions® more than the Holy Prophet®.

(Jāmi‘ Tirmidhī, Abwāb Faḍā’ilul Jihād, Bāb mā jā’ fil mashwarah)

Justice and Fair Dealings

The Holy Prophet® was a man of strict and absolute justice.
However, in him we see this complemented with a balanced sense of perfect kindness. In the Battle of Badr, one of the Holy Prophet’s’ uncles, while fighting on the side of the idolators, was arrested by the Muslims. Along with the other prisoners, his hands and feet were bound against posts in the mosque. In those days there were no prisons. Someone had tied these men rather harshly. The Holy Prophet, whose home was adjacent to the mosque, could not sleep that night. It is reported that he was restless and kept turning in the bed. His Companions noticed and asked him what was causing him distress. He told them that he could hear the groaning of his uncle ‘Abbās from the mosque. Someone then went and loosened the ties of ‘Abbās. After a while the Holy Prophet no longer heard any moaning, but he became worried and inquired as to why the sounds had stopped. Somebody said that the ties of ‘Abbās had been loosened. He said: "If you have done this to ‘Abbās, then do it to every prisoner." This was how his justice supplemented his kindness.

The Arabs were greatly given to favoritism and applied different standards to different persons. Even among the so-called civilized nations of today, one observes a reluctance to bring prominent persons or those occupying high positions or offices to account for their doings, though the law is enforced rigorously against the common citizen. The Holy Prophet was, however, unique in enforcing uniform standards of justice and fair dealing.

On one occasion a case came before the Holy Prophet in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet on behalf of the offender but were afraid to do so. Eventually Usāmah bin Zaid who was much loved by the Holy Prophet was prevailed upon to undertake the mission. So Usāma spoke to the Holy Prophet and the Holy Prophet said to him: "Do you seek to intercede in the matter of the penalties prescribed by Allāh the Exalted?" Then he stood up and made an address in which he said: 'Those who were before you
were ruined because they would excuse a high-placed one if he committed theft and would exact the prescribed penalty from a poor one who stole. I call Allāh to witness that were Fāṭimah, daughter of Muḥammad⁸⁸, to steal, I would cut off her hand."

(Ṣaḥīḥ Muslim, Kiṭābul Ḥadūḍ, Bāb qata‘assariq ashsharīf wa ghairih; Ṣaḥīḥ Bukhārī, Kiṭāb Faḍa‘il Aṣḥābunnabā’, Bāb Dhikri Usāma bin Zaid⁹⁰)

The Holy Prophet⁸⁸ once owed money to a Jew. The Jew thought it was overdue, whereas it was not so. He confronted him and demanded his money using very harsh words, and charged that all the Quraish were one lot of bad debtors who never honored their promises. He had not only insulted the Holy Prophet⁸⁸ but also his tribe. Ḥadrat ‘Umar⁰⁰, who was also present, became extremely incensed and his hand went for his sword. The Holy Prophet⁸⁸ stopped ‘Umar, who had now used some abusive words against the Jew and was perhaps about to strike him, and said: ‘‘‘Umar, you should have behaved differently. First, you should have told me to be mindful of the contract and pay on time; then you should have told him to be kind in his demands and merciful to his debtors.’’ Then he turned to another of his Companions and said: ‘Still there are three days. I know the limit is not yet crossed, but pay him whatever I owe and add some more because of the harsh attitude of ‘Umar.’’

This was his behavior when openly insulted in the company of his Companions⁸⁸. His sense of justice was supreme. It was absolute, not in any way connected to his personal, tribal or religious loyalties.

(The Seal of Prophets, His Personality and Character, Ḥadrat Mirzā Ṭahir Ahmad, Khāltfatul Masīh IV, Ḩīyām International Publications, 1992)

On one occasion a prisoner was brought to the Holy Prophet⁸⁸ who had been guilty of the murder of many Muslims. Ḥadrat ‘Umar⁰⁰, who was also present, believed that the man duly deserved the imposition of the death penalty and he looked repeatedly at the Prophet⁸⁸ expecting that the
Prophet** would at any moment indicate that the man should be put to
death. After the Holy Prophet** had dismissed the man, Ḥadrat ‘Umar
suggested that he should have been put to death as that was the only
appropriate penalty. The Prophet** replied: "If that is so, why did you not
kill him?" Ḥadrat ‘Umar replied: "O Messenger** of Allāh! If you had
given me an indication by winking your eye, I would have done so." To
this the Prophet** rejoined: "A Prophet does not act equivocally. How could
I have winked my eye to indicate the imposition of a death penalty upon
the man while I was talking amicably with him?"

(As-Siratun Nabawiyyah ibne Hishām, Vol. 2, p. 217)

Fulfillment of the Covenants

The Holy Prophet** was very particular with regard to the
fulfillment of covenants. On one occasion an envoy came to him on a
special mission and, after he had remained in his company for some days,
was convinced of the truth of Islām and suggested that he might declare his
loyalty to it. The Prophet** told him that this would be improper as he was
there in a representative capacity and it was incumbent upon him to return
to the headquarters of his government without making a new allegiance. If
after he had returned home he still felt convinced of the truth of Islām, he
could return as a free individual and declare his acceptance of it.

(Sunan Abū Dāwūd, Kitābul Jihād, Bāb Wafa bi’l ‘Aḥd)

Trustworthiness

People used to leave their precious things and property in trust
with the Holy Prophet** and this continued till he migrated from Mecca to
Medina. The Holy Prophet** performed this duty for both friends and
enemies in a very honorable way. Even at the time when he was migrating
from Mecca to Medina and was in great distress, he was conscious of and
worried about returning the property and other precious things to their owners. He entrusted these things to Ḥaḍrat ‘Alī and instructed him to give these things to their owners before coming to Medina.

The Holy Prophet s.a.w. used to say that often it happens that he finds a date on the bed or any other place in the house and starts to eat while he is hungry but he does not eat it thinking that it may not be from charity.

(Ṣaḥīḥ Bukhārī, Kitābul Luqṭah, Bāb idhā wajada tamrata fitṭarīqī)

Generosity

Ḥaḍrat Anas r.a. relates that whenever someone asked the Holy Prophet s.a.w. for something in the name of Islām, he always gave it to them. He further relates that once a man came to the Holy Prophet s.a.w. and he s.a.w. gave him a flock of goats scattered over a valley. When the man returned to his people he said to them: "O my people! Accept Islām, for Muḥammad s.a.w. bestows as if he has no fear of poverty." Even when a person out of a worldly motive became a Muslim, in due course, Islām became dearer to him than the world and all it contains.

(Ṣaḥīḥ Muslim, Kitābul Faḍā‘īl, Bāb mā su‘īla Rasūlullāh șalallāhu ʻalaihi wasallām s.a.w. shai‘an qaṭ faqāla fā; Musnad ʻAhmad, p 108-175/3)

Ḥaḍrat Ibn ‘Abbās r.a. relates that the Holy Prophet s.a.w. was the most generous person, and he was at his best in generosity and benevolence during the month of Ramaḍān when Gabriel visited him every night, and recited the Qur’ān to him, and when the generosity of the Holy Prophet s.a.w. used to increase, faster than the rain-bearing breeze.

(Ṣaḥīḥ Bukhārī, Kitāb Bad’u al-Khalq, Bāb dhikrul Mafaikatu; Riyāḍuş Şālihin, Kitābul Faḍā‘īl, Bāb al-Jīd wa fi‘l al-ma‘rūf minal khair fi shahri ramaḍān)

Whenever anyone asked him for something, he (always gave and)
never said "no".

(Şahih Muslim, Kitābul Faḍā’il, Bāb mā su’ilā Rasūlullāh... ....)

Ḥaḍrat Jubair bin Muṭ‘im relates that while he was walking with the Holy Prophet during the return from Ḥunain, some rustics caught hold of him and started begging from him. They pushed him under a tree and someone snatched away his cloak. The Holy Prophet came to a halt and said: "Restore my cloak to me; had I at my disposal camels equal to the number of the leaves of this thorny tree I would have distributed all of these among you and you would not have found me a miser or a liar or a coward."

(Şahih Bukhārī, Kitābul Jihād mā kānnabiyyu yu’til muwillafta quṭūbihim; Mishkāt, Bāb fī akhlāqhu wa shamā’īlahū ... alkh)

Ḥaḍrat ‘Ā’ishah relates that she slaughtered a goat. The Holy Prophet asked: "How much meat is left? She answered: 'A shank.' He said: 'All of it is saved except the shank (i.e., all that you have distributed is saved owing to the reward we get for it).'"

(Jami‘ Tirmidhī, Abwāb Ṣifatul qiyyāmah; At-Targhīb wa’t-Tarhīb, p. 129/2)

Bravery

The Holy Prophet was a dauntless, courageous person who never refrained from approaching danger head on. In his lifetime he fought many defensive battles, however he never initiated a single offensive war. He was usually found in the most dangerous areas of the battle, where fighting would rage like a wild fire. It is reported by a narrator that when the Holy Prophet was sought during a battle, they would look for him in that part where combat was at its fiercest and he would always be in the midst of it.

Ḥaḍrat Anas bin Mālik relates that the Holy Prophet was the most beautiful, generous, and brave man among all the men.
Once, Medina was full of rumors that the Romans were preparing a large army for its invasion. During that time the Muslims were always on the quiet at night. One night sounds of an uproar came from the desert. The Muslims hurried out of their homes and some of them assembled in the mosque, and waited for the Holy Prophet ﷺ to appear and to give them directions to meet the contingent. Soon, they saw the Holy Prophet ﷺ on a horse coming back from the direction of the noise. They then discovered that, at the very first sound of alarm, the Prophet ﷺ had mounted a horse and gone in the direction from which the sound had come to determine whether there was any reason for alarm and had not waited for people to collect together so that he could proceed in a company. When he returned he assured his Companions ﷺ that there was no cause for alarm and that they could return to their homes and go to sleep.

(Ṣaḥīḥ Muslim, Kīfābul Faḍa‘īl, Bāb fī shu‘ā‘atun Nabi ﷺ, Ṣaḥīḥ Bukhārī, Kīfābul Jihād)

The Holy Prophet ﷺ was badly injured in the Battle of Uhud. His face was covered with blood. A disbeliever belonging to the Meccan opposition, Ubayy bin Khalf was making preparations for a long time and had raised a horse specifically for this purpose so that he could ride on it and kill the Holy Prophet ﷺ. He used to feed barley to the horse daily. When he saw the Holy Prophet ﷺ spurring his horse he went towards the Holy Prophet ﷺ. He was shouting, "If I fail to kill the Holy Prophet ﷺ my life will be useless!" When the Companions ﷺ saw him coming they wanted to stand in his way to protect the Holy Prophet ﷺ. The Holy Prophet ﷺ told the Companions ﷺ to get away and let him come. The Holy Prophet ﷺ who was profusely bleeding faced the attacker and hit at his neck with his spear so forcefully that he ran away while he was screaming. Someone asked him why he was screaming since it is a superficial wound. He said it is not a superficial wound. It is a wound inflicted by Muḥammad. Ubayy died with that wound.

(As-Ṣrāṭun Nabawīyyah libne Hishām, Vol. 3, p. 89)
Kindheartedness

Hinda bint ‘Utbah, the wife of Abū Sufyān™ was a staunch enemy of the Holy Prophet™ and the Muslims. In the battles against the Muslims she would incite the enemy soldiers against the Muslims by reciting the verses usually recited at the battlefield to arouse the martial spirit of soldiers. In the Battle of Uḥud she treated the body of Ḥaḍrat Ḥamzah™ in a most demeaning way. She cut out the liver of the Holy Prophet’s™ uncle, Ḥaḍrat Ḥamzah™ who was killed in the battle and had chewed it up. Mūsā ibn ‘Uqba narrated that Wahši gouged the liver of Ḥamzah ibn ‘Abdul Muṭṭalib and took it to Hinda bint ‘Utbah and she ate it.

(Ibni Kathīr, Al-Bid‘ayah wan-Nihāyah, Vol. 4, p. 43).

Even on the day Mecca had fallen to the Muslims Hinda bint ‘Utbah was so outraged that when her husband told her about the surrender she violently shook his beard in disgust. She called upon the Meccans to come and to kill him for his treachery in having agreed to surrender instead of fighting the Muslims. However, when she realized what had happened she joined a group of women and went to see the Holy Prophet™. When she went to see the Holy Prophet™ she was sure that the death penalty was the only punishment she deserved and that is what she would get because of her misbehavior. She was frightened. When the women took the oath of allegiance she disguised herself and joined the other women. During the ceremony when she spoke, the Holy Prophet™ recognized her voice. She immediately said:

فَأْفِعَ عَمَّا سَلَفَ، عَفَا اللَّهُ عَنْكَ

fa‘fu ‘ammā salaf, ‘afallahu ‘anka

(O Messenger of Allāh) Forgive what has passed. God will forgive you.
Despite the fact that she had dishonored the body of his beloved uncle in a most barbaric way, the Holy Prophet ﷺ accepted her request for forgiveness and pardoned her.

Another person who deserved severe punishment was Habbār who had cut the girth of the camel which carried Ḥadīrat Zainab ﷺ, the daughter of the Holy Prophet ﷺ when she was leaving for Medina. Habbār's action had caused Ḥadīrat Zainab ﷺ to fall from the camel and thus suffer a miscarriage. The miscarriage resulted in her death. When Habbār appeared in front of the Holy Prophet ﷺ, he professed his misconduct and begged for his forgiveness. He also told the Holy Prophet ﷺ that he had accepted Islām. The Holy Prophet ﷺ forgave him.

‘Ikrimah who was the son of Abū Jahl, the bitterest enemy of the Holy Prophet ﷺ, was one of the Meccan commanders in the Battle of Uḥud. He is the one who had spotted the inadequately guarded rear pass and had led the attack which ended in near disaster for the Muslims.

When Mecca fell, ‘Ikrimah left the town and proceeded to the coast, intending to cross over to Ethiopia, being convinced that he could have no security in Mecca or anywhere near it. His wife approached the Holy Prophet ﷺ and asked whether ‘Ikrimah could return to Mecca while professing his idolatrous beliefs. The Holy Prophet ﷺ replied that faith was a matter of conscience and conscience was free. If ‘Ikrimah returned to Mecca he would not be mistreated, and could live there in security professing whatever he chose to believe in. On this assurance she followed ‘Ikrimah and persuaded him to return to Mecca. On arrival there, he went to the Holy Prophet ﷺ and received in person the assurance which the Holy Prophet ﷺ had already given to his wife. Thereupon he announced his acceptance of Islām, and the Holy Prophet ﷺ asked him if there were anything he wished for. ‘Ikrimah replied that he could wish for no greater bounty than God had already bestowed upon him in opening his heart to the acceptance of Islām, but he did desire that the Holy Prophet ﷺ should pray to God to forgive him for all the enmity that he had borne toward the
Holy Prophet\textsuperscript{sa} and the Muslims.

The Holy Prophet\textsuperscript{sa} prayed accordingly and then bestowed his own cloak on ‘Ikrimah, saying: “He who comes to me believing in God can claim my house as his.” ‘Ikrimah proved himself a sincere and zealous believer and set the seal on his faith by laying down his life in defense of it on one of the Syrian battlefields some years later.


Self-Control and Tolerance

Ḥaḍrat ‘Abdullāh bin Salām\textsuperscript{sa} relates that when Allāh the Exalted desired to guide Zaid bin Sa‘nah, he said: "When I beheld the countenance of the Holy Prophet\textsuperscript{sa}, I saw all the signs of prophethood in his face except two characteristics I knew not whether he possessed. One was that his tolerance would overpower his anger and the second was that no matter how much he was provoked and treated rudely, he would exhibit great tolerance. So, I was looking for a chance to determine whether or not these signs were present in him." Zaid bin Sa‘nah further relates that one day, the Holy Prophet\textsuperscript{sa} came out of his house with ‘Alī bin Abī Ṭālib. In the meantime, a rider who appeared to be a Bedouin came and said to the Holy Prophet\textsuperscript{sa}: 'The people of a tribe in the town of 'Baṣra' have accepted Islām and I had told them that were they to accept Islām, their provisions would be enlarged. However, due to lack of rain, they are facing a drought. I am worried that greed may cause them to leave Islām, as greed of enlarging their provisions had made them accept Islām. It is requested that, if it is proper then you please send them some provisions to help them.' Hearing this, the Holy Prophet\textsuperscript{sa} looked towards Ḥaḍrat ‘Alī\textsuperscript{sa}. Ḥadrat ‘Alī\textsuperscript{sa} told the Holy Prophet\textsuperscript{sa} that at present there was nothing available which could be sent to help them. Zaid bin Sa‘nah relates that he came to the Holy Prophet\textsuperscript{sa} and said: 'O Muḥammad! You can sell dates to me from a particular plantation on a fixed value, and on a fixed time.' The Holy
Prophet said: 'O Jewish one! I can sell the dates for a fixed value and for a fixed time but without the condition that the dates must be from the specified orchard.' He agreed to it. So, the Holy Prophet made a deal with me. I gave the Holy Prophet eighty Mithqāl in advance on condition that he would give me a certain amount of dates on such a date. The Holy Prophet gave the gold to the man and told him to distribute it equally to the distressed people and help them. Zaid bin Sa‘nah relates, 'A couple of days were still left in the period for repayment of the debt when I came to the Holy Prophet. I seized him by the collar, pulled his sheet and said angrily, O Muḥammad! Won't you give me what is my right? By God! You know very well that you people are very bad in repayment of loans and I also know very well your habit of putting off repayment.' At that time, I was looking at Ḥaḍrat ‘Umar. His eyes were whirling like a boat in a storm. He angrily looked towards me and said, 'O enemy of Allāh! How dare you say to the Messenger of Allāh what I am hearing, and treat him so rudely. By God, Who has sent him with Truth! Were I not afraid of him, I would have cut your head with the sword.' The Holy Prophet, who was calmly looking towards Ḥaḍrat ‘Umar and smiling, said, 'O ‘Umar! Instead of showing anger, what both of us deserve is that you tell me about a good way of repayment and to him about a good manner of demanding it. Although a couple of days remain in the due date for repayment, he probably needs money sooner. Therefore, give him what is due to him and give him twenty Ṣā‘ (a unit of weight) dates extra.' When I was paid, I asked, ‘Umar why am I being paid extra?’ ‘Umar said, 'The Holy Prophet had told me to pay you twenty Ṣā‘ extra for my acting harshly with you.' I asked Ḥaḍrat ‘Umar', 'Do you know who I am?' Ḥaḍrat ‘Umar said: 'No. Who are you?' I told him that I am Zaid bin Sa‘nah. Ḥaḍrat ‘Umar asked: 'Ḥiba (i.e., the Jewish learned man)" I said: 'Yes. The Jewish learned man.' ‘Umar said: Then, why did you behave so?' I replied: 'I saw all the signs of prophethood in the Holy Prophet when I beheld his face, except the two. One of these was that his tolerance would overpower his anger and the second was that no matter how much he was provoked and treated rudely he would exhibit great tolerance. I have tested
him for the presence of both these signs. O ‘Umar! I make you my witness that I am very happy in accepting Allâh as my Lord, Islâm as my religion, and Muḥammad⁸⁸ as my Prophet. Furthermore, I make you witness that I am a wealthy man and I give half of my wealth as charity for the followers of the Holy Prophet⁸⁸:' Ḥaḍrat ‘Umar⁸⁸ said: 'You should say: I give it as charity for some followers of the Holy Prophet⁸⁸. How can it be enough for all of them?' I said, 'Alright, it should be spent for the needs of some of the followers of the Holy Prophet⁸⁸.' After this, Zaid bin Sa‘nah came to the Holy Prophet⁸⁸ and said, 'I bear witness there is none worthy of worship besides Allâh and Muḥammad⁸⁸ is His Messenger. That is, I believe in this credo.' " Thus, Zaid bin Sa‘nah took initiation at the hands of the Holy Prophet⁸⁸, and took part in many battles with the Holy Prophet⁸⁸. He died on the way returning from the Battle of Tabûk. May God Almighty have Mercy upon him.

(Mustadrīk Ma‘attakhīṣ Kitāb Mariyāt ash-Shāḥab, Vol. 3, p. 605)

The Holy Prophet⁸⁸ always exercised complete self-control. Even when he became a Sovereign, he always listened to everybody with patience, and if a person treated him with impertinence, he bore it and never attempted any retaliation. In the East, one way of showing respect for a person to whom one is addressing, is to address him not by his personal name. The Muslims used to address the Holy Prophet⁸⁸ as: "O Messenger⁸⁸ of Allâh", and non-Muslims used to address him as "Abul Qāsim" (i.e., Qāsim's father: Qāsim being the name of one of his sons). On one occasion, a Jewish person came to him in Medina and started a discussion with him. In the course of the discussion, he repeatedly addressed him as "O Muḥammad, O Muḥammad" The Holy Prophet⁸⁸ paid no attention to his form of address and went on patiently expounding the matter under discussion to him. His Companions⁸⁸, however, were getting irritated at the discourteous form of address adopted by his interlocutor till one of them, not being able to restrain himself any longer, admonished the Jewish person not to address the Holy Prophet⁸⁸ by his personal name but to address him as Abul Qāsim. The Jewish person said that he would
address him only by the name which his parents had given him. The Holy Prophet ﷺ smiled and said to his Companions ﷺ: "He is right. I was named Muḥammad at the time of my birth and there is no reason to be upset at his addressing me by that name." Sometimes people stopped him in the way and engaged him in conversation, explaining their needs and conveying their requests to him. He always stood patiently, and let them go on and proceeded only after they had finished. On occasion, people kept hold of his hand for some time when shaking hands with him, and though he found this inconvenient and time-consuming he was never the first to withdraw his hand. People went freely to him and laid their troubles and difficulties before him and asked him for help. If he was able to help he never declined a request. Sometimes he was pestered with requests and they were unreasonably pressed, but he went on complying with them as far as he was able. On occasion, after complying with a request, he would admonish the person concerned to have greater trust in God and to avoid asking others for relief. On one occasion, a devout Muslim asked him several times for money and each time he complied with his request, but in the end said: "It is best for a man to put his trust in God and to avoid making requests." The person concerned was a sincere man. Out of regard for the feelings of the Holy Prophet ﷺ, he did not offer to return what he had already received but he declared that in future he would never make a request to anybody under any circumstances. Years later, he was taking part in a battle, mounted on a charger, and in the thick of it, when the din and confusion and the clash of arms were at their highest, and he was surrounded by his enemies, his whip fell from his hand. A Muslim soldier who was on foot, perceiving his predicament, bent down to pick up the whip for him but the mounted man begged him to desist and jumped from his horse and picked up the whip himself, explaining to the soldier that he had long since promised the Holy Prophet ﷺ that he would never make any request to anybody and that if he had permitted the soldier to pick up the whip for him it would have amounted to his having made an indirect request and would thus have rendered him guilty of breaking his promise to the Holy Prophet ﷺ.
Love for Humanity

Ḥadrat Jābir ᵃᵃ relates that the Holy Prophet ᵃᵃ said: "You and I are as if a person kindles a fire, and moths and such rush to fall into it, and he strives to protect them from the fire. Likewise, I hold you from the back to save you from the fire of Hell while you struggle to slip out of my hands."

(Ṣaḥīḥ Muslim, Kitābul Faḍāʿil, Bāb shaṣfṣaṭa Sallallāhu ‘alaihi wassalam ‘aṭa ummatihi)

On the day of ‘Aqabah, the Holy Prophet ᵃᵃ presented himself to Ibn ‘Abd Yālīl bin ‘Abd Kulāl and got no response to the message he delivered to them. So he left grieved and depressed, and felt no relief until he arrived at Qarn Thaʿlib. Then he raised his head and saw a cloud that was shielding him from the sun in which he beheld Gabriel who called to him and said: 'Allāh, the Most Honored and Glorious, has heard what your people have said to you and the response they have made to you and has sent the Angel of the Mountains to you so that you may direct him to do what you might wish to be done to them.' Then the Angel of the Mountains called to him, and offered him the greeting of peace and said: 'Muḥammad, indeed Allāh has heard what thy people have said to you. I am the Angel of the Mountains, and my Lord has sent me to you, so that you might give me your direction concerning that which you would wish done to them. If you would so wish, I would press down upon them the two great mountains.' The Holy Prophet ᵃᵃ answered him: 'Indeed not, I am hoping that Allāh will make out of their progeny such people as would worship Allāh, the One, not associating aught with Him.'"

(Ṣaḥīḥ Muslim, Kitābul Jihād, Bāb mā laqannabiyya ᵃᵃ min idhil mushrikīna wal munāfiqīn)

The Holy Prophet ᵃᵃ, not only rejected the destruction of his people but prayed fervently for their guidance in these words:

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O Allâh! Guide my people to the right path as they do not know.

(Tafsîr al-Itwâsi, Vol. 5, p. 75; Barîqata Maḥmûdiyya fî Sharî ṭarîqata Muḥammadiyyah wa Shri‘ata Nabawiyyah, Vol. 3, p. 371)

Hâdhrat Usâmah bin Zaid relates that the Holy Prophet passed by a company of people which was comprised of Muslims, idol worshippers and Jewish people, he greeted them with the salutation of peace 'Sâlâm'.

(Ṣâhî ḫ Bukhârî, Kiâbul Isti‘dhân, Bâb fîtâsîm fî majlis fîhî ikhâf mîn al musâlimîn walmushrikîn, p. 924/2)

Love for the Companions

Once at the request of certain tribes, the Holy Prophet sent seventy Hûffâz (Those who had committed the whole Qur’ān to memory) to convey the message of Islâm. Banû Sulaim and some other tribes treacherously killed the Hûffâz at a place called, Bi‘r Ma‘ûnah. When the enemy after killing Hâdhrat Ḥarâm bin Milhân, the leader of the group, surrounded the rest of the party, they prayed, "O Allâh! At present, we do not have any other means to convey a message to the Holy Prophet, we beg You to convey our Sâlâm and the news of our martyrdom to the Holy Prophet and that we are pleased with our Lord and our Lord is pleased with us." God Almighty through Gabriel informed the Holy Prophet. At that time, the Holy Prophet was sitting in the company of his Companions and suddenly he said, "Wa ‘Alaikussâlâm". Then, the Holy Prophet addressed the Companions and told them that your brothers were attacked by the enemies and all of them have been martyred. At the time of their martyrdom they prayed to God Almighty to convey their Sâlâm and
the message that they are pleased with their Lord and their Lord is pleased with them.

The Holy Prophet ﷺ was very saddened to hear of the martyrdom of these seventy Companions ﷺ. Ḥaḍrat Anas ﷺ relates that the Holy Prophet ﷺ was never saddened at the demise of anyone as much as he was at the martyrdom of these seventy Companions ﷺ. The Holy Prophet ﷺ kept on praying by raising his hands for help from Allāh in the last rak‘at of the Prayer.

(Sirah Ḥalabiyyah, Vol. 3, pp. 243-244)

Treatment of the Non-Muslims

Respect for the Non-Muslim Delegates

The Holy Prophet ﷺ not only emphasized the desirability of tolerance in religious matters but set a very high standard in this respect. A delegation from a Christian tribe of Najrān visited him in Medina to exchange views on religious matters. It included several Church dignitaries. The conversation was held in the mosque and extended over several hours. At one stage, the leader of the delegation asked for permission to depart from the mosque, and to hold their religious service at some convenient spot. The Holy Prophet ﷺ said that there was no need for them to go out of the mosque, which was itself a place consecrated to the worship of God, and they could hold their service in it.


Once, a delegation from the monastery of St. Catherine wrote a pronouncement to the effect that their monastery should be protected when Islām became victorious in that part of the world.
The Holy Prophet** immediately accepted the request and wrote orders to that effect. The order reads: "No one should ever interfere with the property of the Monastery, nor with the figure of the cross or any other article which represents their faith. They should not be molested in any manner whatsoever. Anyone ignoring this will not be one of us."

**Charter of Privileges**

In 628 C.E. the Holy Prophet** of Islām granted a Charter of Privileges to the monks of St. Catherine Monastery in Mt. Sināī. It consisted of several clauses covering all aspects of human rights including such topics as the protection of Christians, freedom of worship and movement, freedom to appoint their own judges and to own and maintain their property, exemption from military service, and the right to protection in war. This document is excellent guidance for all the Muslim states for dealing with the non-Muslim minorities. The following is the text of the Charter:

This is the document which Muḥammad, son of ‘Abdullāh, God’s Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

1. Any Muslim violating and abusing what is therein ordered would be regarded as violator of God’s testament and would be the breaker of His promise and would make himself deserving of God’s curse, be he a king or a subject.

2. I promise that any monk or wayfarer, etc., who will seek my help on the mountains, in forests, deserts or habitations,
or in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my covenanted. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax they have promised to pay.

3. If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account.

4. No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage.

5. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims, any Muslim so doing will be regarded as recalcitrant to God and His Prophet.

6. Monks and bishops will be subject to no tax or indemnity whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences.

7. Every help shall be given them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till the Judgment Day.

*(Al-Wathā‘iqul Siyāsiyya lil ‘Ahdi Nabawī wal Khilāfatur Rāshida, By Dr. Muḥammad Hamīdullāh, pp. 187-190, Beirut, Lebanon)*

In a tradition, Ḥadīrat Abū Hurairah ᵃⁿ narrates that two men
were quarreling. One was a Muslim and the other a Jew. The Muslim said, "I swear by that Being Who chose Muḥammad" over all the worlds and granted him excellence over others." The Jew replied, "I swear by that Being Who granted excellence to Moses" over all the worlds and chose him."

On this the Muslim slapped the Jew. The Jew took the complaint to the Holy Prophet**, who asked the Muslims for details and then said:

لا تُنسَى علي مُوسَى

la tukhayyirūnī 'ala Mūsā

Do not give me preference over Moses.

*(Ṣaḥīḥ Buḥārī, Kitābul Khuṣūmātī, Bāb mā yudhkaru fil-Ashkāsi wal-khuṣūmati bainal Muslim wal-Yahudi)*

Respect for the Dead

Ḥaḍrat Jābir" relates that they were in the company of the Holy Prophet** when a funeral procession passed by. Seeing it, the Holy Prophet** stood up. When they walked towards the coffin to help carry it, they discovered that it was a funeral of a Jewish person. They said: "Messenger" of Allāh! This is the funeral procession of a Jewish person." He observed, "Death is a matter of grief and awe; therefore, when you see a funeral passing by you should stand up."

*(Ṣunan Abū Dāwūd, Kitābuljanāʿīz, Bāb al-qiyām liljanāzah)*
Hadhrat 'Abdur Raḥmān bin Abī Lailā' relates that Hadhrat Sahl bin Ḥanīf and Hadhrat Qaist bin Sa’d bin 'Ubādah were in Qādisiyyah, when a funeral procession passed by them. Seeing the funeral procession, both stood up. People told them that it was the funeral procession of someone (a non-Muslim) from this area. Hearing this, both of them said: "A funeral procession passed by the Holy Prophet; seeing that, he stood up. Someone said to the Holy Prophet that it was a funeral cortege of a Jew. The Holy Prophet replied:

أَلَيْسَتْ نَفْسُ؟

a-laisat nafsā

'Was he not a human being?' "

(Nasā', Kitābul Janā'iz, Bāb al-qiyām li-janāzah alahlishīrık)

Appreciation of the Service to Mankind

The Holy Prophet paid special deference to those who devoted their time and substance to the service of mankind. The Arab tribe, the Banū Tā'ī, started hostilities against the Prophet and in the ensuing battle, their forces were defeated and some were taken prisoner. One of these was the daughter of Ḥāṭim Tā’ī, whose generosity had become a proverb amongst the Arabs. When Ḥāṭim's daughter informed the Holy Prophet of her parentage he treated her with great consideration and as the result of her intercession, he remitted all the penalties imposed upon her people on account of their aggression.

(Sīrah Ḥalabiyyah, Vol. 3, p. 227)
Treatment of the Uncultured

The Holy Prophet ṣa was particularly considerate towards those who, from lack of cultural training, did not know how to behave. On one occasion a dweller of the desert who had only recently accepted Islām, was sitting in the company of the Holy Prophet ṣa in the mosque, got up and walked away a few paces and sat down in a corner of the mosque to pass water. Some of the Companions ṣa of the Prophet ṣa arose to stop him from doing so. The Prophet ṣa restrained them, pointing out that any interference with the man was bound to cause inconvenience to him and might possibly cause him injury. He told his Companions ṣa to leave the man alone and to clean the spot later.

Serving a Disbeliever

Ḥaḍrat Abū Hurairah ṣa relates that a disbeliever stayed with the Holy Prophet ṣa as his guest. The Holy Prophet ṣa had the goats milked for him. The man drank the milk from seven goats, one by one. On the next day, the disbeliever became a Muslim. The Holy Prophet ṣa had one goat milked for him. He drank all of it. When the second goat was milked for him, he could no longer drink all the milk. At this, the Holy Prophet ṣa said: "A believer drinks just enough to fill a single intestine and a disbeliever drinks enough to fill seven intestines."

(Ja‘fari Tirmidhi, Abwab al-A‘amah, Bab innal mu‘min yakulu fi ma‘i wāhid)

Helping the Oppressed and Orphans

The Holy Prophet ṣa would stand up to even a most tyrannical enemy to help an oppressed person. A stranger by the name of Al-Arashi bought a
camel from Abū Jahl. Abū Jahl started making various kinds of lame excuses with respect to payment of the price of the camel. Al-Arashi came to a gathering of the Quraish and asked for help in collecting money from Abū Jahl. He told them that he was a traveler and asked them, "Is there anyone who could make Abū Jahl pay the price of the camel which he had sold? He is keeping my camel without payment." The Chiefs of the Quraish jokingly directed him towards the Holy Prophet ﷺ and said, "He can get you the money for your camel from Abū Jahl." Al-Arashi went to the Holy Prophet ﷺ and requested his help to get his money from Abū Jahl. The Holy Prophet ﷺ walked along with the stranger. The Chiefs of the Quraish sent a man to follow them to find out how Abū Jahl responded to the Holy Prophet ﷺ. The Holy Prophet ﷺ knocked on the door of the house of Abū Jahl. Abū Jahl asked, "Who is there?" The Holy Prophet ﷺ responded, 'It is Muḥammad. Come out.' Seeing the Holy Prophet ﷺ at his door Abū Jahl's face turned pale. The Holy Prophet ﷺ said, 'Give this man what is due to him.' Abū Jahl said, 'Alright.' The Holy Prophet ﷺ told him that he would not leave the place till he paid what was due to the man.' Abū Jahl went inside the house, brought the money and gave it to the man. Then, the Holy Prophet ﷺ returned. Al-Arashi was so pleased that he went to the Chiefs of the Quraish and said, 'May Allāh reward Muḥammad. He has made Abū Jahl pay the money that was due to me from him.' In the meantime the messenger of the Quraish whom they had sent to follow the Holy Prophet ﷺ also returned. He told the Chiefs that today, he had seen a very strange scene. The Holy Prophet ﷺ told Abū Jahl to pay the money to the stranger and Abū Jahl immediately paid him the money. After a short time Abū Jahl also joined the Chiefs of the Quraish. The Chiefs asked him, what happened to you? He told them, 'As soon as I heard the voice of Muḥammad I felt shock and awe. When I came out I saw a furious camel next to Muḥammad. I felt that if I refused to pay the money the camel would tear me into pieces.'

(As-Siratun Nabawiyyah libne Hishām, Vol. 2, pp. 29-30)

Ḥaḍrat Sahl bin Saʿd ﷺ relates that the Holy Prophet ﷺ said: "I and
the one who takes care of an orphan will be together like this in the
Heaven. He indicated his first finger and the middle finger touching on top
with a little gap between the two in the middle and said, 'like this.'"

(Ṣaḥīḥ ḅukhārī, Bāb faḍl min yaʿūl yaṭīman)

Ḥaḍrat Abū Hurairah" relates that the Holy Prophet" said: "The
best house among the houses of Muslims is the one in which an orphan is
treated well and the worst house is the one in which an orphan is treated
badly."

(Ibnī Majah, Abwābul Adab, Bāb ḥaqqul yaṭīm)

Ḥaḍrat Anas bin Mālik" relates that Umm Sulaim (the mother of
Ḥaḍrat Anas") was the guardian of an orphan girl. The Holy Prophet" once
saw the girl and said to her smilingly, "Oh! You have grown so big. May
your age not be prolonged. Weeping, the orphan girl went to see Umm
Sulaim. Umm Sulaim said, 'Dear daughter! Why are you crying?' She said,
'The Holy Prophet" has cursed me that my age may not prolong anymore.
Now I will not have a long life and will die soon.' Umm Sulaim hurriedly
took her covering and went to see the Holy Prophet". The Holy Prophet" asked her, 'What is the matter? What brings you?' She said, 'Messenger" of
Allāh! Did you imprecate this orphan girl that her age may not prolong?'
The Holy Prophet" said, 'Why do you say so?' Umm Sulaim said, 'You
have said to this orphan girl that her age may not prolong.' The Holy
Prophet" smiled and said, 'I said this to the girl just for amusement. Umm
Sulaim! Don't you know that God Almighty had granted acceptance to my
request that I am a human being, I feel happiness like other people, and
also become angry like other people, if I turn angry and curse someone
who does not deserve the curse in the sight of Allāh, may God make my
curse a source of virtue, and nearness to God. O My God! Grant her Your
nearness on the Day of Judgement. That is, change it to a prayer for
goodness.'"

(Ṣaḥīḥ Muslim, Kitābul bir walishah, Bāb man laʿnatannabī")
Love for the Poor

Ḥadrat Anas" relates that Zāhir bin Ḥarām", a Companion of the Holy Prophet" who lived in a village and was somewhat ugly, used to bring the produce of the village to the Holy Prophet" as a gift. In return, the Holy Prophet" used to give him something as a gift when he departed. The Holy Prophet" used to say: "Zāhir is my rustic friend, and I am his urban friend. The Holy Prophet" deeply loved him. The Holy Prophet" once saw Zāhir selling produce in a market. The Holy Prophet" went behind him and covered his eyes with his hands in such a way that he was unable to see him. At this, he said: 'Leave me.' When he turned and saw that it was the Holy Prophet", he touched his back with the chest of the Holy Prophet" and rubbed a lot. The Holy Prophet" jokingly said, 'Who will buy this slave from me?' Hearing this, he said: 'O Messenger" of Allāh! By God! You will be at a loss.' At this, the Holy Prophet" said: 'In the sight of Allāh, you are not a petty person. Rather, you are a very precious and unique person.'"

(Shamā’il At-Tirmidhī bāb mà jā’a fi ṣīfūh mazāh Rasūullāh"

Ḥadrat ‘Abdullāh bin Abī Auṣā" relates that the Holy Prophet" never frowned upon or avoided walking along with and helping the impoverished and the widows.

(Musnad Dārmī bāb fittawāḍī Rasūullāh"

Ḥadrat Abū Hurairah" relates that a dark-skinned woman (The narrator is unsure whether it was a woman or perhaps a young man) used to take care of the mosque. The Holy Prophet" missed her and inquired about her, and was told that she had died. He said, "Why did you not let me know?" The Companions" considered it a death of an ordinary person, and thought that there was no need to inform and trouble the Holy
Prophet™. He then said, "Show me the grave." On being shown it he prayed over it and said, "These graves are filled with darkness but Allāh illuminates them as a result of my prayers."

(Ṣaḥīḥ Muslim, Kitābul Janā'iz, Bābās Safatu ‘alal qabr)

Love for Children

The Holy Prophet™ loved children very much and used to treat them nicely. Whenever he passed by them or met them he always said Salām to them. He™ was very frank with the children and used to give them a lot of attention and love. He™ joked with them, teased, amused and entertained them. Whenever the Holy Prophet™ returned from a trip, children used to run to see and receive him. The Holy Prophet™ used to make them sit with him in the back and in the front on his ride.

A Bedouin once saw that the Holy Prophet™ was hugging the children and he said, "I have several children but I have never kissed them." The Holy Prophet™ said, "What can I do if God Almighty took away love from your heart." Then the Holy Prophet™ said, "The one who does not have mercy on people, God also does not have mercy on him."

(Sunan Abū Dawūd, Kitābul Adab, Bāb qiblatiṣṣibyān)

Ḥaḍrat ‘Ā‘ishah™ relates that a Bedouin came to the Holy Prophet™ and said, "You kiss the children. We don't kiss them." The Holy Prophet™ said, "I cannot put mercy in your heart after Allāh has taken it away from it."

(Ṣaḥīḥ Bukhārī, Kitābul Adab, Bāb raḥmatal wald wa taqbīlih, wa mu‘anaqah)

Ḥaḍrat Jābir bin Samrah™ relates: "Once I offered Prayer behind the Holy Prophet™. After the Prayer the Holy Prophet™ went to his family and I also went along with him. When he reached the house, many children were
The Holy Prophet of Islam, Ḥaḍrat Muḥammad Muṣṭafā

standing there to welcome him. The Holy Prophet stopped there and he tickled the cheeks of each child with his hand. Although I had accompanied the Holy Prophet, he tickled my cheek also. When he touched my cheek I felt such a pleasant smell in his hand as if he had just taken it out of a perfume bottle.

(Ṣaḥīḥ Muslim, Kitābul Faḍāʿīl, Bāb ṭayyab rāʾihatannabī)

Ḥaḍrat Abū Qatādah relates: "Once I came to the mosque to offer Zuhr or ‘Asr Prayer. We were waiting for the Holy Prophet after calling the Adhān had informed the Holy Prophet that it was time to lead the Prayer. However, it was delayed and we were waiting for him to come. The Holy Prophet came and he was carrying on his shoulders Umāmah the daughter of Ḥaḍrat Zainab and Abul ‘Āṣ. The Holy Prophet entered the mosque while he was carrying Umāmah on his shoulders and stood at his Prayer mat to lead the Prayer. We stood behind him. The Holy Prophet said Takbir in this condition and we also said Takbir. The Holy Prophet did Qiyām while he was carrying Umāmah and when he bowed down for Rukū‘ he removed Umamah from his shoulders and made her sit on the floor. After performing Rukū‘ and Sajdah (prostration) when he was going to stand for the Qiyām, he again picked Umāmah and made her sit on his shoulders. The Holy Prophet completed the Prayer in this way. He used to remove Umāmah from his shoulders before doing Rukū‘ and Sajdah and then before standing for the Qiyām he would pick up Umāmah and make her sit on his shoulders."

(Sunan Abū Dāwūd, Kitābassalah, Bāb al-‘Aml fiṣṣaḥāḥ)

Ḥaḍrat Anas relates that the Holy Prophet was very frank with them: "Sometimes he called my younger brother lovingly: Abū ‘Umair! What happened to your Mamolah (wagtail: a small bird with long wing feathers and a long tail that wags up and down)? "‘Umair had a pet wagtail with whom he used to play till it died."

(Ṣaḥīḥ Bukhārī, Kitābul Adab, Bāb al-inbīsāt)

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Treatment of Women

Ḥaḍrat Abū Qatādah Ḥārith † relates that the Holy Prophet ﷺ said: "I stand up to lead the Prayer having it in mind to lengthen it. Then I hear the cry of an infant and I shorten the Prayer fearing lest I should make it burdensome for its mother."

(Ṣaḥīḥ Bukhārī, Kitāb Saḥr, Bāb akhhiṣṣalat ‘inda bakā’ ṣabiyyi)

Ḥaḍrat Anas † relates that the Holy Prophet ﷺ was on a journey and Anjasha, a black slave, was singing 'Uḥdiya' (songs of the camel handlers) while driving the camels, which spurred the camels to walk fast. At this, the Holy Prophet ﷺ said: "O Anjasha! Sing a little slowly. Mind the crystal on the camels (i.e., Ladies)."

(Ṣaḥīḥ Muslim, Kitābul Faḍā‘il fi raḥmatun-Nabi ‡ linnisā‘)

Ḥaḍrat Abū Ṭufail † relates that he saw the Holy Prophet ﷺ at a place called, Ji‘rānah. The Holy Prophet ﷺ was distributing meat, when a woman arrived. The Holy Prophet ﷺ spread a sheet of cloth for her to sit and she sat on it. He asked the people: "Who is this woman to whom the Holy Prophet ﷺ is giving so much respect? People told him that she is the foster-mother of the Holy Prophet ﷺ."

(Sunan Abū Dāwūd, Kitābul Adab, Bāb fil bir wālīdāin)

Ḥaḍrat Usāma † relates that the foster-mother of the Holy Prophet ﷺ, Ḥaḍrat Ḥalima, came to Mecca and mentioned to the Holy Prophet ﷺ about the shortage of food and death of the animals. The Holy Prophet ﷺ discussed with Ḥaḍrat Khadijah † and gave his foster-mother forty goats and a camel laden with things.

(Ibn Sa‘d’s Al-Ṭabqāt Al-Kabīr, Vol. 1, p. 113, Beirut, Lebanon, 1960)
In the Battle of Ḥunain, the Muslims captured 6,000 prisoners of war belonging to Banū Hawāzin. These prisoners included people belonging to the tribe of Ḥaḍrat Ḥalīma and some of them were her relatives. Their deputation came to the Holy Prophet ﷺ talked about their link with his foster-mother and requested freedom. The Holy Prophet ﷺ after discussing the request with Anṣār and Muhājirīn freed the prisoners.


Abū Hurairah ﷺ relates that a man came to the Holy Prophet ﷺ and inquired: "Messenger ﷺ of Allāh! Which of all the people is best entitled to kind treatment and the good companionship from me?"

He replied: "Your mother."
"And after her, O the Holy Prophet ﷺ?" He ﷺ replied: "Your mother."
"And after her, O the Holy Prophet ﷺ?" He ﷺ replied: "Your mother."
"And after her?" He ﷺ replied: "Your father."

Another version is: The man asked: "Prophet of Allāh ﷺ! Who is best entitled to my kind treatment?" He replied: "Your mother, then your mother, then your mother, then your father, and then your relatives, your near relatives in order of nearness."

(Ṣaḥīḥ Bukhārī, Kitābul Adab, Bāb min a-ḥaqqunnāsi biḥusnāṣṣuḥbatī wa Muslim)

Ḥaḍrat Abī Saʿīd Al-Khudrī ﷺ relates that they were sitting in the company of the Holy Prophet ﷺ when a woman came to the Holy Prophet ﷺ and said: "My husband Ṣafwān bin Muʿaṭṭal hits me when I offer Prayer, makes me break my fast when I keep fast, and offers Fajr Prayer after the sunrise." Ṣafwān was present in the gathering. The Holy Prophet ﷺ asked him about the complaints. He said: "O Prophet ﷺ of Allāh! She says that I hit her when she offers Prayer. It is because she recites two Sūrahs in the Prayer, and I forbade her." At this, the Holy Prophet ﷺ said: "If you recite
just one *Sūrah*, it is enough for people." Then Ṣafwān said: "With regards to her complaint about my telling her to break the fast, the truth is that she keeps on fasting continuously. You know I am a young man. I do not have that much patience." At this the Holy Prophet ﷺ said: "A woman should not keep voluntary fast without her husband's permission." Said Ṣafwān: "Now, regarding her last complaint that I offer *Fajr* Prayer after the sunrise: Everyone knows that my tribesmen have the habit of getting up late." At this, the Holy Prophet ﷺ said, "Alright, offer your Prayer when you get up."

(Sunan Abū Dāwūd, Kitābuṣ Şaum, Bāb al-İmrata tasūmu bighair idhan zaujiha; Mishkat, p. 282)

**Treatment of Neighbors**

Ḥaḍrat Abū Dharr ﷺ relates that the Holy Prophet ﷺ said: "Let not any of you neglect the least chance of doing good; if you can do no more at least meet your brother with a smile on your face."

(Ṣaḥīḥ Muslim , Kitābul Bir Walṣilah, Bāb istijāb ṯaℓāqatal wajhi ‘indalliqā")

Ḥaḍrat Abū Dharr ﷺ relates that the Holy Prophet ﷺ said: "Abū Dharr! When you buy meat and put the cooking pot on the fire, add a little more water and send a portion of the broth to your neighbor."

(Ṣaḥīḥ Muslim, Kitābul Bir Walṣilah ,Bāb alwaṣiyyyah biljār wal iḥsān ilaı̇h)

Ḥaḍrat ‘Ā”îshah” relates that she asked the Holy Prophet ﷺ who has stronger claim as a neighbor? The Holy Prophet ﷺ said: "If you are invited by two persons at the same time, accept the invitation of the one the door of whose house is nearer to yours than that of the other, for he has a stronger claim upon you as a neighbor. But if one invites you before the other, accept the invitation of the one who invites you first."

(Ṣaḥīḥ Bukhārī, Kitābul Adab, Bāb Ḥaqqul Jiwārî fi qurbil abwābi)
The Holy Prophet ﷺ said about the rights of a neighbor:

"Do you know what are the rights of a neighbor? It is his right that if he asks you for help, you should help; if he begs for a loan, you should lend; and if he becomes destitute you should render him aid. If he is ailing you should tend him; if he dies you should join in the funeral rites; if good befalls him you should felicitate him, and if he is afflicted by a calamity you should comfort and console him. You should not raise your structure higher than his obstructing the passage of the breeze towards it, without his consent. If you bring home some fruit, send your neighbor a portion of it as a present. If you are unable to do so take it inside secretly and do not let your children come out with it causing distress to your neighbor’s children. Let not the smell of food from your cooking pot disturb your neighbor unless you are ready to share it with him."


Treatment of Slaves

Ḥaḍrat ʿAbū Ḥanīfah ﷺ relates that Ḥaḍrat ‘Aṭā told him that he heard the following incident from several Companions ﷺ of the Holy Prophet ﷺ: "Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ owned a slave-girl who used to graze a flock of his goats. Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ had instructed her to take special care of one particular goat. She did and it grew into a stout goat. One day, the shepherdess was busy taking care of some other animals when a wolf attacked the stout goat and devoured it. Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ, not seeing the goat in the flock of goats, asked the slave-girl about the goat. The shepherdess told him the whole incident. Hearing it, he forcefully slapped the shepherdess. Later on, Ḥaḍrat ‘Abdullāh bin Rawāḥah ﷺ felt remorse about slapping the shepherdess and related the incident to the Holy Prophet ﷺ. The Holy Prophet ﷺ took the
matter very seriously and told ‘Abdullāh bin Rawāḥah" that he had slapped the face of a believer. He replied: 'O Messenger" of Allāh! She is an ignorant woman from Abyssinia who does not know anything about religion.' The Holy Prophet " called the shepherdess and asked her, 'Where is God?' She replied, 'In Heaven.' Then the Holy Prophet " asked her, 'Who am I?' She replied, 'Messenger" of Allāh.' Hearing her responses, the Holy Prophet " told ‘Abdullāh bin Rawāḥah": 'She is a believer. Free her.' Ḥaḍrat 'Abdullāh bin Rawāḥah " freed her.

(Musnad Al-Imāmul Aḍzam, al-īmān wal-Islām)

Another tradition recounts that once a Companion was beating up his slave which the Holy Prophet " happened to see. He expressed great anger. On this the Companion freed his slave. The Holy Prophet " remarked that if he had not freed the slave he would have come under the chastisement of God.

(Ṣaḥīḥ Muslim, Kitābul Īmān, Bāb Suḥbatil mamāiliki ... Ḥadith No. 4308)

Treatment of Servants and Laborers

Ḥaḍrat ‘Ā’ishah" relates: "The Holy Prophet " never hit any servant whether a male or a female with his hand. However, he fought well in the cause of Allāh. Even if someone tormented him, he did not take revenge on that person. However, when Allāh's Laws were violated, he reacted for the sake of Allāh, the Most Honored and Glorious."

(Ṣaḥīḥ Muslim, Kitābul Faḍā‘il, Bāb mubā‘idtah lil athām wa ikhtiyārah minal mabāḥ)

Ḥaḍrat Ibn ‘Umar" relates that the Holy Prophet " said: "Pay the laborer his wages before his sweat dries."

(Sunan Ibni Mājah, Kitāb Arrahūn, Bāb ajrul ajrā ’)
Treatment of Animals

The Holy Prophet ﷺ was sent by God Almighty as a blessing for everything in the world. Animals are also creatures of God Almighty. Therefore, the Holy Prophet ﷺ established the best examples of affectionate love for and good treatment of the animals so that others also could follow his ways of treating and loving the animals.

The Holy Prophet ﷺ warned people against cruelty to animals and enjoined kind treatment on them. He often used to relate the instance of a Jewish woman who was punished by God for having starved her cat to death. He also used to relate the story of a woman who found a dog suffering from thirst near a deep well. She took off her shoe and lowered it into the well and thus drew up some water. She gave the water to the thirsty dog to drink. This good deed earned her God's forgiveness for all her previous sins.

Ḥaḍrat ‘Abdullāh bin Mas‘ūd ﷺ relates: "While we were in the course of a journey along with the Holy Prophet ﷺ we saw two young doves in a nest and we caught them. They were still very small. When their mother returned to the nest, not finding her little ones in it, she began to fly wildly around close to us. When the Holy Prophet ﷺ arrived at the spot he observed the dove he said, "Who has tortured the sparrow by taking her children away from her? Immediately set free the children."

(Sunan Abū Dāwūd, Kitābul Adab, Bāb Qataludhdhār)

Ḥaḍrat Suhail ﷺ relates that the Holy Prophet ﷺ passed by a camel whose belly due to hunger had shrunk to his back after contraction. The Holy Prophet ﷺ said, "Fear Allāh regarding these helpless animals. Ride these animals and eat their meat only when they are healthy."

(Sunan Abū Dāwūd, Kitābul Jihād bāb mà yu’mar bih minal qiyyām ‘aladdawwah wal bahā‘īm)

Ḥaḍrat ‘Ā’ishah relates that one day she mounted such a camel
which was headstrong and was bothering her a lot. She started to run the camel right and left. When the Holy Prophet ﷺ saw this he said, "Be gentle."

(Ṣaḥīḥ Muslim, Kitābul wassilah, Bāb fi faḍlurrij̲q)

The Holy Prophet ﷺ was travelling along with some of his Companions ﷺ. On the way a bird had laid an egg. A person picked up the egg. The bird came and started to fly in pain and restlessness around the Holy Prophet ﷺ. The Holy Prophet ﷺ said, "Who has hurt the bird by snatching her egg?" The person said, "O Messenger ﷺ of Allāh! I have picked up the egg." The Holy Prophet ﷺ said, "Have pity on the bird and leave the egg at the place where you picked it."

‘Abdullāh bin Mas‘ūd relates, that on one occasion, they observed an ant-hill and, placing some straw on top of it, they set fire to it; whereupon they were rebuked by the Holy Prophet ﷺ.

On one occasion, the Prophet ﷺ observed a donkey being branded on the face. He inquired the reason for this and was told that the Romans had recourse to this practice for the purpose of identifying high-bred animals. The Prophet ﷺ said that as the face was a very sensitive part of the body, an animal should not be branded on the face and that if it had to be done the branding should be done on its haunches.

(Jāmi‘ Tirmidhī, Abwāb Faṣa‘īl Jihād ‘an RasūllAllāh ﷺ, Bāb mā jā‘a fītaḥrishi bainal bahā’īmi wal wasmi fil waṭḥī)

Ḥadrat ‘Abdullāh bin Ja‘far ﷺ relates that, one day, the Holy Prophet ﷺ made him sit on the back of his ride and told him some confidential matters which he would never tell anyone. The Holy Prophet ﷺ cared very much about privacy regarding the call of nature and liked the barrier of a wall or a bush. Accordingly, once the Holy Prophet ﷺ went to the garden of an Anṣār to relieve himself. A camel, seeing the Holy Prophet ﷺ, started to cry bitterly and tears started to drip from its eyes. The Holy
The Holy Prophet of Islam, Ḥadrat Muḥammad Muṣṭafā  

Prophet  walked to the camel and patted its head and seat. The camel became calm. Then the Holy Prophet  asked, "Who is the owner of the camel?" An Anṣārī youth told the Holy Prophet  that the camel belonged to him. The Holy Prophet  said to him, "Do you not fear God? God has made you owner of the camel and the camel is complaining that you keep him hungry and make him work hard."

(Sunan Abū Dawūd, Kitābul Jihād, Bāb mā yuʿmar bih minal qiyyām ‘aladdawab walhāʾim)

Ḥadrat Anas  relates that the name of one of the camels of the Holy Prophet  was ‘Adhā‘. She would not let any other camel excel her and always won a race. A Bedouin once came and his camel ran faster than all other camels. It hurt the feelings of the Muslims. The Holy Prophet  realized this and said: "It is a tradition of God Almighty that the one who rises to heights in the world, God causes him to fall also."

(Ṣaḥīḥ Bukhārī, Kitāb al-Jihād, Bāb nāqattannabī)

Visiting the Sick

Ḥadrat Umm ‘Alā  relates that she was sick when the Holy Prophet  visited her and said: "Umm ‘Alā! Be happy. God Almighty removes the sins of a Muslim due to sickness just like fire removes grime from silver and gold."

(Sunan Abū Dawūd, Kitābul Jannāʾīz, Bāb ‘iyyādatunnisā)

Ḥadrat ‘Ā’ishah  relates that when the Holy Prophet  visited any member of his family who was sick he would touch the unwell person with his right hand and would supplicate:

اللَّهُمَّ رَبُّ الْنَّاسِ! أَذِهِبِ الْبَأْسَ، إِشفِ، أَنتَ الشَّافِيُّ، لَا شَفَاءٌ إِلَّا
O Allāh, Lord of mankind, remove the affliction and bestow healing, You are the Great Healer. There is no healing save Your healing, a healing that leaves no ill behind.

*(Ṣaḥīḥ Muslim, Kitābussafām, Bāb istiḥbāb raqiyyatal marid)*

Ḥaḍrat Anas" relates that a Jewish boy who served the Holy Prophet" fell ill. The Holy Prophet" visited him, sat down near his head and said: "Accept Islām. The boy looked at his father who was sitting next to him. The father said: 'Obey, Abul Qāsim; whereupon the boy accepted Islām.' When the Holy Prophet" left him he affirmed: 'All praise is due to Allāh Who has delivered him from the Hell-Fire.'"

*(Ṣaḥīḥ Bukhārī, Kitābul Jānā'iz, Bāb 'idha aslamaṣṣabi famāta hal yuṣallī 'alaih)*

**Extraordinary Patience**

The Holy Prophet" throughout his life, had to encounter a succession of bitter experiences. He was born an orphan as his mother died while he was still a small child and he lost his grandfather at the age of eight. After marriage he had to bear the loss of several children, one after another, and then his beloved and devoted wife Ḥaḍrat Khadijah" died. Some of the wives he married after Ḥaḍrat Khadijah's" death died during his lifetime and towards the close of his life he had to bear the loss of his son Ibrāhīm. He bore all these losses and calamities cheerfully, and none of them affected in the least degree either his high resolve or the serenity of his disposition. His private sorrows never were revealed in public and he always met everybody with a benign countenance and treated all with uniform benevolence. On one occasion he observed a woman who had lost
a child occupied in loud lamenting over her child's grave. He admonished her to be patient and to accept God's will as supreme. The woman did not know that she was being addressed by the Holy Prophet " and replied: "If you had ever suffered the loss of a child as I have, you would have realized how difficult it is to be patient under such an affliction." The Prophet " observed: "I have suffered the loss not of one but of seven children," and passed on. Except when he referred to his own losses or misfortunes in this indirect manner, he never cared to dwell upon them nor did he permit them in any manner to interfere with his unceasing service to mankind and his cheerful sharing of their burdens.

Hadrat Anas" relates that the Holy Prophet " came to his son Ibrāhīm, when he was nearing his end and his eyes began to run, whereupon Ḥadrat ‘Abdur Raḥmān bin ‘Auf” exclaimed: "Messenger" of Allāh, even you? The Holy Prophet" said: 'Ibn ‘Auf, this is but the tenderness of the heart.' He wept again and said:

إنَّ الْعَيْنَ تَدِمْعُ، وَالْقَلْبُ يَحْزَنُ، وَلَا تَقْوُلُ إِلَّا مَا يُرْضِي رَبِّنَا، وَإِنَّا يَطْرَفْكُمْ وَيَأْتِيُهُمْ! لَمْ تَخْرُوْنَ

Innal ‘aina tadma‘u wal qalba yahzanu wała naqūlu illa mā yarda rabbunā wa inna bi firāqika yā ibrāhīmu la mahzūnūna

'The eye sheds tears and the heart is sorrowful, but we utter only that which should please our Lord. We are indeed grieved, Ibrāhīm, by your parting.'"

(Sahih Bukhārī, Kitābul Janā’iz, Bāb qaullumabī” anā bikal maḥzūnūn)

Hadrat Usāmah bin Zaid"” loved by the Holy Prophet " and the son of one loved by him”, relates that a daughter of the Holy Prophet ", Ḥadrat Zainab"”, sent word to him that her son was at his last breath and begged him to go to her. He sent his salutation to her with the message: "To Allāh
belongs that which He bestowed and to Him belongs that which He takes. Everything has its term fixed by Him. Let her be steadfast, therefore, and hope for His Grace and Mercy. She sent back word to him begging him for the sake of Allāh to go to her. He stood up and proceeded to her accompanied by Ḥaḍrat Sa‘d bin ‘Ubādah †, Ḥaḍrat Mu‘ādh bin Jabal †, Ḥaḍrat Ubayy bin Ka‘b †, Ḥaḍrat Zaid bin Thābit † and others. When he arrived the child was presented to him and he took it in his lap. Observing its distress his tears began to run, whereupon Sa‘d said: 'Messenger' of Allāh, what is this?' He answered: 'This is compassion which Allāh has placed in the hearts of His servants and Allāh has compassion for such of His servants who are compassionate to others.' "

(Nasā‘, Kitābul Janā‘iz, Bāb al-amr biliḥtisāb wasṣābr)

As a Judge

Ḥaḍrat ‘Ā‘ishah † relates that the Quraish were worried about the case of a Makhzūmī woman who had committed theft and wondered who should intercede on her behalf with the Holy Prophet †. Some said: "Who can venture to do so except Usāmah bin Zaid † who is much loved by the Holy Prophet †?" So Usāmah spoke to him and the Holy Prophet † said to him: 'Do you seek to intercede in the matter of the penalties prescribed by Allāh the Exalted?' Then he stood up and made an address in which he said: 'Those who were before you were ruined because they would let off a high-placed one if he committed theft and would exact the prescribed penalty from a poor one who stole. I call Allāh to witness that were Fāṭimah, daughter of Muḥammad †, to steal, I would cut off her hand.' "

(Ṣaḥīḥ Muslim, Kitābul Ḥadūd, Bāb qa‘assariq ashsha‘rif wa ghairih)

Ḥaḍrat Ummi Salamah † relates that two men who had a dispute between themselves about ownership of an inheritance were brought to the Holy Prophet †. Since it was an old property dispute, neither of the parties had proof to support his claim. After hearing the claims of both men, the
Holy Prophet ﷺ said: "I am but a human being. You bring your disputes to me for a judgement. It might happen that someone is more articulate in presenting the case than the other and I might decide in his favor based on what I hear. But if I decide in favor of the one who is more articulate and the decision is against the rightful person, in such a situation, one should not take advantage of the decision and should not usurp the right of his brother. It will be merely a piece of fire I allot to him. If he takes it, it will turn into a snake wrapped around his neck on the Day of Judgement. Hearing this, both parties cried, and each said: 'O Messenger ﷺ of Allâh! I do not want anything, give it to my brother.' The Holy Prophet ﷺ said: 'If both of you agree, then divide the property into two parts and select a part by drawing lots. When the lot of either of the disputants falls upon a part of the property, he will take that part of the property and bestow the other part to the other person.'"

(Sunan Abû Dâwûd, Kitâbal Qâṣâ', Bâb fi qâṣâ' al-qâdî idha akhîfah)

Loving Father and Grandfather

Ḥaḍrat ‘Ā’ishah" relates that no one resembled the Holy Prophet ﷺ more in appearance, talk and gait than Ḥaḍrat Fâṭimah".

According to another narration, whenever Ḥaḍrat Fâṭimah" visited the Holy Prophet ﷺ, he stood up to receive her, kissed her hand, and seated her on his own seat. Similarly, whenever the Holy Prophet ﷺ visited Ḥaḍrat Fâṭimah", she stood up, kissed the blessed hands of the Holy Prophet ﷺ, and seated him on her place.

(Sunan Abû Dâwûd, Abwâbul adab, Bâb fil qiyām)

Ḥaḍrat ‘Ā’ishah" and Ḥaḍrat Ummi Salamah” relate that the Holy Prophet ﷺ told them to prepare Ḥaḍrat Fâṭimah” as a bride so that they marry her to Ḥaḍrat ‘Alî”: "We fixed her room beautifully. We made soft
pillows and mattresses from date-palm skin. Then we arranged dates and raisins to eat and sweet water to drink. We drove a stick in the ground to hang clothes and water-skin. Thus, no marriage ceremony was as beautiful as that of Ḥaḍrat Fāṭimah"r.

(Ibn Mājah kitābunnikāh, Bābul wašimah)

Ḥaḍrat Abū Hurairah"r relates that the Holy Prophet"s kissed his grandson Ḥasan bin ‘Alī. ‘Aqrā‘ bin Ḥābis, who was with the Holy Prophet"s at the time and said: "I have ten sons and have never kissed any of them. The Holy Prophet"s looked at him and said, 'He who has no compassion will receive none.'"

(Ṣaḥīḥ Bukhārī, Kitābul Adab, Bāb raḥmatal wald wa taqībālah, p 887/2)

Ḥaḍrat ‘Abdullāh bin Ja‘far"r relates that whenever the Holy Prophet"s returned from a journey, the children in the family of the Holy Prophet"s used to go out to welcome him. He relates: "Once, when the Holy Prophet"s returned from a journey, I was the first who was brought to him. The Holy Prophet"s held me in his lap. Then, one of the sons of Ḥaḍrat Fāṭimah"r, either Imām Ḥasan"r or Imām Ḥusain"r, was brought to the Holy Prophet"s. He seated his grandson behind himself. Thus, we entered Medina while three of us were sitting on the same camel in such glory."

(Musnad Aḥmad, p 203/1)

Ḥaḍrat Ibn A‘bud"r relates that Ḥaḍrat ‘Ali"r asked him: "Should I not tell you a story about Fāṭimah"r, the daughter of the Holy Prophet"s and I? Among all the relatives, Fāṭimah"r was the most beloved of the Holy Prophet"s. Ḥaḍrat ‘Ali"r narrated, 'Due to the use of a grinding mill and fetching water with the water-skin, Fāṭimah"r had developed corns on her hands and the marks of the water-skin on her chest. Her clothes used to become dirty due to sweeping dust in the house. In the meantime, a few
servants were brought to the Holy Prophet 
. I said to Fātimah 
 that a few servants have been brought to the Holy Prophet 
, and if you ask him for a servant, you will get one. So, go to the Holy Prophet 
 and ask him for a servant. She went to see the Holy Prophet 
. However, there were many people sitting in the company of the Holy Prophet 
 so she came back without asking him about the servant. The next day, she went again. The Holy Prophet 
 asked her the purpose of her visit. She remained silent." Ḥadrat ‘Ali 
 says that he said, 'Messenger 
 of Allāh! I tell you about the purpose of her visit. Due to the use of a grinding mill and fetching water with the water-skin, she 
 has developed corns on her hands and water-skin marks are visible on her chest. You had said that when servants are brought to you, you would give her one. Therefore, give her a servant so that she does not have to do such heart-rending work.' Hearing this, the Holy Prophet 
 said, 'Fātimah! Fear Allāh. Fulfill your duties to Allāh. Do your household chores with your own hands. At night when you go to bed, repeat: thirty-three times SubhānAllāh, thirty-three times Alhamdulillāh and thirty-four times Allāhu Akbar. This makes the total one hundred. This act is better than desiring a servant.' Ḥadrat Fātimah 
 said, 'I submit to the Will of Allāh and His Messenger 
.' "

(Sunan Abū Dāwūd, Kitābu Kharaj walfi wal imārah, Bāb fi biyān mawādi’ qasamal khams)

Ḥadrat ‘Umar bin Abī Salama 
, a step-son of the Holy Prophet 
, relates: "The Holy Prophet 
 was at the house of Ḥadrat Ummi Salamah 
 when the following verse was revealed to him:

\[
\text{Innāma yūridullāhu li ydhhiba ‘ankumurrijsa ahlal bāti wā yutabhirakum tāthira}
\]

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Surely Allāh desires to remove from you all uncleanness, O Members of the Household, and purify you completely. (33:34)

The Holy Prophet ﷺ sent for Ḥaḍrat Fāṭimah, Ḥaḍrat Ḥasan, and Ḥaḍrat Ḥusain and covered them with a sheet. Ḥaḍrat ʿAlī was standing behind them. The Holy Prophet ﷺ covered him also with the sheet. Then he supplicated to God Almighty:

اللَّهُمَّ هُوَ لَآ إِلَّا أُنْفِقْنَا فَأَذْهَبْ بِهِمْ الرِّجْسَ

allāhumma hā'ula'i ahlī baiṭī fadh-hab 'anhumurrijsa

O my Lord! They are also members of my Household. Remove from them all uncleanness (and make them righteous).

Ḥaḍrat Ummi Salamah ﷺ said, 'Can I be included with them?' The Holy Prophet ﷺ said: 'Ummi Salamah! You have your own status and your status is better.'

(Jāmi' Tirmidhî, Abwâb Tafsîr ul Qur'ân, wa min Sūrah al-Ahzâb, p. 152/2)
Wives of the Holy Prophet\textsuperscript{sa}
(Mothers of the Faithful)

The Holy Prophet\textsuperscript{sa} married twelve times. Non-Muslims often make an issue that it was against the commandment of the Holy Qur’ān that a Muslim should not have more than four wives at a time. However, if we look at the circumstances under which those marriages took place it reveals that it was an absolute necessity to do so. First of all he did not marry a woman while Ḥadrat Khadijah\textsuperscript{ra} was alive. It was after her demise that he married other women. Polygamy was common at that time and the commandment of Allāh limiting the number of wives one can have with certain conditions had not yet come. All the women he married were widows or divorcees except Ḥadrat ‘Ā’ishah\textsuperscript{ra}. None of the women who married the Holy Prophet\textsuperscript{sa} was forced into marriage. They married him of their own free will. Furthermore, whenever he married a woman it was for the abolishing of certain old traditions such as not marrying the wife of an adopted son or a widow with children. Furthermore some of the women he married were quite old. So the reason for marrying more than four wives was based on piety and for the religious needs of the time. The Holy Prophet\textsuperscript{sa} married the following pious ladies:

1. Ḥadrat Khadijah\textsuperscript{ra}

Ḥadrat Khadijah\textsuperscript{ra}, the daughter of Khuwailid bin Asad bin ‘Abdul
'Uzza bin Qusayy, was an intelligent and rich businesswoman. She was twice married before her marriage to the Holy Prophet⁵⁸. Her first marriage was with Abū Hālah ibn Zurārah al-Tamīmī. She bore two children from this marriage, named Hind and Ḥārith. After the demise of her first husband she married ‘Āṭiq ibn ‘Ā’yidah al-Makhzūmī. From this marriage she had a daughter who was also named Hind. After the demise of ‘Āṭiq ibn ‘Ā’yidah al-Makhzūmī, Ḥaḍrat Khadijah⁵⁷ married the Holy Prophet⁵⁸. She was a well respected pious rich lady and due to her piety was known as 'Ṭāhirah' (i.e., the pure one).

Ḥaḍrat Khadijah⁵⁷ was a shrewd businesswoman. She preferred to manage the business herself. She was a widow and there were several men who sought to marry her. However, she refused to marry any one of them. She was well aware of the truthfulness and excellent character of the Holy Prophet⁵⁸ who from his early youth was known as the truthful and the trustworthy. Thus, both the Holy Prophet⁵⁸ and Ḥaḍrat Khadijah⁵⁷ possessed unique qualities. At first, Ḥaḍrat Khadijah⁵⁷ acquired his services for taking care of her business. She was very much impressed with the character and other qualities of the Holy Prophet⁵⁸. Her servant, Maisrah who had accompanied the Holy Prophet⁵⁸ during the business trip was also full of praise for the Holy Prophet⁵⁸. Soon she proposed to the Holy Prophet⁵⁸ to marry her. The Holy Prophet⁵⁸ took advice from his relatives and then agreed to marry Ḥaḍrat Khadijah⁵⁷. Abū Ṭālib performed the Nikah of the Holy Prophet⁵⁸ with Ḥaḍrat Khadijah⁵⁷ with a dowry of 500 Dirhams. The marriage took place in 595 AD. She was 40 years old at the time of her marriage with the Holy Prophet⁵⁸ while the Holy Prophet⁵⁸ was 25 years old.

Ḥaḍrat Khadijah⁵⁷ was the first one among men and women to accept Islām. All of the children of the Holy Prophet⁵⁸ except Ibrāhīm were born to Ḥaḍrat Khadijah⁵⁷. Ḥaḍrat Khadijah⁵⁷ gave birth to seven children,
the sons were named Qāsim, Ṭāhir and Ṭayyab, and the four daughters named, Ḥaḍrat Zainab, Ḥaḍrat Ruqayyah, Ḥaḍrat Ummi Kulthūm and Ḥaḍrat Fāṭimah. All the children of Ḥaḍrat Khadijah from marriages before she married the Holy Prophet accepted Islām.

Ḥaḍrat Khadijah died at the age of 65 years and the Holy Prophet at that time was 50 years old. Thus, till the age of 50 years the Holy Prophet had one wife, Ḥaḍrat Khadijah. She passed away in the month of Ramadān in 10 AH and was buried in the "Jannat-e-Mu'alla" graveyard. Ḥaḍrat Khadijah was with the Holy Prophet during of the siege of Shi'b-e-Abū Ṭālīb and at an old age she endured the hardships of the siege for two to three years.

The Holy Prophet loved Ḥaḍrat Khadijah so much that even after she had passed away and he had several other wives when anything reminded him of Ḥaḍrat Khadijah he used to become full of emotions and kept her memory alive in various ways. Once, Ḥaḍrat Hālah, a sister of Ḥaḍrat Khadijah, whose voice was very close to Ḥaḍrat Khadijah's voice came and asked the Holy Prophet permission to come inside the house. When, the Holy Prophet heard her voice he immediately said it must be Hālah and old memories of Ḥaḍrat Khadijah overwhelmed him.

2. Ḥaḍrat Saudah

After the sad demise of Ḥaḍrat Khadijah, the Holy Prophet married Ḥaḍrat Saudah bint Zam‘ah ibn Qais ibn ‘Abd Shams who was the widow of Sakrān bin ‘Amr, who was one of the servants of the Holy Prophet. Ḥaḍrat Saudah was one of the early Muslims. She had accepted Islām before her husband. According to the traditions, Ḥaḍrat Saudah migrated to Abyssinia with her husband, after being persecuted by the
Polytheists of Mecca. Ḥaḍrat Saudah\textsuperscript{a} was the first woman to emigrate to Abyssinia for the sake of her religion. Her husband died when the couple returned to Mecca. She had a son from her first husband named Sakrān ibn ‘Amr ibn ‘Abd Shams. After her husband's death she was living with her father. At the same time the Holy Prophet\textsuperscript{a} after the demise of Ḥaḍrat Khadijah\textsuperscript{a} himself was taking care of his children. A relative of the Holy Prophet\textsuperscript{a}, Khaula bint Ḥākim who was married to ‘Uthmān bin Maz‘ūn, pointed out to the Holy Prophet\textsuperscript{a} that his children need a mother. She proposed that he marry Ḥaḍrat ‘Ā’ishah\textsuperscript{a} who was the daughter of his dear friend, Ḥaḍrat Abū Bakr\textsuperscript{a}, or Ḥaḍrat Saudah\textsuperscript{a} who was a widow of his servant Sakrān bin ‘Amr. The Holy Prophet\textsuperscript{a} told Khaula to talk with both families. Accordingly, Khaula delivered the proposal first to Ḥaḍrat Abū Bakr\textsuperscript{a} and his wife, Umm Rumān\textsuperscript{a}. Then, she went to Ḥaḍrat Saudah bint Zam‘ah and conveyed the message to her. Ḥaḍrat Saudah and her family agreed to the proposal. Thus, in the month of Shawwāl, 3 BH (February/March, 619 AD) the Nikāh of the Holy Prophet\textsuperscript{a} was performed with both Ḥaḍrat ‘Ā’ishah and Ḥaḍrat Saudah\textsuperscript{a}. Four hundred Dirhams were fixed as the Ḥaq Mehr for each of them. Ḥaḍrat Saudah's\textsuperscript{a} marriage ceremony took place right away while the marriage ceremony of Ḥaḍrat ‘Ā’ishah\textsuperscript{a} was delayed due to her being of a relatively young age. Ḥaḍrat Saudah\textsuperscript{a} was a middle-aged woman at the time of her marriage with the Holy Prophet\textsuperscript{a}. According to one tradition she was fifty years old at the time of her marriage to the Holy Prophet\textsuperscript{a}. Thus she was very suited to taking care of the children, and immediately after the marriage she took over the care of the children and the household work. When Ḥaḍrat Saudah\textsuperscript{a} grew old she gave up her share of the Holy Prophet's\textsuperscript{a} time in favor of Ḥaḍrat ‘Ā’ishah\textsuperscript{a}. She had the honor of performing Ḥajj in the company of the Holy Prophet\textsuperscript{a}. She passed away in 27 AH at the age of 75 years.
3. Ḥaḍrat ‘A’ishah\textsuperscript{ra}

Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} was born to Ḥaḍrat Abū Bakr\textsuperscript{ra} and Ḥaḍrat Zainab\textsuperscript{ra} four years after the beginning of the prophethood of the Holy Prophet\textsuperscript{sa}. Thus, Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} was the only wife of the Holy Prophet\textsuperscript{sa} who was a Muslim by birth. The rest of the wives of the Holy Prophet\textsuperscript{sa} had accepted Islām either by themselves or along with their parents. Her Nikāh with the Holy Prophet\textsuperscript{sa} was performed in 619 AD. When the Holy Prophet\textsuperscript{sa} and Ḥaḍrat Abū Bakr\textsuperscript{ra} got settled in Medina after the migration from Mecca, Ḥaḍrat Abū Bakr\textsuperscript{ra} sent his slave to Mecca to bring his wife and Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} to Medina. Her marriage ceremony with the Holy Prophet\textsuperscript{sa} was performed when she was close to 12 years old.

Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} relates that the Holy Prophet\textsuperscript{sa} said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said to me, 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh, it will be accomplished.'"

(Ṣaḥīh Bukhārī, Kitāb Faḍa’il Aṣḥābabbānī, Bāb tazwiyīnabbī Khadijat wa faḍlihā )

The Holy Prophet\textsuperscript{sa} loved Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} very much and he, with the permission of the other wives, spent the last days of his life with Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} in her apartment and passed away there in her lap.

The high status of Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} as a commentator, narrator of Ḥadīth and the one having the knowledge of Islāmic Law is well established. Whenever, the Companions\textsuperscript{ra} of the Holy Prophet\textsuperscript{sa} faced a tough question to tackle they usually consulted Ḥaḍrat ‘Ā’ishah\textsuperscript{ra} and were always satisfied with her answer to the question. She is quoted as source
for many Aḥādīth. She has narrated 2210 Aḥādīth out of which 316 Aḥādīth are mentioned in both Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim. The Holy Prophet's personal life is the topic of many traditions quoted by her.

Ḥaḍrat ‘Urwah bin Zubair“ relates that he has seen no one more knowledgable than Ḥaḍrat ‘Ā’ishah” in the knowledge of the Holy Qur’ān, patrimony, Ḥalāl and Ḥarām, Fiqh, poetry, medicine, Ḥadīth, Arabs and genealogies.

Ḥaḍrat Umm Hāni” relates that the Holy Prophet” said: "O ‘Ā’ishah! Your mark should be knowledge and the Holy Qur’ān."

(Musnad Imāmul A’żam, Kitābal ‘Ilm, p. 20)

Ḥaḍrat ‘Amr bin al-‘Āṣ” relates that once he asked the Holy Prophet”, "Whom do you love the most amongst the people? He said, ‘ ‘Ā’ishah.'"

(Ṣaḥīḥ Muslim, Kitāb Faḍa’il Aṣḥāba‘, Bāb faḍa’il ‘Ā’ishah”)

Ḥaḍrat ‘Ā’ishah” narrated that the Holy Prophet” said to her, "I know when you are pleased or angry with me. I said, 'How do yo know that?' He said, When you are pleased with me, you swear like this:

لاَ وَ رَبِّ مُحَّمَّد

Ia wa rabbi Muḥammad

No, by the Lord of Muḥammad

However, when you are angry with me, then you swear like this:
Ia wa rabbi Ibrāhīm

No, by the Lord of Ibrāhīm

Then, I said, 'Yes, but by Allāh, O Messenger of Allāh, I leave out only your name. There is not a slightest change in my love for you.'

(Ṣaḥīḥ Muslim, Kitāb Faḍāʾil Aṣhāb, Bāb faḍāʾil ‘A’ishah)

Ḥaḍrat ‘Ā’ishah relates that she was travelling with the Holy Prophet when she competed in a race with the Holy Prophet. Ḥaḍrat ‘Ā’ishah passed ahead of the Holy Prophet. However, when she had gained some weight they had another race in which the Holy Prophet passed ahead of her in the race and he said: "O ‘Ā’ishah! I have avenged my defeat in the previous competition."

(Sunan Abū Dāwūd, Kitābul Jihād, Bāb ṣissabaq ‘alarrajul)

Ḥaḍrat ‘Ā’ishah spent nine years with the Holy Prophet. She lived for 48 years after the sad demise of the Holy Prophet. She passed away in 57 AH when she was 66 years old. She is buried in "Jannatul Baqī" in Medina. She accompanied the Holy Prophet in the Battles of Uhud and . During the Battle of Uhud she used to carry water and give it the wounded. She had the honor of performing Ḥajj in the company of the Holy Prophet.

There were two incidents in the life of Ḥaḍrat ‘Ā’ishah which are well discussed and recorded, one is the accusation of the enemies of Islām that Ḥaḍrat ‘Ā’ishah was underage at the time the Holy Prophet married her and the other is the incident when the hypocrites falsely accused Ḥaḍrat ‘Ā’ishah of an immoral behavior and spread a lot of propaganda.
about it. The second incident was very painful for both the Holy Prophet ﷺ and Ḥaḍrat ‘Ā’ishah ﷺ. However, God Almighty revealed the facts to the Holy Prophet ﷺ and exonerated Ḥaḍrat ‘Ā’ishah ﷺ.

Ḥaḍrat ‘Ā’ishah's ﷺ Age at the Time of Her Marriage With the Holy Prophet ﷺ

Some of the Orientalists criticize that the Holy Prophet ﷺ married women of very young age and particularly they mention that Ḥaḍrat ‘Ā’ishah ﷺ was of an unusually young age when the Holy Prophet ﷺ married her. This criticism is unwarranted. The fact is that at the time of the Holy Prophet ﷺ it was customary to marry a girl who had reached puberty irrespective of how old she was. Due to the climate of the area and diet of the people the girls usually achieved puberty at a very young age. Ḥaḍrat ‘Ā’ishah ﷺ was about nine years old when her parents requested to perform her Ḳiḍāḥ with the Holy Prophet ﷺ, and that was according to the Arab customs. She was married to the Holy Prophet ﷺ when she was twelve years old. If it was objectionable to marry a girl at a young age, certainly the Holy Prophet ﷺ would not have married his daughters at a young age. The first marriages of Ḥaḍrat Zainab ﷺ, Ḥaḍrat Ruqayyah ﷺ, and Ḥaḍrat Ummi Kulthūm ﷺ, the daughters of the Holy Prophet ﷺ, took place at a very young age. When Ḥaḍrat Ruqayyah ﷺ married a second time with Ḥaḍrat ‘Uthmān ﷺ, she was less than 12 years old. When she migrated with her husband, Ḥaḍrat ‘Uthmān ﷺ, to Abyssinia she was 12 years old.

Ḥaḍrat Mirzā Bashīr Aḥmad ﷺ has presented the following view about the age of Ḥaḍrat ‘Ā’ishah ﷺ at the time of her marriage with the Holy Prophet ﷺ which is based on a tradition narrated by
Ibn Sa'd in his 'Tabaqāt': "Ḥaḍrat ‘Ā’ishah" was born in the beginning of the 4th year of prophethood. As the Holy Prophet migrated from Mecca in the month of Rabī‘ul Awwal of 14th Nabuwwah (prophethood), the age of Ḥaḍrat ‘Ā’ishah at the time of migration comes to a few months more than 10 years. She got married in the month of Shawwāl of 2 AH. Thus the difference between migration and her marriage is a few months less than two years. By adding up this period with her age at the time of the marriage, which is a few months more than 10 years, gives us her age of 12 years at the time of her marriage."

Slander Against Ḥaḍrat ‘Ā’ishah by the Hypocrites

While returning from the Battle of Banū Muṣṭaliq Ḥaḍrat ‘Ā’ishah was with the Holy Prophet. When the army reached near Medina the Holy Prophet ordered the army to move during the night time. When Ḥaḍrat ‘Ā’ishah heard the order she went away for human needs. When she returned she noticed that her necklace was missing. To search for the necklace Ḥaḍrat ‘Ā’ishah went back to the place where she had gone earlier. In the meantime, the members of the caravan picked up the Hauadh (a seat used on a camel, in which the ladies travel) and placed it on the camel without realizing that Ḥaḍrat ‘Ā’ishah was not inside the Hauadh. Since Ḥaḍrat ‘Ā’ishah was of a young age and also slender, she did not weigh much, so the caravan people did not notice her absence. When Ḥaḍrat ‘Ā’ishah returned after searching for her necklace, the caravan had already left. Ḥaḍrat ‘Ā’ishah stayed at the same place and since it was late at night she fell sleep. Ḥaḍrat Ṣafwān bin Mu‘aṭṭal, one of the Companions of the Holy Prophet, who was assigned the duty to come back after the caravan has left to check
that nothing was left behind, found Ḥāḍrat ‘Ā’ishah™ sleeping there. He made Ḥāḍrat ‘Ā’ishah™ sit on his camel and brought her to the Muslim army. Ḥāḍrat ‘Ā’ishah™ returned to Medina with the army. The hypocrites used this incidence to slander Ḥāḍrat ‘Ā’ishah™ and spread wrong information about her. The leader of this conspiracy was ‘Abdullāh bin Ubayy bin Salūl. When Ḥāḍrat ‘Ā’ishah™ came to know of the slander against her she went to her parents' house and stayed there till she was cleared of the slander by God Almighty through revelation to the Holy Prophet™.

This incident is mentioned in the Holy Qur’ān as follows:

**innalladhīn jā‘ū bil ifki ‘usbatumminkum la tahṣabūhu sharrallakum bal huwa khairullakum likullimri‘immin hummaktasaba minal ithmi walladhī tawalla kibrāhu minhum lahū ‘adhābun ‘azīm lau la idh sami’tumūhu zannal mu‘minūna wal mu‘minātu bi anfusihim khaira‘wwa qālū hādhā ifkummubīn**

Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them
shall have his share of what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, 'This is a manifest lie?' (24:12-13)

Then the punishment for false accusation of adultery was promulgated through the revelation of the following:

\[
\text{والذيين يزمون المخصون نم لمن يأتوا بأربعة شهادات فاجلدنهم ثم يذبحن جلدها ولا يقبلن لهما شهادة أدآ وآلكهم الفسقون}
\]

\[
\text{walladhîna yarmûnal muḥsanâti thumma lam ya’tû bi arba’atin shuhada’a fajlidûhum thamânîna jaldatānwwa la taqbalû lahum shahâdatan abadan wa ula’îka humul falsiqûn}
\]

And those who calumniate chaste women but bring not four witnesses -- flog them with eighty stripes, and never admit their evidence thereafter, and it is they that are the transgressors. (24:5)

In pursuit of the above Qur’anic injunction, those who had spread the false accusation of Ḥaḍrat ‘Ā’ishah were flogged eighty stripes each. Ḥaḍrat ‘Ā’ishah’s health improved and she returned to her quarter. Soon she reclaimed her previous high status in the heart and mind of the Holy Prophet and with all the Muslims.

**An Interesting Episode**

Ḥaḍrat Muḥammad bin Qais bin Makhrmah bin Muṭṭalib once said: "Should I relate to you an incident from myself and my
mother? We speculated that he was going to relate from his mother. However, he said: 'Haḍrat ‘Ā’ishah‘ once said that she was going to tell us about an incident: 'One night, when it was the turn of the Holy Prophet™ to stay with me, the Holy Prophet™ changed his clothes, took off his shoes and went to bed. After a short while, the Holy Prophet™, thought that I had fallen asleep, silently got out of the bed, changed his clothes, put on his shoes, and went outside. However, I was awake. So, I covered myself well with a sheet and followed the Holy Prophet™. I saw him enter the Jannatul Baqī’ where he prayed for a long time. Then he raised his hands thrice and turned back. I also turned back. When the Holy Prophet™ walked fast, I also walked fast. When he walked faster, I walked faster than him. I reached the house before him and lay on the bed. The Holy Prophet™ came inside and asked: 'O ‘Ā’ishah! What is the matter? Why are you out of breath?' I said, 'Nothing.' The Holy Prophet™ said: 'There is something. Tell me or my All-Knowing God will tell me.' I said: 'O Messenger™ of Allāh! May my father and mother be sacrificed for you! And I told him everything.' The Holy Prophet™ said, 'So, the shadow I saw in front of me at some distance was you?' I said: 'O Messenger™ of Allāh! Yes, It was me.' He nudged me and said: 'Do you think that the Messenger™ of Allāh will transgress, be unjust to you and usurp your rights?' I thought (to myself) that people keep matters secret from others, but Allāh Knows all. Then the Holy Prophet™ said: 'The fact is that Gabriel had come to me silently so that you would not find out about it. That is why I kept it secret from you. Gabriel did not want to face you while you were sleeping in your night dress and I also thought that since you were asleep it was not proper to wake you up. Gabriel called me outside and said: 'Your Lord commands you to visit the Jannatul Baqī‘ and pray for the forgiveness (of the martyrs).’ ‘Ā’ishah asked: 'What should we pray at the graves of our elders?’ The Holy Prophet™ said to supplicate:
O Muslims! Peace and blessings of Allāh be upon the dwellers of the graveyard. The Mercy of Allāh be upon all those who have preceded us and those who will join later on. God willing, surely, soon we will join you.' "

(Ṣaḥīḥ Muslim, Kiṭābul Jānā’īz, Bāb mā yuqāl ‘iḏhā dakhūlul qabūr waddu’ā li aḥlihā)

The Battle of the Jamal (Camel)

After the death of the Holy Prophet™, in the early days of the Khilafat of Ḥadīratsu ‘Alī™, an insurrection was led against Ḥadīratu ‘Alī™ by the supporters of Ṭalḥa and Az-Zubair. Ḥadīratu ‘A’ishah™ joined them in the battle and fought against the forces of Ḥadīratu ‘Alī™. During the battle Ḥadīratu ‘A’ishah™ was mounted on a camel. That is why this battle is called, the "Battle of Jamal". After a pitch battle amongst the forces of Ḥadīratu ‘Alī™ and the rebels, the rebels were defeated. Both Ṭalḥa and Az-Zubair were killed and Ḥadīratu ‘A’ishah™ was taken in protective custody. Ḥadīratu ‘A’ishah™ was allowed to return to Medina under the supervision of her brother, Ḥadīratu Muḥammad bin Abū Bakr™, who was fighting with the forces of Ḥadīratu ‘Alī™.
4. Ḥadrat Ḥafṣahra

Ḥadrat Ḥafṣahra was the daughter of Ḥadrat Umarra. She was first married to Ḥadrat Khunais bin Ḥudhāfah As-Sahmi who participated in the Battle of Badr. Upon returning from Badr to Medina, Ḥadrat Khunaisra became ill and died due to the illness. Thus, Ḥadrat Ḥafṣahra became a widow at a very young age. She was just 20 years old. Ḥadrat ‘Umarra started to look for a suitable match for her. Ḥadrat ‘Umarra first asked Ḥadrat Abū Bakrr to marry Ḥadrat Ḥafṣahra. However, Abū Bakrr refused. Then, Ḥadrat ‘Umarra asked Ḥadrat ‘Uthmānra to marry his daughter, Ḥafṣahra. Ḥadrat ‘Uthmānra also excused himself. Ḥadrat ‘Umarra felt sadness due to these refusals. He went to the Holy Prophetra and complained about the refusal by Ḥadrat Abū Bakrr and Ḥadrat ‘Uthmānra to marry his daughter. The Holy Prophetra had earlier mentioned to Ḥadrat Abū Bakrr about his intention to marry Ḥadrat Ḥafṣahra. This was the reason that Ḥadrat Abū Bakrr had refused to marry Ḥadrat Ḥafṣahra. The Holy Prophetra himself sent the message to Ḥadrat ‘Umarra to marry Ḥadrat Ḥafṣahra. Ḥadrat ‘Umarra happily agreed to the proposal and the marriage of Ḥadrat Ḥafṣahra to the Holy Prophetra took place in the month of Sha’bān, 3 AH (i.e., February 625). Ḥadrat Ḥafṣahra being the daughter of Ḥadrat ‘Umarra had high status amongst the wives of the Holy Prophetra. Ḥadrat Ḥafṣahra could read and write which she had learned from Ḥadrat Shifā’ bint ‘Abdullāh. She possessed a copy of the Holy Qur’ān. She had the opportunity to perform Hajj in the company of the Holy Prophetra. She passed away in 45 AH at the age of 63 years. There are 60 Aḥādith in the book of the Aḥādith which were related by Ḥadrat Ḥafṣahra.
5. Ḥaḍrat Zainab bint Khuzaimah(ra)

Ḥaḍrat Zainab(ra) was first married to Ḥaḍrat Ṭufail(ra). When Ḥaḍrat Ṭufail(ra) divorced her, she was married to Ḥaḍrat ‘Ubaidah(ra) who was the brother of Ḥaḍrat Ṭufail(ra). Ḥaḍrat ‘Ubaidah(ra) was martyred in the Battle of Badr. She married a third time with Ḥaḍrat ‘Abdullāh bin Jaḥš(ra) who was martyred in the Battle of Uḥud. Thus, Ḥaḍrat Zainab(ra) had lost her husbands one after the other in two battles. This gave her a unique status due to which the Holy Prophet(saw) sent the message to marry her which she accepted. She was married to the Holy Prophet(saw) in Ẓafr, 4 AH (i.e., July 625) at the age of 30 years. However, she passed away just a couple of months after the marriage in Rabī‘ul ʿAkhir, 4 AH. She was buried in the Jannatul Baqī‘ graveyard. Due to her passion for serving the poor she was often called as the "Ummul Masākin".

6. Ḥaḍrat Ummi Salamah(ra)

In the early days of Islām when the Quraish were persecuting Muslims in Mecca, Ḥaḍrat Ummi Salamah(ra) bint Abi Ḥumayyān(ra) with her husband, Ṭabdullāh ibn ‘Abdul Asad, and their son migrated to Medina. However, on the way to Medina Ummi Salamah's(ra) tribe stopped them and refused to let Ḥaḍrat Ummi Salamah(ra) go with her husband. Thus, her husband left for Medina with his son without her. She was really saddened and for a year she would sit in front of her house and cry remembering her husband and son whom she missed so much. Ultimately, someone from her tribe took pity upon her and convinced the tribe's people to let her go to her husband. So she was united with her family in Medina and there she gave birth to three more children and then her husband was martyred in the Battle of Uḥud. After a few months of her becoming a widow, Ḥaḍrat Abū Bakr(ra) sent a message to marry her. However, she politely refused. Then,
Ḥadrat ‘Umar™ asked her to marry him. Again she refused to marry. She had four children (Salamah, ‘Umar, Zainab and Durra) and no assets or income to support them. Under these circumstances, the Holy Prophet™ sent her a message to marry her. Initially, she was reluctant. However, later on she agreed to marry the Holy Prophet™. This marriage became an excellent example for the Muslims of marrying widows with children.

With respect to age, Ḥadrat Ummi Salamah™ was the oldest of the wives of the Holy Prophet™. Probably, this was the reason that the Holy Prophet™ in his daily routine of visiting his wives after the ‘Aṣr Prayer used to visit first Ḥadrat Ummi Salamah™ and at the last Ḥadrat ‘Ā’ishah™, and then he would go to the quarter of the wife whose turn was on that day.

Ḥadrat Ummi Salamah™ was always seeking blessings from the Holy Prophet™. One such an incident is mentioned in one of the traditions which is as follows:

Ḥadrat Abū Mūsā narrates, "I and Ḥadrat Bilāl were with the Holy Prophet™ when he was encamping at Ji‘rānah (a place between Mecca and Medina) during the Battle of Ta‘īf. A Bedouin came to the Holy Prophet™ and said, 'Won't you fulfill what you have promised me?' The Holy Prophet™ said, 'Rejoice.' The Bedouin said, 'You have said to me 'rejoice' too many times.' Then the Holy Prophet™ turned to me and Bilāl and said, 'The Bedouin has refused the good tidings, so you both accept them.' Bilāl and I said, 'We accept them.' Then the Holy Prophet™ asked for a bowl of water and washed his hands and face in it. Then he took a mouthful of water and spit it back into the bowl and said, 'Drink of it and pour on your faces and chests and be happy at the good tidings.' So they both did as instructed by the Holy Prophet™. Ḥadrat Ummi Salamah™ who was seeing all this from behind a curtain called and said, 'Keep some blessed water for your mother.' So they left some water for her."

(Ṣaḥīḥ Bukhārī, Kitābul Maḥāzī, Ghazwah Ta‘īf)

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Hadrat Ummi Salamah\(^a\) died at the age of eighty-four. She was the last one to die amongst the wives of the Holy Prophet\(^a\). She had migrated to Abyssinia and also to Medina. She could read and thus played a major role in the education and moral training of the Muslim women. There are 349 *Ahadith* in the books of the *Ahadith* which are related by Hadrat Ummi Salamah\(^a\). She had the opportunity to travel with the Holy Prophet\(^a\) during the battles of *Ahzab*, *Hudaibiyyah*, *Khaibar*, *Wadi al-Qu'a*, *Fadak*, the Conquest of Mecca, *Hunain*, *Auhas* and *Ta'if*. In this regard she had superiority over all other wives of the Holy Prophet\(^a\). Furthermore, she also had the opportunity to perform *Hajj* in the company of the Holy Prophet\(^a\).

7. **Hadrat Zainab bint Jahsh\(^a\)**

Hadrat Zainab bint Jahsh\(^a\) was a cousin of the Holy Prophet\(^a\). Hadrat Zaid\(^a\) was a slave of Hadrat Khadijah\(^a\) who had given Hadrat Zaid\(^a\) to the Holy Prophet\(^a\). The Holy Prophet\(^a\) had freed him and had raised him as a son. The Holy Prophet\(^a\) thought that Hadrat Zainab\(^a\) would be a good match for Hadrat Zaid\(^a\). Furthermore, the marriage of an ex-slave with a woman belonging to a noble family would set a good example of marriage based on qualities other than the nobility or wealth of a person. The family of Hadrat Zainab\(^a\) was shocked at the proposal and refused to marry Hadrat Zainab\(^a\) with Hadrat Zaid\(^a\). At that time, this verse of the Holy Qur'\&an was revealed:

\[
\text{وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرْسَؤُلَهُ أَمَّرًا أَنْ يُكُونَ لَهُمُ الْجِيْزَةُ مِنْ أُمُّرِهِمْ مَّنْ يَغْفِرُ اللَّهُ وَرْسَؤُلُهُ فَقَدْ ضَلَّ صَلَّلَهُ مُبِينًا}
\]

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wa mā kāna li mu’miniğwwa la mu’minatin idhā qa’dallāhu wa rasūluhū amran añyyakūna lahumble khyaratu min amrihim wa mañyya ‘ṣillāha wa rasūlahūfaqad ḏalla qa’alammubīnā

And it behooves not a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allāh and His Messenger, surely strays away in manifest error. (33:37)

Thus, the family of Ḥaḍrat Zainab sa agreed to marry their daughter with Ḥaḍrat Zaid sa. However, the marriage had problems and was not a happy marriage. Ḥaḍrat Zaid sa was patient for a long time but the situation did not change. Ultimately, Ḥaḍrat Zaid sa divorced Ḥaḍrat Zainab sa. In those days it was a custom to free a slave and adopt him as a son. The adopted son was given the family name and he was eligible for inheritance as their own sons. Similarly, they considered marriage to an adopted son's wife forbidden as it was to the wife of their blood-related son. However, an adopted son was not like a blood-related son in the sight of Allāh.

When Ḥaḍrat Zaid sa divorced Hadrat Zainab sa, the Holy Prophet sa was commanded by Allāh to marry Ḥaḍrat Zainab sa. The underlying reason for this marriage was to establish that an adopted son is not like a blood-related son. Because of the long-established tradition of accepting an adopted son as a blood-related son among the Arabs, it was difficult for them to understand this new order that the adopted son is not the same as a blood-related son. Their reservation changed with the revelation of the following verse of the Holy Qur’ān:

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And remember when you did say to him on whom Allâh had bestowed favors and on whom you also had bestowed favors: 'Keep your wife to yourself, and fear Allâh.' And you did conceal in your heart what Allâh was going to bring to light, and you were afraid of the people, whereas Allâh has better right that you should fear Him. Then, when Zaid had accomplished his want of her so as to have no further need of her, We joined her in marriage to you, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allâh's decree must be fulfilled. (33:38)

Accordingly, the Holy Prophet ﷺ obeyed the commandment of Allâh and married Ḥâdīrat Zainab ﷺ. The marriage took place sometime before the Battle of Muṣṭaliq either in Jamādi ath-Thānî or in Rajab, 5 AH (i.e., 626 AD). Ḥâdīrat Zainab ﷺ was a cousin of the Holy Prophet ﷺ. Her brother, Ḥâdîrat Abû Ahmad bin Jaḥsh acted as her guardian at the Nikâh Ceremony. The Haq Mahr was fixed as 400 Dirhams. On the second or the third day of the wedding the Walima was held. Due to the special significance of this marriage the Walima function was rather elaborate. At the time of the marriage Ḥâdīrat Zainab ﷺ was 37 years old. She was a very charitable woman. She was expert in sewing clothes. She used to sew the clothes and distribute these among the poor. The Holy Prophet ﷺ once said
about her that she was the mother of the charitable. Once the Holy Prophet™ said to his wives:

أَسْرُّ عَكْنَ لَحَاقًا بِنَفْسِكُمْ عَكْنَ يِدًا

asra‘u kunna laḥāqan bi āţwałukunna yadan

(In the hereafter) the one (amongst you) who will meet me the first is the one who has longest hands

(Ṣaḥīḥ Muslim, Kitāb Al-Faṣa’il Aṣ-Ṣaḥābah, Bāb faṣa’il Zainab Ummil Mu’minīn™)

Ḥaḍrat ‘Ā’ishah™ states that upon hearing this saying of the Holy Prophet™ all the wives of the Holy Prophet™ started measuring the length of their hands by placing a hand on a wall. Ḥaḍrat Saudah™ had the longest hands. However, Ḥaḍrat Zainab™ was the one who passed away before the other wives of the Holy Prophet™. Then we realized that what was meant by having the longest hands in the saying of the Holy Prophet™ was that the one who is the most charitable.

(Ṣaḥīḥ Bukhārī, Kitābuz Zakāt, Bāb ayyu šadqatu afdal)

During his Khilāfāt, Ḥaḍrat ‘Umar™ sent a pile of gold to Ḥaḍrat Zainab™ which was her share of the gold which fell into their hands as war booty when the Persians were defeated by the Muslims. Ḥaḍrat Zainab™ told her maid to call the poor of Medina and distribute the gold among them. When all of the gold was distributed, Ḥaḍrat Zainab™ asked her maid to remove the cover from another pile. When she removed the cover there were eighty Dinārs. Ḥaḍrat Zainab™ accepted the Dinars as her share and thanked God Almighty.

Ḥaḍrat Zainab™ was a very broadminded, pious and honest woman.
Although she had some personal differences with Ḥadţrat ‘A’ishah, when the Holy Prophet™ asked Ḥadţrat Zainab™ for her observation about the incident of slander against Ḥadţrat ‘A’ishah by the hypocrites, she said it is nothing but clearly a slander against Ḥadţrat ‘A’ishah™.

Ḥadţrat Zainab™ passed away in 20 AH at the age of 52 years in Medina. She travelled along with the Holy Prophet™ during the Conquest of Mecca and Battles of Ḥunain, Auţâs and Ṭa’īf. She also had the honor of performing Ḥajj with the Holy Prophet™.

8. Ḥadţrat Juwairiyyah™

The tribe of Banû Muṣṭaliq was preparing to attack the Muslims. When the Muslims came to know of their preparations to attack them, they attacked first and defeated the enemy. Ḥadţrat Juwairiyyah bint al-Ḥaţirih™ belonged to the tribe of Banû Muṣṭaliq and was one of the prisoners captured in the Battle of Muṣṭaliq. The prisoners were brought to Medina and were distributed among the Muslims. During the division of the prisoners, an Anṣâr, Ḥadţrat Thâbit bin Qais™ was given custody of her. Her name was Barrah. Barrah made an agreement with Ḥadţrat Thâbit bin Qais™ about her freedom based on the principle of 'Mukātbat'. That is, if she paid him such an amount as ransom she would become a free woman. She was worried that she will be used to collect a large amount of ransom from her father. She went to see the Holy Prophet™ and talked with him about her dilemma. She told the Holy Prophet™ that she is the daughter of a chief of Banû Muṣṭaliq and she needs assistance with the payment of her freedom money. The Holy Prophet™ understood the problem and wanted to save her and her tribe from further difficulties. The Holy Prophet™ thought that the marriage with her would open the ways for spreading the message of Islām to her tribe's people. Therefore, he decided to pay the ransom for her freedom and to marry her. The Holy Prophet™ sent her the proposal for
marriage which she wholeheartedly accepted. The Holy Prophet ﷺ changed her name from Barrah to Juwairiyyah. The marriage took place in Sha‘bān, 5 AH. (i.e., December, 626). At the time of her marriage Ḥaḍrat Juwairiyyah ﷺ was 25 years old. After marrying Ḥaḍrat Juwairiyyah ﷺ, the Holy Prophet ﷺ felt it against the status of a Prophet ﷺ that his in-laws were his prisoners. Accordingly, the Holy Prophet ﷺ freed hundreds of prisoners without collecting any ransom and all the war booty collected from Banū Muṣṭaliq was returned.

(As-Siratun Nabawiyyah libne Hishām, Vol. 3, p.295)

This had a positive effect upon the Banū Muṣṭaliq tribe. Ḥaḍrat ‘Ā’ishah ﷺ used to say that Ḥaḍrat Juwairiyyah ﷺ turned out to be a very blessed person for her tribe. This openheartedness of the Holy Prophet ﷺ won the hearts and minds of the people of the Banū Muṣṭaliq tribe and they soon accepted Islām. Ḥaḍrat Juwairiyyah ﷺ had the honor of performing Ḥajj in the company of the Holy Prophet ﷺ. Ḥaḍrat Juwairiyyah ﷺ was 70 years old when she passed away in Rabī‘ul Awwal, 50 AH. According to one tradition she passed away at the age of 75 years in 56 AH. There are seven Aḥādith attributed to Ḥaḍrat Juwairiyyah ﷺ in the various books of the Aḥādith.

According to one tradition, the father of Ḥaḍrat Juwairiyyah ﷺ came to the Holy Prophet ﷺ to request the freedom of his daughter. Staying in the company of the Holy Prophet ﷺ he accepted Islām and then he married his daughter willingly to the Holy Prophet ﷺ. According to another tradition when Ḥārith, the father of Ḥaḍrat Juwairiyyah ﷺ, came to see the Holy Prophet ﷺ he said to the Holy Prophet ﷺ that he is a leader of a tribe as such his daughter could not be kept as a prisoner. The Holy Prophet ﷺ told him that Ḥaḍrat Juwairiyyah ﷺ should be asked for her opinion. If she would like to get freedom and go home we would let her go. However, if she

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decides to stay with us then she can stay with us. When Ḥadīrat Juwairiyah ᵇˢ was asked for her opinion, she preferred to become a Muslim and stay in the company of the Holy Prophet ᵇˢ. Accordingly, the Holy Prophet ᵇˢ freed her and then married her.

9. Ḥadīrat Ṣafiyyah ᵇʳᵃ

Ḥadīrat Ṣafiyyah ᵇʳᵃ was the daughter of Ḥuyyay ibn Akhtâb, the chief of the Banū Nadīr tribe. She was brought to the Holy Prophet ᵇˢ as a captive after the Battle of Khāibār in which the Muslims had defeated the Jews. At the time of the distribution of the prisoners of war she was allotted to Ḥadīrat Dīyāh Kalbi ᵇʳ. One of the Companions ᵇˢ of the Holy Prophet ᵇˢ mentioned to the Holy Prophet ᵇˢ that Ḥadīrat Ṣafiyyah ᵇʳ who had been given to Ḥadīrat Dīyāh Kalbi ᵇʳ is a princess of Banū Nadīr and Banū Quraīṣa. She deserves none other than you. Accordingly, the Holy Prophet ᵇˢ sent the message to Ḥadīrat Dīyāh Kalbi ᵇʳ regarding his decision to marry Ḥadīrat Ṣafiyyah ᵇʳ. Ḥadīrat Dīyāh Kalbi ᵇʳ sent Ḥadīrat Ṣafiyyah ᵇʳ to the Holy Prophet ᵇˢ. The Holy Prophet ᵇˢ treated her with respect and told her that if she would like to stick to her religion there would not be any pressure put on her to change her decision. However, if she accepts Islām it will be a blessing for her. Ḥadīrat Ṣafiyyah ᵇʳ accepted Islām as her religion. At this, the Holy Prophet ᵇˢ freed her and gave her the option that either she can become his wife or go back to her family. Ḥadīrat Ṣafiyyah ᵇʳ preferred to marry the Holy Prophet ᵇˢ. Accordingly, the Holy Prophet ᵇˢ married her and her freedom was considered as her Ḥaq Mehr. The marriage took place in Ṣaʿīr, 7 AH (i.e., June, 628). At the time of her marriage, Ḥadīrat Ṣafiyyah ᵇʳ was 17 years old. When Ḥadīrat Ṣafiyyah ᵇʳ agreed to marry the Holy Prophet ᵇˢ, the Companions ᵇˢ of the Holy Prophet ᵇˢ were keen to see whether she observed Purdah or not. If she observed Purdah that meant she is the
Mother of the Faithful. The Holy Prophet ﷺ made her observe Purdah from which everyone came to know that she had become the Mother of the Faithful. On the third day after returning from Khaibar when the Holy Prophet ﷺ along with his Companions ﷺ reached a place called Sahbā, proper arrangements were made for the wedding ceremony. Ḥāḍrat Umm Sulaim ﷺ, the mother of Ḥāḍrat Anas bin Mālik ﷺ prepared Ḥāḍrat Ṣafiyah ﷺ as a bride and the wedding took place. The next day, the Holy Prophet ﷺ told Ḥāḍrat Bilāl ﷺ to spread the tablecloth. Dates, cheese and butter were placed on the tablecloth which everyone ate together. This was the Walima ceremony. There was no bread or meat served in this function.

Being the daughter of a great chief, the only way she could avoid being a slave was to marry the Holy Prophet ﷺ. Her father Ḥuuyay Ibn Akhṭāb was a staunch enemy of the Holy Prophet ﷺ and was determined to destroy Islām. However, Ḥāḍrat Ṣafiyah ﷺ accepted Islām and became the wife of the Holy Prophet ﷺ. Ḥāḍrat Ṣafiyah ﷺ had difficulty adjusting as wife of the Holy Prophet ﷺ because the other wives of the Holy Prophet ﷺ belonged to the Quraisy and other Arab tribes and they considered themselves better than Ḥāḍrat Ṣafiyah ﷺ who came from a Jewish family. She was so annoyed with the attitude of the other wives of the Holy Prophet ﷺ that she could not bear it any more. So she complained to the Holy Prophet ﷺ while her eyes were overflowing with tears. The Holy Prophet ﷺ told her to tell his other wives who annoy her that she is better than them as the Holy Prophet ﷺ is her husband, Moses ﷺ is her great granduncle and Aaron ﷺ is her great grandfather. This made her happy and after this talk with the Holy Prophet ﷺ she never felt inferior to anyone of the wives of the Holy Prophet ﷺ.

(Ḍāmī Tirīmiddhī, Abwābul Manāqīb Fī Fadīlī Azwājīn Nabiyyī ﷺ)

Ḥāḍrat Ṣafiyah ﷺ was a widow of Kinānah ibn al-Rabi', a Chief of Khaibar who was killed in the siege of Khaibar, when she was married to
the Holy Prophet". The Holy Prophet" saw that Ḥāḍrat Ṣafiyah" had a mark on her face which appeared to be an impression of a hand. The Holy Prophet" asked Ḥāḍrat Ṣafiyah" about the mark on her face. Ḥāḍrat Ṣafiyah" stated the following:

"I saw the moon fall in my lap in a dream. I related the dream to my husband. No sooner had I related the dream than my husband gave a heavy slap on my face and said, 'You desire to marry the king of Arabia'"

The moon was the national emblem of Arabia. The moon in the lap denoted some intimate connection with the king of Arabia.

(Life of Muḥammad" Ḥāḍrat Mirzā Bashiruddîn Maḥmûd Ahmad, p. 125)

Ḥāḍrat Ṣafiyah" passed away in the month of Ramadān, 50 AH. At the time of her demise she was 60 years old. During the travel from Khaibar to Medina she accompanied the Holy Prophet". She also had the opportunity to perform Ḥajj along with the Holy Prophet". There are ten Aḥādīth in the books of the Aḥādīth which have been related by Ḥāḍrat Ṣafiyah".

When the Holy Prophet" became seriously ill, Ḥāḍrat Ṣafiyah" along with the other wives of the Holy Prophet" was with the Holy Prophet". Seeing the Holy Prophet" in such a condition, Ḥāḍrat Ṣafiyah" said, "I wish that the Holy Prophet" becomes completely healthy and I get his disease." Hearing this, the other wives looked at each other. At this, the Holy Prophet" said:

وَاللَّهِ إنَّهَا لَصَادِقَةٌ

wallāhi innahā laṣādiqatun

By Allāh! She is truthful.
An Interesting Episode

Ḥadīrat Ṣafiyyah bint Ḥuyyay'a, the Mother of the Faithful relates: "The Holy Prophet ﷺ was in retreat in the mosque, and I went there to see him one evening. After finishing talking with me he stood up to accompany me a part of the way. Two men passed by us and when they saw the Holy Prophet ﷺ they quickened their pace. The Holy Prophet ﷺ called out to them: 'Stop a moment. This is my wife, Ṣafiyyah bint Ḥuyyay.' They expostulated: 'Holy is Allāh, Messenger ﷺ of Allāh.' The Holy Prophet ﷺ observed: 'Satan courses through a man's mind like the circulation of the blood, and I apprehended lest Satan might create suspicion in your minds.' Or he said something similar to it.'"

(Ṣaḥīḥ Bukhārī, Kīfābul I'tīkāf, Bāb hal yakhrūjul mu'takīf li ḥawā'i jīh, p 272/1, Ṣaḥīḥ Muslim, p 202/9)

10. Ḥadīrat Ummi Ḥabībah

Ḥadīrat Ummi Ḥabībah ﷺ was the daughter of Ḥadīrat Abū Sufyān ﷺ who at one time was a staunch enemy of the Holy Prophet ﷺ and had fought against the Muslims in many battles. Her actual name was Ramla bint Abū Sufyān. She had accepted Islām along with her husband, ‘Ubaydullāh ibn Jaḥsh ﷺ. ‘Ubaydullāh ibn Jaḥsh ﷺ was the brother of Ḥadīrat Zainab ﷺ, the wife of the Holy Prophet ﷺ. Both had migrated to Abyssinia where their daughter Ḥabībah was born. After the birth of Ḥabībah she became known as Ummi Ḥabībah. In Abyssinia her husband embraced Christianity. He tried to persuade her to do the same. However, she held on to Islām. She found herself in a terrible situation. She did not want to stay with her husband and could not go to her father who was an arch enemy of the Holy Prophet ﷺ. She separated from her husband and lived with her daughter under miserable conditions. However, she remained a staunch Muslim. Allāh rewarded her for her steadfastness in Islām.
When the Holy Prophet ﷺ sent a message to king Negus through 'Amr bin Umayyah al-Zumar asking him to let the immigrants return. He also asked the king to perform his Nikāh with Ḥaḍrat Ummi Ḥabībah ﷺ. Upon receiving this message the king started to make preparations for the marriage. One day a maid of Negus, the king of Abyssinia, brought to her a message from the king. The message was that the Holy Prophet ﷺ would like to marry her. Ḥaḍrat Ummi Ḥabībah ﷺ was overjoyed to receive the marriage proposal. She accepted the proposal and in happiness gave her silver bangles and rings as a gift to the maid. The king prepared the dowry for Ḥaḍrat Ummi Ḥabībah ﷺ and asked her to appoint someone as her guardian. She appointed Ḥaḍrat Khālid ibn Sa‘īd ibn al-’Ās ﷺ as her guardian. It was the Will of God that she was chosen to be the wife of the Holy Prophet ﷺ. The marriage ceremony took place in Abyssinia even though the Holy Prophet ﷺ was not present there. The king invited Ḥaḍrat Ja‘far ﷺ and other Muslims present in Abyssinia for the Nikāh ceremony and he himself delivered the Khutbah Nikāh. Ḥaḍrat Khālid ibn Sa‘īd ﷺ made a speech in reply to the king’s sermon. On behalf of the Holy Prophet ﷺ, Negus offered a dowry of four hundred Dinars to Ḥaḍrat Ummi Ḥabībah ﷺ. It was a large sum of money which she badly needed at that time. A huge wedding feast was prepared on behalf of the Holy Prophet ﷺ after the ceremony. The Nikāh ceremony was held in the month of Muḥarram, 7 AH (i.e., May 628).

In those days, it was difficult for the Muslims to travel from Abyssinia to Medina. Therefore, Ḥaḍrat Ummi Ḥabībah ﷺ lived in Abyssinia for six years and when the situation changed and the Muslims were able to return from Abyssinia to Medina she went back to Medina and lived with the Holy Prophet ﷺ. It was Negus who made the arrangements to send her to Medina by boat under the supervision of Shurāḥbīl bin Ḥasana. When Ḥaḍrat Ummi Ḥabībah ﷺ arrived in Medina from Abyssinia she was thirty years old.
Hadrat Ummi Habibah had such a high degree of honor for the Holy Prophet that she would not mind sacrificing her love for her father for the sake of the Holy Prophet. Once, Abū Sufyān came to Medina to see the Holy Prophet to get the time period of the Ḥudaibiyyah Pact extended. At first, he went to the house of his daughter, Hadrat Ummi Habibah. There, when he was about to sit at the bed of the Holy Prophet, Hadrat Ummi Habibah immediately folded the bed. Abū Sufyān realized that something is wrong. So he asked Hadrat Ummi Habibah, "Does the bed not deserve me or do I not deserve the bed?" Hadrat Ummi Habibah told him that the bed belongs to the Holy Prophet and he being a disbeliever and impure person does not deserve to sit on this bed.

Hadrat Zainab bint Abī Salmah relates: "I visited Hadrat Ummi Habibah, wife of the Holy Prophet when her father Abū Sufyān had died. She sent for a yellow perfume and rubbed it on one of her maids and then rubbed it on both her own cheeks and said: "I had no desire for perfume except that I heard the Holy Prophet say from the pulpit: 'It is not permissible for a woman who believes in Allāh and the Last Day that she should mourn a dead person for more than three days except in the case of her husband when the period of mourning is four months and ten days.' Zainab then continued, 'I then visited Zainab bint Jahsh when her brother died and she sent for perfume and rubbed some of it on herself and said, 'I have no need for perfume except that I heard the Holy Prophet say from the pulpit: 'It is not permissible for a woman who believes in Allāh and the Last Day that she should mourn a dead person for more than three days except in the case of her husband when the period is four months and ten days.'"

(Ṣaḥīḥ Bukhārī, Kitābul Janā'īz, Bāb ahadhādal mirāta 'ala ghairī zaujīhā)

Hadrat 'Ā'ishah relates that when Hadrat Ummi Habibah was close to her last days, she called me and said, "During our lives once in a while it happened that I did or said things which were unpleasant to you, I
apologize for that. Please forgive me." I prayed for her that may God Almighty ignore her shortcomings and forgive her. Then, Ḥaḍrat Ummi Ḥabībah Ṣ at said, 'You have made me happy, may God Almighty keep you also happy.' Then Ḥaḍrat ‘Ā’ishah called Ḥaḍrat Ummi Salmah Ṣ at and said the same which she had said to me.'

Ḥaḍrat Ummi Ḥabībah Ṣ at passed away in 44 AH in Medina. At the time of her death she was 67 years old. She had the honor of performing Ḥajj in the company of the Holy Prophet Ṣ at. She had related 65 Ahādīth.

11. Ḥaḍrat Mariah al-Qibṭiyyah Ṣ at

Ḥaḍrat Mariah al-Qibṭiyyah Ṣ at belonged to Egypt and had started serving in the palace of Muqawqis, the ruler of Egypt, at a very young age. When the Holy Prophet Ṣ at wrote a letter to Muqawqis and sent it to him through his messenger, Ḥāṭib bin Abī Balṭa‘ah, inviting him to accept Islām, Mauqawqis treated the letter with great respect. He put it in an ivory box and kept it in a safe place. He asked the messenger of the Holy Prophet Ṣ at to tell him in detail about the Holy Prophet Ṣ at. After the conversation he said to the carrier of the message of the Holy Prophet Ṣ at, "I was expecting the appearance of a Prophet Ṣ at. However, I was expecting the Prophet Ṣ at to come from Syria. My people are Coptic Christians who, I think, will not accept the new Messenger. I also hate to give up my kingdom for the sake of the Messenger Ṣ at." As a symbol of his great respect for the Holy Prophet Ṣ at, Muqawqís sent back a letter, many precious presents such as a special kind of honey, one thousand Mithqāl gold, 20 pieces of a special kind of soft cloth and two sisters, Mariah and Sirīn to the Holy Prophet Ṣ at. He also sent a sturdy donkey of gray color which was named as "Duldul" and a donkey, named "'Afī". He wrote a letter to the Holy Prophet Ṣ at in which he had stated that the girls who are being sent to the Holy Prophet are sisters and have high status among the Coptic Christians. The sisters arrived in Medina in 7 AH (628 AD). On the way
from Egypt to Medina Ḥaḍrat Ḥālib bin Abī Balta‘ah.recroached to the girls about Islām. Both of the girls accepted Islām before reaching Medina. An old man by the name of Maboar who was accompanying the two girls did not accept Islām during the travel to Medina. However, on arrival in Medina, after some time, he also accepted Islām. On arrival in Medina both sisters along with the king's letter and the gifts were presented to the Holy Prophet. The Holy Prophet married Ḥaḍrat Mariah al-Qibṭiyyah and Ḥaḍrat Ḥassān bin Thābit married Sīrīn. Ḥaḍrat ‘Ā’ishah relates that in the beginning the Holy Prophet kept Ḥaḍrat Mariah in the house of Ḥartha bin al-‘Amān and then later on he moved her to another place in Medina which was known as Al-‘Aliya. Till her last days Ḥaḍrat Mariah lived there. In Dhul Hijja, 8 AH (i.e., March 630) a son was born to Ḥaḍrat Mariah whom the Holy Prophet had named, ‘Ībrāhīm’. The Holy Prophet was very happy at the birth of a son as all his earlier sons had died in infancy. Ḥaḍrat ‘Ībrāhīm lived for 15 to 16 months and passed away in Rabī‘ul Awwal, 10 AH. The Holy Prophet upon his demise stated,

لاَّ عَاشَ لَكَانَ صَدِيقًا نَبِيًا

Lau ‘āsha lakāna siddiqannabiyyan

If he had lived, he would have been a Truthful Prophet.

The tradition relating to it is as follows:

Ḥaḍrat Ibn ‘Abbās relates that when Ḥaḍrat ‘Ībrāhīm died, the Holy Prophet led his funeral Prayer and said: "If my son, ‘Ībrāhīm had lived, he would have been a Siddiq (Truthful) Prophet, and his maternal grand-parents' family, who are Coptic Egyptians, would have been liberated from bondage."

(Sunan Ibn Mājah, Kitābul Janā‘iz, Bāb mā jā’ fīṣṣafata ‘āfa ibn rasū lullah wa dhikr wafātih, p 237/1 Maṭba‘ ‘Ilmiyyah 1313 H)
Haḍrat Mariahra passed away in 16 AH during the Khilafat of Haḍrat ‘Umarra.

12. Haḍrat Maimūnahra

Haḍrat Maimūnahra, who was daughter of Ḥārith and Hind was first married to Mas‘ūd bin ‘Umar Thaqfī. When Mas‘ūd bin ‘Umar divorced her, she married Abū Ruham bin ‘Abdul ‘Uzza. After the death of Abū Ruham she lived for some time as a widow. Haḍrat ‘Abbāsra who was the brother-in-law of Haḍrat Maimūnahra was concerned about her marriage. He conveyed his concerns to the Holy Prophetra. Thus, the Holy Prophetra married Haḍrat Maimūnahra at the suggestion of Haḍrat ‘Abbāsra. Haḍrat ‘Abbāsra made the announcement of Haḍrat Maimūnah'sra Nikāh with the Holy Prophetra with a Ḥaq Mahr of 400 Dirhams. The marriage took place in Dhul Qa‘da, 7 AH (i.e., March 629). At that time she was 36 years old. Before her marriage with the Holy Prophetra her name was Barrah. The Holy Prophetra changed her name to Maimūnah just like he had changed the name of Haḍrat Juwairiyahra. Haḍrat Maimūnahra was the real sister of Haḍrat Ummul Faḍlra, the wife of Haḍrat 'Abbasra who was the uncle of the Holy Prophetra. Haḍrat Maimūnahra who was the last one to become the Mother of the Faithful passed away in 51 AH. At the time of her demise she was 80 years old. Although, her Nikāh ceremony took place in Medina, her wedding took place at a place called, 'Sarif. Haḍrat Maimūnahra before her demise had picked 'Sarif for her burial. Accordingly, in 51 AH, she was buried at 'Sarif which is 7 miles from Mecca and close to Tan‘im. She had the honor of performing Hajj in the company of the Holy Prophetra. There are 67 Aḥādīth which were narrated by her.
Life of the Wives of the Holy Prophet

The Holy Prophet stated about the good treatment of the family:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِي وَأَنَا خَيْرُكُمْ لِأَهْلِي

khairukum khairukum li ahli wa ana khairukum li ahl

The best amongst you is the one who is best in treatment of his family and I am better than all of you in treatment of the family.

(Jami Tirmidhi, Abwabul Manaqib, Bab faqil az azwaajunnabi)

It was the routine of the Holy Prophet that he would visit his wives daily in their quarters and then he would go to the quarter of the wife where he was to stay for the night. In the evening all the wives would get together in the quarter of the wife of the Holy Prophet where he was staying and after socializing for some time they would go back to their own houses.

The Holy Prophet used to take good care of his wives and their sensibilities. However, their lives were very simple as was the life of the Holy Prophet. Most of them belonged to well-to-do families.
Separation of the Holy Prophet’sa from his Wives for One Month

In 9 AH, the Holy Prophet’sa isolated himself from all his wives and started to live in a cabin which was located above the quarter of Ḥaḍrat ‘Ā’ishah”. He stayed there for one month. It is stated that the cause of this separation was that the Holy Prophet’sa was annoyed when he learned about the desires of his wives to raise their standard of living. The wives of the Holy Prophet’sa were living a simple life like the Holy Prophet’sa. However, when the Muslims became prosperous after receiving war booty and their living standard improved, the wives of the Holy Prophet’sa desired an improvement in their living standard. So they consulted among themselves and then mentioned to the Holy Prophet’sa about their desire to live a prosperous life. The Holy Prophet’sa felt that in their request there was a desire for worldly things over spiritual things. He had married them so that they could live as desired by Allah. He wanted to see his wives have higher moral standards as compared to other women and live an exemplary life. So the Holy Prophet’sa did not like his wife's attitude and was a bit annoyed. Thus, the Holy Prophet’sa separated for one month from his wives. After one month’s separation the following verses of the Holy Qur’ān were revealed to the Holy Prophet’sa:

يَأَيُّهَا الْيَزَادٌ فَلْ أَزْوَىَ إِلَيْكَ إِنَّكُنَّ تَرِذَنَ الْحَيَاةَ الدُّنْيَا وَ زَيَتَتَهَا فَتَعَالَىْنَ أَمْتَفَكَنَّ وَ أَسْتَسْتَفْكَنَّ سَرَاكَا كِجِيْلَا ۚ ۚ وَ إِنَّكُنَّ تَرِذَنَ اللَّهَ وَ رَسُولُهُ وَ الدَّارُ الْأَخِرَةُ فَانَّ اللَّهَ أَعْلَى لِلْمُخْسِسِينَ مَنْ كَفَّرَ أَجْرًا عَظِيمًا

yā ayyuhannabiyyu qulli azwājika in kuntunna turidnal ḥayātaddunyā wa zinatahā fataʾalaina umattiʿkunna wa
O Prophet! say to your wives, 'If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner. But if you desire Allâh and His Messenger and the Home of the Hereafter, then truly Allâh has prepared for those of you who do good a great reward.' (33:29-30)

Thus, God Almighty gave the wives of the Holy Prophet the choice that they can either live the life of austerity or of luxury.

Although the wives of the Holy Prophet belonged to rich families they chose the second option and lived simple and exemplary lives. Ḥaḍrat ‘Ā’ishah relates that when one month of separation of the Holy Prophet from his wives had passed, and the verses of the Holy Qur’ân had been revealed, the Holy Prophet gave the following option:

khayyarna rasûllâhi fâkhtarnallâha wa rasûlahû

The Holy Prophet gave us the option (to be divorced) and we picked Allâh and His Messenger.

(Ṣahîh Bukhârî, Bâb man khairunnisâ’ wa Qauûllâh ta‘âlâ)

We picked Allâh and His Messenger.

Ḥaḍrat ‘Ā’ishah further relates that the wives of the Holy Prophet lived a simple life just like the Holy Prophet:
mā kāna liḥdanā illa thaubun wāḥidun

Each one amongst us (the wives of the Holy Prophet ﷺ) did not have more than one (pair of) clothes.

(Šahīh Bukhārī, Kitābul Ḥaid, Bāb hal ṭasallil m arʾatu fi thaub ḥādat fih)

Some Other Events in the Life of the Wives of the Holy Prophet ﷺ

Some of the events in the life of the wives of the Holy Prophet ﷺ which shed light on the household atmosphere of the Holy Prophet ﷺ are briefly mentioned here:

Ḥaḍrat ‘Āʾishah" relates that when the Holy Prophet ﷺ returned home from one of the battles the cupboard in her room was covered with a curtain. The wind blew and it displaced the curtain. In the cupboard were some dolls of Ḥaḍrat ‘Ā’ishah". The Holy Prophet ﷺ asked: "O ‘Āʾishah! What is this? Ḥaḍrat ‘Āʾishah" said: 'These are my dolls. 'Among the dolls, he also saw a horse with two wings of paper. The Holy Prophet ﷺ asked, 'What is this?' Ḥaḍrat ‘Āʾishah" said, 'It is a horse.' The Holy Prophet ﷺ pointing to the wings of the horse asked, 'What is this?' Ḥaḍrat ‘Āʾishah" said, 'These are its wings.' The Holy Prophet ﷺ said, 'A horse with wings?' At this, Ḥaḍrat ‘Āʾishah" said, 'Did you not hear that the horses of Ḥaḍrat Sulaimān had wings?' Hearing this, the Holy Prophet ﷺ laughed out so loud that I could see his back teeth (i.e., he burst into laughter)." '

(Bukhārī, Kitābul Adab, Bāb al-Laʾbu bil bināt; Sunan Abū Dāwūd, Kitābul Adab, Bāb fillaʾb bil bināt)

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Hadram 'A'ishah" stated that once at the occasion of 'Id some Ethiopians were showing war tactics, the Holy Prophet " asked her if she would like to see the jugglery? Then, he made her stand behind him. For a long time I watched the fun standing behind him while my chin was resting on his shoulders and my cheeks were touching his cheeks. He stood while bearing her weight on his shoulders till the time that I got tired. Then he said, "It is enough, you should go home now."

(Šahīḥ Būkhārī, Kitābul 'Īdān, Bāb al-Ḥarāb walid raq yuamal 'Īd)

The Holy Prophet " was once returning from the Battle of 'Usfān. Ḥadhrat Ṣafīyyah" daughter of Ḥuyyay was riding the camel with the Holy Prophet ". When the camel stumbled both of them fell off the camel. Ḥadhrat Abū Ṭalḥa" rushed to support the Holy Prophet ", the Holy Prophet " said: 'Take care of the woman.'

(Šahīḥ Būkhārī, Kitābul Jihād walsair, Bāb mā yaqūl idhā raja'a minal Ghazwah)

Despite the excellent treatment by the Holy Prophet " of his wives once in a while human nature used to come into play. The following traditions explains some such incidents in the life of the wives of the Holy Prophet ":

Ḥadhrat 'Ā'ishah" relates, "I did not feel jealous of any of the wives of the Holy Prophet " as much as I did of Khadijah though I did not see her, but the Holy Prophet " used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the friends of Khadijah. When I sometimes said to him, 'You treat Khadijah as if there is no other woman on earth except Khadijah.' He would say, Khadijah was such and such, and from her I had children.' "

(Šahīḥ Būkhārī, Kitābul Faḍa'il Aṣḥābannabi", Bāb tazwi'innabi" Khadijata wa faḍliḥā")
Hadrat ‘Ā’ishah’ relates that the wives of the Holy Prophet ﷺ were in two groups. One group consisted of Hadrat Ḥafṣah’, Hadrat Ṣafiyyah’, and Hadrat Saudah’, and the second group included, Hadrat Ummi Salamah’, Hadrat Zainab’, and the other wives. All the Muslims knew that the Holy Prophet ﷺ loved Hadrat ‘Ā’ishah’ most. Therefore, anyone who wanted to give a gift to the Holy Prophet ﷺ would wait for the Holy Prophet’s turn to stay with Hadrat ‘Ā’ishah’. Thus, when the Holy Prophet ﷺ stayed with her, people sent gifts for him and this annoyed the wives in the other group. After consulting each other, the wives in the other group decided to say to the Holy Prophet ﷺ that he should suggest to the people that they could give gifts to him even when he was with any one of the other wives. Hadrat Ummi Salamah’ was nominated to convey this message to the Holy Prophet ﷺ. When Hadrat Ummi Salamah’ mentioned it to the Holy Prophet ﷺ, he kept quiet and did not respond. The next day, the other wives asked her about the Holy Prophet’s response. She told them that the Holy Prophet ﷺ did not give a response. They told her to talk again with the Holy Prophet ﷺ. The next time the Holy Prophet ﷺ came to her house she again mentioned the message the wives wanted to convey to him. Again, the Holy Prophet ﷺ did not respond. Then, the wives told Hadrat Ummi Salamah’ to keep talking about it with the Holy Prophet ﷺ until he gave a response. When the third time Hadrat Ummi Salamah’ mentioned the matter to the Holy Prophet ﷺ, he said: "Ummi Salamah! Why do you annoy me concerning ‘Ā’ishah’? ‘Ā’ishah’s status is exalted as it is only in her bed that I receive revelation. Hearing this response, Hadrat Ummi Salamah’ regretted her words and apologized to the Holy Prophet ﷺ for the mistake. Then, this group of wives sent Hadrat Fāṭimah’ as their representative to say to the Holy Prophet ﷺ that he should do justice with all wives. When Hadrat Fāṭimah’ gave the message to the Holy Prophet ﷺ, he said: 'Dear Daughter! Do you not love whom I love?’ Hadrat Fāṭimah’ said: 'Why not? Certainly, I love the person whom you love.' When Hadrat
Fātimah the wives about her conversation with the Holy Prophet, they asked her to talk again with the Holy Prophet. However, she did not agree to do so. Then, the wives sent Ḥadrat Zainab as their representative to the Holy Prophet. Ḥadrat Zainab forcefully presented the case to the Holy Prophet. She said: 'Your wives demand that for God's sake you do justice and do not give preference to bint Abū Quḥāfah only. Love other wives also the way you love her.' Ḥadrat Zainab talked so enthusiastically that her voice became a bit loud and she reviled Ḥadrat ‘Ā’ishah. The Holy Prophet kept listening quietly. However, Ḥadrat ‘Ā’ishah gave her such a stern reply that she was silenced and she could not say anything else. At this, the Holy Prophet smiled and said: 'She is really the daughter of Abū Bakr.'

(Ṣahih Bukhārī, Kitāb al-Hibah, Bāb man iḥḍā ila ṣāḥibah wa taḥarrā ba’d nisā’īh)

Ḥadrat Anas relates that the Holy Prophet was at the house of one of the Mothers of the Faithful, when one of the other wives sent food in a bowl. At this, the lady of the house hit the hand of the man who brought the bowl. This caused the bowl to fall to the ground. The bowl broke and the food fell to the ground. The Holy Prophet picked up both pieces of the bowl and put them together. Then, he collected the food and put it back in the bowl. While doing so, he was saying (with displeasure): "You are ruined. Take and eat it." He repeated it many times which made the wife in the house realize her mistake and she felt ashamed. She brought a new bowl. The Holy Prophet gave this new bowl in place of the broken one to the man who had brought the bowl and kept the broken bowl in the house of his wife who had broken it.

(Sunan Ibni Mājah, Abwābal ahkām bāb al-ḥakam fīman kasr shai’an)
The Incident of Honey

The Holy Prophet ﷺ once visited one of his wives and she served honey to him. The Holy Prophet ﷺ was very much fond of honey and liked the honey served to him. So the Holy Prophet ﷺ stayed there some time extra than his normal stay in the house of the wife he was visiting. His other wives did not like his extra stay in the house of his wife who had served him honey. When the Holy Prophet ﷺ went to the quarter of another wife, he told her the reason for his coming late to visit her. One of the wives of the Holy Prophet ﷺ told another wife that sometime the honey bees make honey from smelly plants. Therefore, let us tell the Holy Prophet ﷺ that sometime a bad smell comes from his mouth after eating honey. This way, the Holy Prophet ﷺ will stop visiting the wife who serves him honey. Accordingly, one of the wives of the Holy Prophet ﷺ followed the plan and said to the Holy Prophet ﷺ that a bad smell of honey which is probably prepared from smelly plants was coming from his mouth. The Holy Prophet ﷺ was very sensitive and disliked bad smells. He did not like that a bad smell of honey came from his mouth. Therefore, he swore not to eat honey again. At this, God Almighty revealed the following to him:

"Ya ayyuha al-nabii lima tuḥarrimu ma aḥallallahu laka tabtaghi mardata azwājikawallahu ghafururrahim qad faradallahu lakum tahillata aimānikum wallahu maufakum wa huwal ‘afīmul ḥakim"

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O Prophet! why do you forbid yourself that which Allāh has made lawful to you, seeking the pleasure of your wives? And Allāh is Most Forgiving, Merciful. Allāh has indeed made incumbent upon you the dissolution of your vows, concerning the aforementioned, and Allāh is your Guardian; and He is All-Knowing, Wise. (66:2-3)
Children of the Holy Prophet

Except for one son, Ibrāhīm, all the other children of the Holy Prophet were born to Ḥaḍrat Khadijah. The children born to Ḥaḍrat Khadijah included three boys, Qāsim, Ṭāhir and Ṭayyab, and four girls, Zainab, Ruqayyah, Ummi Kulthūm and Fāṭimah. According to some traditions a fourth boy was born to Ḥaḍrat Khadijah whose name was ‘Abdullāh. However, general concensus is that ‘Abdullāh was another name of Ṭayyab. All of these children were born before the beginning of the prophethood of the Holy Prophet.

Sons of the Holy Prophet

All the male children of the Holy Prophet died in their childhood. All sons except Ibrāhīm were born before the beginning of the prophethood of the Holy Prophet. Abul Qāsim, the family name of the Holy Prophet, was based on the name of his son Qāsim. Ibrāhīm was born in April 630 AD to Ḥaḍrat Mariyah al-Qibṭiyyah. The Holy Prophet performed Ibrāhīm's 'Aqīqa on seventh day of his birth. Two rams were sacrificed. The hair from his head was shaved by Abū Hind. The Holy Prophet distributed silver equivalent in weight to the weight of the hair removed from Ibrāhīm's head to the poor. The Holy Prophet appointed Ḥaḍrat Umm Burdah wife of Ḥaḍrat Brā' bin Aus as wet-nurse for his son, Ibrāhīm.
Daughters of the Holy Prophet

All of the boys had died at an early age. However, all of the girls lived a long life and accepted Islām. Except Ḥadīr Fāṭimah, none of the daughters of the Holy Prophet produced an ongoing lineage.

Ḥadīr Zainab

Ḥadīr Zainab who was married to Abū al-ʿĀṣ bin Rabī had lost a child due to miscarriage during her migration to Medina. Later on a boy, ‘Alī and a daughter, Umāmah were born to her. The boy died at an early age. The girl, Umāmah survived and after the demise of Ḥadīr Fāṭimah, she became the wife of Ḥadīr ‘Alī. Ḥadīr Zainab passed away in 8 AH.

Ḥadīr Ruqayyah and Ḥadīr Ummi Kulthūm

Ḥadīr Ruqayyah and Ḥadīr Ummi Kulthūm were engaged to ‘Utbah and ‘Utbaybah respectively who were the children of Abū Lahab, an uncle of the Holy Prophet. Abū Lahab severely opposed the Holy Prophet. Accordingly, the engagements of Ḥadīr Ruqayyah and Ḥadīr Ummi Kulthūm were broken before their marriage. After that Ḥadīr Ruqayyah and Ḥadīr Ummi Kulthūm, one after the other, became wives of Ḥadīr ‘Uthmān. This is the reason that Ḥadīr ‘Uthmān is called, Ḥunnrain (i.e. the one with two lights). Both of them did not have any progeny. Ḥadīr Ruqayyah had a boy who was born dead. Her second child, ‘Abdullāh, passed away when he was two years old. Ḥadīr Ummi
Kulthūm did not bear any children. Ḥadrat Ruqayyah passed away during the time of the Battle of Badr while Ḥadrat Ummi Kulthūm passed away after the Conquest of Mecca.

Ḥadrat Fāṭimah ra

Ḥadrat Fāṭimah who was loved by the Holy Prophet the most was married to Ḥadrat ‘Ali after the migration to Medina. She bore two children, Ḥadrat Ḥasan and Ḥadrat Ẓulqā‘im. The progeny of Ḥadrat Ḥasan and Ḥadrat Ẓulqā‘im are called, "Sayyed". Ḥadrat Fāṭimah passed away 6 months after the sad demise of the Holy Prophet.

Ḥadrat Fāṭimah loved the Holy Prophet very much. Once, the Holy Prophet was walking through a street when an evil person threw dirt on the head of the Holy Prophet in the presence of other people. When the Holy Prophet returned home with dirt on his head Ḥadrat Fāṭimah quickly brought water, washed his head and started to cry profusely. The Holy Prophet consoled her and said, "Daughter, do not cry. God Almighty Himself will protect your father and all these agonies will be dispelled."

(Tārīkh Ẓabrī, Vol. 2, p. 80, Press Istiğāmah, Cairo)
The Farewell Address of the Holy Prophet** at the Occasion of the Last Pilgrimage (Hajjatul Widā’) and His Illness

In the ninth year of the Hijrah, the Holy Prophet** went on a pilgrimage to Mecca. This was the first Hajj performed by the Holy Prophet** during his prophethood. Thus this event was of great significance as the Holy Prophet** himself was practically showing the proper way of performing various rites of the Hajj. God Almighty states in the Holy Qur’ān about the Hajj:

َوَأَذِنْ فِي النَّاسِ بِالْحَجِّ يَاتَوْكَ رَجُالًا وَعَلَى كُلِّ صَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لَا يُشْهَدَّوْا مَنَافِعَ لَهُمْ وَيُذْكَرُوا اسْمًا للهِ الَّذِيْ آيَامُ مُعْلُومَةٍ عَلَى مَا رَزُقُهُمْ مِنْ بَيْنِ الْأَنْعَامِ فَلْيُفْسِدُوا مِنْهَا وَلْيَطُوفُوا بِالْبَيْتِ الْمَطْرِقِ 0

wa adhdhin finnāsi bil ḥajji ya’ūka rījālañwwa ‘alā kulli ẓāmirīñyya’tīna min kulli fajjin ‘amīqilli yash hadū manāfī’a lahum
wa yadhkurumallâhi fi ayyâmimmahu lumâtin ‘ala mân razaqa hummim bahîmatil an’ami fa kulu minhâ wa at’îmul bā’isal faqîr thummal yaqū tafathahum wal yûfû nudhûrahum wal yaṭṭawwafû bil baitil ‘atîq

And proclaim unto mankind the Pilgrimage. They will come to you on foot, and on every lean camel, coming by every distant track. That they may witness its benefits for them and may mention the name of Allâh, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. Then eat you thereof and feed the distressed, the needy. Then let them accomplish the task of cleansing themselves, and fulfill their vows and go around the Ancient House. (22:28-30)

On the day of the pilgrimage, the Holy Prophet received the revelation containing the famed verse of the Holy Qur‘ân:

الَيَومَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّتْ عَلَيْكُمْ نُصْرَتِي وَ رَضِيتُ لَكُمْ الإِسْلَامَ دِينَكُمْ

al yauma akmaltu lakum dinakum wa atmamtu ‘alaikum ni‘mati wa ra’ditu lakumul islama dinâ

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islâm as religion. (5:4)

This verse said in effect that the message which the Holy Prophet had brought from God and which by word and deed he had been expounding all these years, had been completed. Every part of this message was a blessing. The Message now completed, embodied the highest blessings which man could receive from God. The Message is epitomized in the name 'Al-Islâm', which means submission. Submission was to be the religion of Muslims, the religion of mankind.
The Holy Prophet ﷺ recited this verse in the valley of Muzdalifah, where the pilgrims had assembled. Returning from Muzdalifah, the Holy Prophet ﷺ stopped at Minā. It was the eleventh day of the month of Dhul Hijjah. The Holy Prophet ﷺ while sitting on his camel, facing a large gathering of Muslims and delivered an address in loud voice, famed in history as the farewell address of the Holy Prophet ﷺ. Rabi‘ah ibn Umayyah ibn Khalaf repeated the sermon after him sentence by sentence.

The Farewell Address

In the course of the address the Holy Prophet ﷺ said:

"O men, lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgement. God has appointed for every one a share in the inheritance. No 'Will' shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father in that house. Whoever contests the parentage of this child will be liable to punishment under the Law of Islam. Anyone who attributes his birth to some one else's father, or falsely claims someone to be his master, God, His angels and the whole of mankind will curse him.

O men, you have some rights against your wives, but your wives also have some rights against you. Your right against them is that they should live chaste lives, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a case must not be severe. But if your wives do not do such things, and their behavior is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to
your own standard of living.

Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God's creation. To give them pain or trouble can never be right.

O men, what I say to you, you must hear and remember. All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.

While he was saying this the Prophet ﷺ raised his hands and joined the fingers of the one hand with the fingers of other and then said:

Even as fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

Proceeding, the Holy Prophet ﷺ said:

Do you know what month this is? What territory we are in? What day of the year it is today?

The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of the Hajj.

Then the Holy Prophet ﷺ said:
Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and the honor of every man sacred. To take any man's life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all times. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.

In conclusion he said:

*What I have said to you, you should communicate to the ends of the earth. Perhaps those who have not heard me may benefit by it more than those who have heard.*

(*Ṣiḥāh Sīta, Ṭabarī, Hishām and Khamīs*)

The Holy Prophet's address is an epitome of the entire teaching and spirit of Islām. It shows how deep was the Holy Prophet's concern for the welfare of man and the peace of the world; also how deep was his regard for the rights of women and other weak creatures. The Holy Prophet knew his end was near. He had hints from God about his death.

(*Life of Mōḥammad*, Ḥaḍrat Mīrzā Bashiruddūn Māhmūd Ahmād, p. 160-162)

Ḥaḍrat Ibn ‘Abbās relates that at the Farewell Pilgrimage, the Holy Prophet said: 'O People! What day of the year is today? They replied: 'It is the venerable day of ‘Arfah.' Then he asked, 'Do you know what city it is?' They replied, 'It is the sacred city of Mecca.' Then he asked, 'What month is this?' They replied, 'It is the sacred month of Dhulhijjah.' Then the Holy Prophet said, 'Listen! Your bounties, your lives and your honors are as sacred, and their disrespect is as unlawful for you, as this day, this city and this month are revered and sacred for you and as their disrespect is unlawful for you.' He repeated this several times. Then he raised his head up towards the sky and said: 'O Allāh! Did I convey
Your Message? He repeated the words ُتُلَقَّبُنَ (hal ballaghtu) many times. Ḥaḍrāt Ibn ‘Abbās says, in fact it was a clear testimony given by the Holy Prophet to Allāh the Exalted that he has conveyed and made the people understand (the message) in the best possible way. Then the Holy Prophet (while addressing the audience) said: 'Those who are here, listening to me, should convey my message to those who are not here.' He continued, 'Do not become infidels after I depart lest you start slaying each other.'

(Musnad Ahmad, Vol. 1, p 230)

The Holy Prophet's Illness

Two months after returning from the farewell pilgrimage, the Holy Prophet fell ill. The illness that ultimately led to his demise had started while he was in the house of Ḥaḍrāt Maimūnah. Despite his illness the Holy Prophet continued to move from one wife's house to the other wife's house depending upon whose turn it was. When the Holy Prophet became severely ill he desired to stay in Ḥaḍrāt ‘Ā’ishah's house which was close to the mosque. However, the Holy Prophet felt shyness about asking for permission to do so from the other wives. The Holy Prophet told Ḥaḍrāt Fāṭimah to ask about this from his wives which she did. All the wives agreed that the Holy Prophet could stay at Ḥaḍrāt ‘Ā’ishah's house. Thus, the Holy Prophet moved to Ḥaḍrāt ‘Ā’ishah's house.

The Holy Prophet's Mosque (Masjid Nabawi) was adjacent to his residence. One day the Holy Prophet stood by the window and looked outside at the Muslims getting ready to say Fajr Prayer behind Ḥaḍrāt Abū Bakr. The people looked at the Holy Prophet's face and waited for him to join them. He smiled at them and indicated with his hand for Ḥaḍrāt Abū
Bakr to go ahead with leading the Prayer. That was the last time the Muslims saw their Prophet’s face; that day at noon, the Holy Prophet passed away. At the time of his demise on May 26, 632 AD* in Medina, Islam had spread throughout Arabia.

Ḥadrat ‘Ā’ishah relates that she heard the Holy Prophet saying in his last illness till his last breath:

\[
\text{Allāhummaghfirī wa al-ḥiqū birrafiq il a‘fā}
\]

Allāh, forgive me and have mercy on me and grant me nearness to the Companion, the Most High.”

(Ṣaḥīḥ Būkhārī, Kitābul Mardi, Bāb nahi tumanniyal maridil maut)

Ḥadrat ‘Ā’ishah relates that the Holy Prophet passed away when he was sixty-three years old.

(Ṣaḥīḥ Būkhārī, Kitabul Ḥagāz, Bābwafatinnabī)

*History of Ahmadiyyat Vol. 3, p. 555 (printed as footnote): The Daily Jang Karachi September 28, 1958: According to the modern investigation of Dr. Muḥammad Shahidulāh, Professor, Rajshahi University, Bangladesh the Holy Prophet passed away on 1st Rabī‘ul Awwal, 11th Hijrī which corresponds to 26th May, 632. According to the book ‘Attaufiqātil Ilhāmiyyah’ 1st Rabī‘ul Awwal, 11th Hijrī corresponds to 27th May, 632 AD instead of 26th May, 632 AD. The Promised Messiah and Mahdī passed away on 26th May, 1908 and was buried on 27th May, 1908. This concurrence of the two dates apparently becomes an interpretation of the tradition of the Holy Prophet.
Funeral Prayer and Burial

The Holy Prophet™ passed away on Sunday night. His body was kept for two nights and then on Tuesday afternoon he was buried. Ḥāḍrat ‘Alī™ and Ḥāḍrat Faḍl bin ‘Abbās™ bathed the Holy Prophet™, while Ḥāḍrat Usāmah bin Zaid™ and Ḥāḍrat Aus bin Khaulah™ poured the water."

(Musnad Abī Ḥanīfah™, Kitābul Faḍā‘îl, p. 180)

At the time of his demise, the Holy Prophet™ was wearing a sheet and a tah band (a cloth worn round the waist) made of a thick coarse cotton cloth. It was customary in those days to remove clothes before giving a bath to a deceased person. However, no one felt comfortable enough to remove the clothes of the Holy Prophet™ to give him a bath. Thus, the people had two different opinions. Some people were in favor of removing the clothes while others were against doing so.

Ḥāḍrat ‘Ā’ishah™ relates that at the critical moment of making a decision, God Almighty guided them. Suddenly, everyone felt drowsiness and their heads bowed down while they were standing. Then, they heard a Divine Voice saying, "Give a bath to the Messenger of Allāh in his clothes."

(As-Susatun Nabawiyyah libne Hishām, Jahaz Rasūlulfah™ wa Dafnah, Vol. 4, p. 313)

So, the Companions™ were guided through revelation and the Holy Prophet™ was given a bath without removing the clothes he was wearing at the time of his demise.

The Holy Prophet™ had given directions about his funeral Prayer before his demise which were followed. First, Ḥāḍrat ‘Alī™, then Ḥāḍrat ‘Abbās™, then Ahl-c-Bait, and then the other relatives of the Holy Prophet™
offered the funeral prayer of the Holy Prophet™. Everyone offered the funeral prayer individually. After that people in groups of ten to twelve entered the room to offer the funeral prayer. However, everyone offered the funeral prayer individually. The first group of people to offer the funeral prayer consisted of Ḥaḍrat Abū Bakr™, Ḥaḍrat ‘Umar™ and some Anṣār and Muhājirīn.

After all the men had offered the funeral prayer of the Holy Prophet™, first the women and then the children offered the funeral prayer. There was no Imām for the funeral prayers. Everyone offered the funeral prayer individually. The funeral prayers continued for a whole day and the Holy Prophet™ was buried thirty-two hours after his demise.


The day this came to pass was Tuesday.


Ḥaḍrat Abū Bakr™ consulted the Companions™ of the Holy Prophet™ regarding the place where the Holy Prophet™ should be buried. Some Companions™ suggested that he should be buried in Jannatul Baqī‘ while the others suggested that he should be buried in the mosque. Ḥaḍrat ‘Ā’ishah™ mentioned that she had seen in a dream that three moons have fallen into her room. Based on Ḥaḍrat ‘Ā’ishah's™ dream it was decided that the Holy Prophet™ should be buried in Ḥaḍrat ‘Ā’ishah's™ room. Accordingly, the body of the Holy Prophet™ was moved to one side in the room and a grave was dug at the place where his bed was when he passed away. Ḥaḍrat Abū ‘Ubaidah al-Jarrāh™ was an expert in digging a grave in the Meccan's style and Ḥaḍrat Abū Ṭalḥa™ was expert in digging a grave as the people of Medina did. Ḥaḍrat ‘Umar™ sent his messenger to both of them with the intention that whosoever comes first will dig the grave. The messenger did not find Ḥaḍrat Abū ‘Ubaidah™. Thus, Ḥaḍrat Ṭalḥa™ came
and dug the grave for the burial of the Holy Prophet

The Holy Prophet had passed away in the room of Ḥaḍrat 'Ā’ishah. This room had two doors. One of the doors opened in the courtyard while the other door opened in the Masjīd-e-Nabawī. After being bathed, the Holy Prophet's body was placed on a cot in Ḥaḍrat 'Ā’ishah's room. After digging the grave the cot on which the body of the Holy Prophet was placed after giving him a bath was kept next to the grave.

Ḥaḍrat Imām Mālik relates that he was informed that the Holy Prophet passed away on Monday and he was buried on Tuesday. People in many separate groups offered the funeral Prayer of the Holy Prophet. No one led the funeral Prayer. Some people thought to bury the Holy Prophet near the pulpit, while others thought to bury him in the Jannatul Baqī. Ḥaḍrat Abū Bakr said that he heard the Holy Prophet say, "A Prophet is buried where he dies." Therefore, a grave for the Holy Prophet was prepared in the same room. The removal of his clothes to give him a bath was being considered when a Heavenly voice told them not to do so. Thus, the Holy Prophet was bathed with his clothes on.

(Muwaṭṭā’ Imām Mālik, jami‘aṣṣafat ‘alāl janā‘ iz bāb ft dafanalmayyat)

Ḥaḍrat ‘Ā’ishah relates, "It was one of the favors of Allāh bestowed upon me that Allāh's Messenger passed away in my house on the day of my turn while he was leaning against my chest and Allāh made my saliva mix with his saliva at the time of his demise. Ḥaḍrat ‘Abdur Raḥmān came to my house with a Miswāk (bark of a tree usually softened before using for cleaning the teeth) in his hand and I noticed that the Holy Prophet was looking towards the Miswāk. I said to the Holy Prophet, 'Should I get the Miswāk for you.' He nodded in the affirmative. So I took the Miswāk and asked the Holy Prophet whether I should soften the
Miswāk for him. Again he nodded in affirmative. So I softened the Miswāk and gave it to him. He cleaned his teeth with the Miswāk. There was a water container close to the Holy Prophet\textsuperscript{sa}. The Holy Prophet\textsuperscript{sa} dipped his hand in the water, rubbed it on his face and said:

\textit{لَا إِلَٰهَ إِلَّا الْلَّهُ، إِنَّ الْمُؤْمِنِينَ سَكَرَّاتُ}

\textit{La ilāha illāllāhu, inna lil maauti sakarātin}

None is worthy of worship except Allāh. Death has its agonies

Then the Holy Prophet\textsuperscript{sa} raised his hand up and kept saying this till he passed away and his hand dropped down:

\textit{فِي الرَّفِيقِ الْأَلَّي}

\textit{firrāfīqil aʿlā}

With the Companion, the Most High.

\textit{(Ṣaḥīḥ Bukhārī, Kītābul Maghāzī, Bāb maraḍinnabīyyi wa wafātihi)}

\textbf{The Last Will of the Holy Prophet\textsuperscript{sa}}

Ḥaḍrat ‘Alī\textsuperscript{ra} and Ḥaḍrat Anas\textsuperscript{ra} relate, "The last will that the Holy Prophet\textsuperscript{sa} made at the time when he was breathing his last breath was:

\textit{الْصَّلَاةُ وَمَا مَلَّكَتْ أَيْمًا نَّكُمْ}

\textit{aṣṣalāta wa mā malakat aimānukum}
(Take care of) Prayer and those who are under your submission

(Sunan Ibn-e-Majah, Kitābul Waṣyāya, Bāb hal auṣā Rasūlullāh)

Some have stated that the last words the Holy Prophet spoke were:

لا تجعل قبرى وئنا

lā ta'jl qabri wathanan

O my Allāh! Do not let my grave become a place of infidelity

(Musnad Aḥmad)

Ḥaḍrat ‘Ā’ishah relates:

ما ترک رسول الله صلى الله عليه وسلم دينارا و لا ديزهما و لا شاة و لا بعيرًا و لا اوصي شيء

mā taraka rasūlullāhi dināران wa lā dirhaman, wa lā shātan, wa lā ba’iran wa lā auṣā shai’in

The Holy Prophet nor left any Dinar, any Dirham, any goat or any camel as his inheritance neither he made a will for anything.

(Sunan Ibn Mājah, Kitābul Waṣyāya, Bāb hal auṣā Rasūlullāh)
SOME IMPORTANT DATES AND EVENTS IN THE LIFE OF THE HOLY PROPHET MUHAMMAD

Ṣallallahu ‘alaihi wasallam

A.D. DATES   AGE (Lunar Calendar)   HIJRAH DATES

April 20, 571   9 or 12 Rabi-1 52 BH

Birth of the Holy Prophet of Islam at Mecca, 50 days after Abraha’s retreat. His father had died in Yathrib (later Medina) a few months before his birth.

April 27, 571   8 days   16 or 19 Rabi-1 52 BH

Ḥadrat Ḥalima Sa’diya was appointed wet nurse.

During 573   2 years   50 BH

Visit with his Mother, Ḥadrat Ṭamina at Mecca.

During 577   6 years   46 BH

Return to Mecca under the care of his mother just before her sad demise.

During 579   8 years   44 BH

His guardian and grandfather Ḥadrat ‘Abdul Muṭṭalib died and guardianship passed on to his uncle, Abū Ṭalib.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Age</th>
<th>Recalculated Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>583</td>
<td>During</td>
<td>12 years and 2 months</td>
<td>40 BH</td>
</tr>
<tr>
<td>586</td>
<td>First visit to Syria with a trading caravan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>586</td>
<td>Tribal Battle of Fījār between Quraish and Qaïṣ.</td>
<td>15 years and 7 months</td>
<td>37 BH</td>
</tr>
<tr>
<td>586</td>
<td>Pledge of Fuţûl at the house of ‘Abdullāh bin Jud‘ān to help the needy and the oppressed.</td>
<td>15 years and 8 months</td>
<td>37 BH</td>
</tr>
<tr>
<td>595</td>
<td>Second journey to Syria.</td>
<td>25 years</td>
<td>28 BH</td>
</tr>
<tr>
<td>595</td>
<td>Marriage with Ḥaḍrat Khadijah.</td>
<td>25 years and 2 months</td>
<td>28 BH</td>
</tr>
<tr>
<td>598</td>
<td>Birth of his son, Qāsim.</td>
<td>28 years</td>
<td>25 BH</td>
</tr>
<tr>
<td>600</td>
<td>Birth of his daughter, Ḥaḍrat Zainab.</td>
<td>30 years</td>
<td>23 BH</td>
</tr>
<tr>
<td>603</td>
<td>Birth of his daughter, Ḥaḍrat Ruqayyah.</td>
<td>33 years</td>
<td>20 BH</td>
</tr>
<tr>
<td>604</td>
<td>Birth of his daughter, Ḥaḍrat Ummi Kullthūm.</td>
<td>34 years</td>
<td>19 BH</td>
</tr>
<tr>
<td>605</td>
<td>Birth of his daughter, Ḥaḍrat Ummi Kulthūm.</td>
<td>35 years</td>
<td>18 BH</td>
</tr>
</tbody>
</table>

430
Renovation of Ka‘bah and placement of Ḥajr-e-Aswad (Black Stone).
Birth of his daughter Ḥaḍrat Fāṭimah ra.

February 9, 610 40 years and 1 day 9 Rabi-l, 12 BH

First Revelation in the Cave of Ḥirā’.

August 14, 610 40 years and 6 months 18 Ramaḍān, 12 BH

Continuation of Revelation of the Holy Qur’ān.
Ministry of the Holy Prophet Muḥammad s.a.w.

During 614 43 years and 6 months 9 BH

Open invitation to join Islām under Allāh’s Command.

April 615 45 years and 4 months 7 BH

A group of Muslims emigrates to Abyssinia.

September 30, 615 46 years 7 BH

Blockade of Shi‘b-e-Abī Ṭālib.

During 616 46 years 6 BH

Ḥaḍrat Ḥaṃzah ra and Ḥaḍrat ‘Umar ra accept Islām.

January 619 49 years and 5 months Ramaḍān, 3 BH

Abū Ṭālib, uncle of the Holy Prophet s.a.w. and a few days later, Ḥaḍrat Khadijah ra wife of the Holy Prophet s.a.w. die.

February 619 49 years and 6 months 3 BH
Marriage with Ḥaḍrat Saudahٰ.

March 619 49 years and 7 months 3 BH

*Nikāh* ceremony with Ḥaḍrat ‘Āi’ishahٰ. Journey to Ṭa’īf, about 40 miles from Mecca, for call to Islām.

March 8, 620 50 years and 4 months 27 Rajab, 2 BH

Spiritual Journey of *Mi’rāj*. Five formal Prayers made obligatory for Muslims.

July 620 50 years and 9 months 2 BH

Deputation from Medina accepts Islām.

During 621 51 years and 9 months Dhulhaj, 1 BH

First Pledge of ‘Aqaba.

June 622 52 years and 9 months 3 Months BH

Second Pledge of ‘Aqaba.

September 10, 622 52 years and 11 months 27 Ṣafar,

*Hijrat* (migration) from Mecca to the cave of *Thaur*.

September 13, 622 (Monday) 1 Rabī-1

Emigration to Medina begins

September 20, 622 8 Rabī-I, 1 AH

Arrival at *Qubā’*.

September 23, 622 53 years 11 Rabī-I, 1 AH

First mosque of Islām constructed at *Qubā’*.
September 24, 622  53 years  12 Rabī'-I, 1 AH

Arrival at Medina after the first Friday Prayer at Qubā’s Mosque.

October 622  53 years and 1 month  1 AH


November 622  53 years and 2 months  Rabī’-II, 1 AH

Brotherhood compacts between Anṣār (Muslims from Medina) and Muhājirūn (immigrants from Mecca).

December 622  53 years and 4 months  Jamādi-ul-Ākhar

Treaty with Jews of Medina.

August 14, 623  53 years and 11 months  12 Ṣafar, 2 AH

Permission to fight in self-defense (Jihād-e-Asghar) revealed by Allāh.

August 31, 623  53 years and 11 months  29 Ṣafar, 2 AH

*Ghazwah* of Waddān (*Ghazwah*: Military expedition or battle under the direct command of the Holy Prophet)

September 623  54 years  Rabī’-I, 2 AH

Ghazwah of *Bu’at* and of Ṣafwān.

December 623  54 years and 3 months  Jamādi-ul-Ākhar

Ghazwah *Dhul-‘Ashir*.

January 624  54 years and 4 months  Rajab, 2 AH
Ḥaḍrat Salmān Fārisī-radius joins Islām.

February 624  54 years and 5 months  Sha‘bān

Revelation and change of Qiblah (direction to face for Prayer, Ṣalāt) towards Ka‘bah. Fasting in the month of Ramaḍān becomes obligatory.

March 8-13, 624  54 years and 6 months  12-17 Ramaḍān

Ghazwah of Badr.

March 21, 624  54 years and 6 months  25 Ramaḍān

Ghazwah of Banī Sulaim.

March 24/25, 624  54 years & 6 months  28 Ramadan/1 Shawwāl

Initiation of Ḥidū Fitr and Zakātul Fitr (Alms at the Ḥidul Fitr).

April 624  54 years and 7 months  Shawwāl

Zakāt became obligatory for Muslims. Nikāh and Marriage ceremony of Ḥaḍrat Fātimah bint ʿAbdullāh, his daughter.

April 10, 624  54 years and 7 months  15 Shawwāl

Ghazwah of Banū Qainuqā’s.

May 29, 624  54 years and 8 months  5 Dhul-Ḥajj

Ghazwah of Ṣawāqī.

July 624  54 years and 10 months  Muharram, 3 AH

Ghazwah of Ghaṭafān.

October 624  55 years and 1 months  Rabī-II

434
Ghazwah of *Bahrah*. 

January 625 55 years and 6 months Sha'ban

Marriage with Ḥadżrat Ḥafṣah RA.

March 22, 625 55 years and 6 months 6 Shawwal

Ghazwah of *Uḥud*.

March 24, 625 55 years and 7 months 8 Shawwal

Ghazwah of *Humra-ul-Asad*.

May 625 55 years and 9 months Dhul-Ḥajj

Marriage with Ḥadżrat Zainab Bint Khuzaimah RA.

August 625 56 years Rabi-1, 4 AH

Ghazwah of *Banū Naḍair*. Prohibition of drinking in Islām.

October 625 56 years and 3 months Jamadi-1

Ghazwah *Dhūṭur-Riqā’*.

March 626 56 years and 7 months Shawwal

Marriage with Ḥadżrat Ummi Salma RA.

April 626 56 years and 8 months I dhi Qa’d

Ghazwah of *Rasūluh*.

August 24, 626 57 years 25 Rabi-1, 5 AH

Ghazwah of *Sūratul*.
December 28, 626  57 years and 4 months  3 Sha'ban

Ghazwah of Banū Muṣṭaliq. Nikāḥ with Ḥadrat Jawairiyah bint Ḥarīth ra.

February 627  57 years and 7 months  Shawwal

Marriage with Ḥadrat Zainab bint Jaḥsh ra.

March 24, 627  57 years and 8 months  1 Dhi Qaʿd

Revelation for Ḥijāb (Purdah), rules of modesty.

March 31, 627  57 years and 8 months  8 Dhi Qaʿd

Ghazwah of Aḥzāb or Khandaq (Ditch).

April 627  57 years and 9 months  Dhuʾl-Ḥajj

Ghazwah of Banū Quraisyah.

July 21, 627  57 years and 11 months  1 Rabi-l, 6 AH

Ghazwah of Banū Liḥyān.

August 627  58 years and 1 month  Rabiʿ-ul-Ākhar

Ghazwah of Dhī Qarad (or Ghāʾiba).

March 13, 628  58 years and 7 months  1 Dhi Qaʿd

Ghazwah of Ḥudaibiyyah.

March 628  58 years and 7 months  Dhi Qaʿd

Prohibition of marriage with non-believers.

April 628  58 years and 9 months  Dhuʾl-Ḥajj

436
Nikāḥ with Ḥaḍrat Ummi Ḥabībah.

May 628  58 years and 9 months  1 Muḥarram, 7 AH

Invitations sent to various rulers to join Islām.

During June 628  58 years and 10 months  Muḥarram


March 629  59 years and 8 months  Dhi Qa’d

Performance of ‘Umra (‘Umratul Qaḍā). Nikāḥ with Ḥaḍrat Maimūnahra.

During June 629  60 years  Safar 8 AH

Ḥaḍrat Khālid bin Walidra and Ḥaḍrat ‘Amar bin Al-‘Āṣra accept Islām.

August 629  60 years and 2 months  Jmāḍi-I

Ghazwah of Mauta.

January 1, 630  60 years and 6 months  10 Ramaḍān

Ghazwah of Fatḥ Mecca (Ghazwah Fatḥul Aṣam) Fall of Mecca.

During January 630  60 years and 7 months  Shawwal

Ghazwah of Ḥunain (or Auṭās or Hawāzin). Ghazwah of Tā’īf.

February 24, 630  60 years and 7 months  5 Dhi Qa’d

Arrival in Jīrānah. Deputation from Hawāzin accepts Islām.

April 630  60 years and 10 months  Mubarram 9 AH
Regular establishment of Department of Zakāt and Ṣadaqa, and appointment of officers.

May 630  60 years and 11 months  Safar

Deputation from Ghadra accepts Islām.

June 630  61 years  Rabī-ı

Deputation from Balkh accepts Islām.

August 630  61 years and 2 months  Jamādi-ul-Ākhar

Upon 5th of Jamādi-ul-Ākhar, Ummul Mu'minīn Ḥadrat Mariah gave birth to a son, Ibrāhim.

October 630  61 years ana 4 monins

Ghazwah Tabūk, the last great battle lead by the Holy Prophet. Ordinance of Jizya, tax on non-believers seeking protection from Muslims and exemption from military service in defense of the country they were living in as its citizens.

February 631  61 years and 8 months  Dhi Ḍa'd

Pilgrimage journey of Ḥadrat Abū Bakr Siddique.

March 631  61 years and 9 months  DhuI-Ḥajj

Ḥajj (pilgrimage of the Ка‘bah in Mecca) made Obligatory by Allāh.

Prohibition of interest in Islām. Visit by a deputation from Banū Ḥanīfa.

Deputations from Tāi, Hamdan, Banī Asad and Banī ‘Abbās, all accept Islām.

During 631  62 years and 6 months  Ramaḍān, 10 AH

Deputation from Ghuttan accepts Islām.

February 23, 632  62 years and 8 months  25 Dhi Ḍa'd
Departure from Medina for Mecca for Ḥajjatul Wīdā‘ (Last Pilgrimage).

March 1, 632 62 years and 9 months 4 Dhul-Ḥajj

Entry into Mecca for Ḥajjatul Wīdā‘.

March 6, 632 (Friday) 62 years and 9 months 9 Dhul Ḥajj

Ḥajjatul-Wīdā‘, departure for ‘Arafāt.

March 10, 632 (Tuesday) 62 years and 9 months 13 Dhul-Ḥajj

Return from Minā, Ḥajjatul-Wīdā‘.

April 11, 632 62 years and 10 months 15 Muḥarram, 11 AH

Arrival of deputation from Nakha‘, last deputation received by the Holy Prophet ⁴⁴.

May 24, 632 62 years and 11 months 28 Ṣafar, 11 AH

Ṣariyya Usāma bin Zaid ⁴⁵, last successful military mission during the Holy Prophet’s ⁴⁴ life. (Ṣariyya: Military expedition under a commander appointed by the Holy Prophet ⁴⁴)

May 13, 632 Wednesday 62 years and 11 months 18 Ṣafar, 11 AH

The Holy Prophet ⁴⁴ falls ill while he was at Ḥaḍrat Maimūnah’s ⁴⁴ house

May 19, 632 62 years and 11 months 22 Ṣafar, 11 AH

The Holy Prophet ⁴⁴ moved to Ḥaḍrat ‘Ā’ishah’s ⁴⁴ house.

May 21, 632 62 years and 11 months 25 Ṣafar, 11 AH

The Holy Prophet ⁴⁴ lead the last Ṣalāt before his departure from this world. The Holy Prophet ⁴⁴ appointed Ḥaḍrat Abū Bakr ⁴⁶ as Imāmus Ṣalāt in his place.
The Holy Prophet ﷺ offered his last Prayer in congregation in the Mosque lead by Ḥaḍrat Abū Bakr ﷺ,

May 26, 632 (Tuesday) 63 years and 4 days 1 Rabi-I, 11 AH

The Holy Prophet ﷺ passed away. Innā lilāhi wa innā ilaḥi rājiʿun.

May 27, 632 (Wednesday) 2 Rabi-I, 11 AH

The Holy Prophet ﷺ was buried in Ḥaḍrat ‘Āʾishah's ﷺ house.

According to the lunar calendar, the Holy Prophet of Islām ﷺ lived and accomplished his mission in 63 years and 4 days, equivalent to 61 years and 48 days of the solar calendar (April 20, 571 to May 26, 632). Janāzah (funeral) Prayer and burial was completed on Wednesday, 2 Rabīʿul Awwal, 11 A.H. (i.e., May 27, 632), nearly 32 hours after his demise.
Glossary of Terms and Abbreviations

Abī: Father of

Abū: Father of

AD: Anno Domini, the Year of the Lord, denoting Christian era.

Adhān: The call for Prayers.

AH: After Hijra of the Holy Prophet of Islām.

Ahl-e-Bait: Members of the family of the Holy Prophet.

Banī: A tribe or clan.

Banū: A tribe or clan.

B.H.: Before Hijra

Bin: Son of.

Bint: Daughter of.

Dirham: An Islāmic silver currency weighing approximately 3.12 grams

Ghazwah: Military expedition or battle under the direct command of the Holy Prophet.

Ḥadīth: A saying of the Holy Prophet.

Ḥadīth-e-Qudsi: Revelation of the Holy Prophet other than the revelation of the Holy Qur’ān.

Ḥadrat: Revered
Hafiz
One who knows the entire text of the Holy Qur’ān by heart; plural "Huffaz."

Hajirah:
Hāgar

Hajj
Islamic pilgrimage to Mecca during the month of Dhul-Ḥijjah.

Hijra:
The migration of the Holy Prophet™ from Mecca to Medina.

Ibn:
Son of

Ibrāhim™:
Prophet Abraham™

Ismā‘īl™:
Prophet Ishmael™

Ihram
Pilgrimage garb, two white unsewn cotton robes worn by pilgrims

Jihād:
Strife, Concerted effort.

Jizyah
A poll-tax

Khandaq
Moat, ditch

Qiblah
Direction to face for Prayer

Sajdah
Prostration

Ṣalat:
Formal worship; Daily Prayers.

Sariyyah:
Military expedition under a commander appointed by the Holy Prophet™.

Shari‘ah
Islamic legislative system

Tahajjud:
Voluntary Prayer offered during the last part of the night.
Tawaf: Circling around the Ka‘bah

Umm/Ummi: Mother of

Ummul Mu‘minin: Mother of the believers (Wife of the Prophet).

Umrah: The lesser pilgrimage done outside the month of Ḥajj

Zakāt: Prescribed alms on property and wealth.

Rāḍīallahu ‘anha: May Allāh (God Almighty) be pleased with her. A prayer for the believing ladies who had the opportunity of accepting the Holy Prophet ﷺ.

Rāḍīallahu ‘anhu: May Allāh (God Almighty) be pleased with him. A prayer for the Companions of the Holy Prophet ﷺ.

Ṣallallāhu ‘alaihi wasallam: May peace and blessings of Allāh be upon him. A prayer for the Holy Prophet ﷺ.
Lunar months in Islāmic Calendar

1. Muḥarram (The sacred month)
2. Safar (The month which is void)
3. Rabi‘ul Awwal (Rabī'-I) (The first spring)
4. Rabi‘uth-Thānī (Rabī'-Il), (The second spring)
5. Jamādīl-Ūlā (Jamādī-ul Awwal or Jamādī-I) (The first month of dryness)
6. Jamādī ul Ukhrā (Jamādī-ul-Ākhar) (The second month of dryness)
7. Rajab (The revered month)
8. Sha‘bān (The month of division)
9. Ramaḍān (the month of great heat)
10. Shawwāl (The month of hunting)
11. Dhil Qa‘da (Dhi Qa‘d) (The month of rest)
12. Dhil Ḥajj (Dhul Ḥajj or Dhul Ḥajja) (The month of pilgrimage)
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Dr. Karimullah Zirvi was born on May 20, 1940 in Lahore, Pakistan. He completed his undergraduate education in 1959 at Ta'limul Islām College in Rabwah, Pakistan. He obtained his B.Ed. in 1961 at Central Training College in Lahore. He taught at Ta'limul Islām High School in Ghatialian, Pakistan for one year. In 1963, he completed his M.Sc. degree in Chemistry from Karachi University and secured the second position in the University.

In 1964, Dr. Zirvi was awarded a Fulbright-Hays Award and a Research Grant from the University of Louisville, Louisville, Kentucky for Post-Graduate studies. In 1968, he completed his Ph.D. in Pharmacology in the laboratory of Dr. Charles H. Jarboe. His thesis was entitled, "Synthesis and Pharmacology of Centrally Active Imides and Amides of Certain Cyclobutanecarboxylic Acids."

After completing his post-doctoral work at the University of Louisville, he became a Senior Research Officer at Pakistan Council of Scientific & Industrial Research (PCSIR) Labs in Peshawar, Pakistan. In 1972, he joined Pahlavi University in Shiraz, Iran as an Associate Professor in the Department of Pharmacology. During this time, he was awarded an International Cancer Research Technology Transfer (ICRETT) Award from Deutsches Krebsforschungszentrum, Heidelberg, Germany. In 1978, Dr. Zirvi and his family emigrated to the United States of America where he took up a position as a visiting scientist at the University of Louisville.
He was a research scientist at the University of California San Diego in La Jolla, California from 1979 to 1980. Then he moved to Vanderbilt University in Nashville, Tennessee where he worked as a research scientist in the Department of Chemistry. In 1982, Dr. Zirvi joined the faculty at the University of Medicine and Dentistry of New Jersey (UMDNJ). There he taught and did research in oncology until he retired in 1993 as an Associate Professor. During his research career he was awarded an NIH Research Grant, VA Research Grant and a New Jersey State Cancer Research Grant. He is the author of over 65 peer-reviewed publications and holds a patent. Dr. Zirvi's biographical sketch is also published in Asia/Pacific Who's Who (Vol. VII, p. 656) and Asian/American Who's Who (Vol. V).

Dr. Zirvi is an active member of U.S.A. Jamā'at. He has held many positions over the years which include Ṣadr Anṣārullāh USA from 1993 to 1999. As Ṣadr Anṣārullāh, he published several special issues of Al-Nahl magazine which included a special tribute to the life of Professor Dr. Abdus Salam, Nobel Laureate of Physics. He was the National Ta'lim (Education) Secretary USA from 1998 to 2007. He has been General Secretary (1983 to 2000) and Vice President (2000-present) of the North New Jersey Jamā'at. In addition, he has been a past President of the Ahmadiyya Muslim Scientists Association as well as the General Secretary of the Ahmadiyya Muslim Medical Association (AMMA) from 1982 to 1996. In 1993, he, along with Dr. Imtiaz Chaudhary (then President of the AMMA), visited Ahmadiyya Hospitals in Sierra Leone, Liberia and the Gambia and delivered surgical instruments and medicines which were collected from Ahmadi doctors in the USA. He is also the Editor of the Ahmadiyya Gazette USA and An-Noor since May 2004.

Dr. Karimullah Zirvi currently lives in Fair Lawn, New Jersey with his wife, Amatul Latif Zirvi. She is the daughter of the late Malik Saifur Rahman Sahib, former Mufti Silsilah ʿĀliyyah Aḥmadiyya and the late Amatul Rashid Shaukat Sahibah, former Editor of the Miṣbāḥ, Rabwah, Pakistan. Dr. Zirvi has three sons (Nasir Zirvi, Dr. Monib Zirvi, Dr. Khalid Zirvi) and one daughter (Sumra Zirvi) and seven grandchildren.
Other publications by Dr. Zirvi include:

- Words of Wisdom
- Welcome to Ahmadiyyat, the True Islam
- Invocations of the Holy Prophet Muhammad Mustafa
- Ta‘limul Qur‘ān