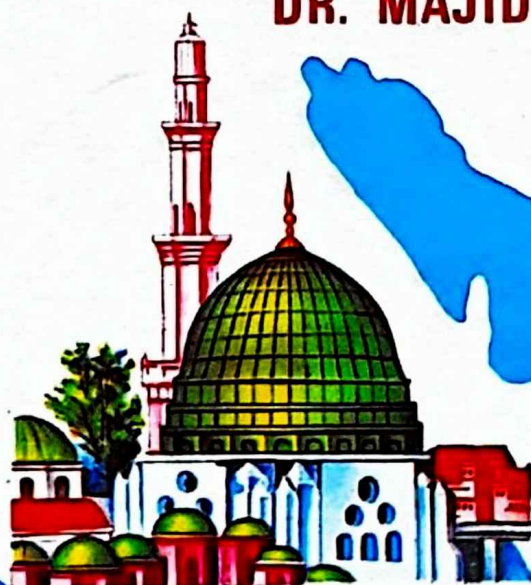


MUHAMMAD THE FINAL MESSENGER

DR. MAJID ALI KHAN



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MUHAMMAD THE FINAL MESSENGER

*Winner of
Rābiṭaṭ al-‘Ālam al-Islāmi (Makkah) Award*

By
Dr. Majid Ali Khan
*Deptt. Of Islamic & Arab-Iranian Studies
Jamia Millia Islamia
New Delhi*



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Introduction

My endearing Dr. Maulvi Majid Ali Khan is a learned youth who has had the privilege of having the education both in the Western as well as in the Oriental ways. He not only obtained his M.Sc. from the Muslim University, Aligarh, but also obtained his Master of Theology degree and Doctorate in Sunni Theology from there. Because of his zeal in Islamics, he also joined Dārul ‘Uloom (Arabic College), Meerut, on his own, in order to complete his higher studies. He served as a lecturer in Islamic Studies in the West Indies and then in the Deptt. of Sunni Theology at the Aligarh Muslim University. Now he is a lecturer in Islamic Studies at the Jamia Millia Islamia, New Delhi. He is the author of a number of books and articles on Islam in English and Urdu and is continuously busy in writing. His most remarkable feature is that he is an orthodox youth having sound thoughts and great devotion for Islam.

It is a matter of pleasure that Saudi Arabia’s panel of judges for the competition of “Research Works on Sīrah” selected his book on the “Sīrah” (life of the Holy Prophet) for a coveted award. I pray to Allāh for a general recognition of his book, *Muhammad the Final Messenger*, and so as to create the desire among the readers to follow the “Sīrah” of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

Ist Ṣafar, 1399
(Ist January, 1979)

(Maulānā) Abul Ḥasan ‘Alī,
Rector (*Nāẓim*) *Nadwatul ‘Ulamā*,
Lucknow (India).

Foreword

This book has the unique distinction of winning second of the five awards of the value of SR 50,000.00; 40,000.00; 30,000.00, 20,000.00 and 10,000.00 respectively in a world competition instituted by the Rabiṭaṭ-al-‘Alam-al-Islāmi of Mecca (Saudi Arabia). The judgement was given by a board of experts comprising great scholars of world reputation, both Arab and non-Arab. Hence it needs no further introduction. There is no dearth of books written in English on the life and works of the Prophet of Islam (*Ṣallallāhu ‘alaihi wa Sallam*). They however, generally suffer from two defects: the books written by non-Muslim authors, whatsoever scholarly they may be, lack in a realistic approach, whereas the books, written by Muslim authors sometime fail to represent the orthodox school of biographers of the Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

This book, being safe from the above defects, can readily be accepted as a novel and fine contribution to the “Sīrat” literature in English. The main and salient features of the book may hereunder be summed up:

(1) It is not merely a historical survey of the events related to the life of the Prophet, but also contains an enlightened discussion of the socio-economic problems of the society in Madīna and their effective and just solutions by the Prophet.

(2) It repudiates quite convincingly and firmly the charges levelled and the misgivings created by Western writers against

the Prophet.

(3) The finality of the Prophet has been established on such a firm basis as leaving no room for an inkling of doubt in the matter.

(4) A new, modern and most up-to-date interpretation of "Ghazawāt" has been given in it, due to which one would definitely arrive at the conclusion that the Prophet of Islam never adopted an aggressive way and that his mission was God-guided.

(5) The basic sources of the book are the Qur'ān and Ḥadīth, and then the original historical books.

(6) The most remarkable feature of the book is that it presents the Personality of Muḥammad (Ṣallallāhu 'alaihi wa Sallam) as the most distinguished Prophet and not simply a reformer. Even some of the leading biographers of our times have not succeeded fully in this regard.

I am confident that this book will be of benefit to readers in general.

8.1.1979

*(Professor) Sa'id Ahmad Akberābādī
U.G.C. Professor,
Deptt. of Arabic,
Calicut University (India).*

*Formerly Dean Faculty of Theology,
The Aligarh Muslim University,
Aligarh (India).*

Preface

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

We glorify Allah, and ask blessings and send salutation upon the noble Prophet, and praise and venerate Allah, and submit to Him. All praise is due to Allah Whose Favours are the sole cause of the accomplishment of all good deeds, and blessings be upon the most exalted of His entire creation, who (*Ṣallallāhu 'alaihi wa Sallam*) says: "I am the most exalted of all the children of Adam but I don't boast of it"; and also (the blessings) be upon his descendents, upon his Companions, and upon his followers till the Day of Resurrection.

One of the great impacts on the minds of the people studying Islam through Western languages is of the literature produced by Western authors, commonly known as Orientalists. The history of Orientalists and their movement goes back to 13th Century (Christian Calendar). Their aim was to disfigure and defame Islam and its Prophet, Sayyidanā Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) in order to preach Christianity mainly for their political ends. This movement, as a matter of fact, was started as a result of continuous failures of Christian world during the famous crusades which were fought against Mus-

lims. The Orientalists devoted their whole lives to study Islam and to produce misleading literature.

During the last two centuries, they put all their effort at stake to have hostile criticism on the life of the Messenger of Allāh, Sayyidanā Muḥammad (Ṣallallāhu ‘alaihi wa Sallam). The European authors of these two centuries (viz. the 18th and the 19th) had openly and unhesitatingly painted lurid pictures of Islam and its Prophet to accomplish the political ends of the Christian World. In the present century a new technique has been evolved by them. In place of blatant criticism and calumny, the Orientalists have started making insinuations and innuendoes in such a manner that they may pass them as facts of history. However, some of them have tried to demonstrate impartiality in their treatment of the subject, but they are strongly influenced by materialistic trend and they view spiritual and religious teachings with a certain amount of scepticism and incredulity. Besides a number of political purposes which need not to be mentioned here, the main reason behind this attitude of Orientalists is the outstanding difference about the concept of Prophethood between them and the Muslims. The Christians believe that Jesus, their Prophet, was having a part of Divinity which has given birth to the mythology of ‘Trinity’. In Islam a Prophet is but a man receiving Allāh’s Commandments through Revelation (“Waḥy”), and conveying them to common man alongwith his practical example. If we study the Life of the greatest man on the earth, Sayyidanā Muḥammad (Ṣallallāhu ‘alaihi wa Sallam) with this angle, it will be easy for us to refute and prove baseless the allegations of the Orientalists.

With this end in view, I have tried to present the Life of the beloved Leader in the light of original and authentic sources. Instead of having long debates and discussions on the allegations of the Western biographers, factual and vivid account of the Life of the Final Messenger and the Last Prophet has been presented in the form of this humble effort. However, a very short reference to various allegations of the Orientalists has been given at some places when it was felt necessary to do so.

The main sources of this book are:

1. “*Al-Ṣiḥā Al-Sitta*” i.e. the Six authentic books of Ḥadīth.

2. "Sīrat Rasūl Allah" by Ibn Is'hāque as expounded by Ibn Hishām.
3. "Al-Ṭabaqāt al-Kubrā" by Ibn Sa'd and his exposition of "Maghāzī" by Wāqdi.
4. Works of Ibn Jarīr al-Ṭabarī.
5. Commentary of "Al-Mawāhib al-Ladunniya" by Muḥammad Zurqānī.
6. "Al-Rauḍ al-Unuf" by 'Abdur Raḥmān Suhaili on "Al-Sīrat al-Nabawīyyah" (by Ibn Hishām).
7. "Al-Durar fi Ikhtisār-il Maghāzī was-Siyar" by Ḥāfiẓ Ibn 'Abd-al-Barr.
8. "Al-Kāmil fil Tārīkh" by Ibn-al-Aṭṭir.
9. "Tārīkh" and "Muqaddimah" by Ibn Khaldūn.
10. "Al-Sīrat al-Nabawīyyah" by Ibn Ḥazm.
11. "al-Bidāyah wal-Nihāyah" by Ibn Kathīr.

Besides main sources, the author has consulted more than 200 volumes on "Sīrat" (Life of the Holy Prophet) in Arabic, English and Urdu. The worth mentioning of all these is the famous work in Urdu by the two eminent scholars of India: 'Allamah Shibli Nu'mānī and 'Allamah Syed Sulaimān Nadwī. The complete work named as "Sīratun Nabī" is in six bulky volumes and could easily be called as the "Encyclopaedia of Sīrat". The references of this work and also of other books in Arabic, English and Urdu are given in foot-notes at appropriate places.

The outline of this work was prepared while the author was serving at A.S.J.A. College, Trinidad (West Indies), where he was able to take advantage of various libraries in the Island. However, the main part of the work was completed at Aligarh. The author wishes to put on record his gratitude to staff of various libraries at Aligarh viz. Maulana Azad Library (i.e. the Central Library of the Aligarh Muslim University), special mention may be made of its Habib Ganj Collection; Seminar Library of the Faculty of Theology; Seminar Library of Deptts. of Arabic, Islamic Studies, and West Asian Studies and Seminar Library of the Department of History. Mention may also be made of the Raza Library of Rampur, author's home town in Uttar Pradesh (India).

In Rabi' al-Awwal 1396 A.H./March 1976, the Rābiṭat-al-

'Ālam al-Islāmi (Mecca al-Mukarramah, Saudi Arabia) announced about a Global Competition of "Research Works on 'SIRA' of the Holy Prophet". Un-published research works on "Sira" were invited from all over the world in "Arabic or in some other living language" for this competition. The manuscript of this book was also sent in the competition. In all 1,182 entries, in different languages, were received by the Rābitah from all over the world for this competition.

By the Grace of Allah, this book was given SECOND AWARD in the said competition. The results of the competition were announced in Rajab, 1398 A.H./July, 1978. A panel of judges, comprising the following distinguished scholars, examined the different works:

(i) H.E. Shaikh Ḥassan Āl-e-Shaikh, Minister of higher Education in the Kingdom of Saudi Arabia.

(ii) H.E. Shaikh 'Abdullāh Ibn Ḥumeid, Chief Supervisor of Religious Affairs at al-Masjid al-Ḥarām (The Sacred Mosque), Mecca al-Mukarramah; and the President of Supreme Court, Saudi Arabia.

(iii) H.E. Shaikh 'Abdullāh Ibn Bāz, President General of research administration and guide, Saudi Arabia; formerly The Vice-Chancellor of the Islamic University, Madina al-Munawwarah.

(iv) H.E. Kausar Niazy, Minister for Religious Affairs and Chairman of the Committee for "Sira" research in Pakistan.

(v) H.E. Dr. 'Abdul Ḥalīm Maḥmūd, Rector (The Shaikh) of Al-Azhar University, Egypt.

(vi) H.E. Shaikh Abul Ḥasan 'Ali Nadwi, Member of the Constituent Council of Rābitah and Rector ("Nāzim") Nadwatul Ulama, Lucknow, India.

(vii) H.E. Shaikh Abul A'alā Moudoodi, Member Constituent Council of Rābitah.

The author acknowledges the efforts of the Rābitah for organising the said competition on the "Sirah" of the Holy Prophet, and he is thankful to the above scholars for recognizing this humble effort in the vast field of "Sirah" literature.

(DR.) MAJID ALI KHAN,
Deptt. of Islamic and Arab-Iranian
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New Delhi 110025, India.

3rd November, 1979

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Note: The author acknowledges Dr. M. Hamidullah for some of the photo-plates, mentioned above, which have been taken from his works.

Some of the Arabic Phrases Frequently Used in the Book

1. **Şallallāhu ‘Alaihi wa Sallam** = May Allāh shower blessings and peace upon him.

2. **Rađ. A.** = (Rađiallāhu ‘Anhu) = May Allāh be pleased with him.

(Rađiallāhu ‘Anhā) = May Allāh be pleased with her.

(Rađiallāhu ‘Anhumā) = May Allāh be pleased with both of them

(Rađiallāhu ‘Anhum) = May Allāh be pleased with them

3. **‘Alaihis Salām** = Peace be upon him,

LIST OF TRANSLITERATION

<i>Name</i>	<i>Detached Form</i>	<i>Transliteration</i>	<i>Pronunciation</i>
<i>Alif</i>	ا	<i>a</i>	as <i>A</i> in part
<i>Bā</i>	ب	<i>b</i>	as in English
<i>Tā</i>	ت	<i>t</i>	a soft dental, like <i>T</i> in three
<i>Thā</i>	ث	<u><i>th</i></u>	soft as <i>Th</i> in truth
<i>Jīm</i>	ج	<i>j</i>	as <i>J</i> in jail
<i>Hā</i>	ح	<i>h</i>	guttural sound
<i>Khā</i>	خ	<u><i>kh</i></u>	guttural sound
<i>Dāl</i>	د	<i>d</i>	soft as <i>Th</i> in Thee
<i>Dhāl</i>	ذ	<u><i>dh</i></u>	very soft <i>Z</i> sound; really no similar sound in English
<i>Rā</i>	ر	<i>r</i>	a soft <i>R</i> , as <i>R</i> in rat
<i>Zā</i>	ز	<i>z</i>	as in English
<i>Sin</i>	س	<i>s</i>	as <i>S</i> in sit
<i>Shin</i>	ش	<u><i>sh</i></u>	as <i>Sh</i> in shut
<i>Ṣād</i>	ص	<i>ṣ</i>	no similar sound in English

Name	Detached Form	Trans-lliteration	Pronunication
Qād	ض	ḍ	no similar sound in English
Ṭā	ط	ṭ	no similar sound in English
Zā	ظ	ẓ	as Z in zeal
'Ain	ع	'	guttural sound of A
Ghain	غ	<u>gh</u>	guttural sound
Fā	ف	f	as F in fun
Qāf	ق	q	guttural sound
Kāf	ك	k	as in English
Lām	ل	l	as L in lame
Mīm	م	m	as in English
Nūn	ن	n	as in English
Wāw	و	w	as W in water
Hā	ه	h	as H in hot
Hamzah	ء	,	as A in apple
Yā	ي	y	as Y in yard

Name	Arabic Form	Transliteration	Sound
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Short Vowels

Fatha	َ	a	as in 'had'
Kasrah	ِ	i	as in 'sin'
Dammah	ُ	u	as in 'foot'

Long Vowels

Aā	آ اَ	ā	as in 'hard'
Wū	وُ وِ	ū	as in 'food'
Ī	يِ يَ	ī	as in 'peast'

Diphthongs

Aw	اَ وِ	aw	as in 'shout'
Ai	اِ يِ	ai	as in 'fight'
Uww	وِ وِ	uww	(final form as in 'mauve')
Iy	يِ يِ	iy	(final form i) as in 'pier'

Miscellaneous

Jazm	َ	By an accent on the last letter of the syllable of the word.
Tashdīd	ع	By doubling the sound of the letter.
Mad	~	By prolonging the sound of the letter on which it occurs.

Historical Background of the Arabian Peninsula

THE CRADLE OF HUMAN CIVILIZATION

Islam being the only religion acceptable to Allāh (Holy Qur'ān—III: 19) dates back to Ādam, the first man and the Prophet on the Earth. All the Prophets and Messengers after him viz. Noah, Abraham, Ishmael, Isaac, Joseph, Moses, Solomon and Jesus preached the same monotheistic religion—ISLAM—and invited people towards one God—ALLĀH. The laws of the Religion were changed from time to time until the Final Messenger and the Last Prophet Sayyidanā Muḥammad (*Ṣallallāhu 'Alaihi wa Sallam*) came on whom was revealed the most Perfect and the most Modern form of Islam in shape of the Holy Qur'ān:

“This day I have perfected your religion for you, completed My favour upon you, and have chosen for you ISLAM as your religion.” (Q. III: 5)

Middle East has been the centre of most of the Prophets. It is an area extending from Persia (Īrān) to Egypt and comprised of the Fertile Crescent—that includes Mesopotamia (Īrāq), Syria and Palestine—Egypt, Arabian Peninsula, Turkey (Anatolia, Asia Minor), and Persia (Īrān). Historians agree on this

2 *Muhammad the Final Messenger*

point that it is the cradle of human civilization at least,¹ if not of human race, and has encompassed world's earliest civilizations. Middle East is historically very important because it has provided the stage for some of the earliest, most spectacular and enduring discoveries of man. It has passed on to later generations a rich heritage of sciences, art, philosophy and literature. Middle East is the only region of the world, as it is in the modern days, which has displayed a continuous record of civilization for over five thousand years, the duration of historic period of mankind.

The Sumerians in Mesopotamia (modern Irāq) and Hamites in Egypt were the founders of urban civilization.² The Sumerians were the pre-Semitic people whose cultural values, religious and social ideas dominated the whole Tigris-Euphrates valley and then spread in the neighbouring lands. They used to speak a tongue other than the Semitic. They are thought to be mixture of Mediterranean people and Armenoids.

The Mediterraneans, long headed people relatively of small stature, originally lived in North Africa (as a part of the white or Caucasian race) and are considered Hamites, descendents of Noah's second son, Ham. From there one group of Mediterraneans (Hamites) migrated to southern Europe and became the ancestors of the bulk population of Spain, Southern France, Italy, the islands of East Mediterranean, and even parts of Britain and Germany.³ Another group of Mediterraneans (Hamites) migrated into the Arabian Peninsula, through Bāb al-Mandab (Yemen) and ultimately reached Fertile Crescent. During the course of time they intermixed with earlier population (probably Armenoids) and became ancestors of Sumerians.

The Armenoids (also known as Alpines) are considered to be the descendents of the great Indo-European (Aryan) family. The members of Indo-European family—Aryans—were round headed, heavy built and of moderate height. Their homeland was the Central Asia or Western Asia, probably the steppelands north of Caucasus. In the remote antiquity this race had parted into two great branches. One of these branches passed

1. Philip K. Hitti, *"The Near East in History"*, N. York (1961), p.3.

2. Philip K. Hitti, *"The Near East in History"*, N. York (1961), p. 32.

3. Philip K. Hitti, *"The Near East in History"*, N. York (1961). p. 33.

Westward into the Eastern and the Central part of Europe. They became the ancestors of not only the Greeks and Italians but also of Celtic, Germanic races, and probably of Scandinavians as well—all considered to be Armenoids or Alpines. The other branch of Indo-Europeans migrated to South-East part and settled on the table land of Irān and gave birth to Medas and Persians of ancient history. A part of this branch passed the mountains into the Valley of Indus and Ganges and colonised northern India. While a part of Armenoids (Alpines) came to Fertile Crescent via Anatolia, Syria and Lebanon.⁴

The Semites are considered to be descendents of Noah's eldest son, Shem. The Arabian Peninsula, one of the great nurseries of human race, remained the homeland of Semites throughout the history from where they migrated Northward into the Fertile Crescent.⁵ Of the Semite races which spread in the neighbouring parts, following were important: Babylonians, Assyrians, Canaanites (Phoenicians) of Lebanon, Amorites of North Syria, Arameans of inner Syria, and Hebrews.⁶ In modern usages, however, such terms as Sumerians, Hamites, Semites etc., are considered linguistic rather than racial. A Semite is one who speaks any of the Semitic languages viz. Arabic, Akkadian (Assyro-Babylonian), Canaanite (Amoritic and Phoenician), Aramaic (Syriac), Hebrew and Ethiopic. All these languages have many characters in common and belong to the common linguistic group—the Semitic family of languages.

THE ARAB RACES

The races which lived in the Arabian Peninsula itself are divided into three sections:⁷ al-'Arab al-Bā'idaḥ (The Old "Lost

4. Philip K. Hitti, "*The Near East in History*," N. York (1961), p. 33.

5. Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India), 1955, Vol. I, pp. 109-113; Philip K. Hitti, "*The Near East in History*", N. York (1961), p. 33.

6. Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India), 1955, Vol. I, pp. 109-113; Philip K. Hitti, "*History of the Arabs*", London, 1958, pp. 3-13.

7. Ibn Khaldūn, "*Tārīkh*", Beirut, 1966, Vol. II, p. 30; 'Allāmah Shibli Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 107.

Arabs"); al-'Arab al-'Āribah (The Pure Arabs or Banū Qaḥṭān); and al-'Arab al-Musta'ribah (The mixed Arabs or Ishmaelites). Professor Philip K. Hitti writes in his book, "*Syria, A Short History*", "The modern Arabian retain the purest Semitic traits, just as Arabic has preserved the closest kinship to the mother Semitic speech, of which all Semitic languages were once dialects."⁸

(i) *AL-'ARAB AL-BĀ'IDAH (THE OLD "Lost Arabs"):*

This may be called extinct period of Arabian history whose much details are not preserved in the modern history. The most famous of the extinct tribes were: 'Ād; Thamūd; Jadīs; and Ṭasm. They were descended in the third or fourth generation of Shem.

(a) *Adites:*

'Ād was the son of 'Aus, the son of Aram, the son of Shem (Sām), the son of Noah.⁹ Descendents of 'Ād (Qaum-i-'Ād) were settled in the Great Desert of al-Aḥqāf and occupied the large tract of the Peninsula extending from the Gulf of Oman ('Ummān) to Ḥaḍramaut and Yemen at the southern end of Red Sea;¹⁰ 'probably the long winding tracts of sands (Aḥqāf) in their dominions (Holy Qur'ān XLVI: 21) were irrigated with canals.' According to some historians¹¹ Shaddād, who became the great king of 'Ād tribe, was son of 'Ād. He erected a magnificent city in the desert of Eden ('Adan) and built a sumptuous palace and delightful gardens to imitate the celestial paradise in order 'to inspire his subjects with superstitious veneration for him as a god.' The name of Iram (Holy Qur'ān LXXXIX-6) was given to this paradise-city which became the capital of

8. Philip K. Hitti, "*Syria, A Short History*".

9. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I. p. 258; Ibn Khal-dūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 34; Syed Sulaimān Nadwī, "*Tārīkh 'Ard-ul-Qu'rān*", Azamgarh (India), Vol. I, pp. 125, 165; Muḥammad Rābe' Nadwī, "*Jughrāfiyah Jazīratul 'Arab*", Lucknow 1962, Vol. I p. 78.

10. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 258.

11. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 259.

Adites.¹² But Shaddād could never enjoy his 'paradise' and was punished to death within a day's journey of the place. However, Ibn Khaldūn was of the opinion that Iram was not the name of a place but name of the son of Shem.¹³ Prophet Hūd ('*Alaihis Salām*') was sent to Adites (Holy Qur'ān VII: 65) to whom they did not obey, hence were destroyed by a terrible blast of wind sent by Allāh. Luqmān the wise, who according to some historians,¹⁴ was the famous philosopher and king of Adites, and who lived to the age of seven eagles, escaped with about sixty others, the common calamity. The tomb of Prophet Hūd ("Qabar Nabī Hūd") still exists in Ḥaḍramaut (Yemen)¹⁵ about 90 miles from Mukalla.

Adites were very famous for their architecture and they built lofty and strong buildings in their capital (Holy Qur'ān LXXXIX: 67). They were tall and gigantic people. Their time was probably in the third millennium B.C.

(b) *Thamudites:*

The ancestor of Thamudites, Thamūd was a son of Kathīr (Biblical Gether).¹⁶ According to some historians Thamūd was son of 'Ābir, who was son of Aram, the son of Shem.¹⁷ Still a third group among the historians says that Thamūd was son of 'Āmir who was son of Aram.¹⁸ Kathīr was the son of Aram, the son of Shem, the son of Noah. According to historians the tribe of Thamūd first settled in Arabia Felix, and on their

12. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I., p. 259.

13. Ibn Khaldūn, "*Tārīkh*", Beirut, 1966, Vol. II, p. 36.

14. Syed Sulaimān Nadwī, "*Tārīkh 'Ard-ul Qur'ān*", Azamgarh (India) 1955, Vol. I, pp. 177-78; Ibn Khaldūn, "*Tārīkh*", Beirut, 1966, Vol. II, p. 38; Muḥammad Ḥifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. III, pp. 34-40; Also see: "*Tafṣīr Ibn Kathīr*", "*Maghāzī Ibn Is'hāq*" & "*Jughrāfiyah Jazīratul 'Arab*" by Muḥammad Rābe' Nadwī.

15. Muḥammad Ḥifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. I, pp. 103-107; Syed Sulaimān Nadwī, "*Tārīkh 'Ard-ul Qur'ān*", Azamgarh (India) 1955, Vol. I, p. 175.

16. Ibn Khaldūn, "*Tārīkh*", Beirut, 1966, Vol. II, p. 41.

17. Al-Mas'ūdī, "*Tārīkh*", Egypt, 1346 (A.H.), Vol. I, p.259.

18. Muḥammad Ḥifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. I, p. 106; 'Allāmah Shahābuddīn Aloosi, "*Rūḥul Ma'ānī*", Vol. IX, p. 142.

expulsion they repaired to al-Hijr, on the confines of Syria.¹⁹ However they came in power after the destruction of Adites (Holy Qur'ān VII: 74). Like the Adites, they were reported to have been of a most gigantic stature, the tallest being (as it is mentioned by some historians) a hundred cubits high and the lowest sixty. According to the Holy Qur'ān they "in the caves dwelt of the rocks, and cut the mountains into houses, which retain to this day" (cf. VII: 74; XXVI: 149; LXXXIX: 8). They built their temples, tombs and huge buildings cut out of the solid rocks. According to some Muslim historians, the excavated city of Petra, near Ma'an (Jordan) may go back to the Thamudites' period.

Prophet Ṣāliḥ ('*Alaihis Salām*) was sent to them, whom "Bochart (and Sale) thinks he must be Peleg of Genesis XI: 16,"²⁰ the brother of Joktan. The Thamudites were also destroyed when they disobeyed their Prophet Ṣāliḥ and practiced idolatry. A shower of brimstones and rain with terrible blast or noise in addition became the cause of their destruction (cf. Holy Qur'ān: VII—84; XI—67).

(c) *The Tribes of Jadīs and Ṭasm:*

These tribes settled between Mecca and Medina, and occupied the whole of the Hejaz, and southward upto Yemen (Ar. al-Yaman). Their history is buried in total darkness. In ancient Arabic poetry their name is mentioned. It is said that they were destroyed because of their own enmity.²¹ The Jadisites did not like sovereignty of Ṭasmites whose one member was ruling over both the tribes as a king. The former invited the king and his chiefs to an entertainment and during the time of

19. Ibn Khaldūn, "*Tārīkh*" Beirut, 1966, Vol. II, p. 41; Al-Mas'ūdī, "*Tārīkh*", Egypt, 1346 (A.H.), I, p. 259, Muḥammad Ḥifẓur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. I, p. 106.

20. "*Dictionary of Islam*" Edited by Thomas Patrick Hughes, London, 1885, p. 563.

21. Muḥammad bin Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo, 1960, Vol. I, p. 621; Al-Mas'ūdī, "*Tārīkh*", Egypt, 1346 (A.H.), Vol. I, pp.265-315; Syed Sulaimān Nadwī, "*Tārīkh*", "*Arḍ-ul-Qur'ān*", Azamgarh (India), 1955, Vol. I, p. 201. Also see "*Jughrāfiyah Jazīratul 'Arab*" by Muḥammad Rābe' Nadwī.

mirth and festivity they killed them and then extirpated the greater part of his subjects.²²

(ii) *AL-‘ARAB AL-‘ĀRIBAH* (“*BANŪ QAḤṬĀN*”):

Qahtanites (“*Banū Qaḥṭān*”) are said to be one of the oldest settlers in Arabian Peninsula. According to Islamic traditions the genealogical order of “*Banū Qaḥṭān*” originates from ‘*Qaḥṭān*’ or ‘*Yaḥṭān*’ (Biblical Joktan) who was the son of ‘*Ābir* (Eber), the son of *Shālikh* (Shelah), the son of *Arfakhshad* (Arpachshed), the son of *Sām* (Shem), the son of *Nūḥ* (Noah).²³ According to other historians ‘*Qaḥṭān*’ or ‘*Yaḥṭān*’ were the names of the same person²⁴ whose sons were: “*Ya‘rub* (Jerah), father of *Yaman* (Yemen) whence *Yemen*; *Ḥaḍramaut* (Hazar-maveth) whence *Ḥaḍramaut*; *Jurhum* (Hadoram); and *Huzur* (Uzal). *Yaman* became the father of great people—*Sabeans* and *Himyarites*--who ruled over South Arabia for centuries. *Jurhum* and his descendents settled in *al-Ḥijāz*. Bible counts *Jerah* (*Ya‘rub*) and *Hadoram* (*Jurhum*) among the thirteen planters of Arabia (Gen. X-26).

Besides *Yemenites* (“*Banu Yaman*”) and *Jurhumites* (“*Banū Jurhum*”) following are the *Qahtanites* (“*Banū Qaḥṭān*”) tribes that multiplied in Arabia:²⁵

Kehlanites (*Banū Kaḥlān*): They are divided into following families: *Bajilah*; *Kaḥ‘am*; *Hamdan*; *Kandah*; *Jaj*; *Ṭa‘i*; *Nahm*; *Juḥam* and ‘*Amilah*.

Azdites (*Banū Azd*): Their famous families are as under: *Aws*; *Khazrij*; *Khazā‘ah*, *Ghassan*; and *Daus*.

Qada‘ahites (*Banū Qaḍā‘ah*): According to most of the historians they were the branch of *Qahtanites* (*Banū Qaḥṭān*),

22. Ibn *Khaldūn*, “*Tārīkh*”, Beirut 1966, Vol. II, p. 44; Syed *Sulaimān Nadwī*, “*Tārīkh ‘Arḍ-ul-Qur‘ān*”, Azamgarh (India) 1955, Vol. II, p. 201; *Muḥammad bin Jarīr Al-Ṭabarī*, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. I, 629.

23. *Al-Mas‘ūdī*, “*Tārīkh*”, Egypt 1346 (A.H.), Vol. I, p. 271; Ibn *Khaldūn*, “*Tārīkh*”, Beirut 1966, Vol. II, p. 85.

24. Ibn *Khaldūn*, “*Tārīkh*”, Beirut 1966, Vol. II, p. 85.

25. ‘*Allāmah Sh.ībī Nu‘mānī*, “*Sīratun-Nabī*”, Azamgarh (India) 1962, Vol. I, p. 108.

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but some have counted them as a branch of 'Adnaites (Ishmaelites). Following are their famous families; Banū Kalb; Banū Tanawah; Banū Jaram; Banū Juhainah; Banū 'Adhrah; Banū Aslam; Bāli; Sulaih; Daj'am; Tughlab; Asad; and Thamar etc.

(iii) *AL-'ARAB AL-MUSTA 'RIBAH:*

They were the mixed Arabs who were descended from Prophet Ishmael (Ar. Ismā'īl), eldest son of Prophet Abraham (Ar. Ibrāhīm, '*Alaihis Salām*), and the daughter of al-Mudad.²⁶ Al-Mudad was of the ninth generation from Jurhum.

(a) *Prophet Ibrāhīm and Ismā'īl:*

Prophet Ibrāhīm's (Abraham) father was Adhar or Tarakh according to some historians. This was the surname of Terah who is mentioned in the Bible. Adhar or Tarakh (Bib. Terah) was the son of Nahur, the son of Sarūgh (Bib. Sarug), the son of Arghū (Bib. Re'u), the son of Ābir, (Bib. Eber), the son of Shālikh (Bib. Shelah) the son of Arfakhshad (Bib. Arpadishad), the son of Sām (Bib. Shem), the son of Nūh (Bib. Noah).²⁷

It is an accepted fact that Prophet Ibrāhīm (Abraham) left his wife Hājrah (Bib. Hagar) and the first son Ismā'īl (Ishmael) at Mecca.²⁸ Some Western historians hesitate to accept these facts, but all the Muslims agree on this that Hājrah (Hagar) migrated to Arabia with her son Ismā'īl (Ishmael) and settled near Mecca where the spring of Zam-Zam gushed out as a miracle when the water with Hājrah (Hagar) ran short. I would like to quote some of the verses from the Bible in my support.

The following verse of Bible says that Ibrāhīm took Hājrah (Hagar) and Ismā'īl (Ishmael) and left them in a wild (desert) place because of Allāh's commandment:

26. Muḥammad Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. I, p. 314.

27. Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 59; Muḥammad Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. I, p. 233:

28. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 26.

“But God said to Abraham, “Be not displeased because of the lad and because of the slave woman; whatever Sarah says to you, do as she tells you, for through Isaac shall your descendents be named. And I shall make a nation of the son of the slave woman also, because he is your offspring.” So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered in the wilderness of Beer-Sheba.”

(Genesis—21 : 8)

In the above verse Hājrah is referred as the slave woman. As a matter of fact she was given in gift to Ibrāhīm (*‘Alaihis Salām*) by the Egyptian king, when Ibrāhīm (*‘Alaihis Salām*) visited Egypt.²⁹ According to some Muslim traditions she was a daughter of the king.³⁰ As a custom of that time the second wife of a person was just like a maid to the first, therefore Hājrah was called as the maid of Sarah as also mentioned in the Bible in a different way (Gen.—16 : 3).

Ismā‘il (*‘Alaihis Salām*) was born to Ibrāhīm (*‘Alaihis Salām*) when he was eighty six years old (Gen.—16 : 15),³¹ and Isaac, his second son was born to him from Sarah when he was one hundred years old (Gen.—21: 5, 6). According to some Muslim historians Prophet Ismā‘il was born to Prophet Ibrāhīm when he was ninety years old, and Prophet Isaac was born to Prophet Ibrāhīm when he was one hundred and twenty years old.³² Therefore, Ismā‘il (*‘Alaihis Salām*) was fourteen years

29. Ibn Sa‘d, *‘Al-Ṭabaqāt al-Kubrā’*, Beirut, 1960 (1380), Vol. I, p. 48.

30. Syed Sulaimān Nadwī, *Tārīkh ‘Ard-ul-Qur‘ān’*, Azamgarh (India) 1955, Vol. II, p. 41; Muḥammad Ḥifẓur Raḥmān, *‘Qaṣaṣ-ul Qur‘ān’*, Delhi 1961 (1380), Vol. I, p. 190.; Qāḍī Muḥammad Sulaimān, *‘Raḥmatull ‘Ālamīn’*, Lahore 1924, Vol. I, p. 2 (According to Qāḍī Muḥammad Sulaimān, Hājrah was the daughter of Riḡyūn (title Totis), the king of Egypt who tried to meddle with Sara. Qāḍī Sulaimān has given the reference of *‘Khuṣṣāt-e-Aḥmadiyah’* (p. 109), and also the reference of *‘Tārīkh ‘Amr bin al-‘Āṣ’* (Vol. II, p. 182) written by Dr Ḥasan Ibrāhīm Ḥasan and published by Matbah al-Sa‘adah, Egypt).

31. Al-Mas‘ūdī, *‘Tārīkh’*, Egypt 1346 (A.H.), Vol. I, p.

32. Ibn Sa‘d, *‘Al-Ṭabaqāt al-Kubrā’*, Vol. I, p. 48.

older than Isaac (Ar. Is'hāq, '*Alathis Salām*). In the above mentioned verse of the Bible a prophecy is given that Allāh will make a nation of Ismā'il (referred as the son of slave woman). This prophecy is similar to the one given in the Holy Qur'ān (II: 124). The prophecy was fulfilled in form of Ishmaelites (the Arabs) to whom the Final Messenger (*Ṣallallāhu 'alaihi wa Sallam*) belonged.

According to non-Islamic traditions Beer-Sheba, referred in the above verse, is a place in Palestine. It should, however, be noted that the above verse (Gen.—21 : 8) does not say that Hājrah settled in Beer-Sheba, rather it says that she, 'wandered in the wilderness of Beer-Sheba.' Since Beer-Sheba is in the North of Arabia, she migrated to Arabia from there. Some other verses of the Bible prove that Hājrah (Hagar) settled in Arabia. In the following verse of the 'New Testament' an allegory is given for Hājrah (Hagar) referring to her as the Arabian:

"Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery, she is Hagar. Now Hagar is Mount Sinai in Arabia;* she corresponds to the present Jerusalem." (Galatians—4 : 24, 25).

- * Note: Some ancient authorities read: 'Sinai is a mountain in Arabia' in place of 'Mount Sinai in Arabia' (Please refer to "*The New English Bible*", Oxford/Cambridge University Press). The translation which has been given in the above paragraph is in accordance with Catholic version of the Bible.

In another translation, 'King James Version' (published by the National Publishing Company, Philadelphia, U.S.A., 1968) following translation of the above quoted verses (Galatians—4 : 24, 25) is given:

"But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are two covenants; the one from the mount Sinai, which gendereth to bondage, which is A'gar. For this A'gar is mount Sinai in Arabia, and

answereth to Jerusalem which now is, and is, in bondage with her children. But Jerusalem which is free, which is mother of us all.”

(Galatians—V : 23, 24, 25, 26.)

The above verses clearly tell us the mount Sinai in Arabia, where Hājrah (Bib. Hagar or A'-gar) resided. This also clarifies the situation of the Great House of Allāh which actually corresponds to Jerusalem, as also referred in the above verses: “Mount Sinai in Arabia, and answereth to Jerusalem which now is.”

In another verse of the Bible it is said that Ismā'īl (*'Alaihis Salām*) lived near mount Paran:

“He lived in the wilderness of Paran. . . .”

(Gen.—21 : 21)

According to Muslim Scholars ‘Paran’ is synonymous to Arabic word ‘Faran’ which is the name of the mountain in Mecca.³³ Moreover, in the following verse of Bible the place of Ismā'īl (*'Alaihis Salām*) and his son is told to be opposite of Egypt in the direction of Assyria:

“... (These are the years of the life of Ishmael, a hundred and thirty-seven years; he breathed his last and died; and was gathered to his kindred). They dwelt from Havilah to Shur, which is opposite Egypt in the direction of Assyria; he settled over against all his people.”

(Gen.—25 : 17, 18)

On seeing the map of ancient Near East (during Seventeenth, Eighteenth, Nineteenth centuries B.C.) it would be clear that the area between Aram Assyria and Egypt is no other than the northern Arabia.

At this place it would be most appropriate to give some historical details about Prophet Ibrāhīm (*'Alaihis Salām*) and his visits to various places. The exact days of Prophet Ibrāhīm (*'Alaihis Salām*) are not known; probably he lived during later

33. 'Allāmah Shiblī Nu'mānī, “*Sīratun Nabī*”, Vol. I, p. 132,

part of third millennium B.C. in Ur, a city in ancient Babylonia (now Irāq). The people of Ur (i.e. the Chaldees) worshipped Moon-god, Sin; Sun-god, Shamash; other stars and planets; and a mother goddess, Ishtar.³⁴ He became the first monotheist (i.e. Muslim) among the polytheist people of that time, and he named all of his followers as Muslims (Holy Qur'ān—XXII: 78). Sayyidanā Ibrāhīm ('*Alaihis Salām*) preached among his people and asked them to worship One God but they refused to accept the new Faith and persecuted him. He was thrown into the heap of Fire but was saved by Allāh, the One and the Only God (Holy Qur'ān—XXI: 68, 69). According to some historians the incident of Fire took place in Assyria near Nineveh (site near modern Mosul) where a king called Nimrud was ruling;³⁵ Nineveh, probably, was his capital. If it is true, it may be supposed that Prophet Ibrāhīm ('*Alaihis Salām*) went to north as far as Nineveh to preach the true Faith.

After his escape from the Fire, he migrated to Haran, and stayed there for some time. From Haran he went to Palestine (Canaan). According to some historians, Ḥaḍrat Ibrāhīm ('*Alaihis Salām*) established centres of his mission at Bethel, Hebron and Beer-Sheba.³⁶ There was a famine in the land and Prophet Ibrāhīm went to Egypt, where he stayed for some time. Pharaoh of Egypt tried to meddle with his wife Sārah (Bib. Sarai) but was not successful (because of a miracle) which caused the Pharaoh to realise Prophet Ibrāhīm a pious person (prophet). He bade him respectfully and not only gave cattle, gold and silver in gift but also his daughter, Hājrah (Hagar) with whom he married. After visiting all these places Prophet Ibrāhīm ('*Alaihis Salām*) finally settled in Palestine, where he got his first son Ismā'il with his second wife, Hājrah ('*Alaihis Salām*).³⁷ This made his first wife Sārah (a barren) jealous of

34. Philip K. Hitti, "*The Near East in History*", New York 1961, p. 56.

35. A. Yusuf Ali, "*Commentary of the Holy Qur'ān*", U.S.A., 1946, p. 533 (f.n. No. 1565 for the verse: XI-68) and p. 837 (f.n. No. 2725 for the verse: XXI-69).

36. Syed Abul A'lā Maudūdī, "*The Meaning of the Quran*", Delhi 1973, Vol. I, Map I (pp. 96, 97), and f.n. No. 123 (for the verse II-122).

37. Syed Abul A'lā Maudūdī, "*The Meaning of the Quran*", Delhi 1973, Vol. I, 8, f.n. No. 123 (for the verse: II-122).

Hājrah and her son Ismā'il, and she asked Ibrāhīm to move them from the house. Through revelation, Ibrāhīm also recognised that Allāh also wanted the same, so he asked Hājrah and his beloved son, Ismā'il to leave the house and migrate. Hājrah migrated with her son, Ismā'il, to obey Allāh's commandment, and settled in Mecca (Arabia).

According to Muslim traditions, Prophet Ibrāhīm ('*Alaihis Salām*) went to Mecca (Arabia) several times to see his wife (Hājrah) and his son.³⁸ There he also built the first House of Allāh (Ka'bah)³⁹ on the same foundations which were laid by the first man and the Prophet Adam ('*Alaihis Salām*) and was demolished during the great flood of Noah's time.⁴⁰ At that time Ismā'il ('*Alaihis Salām*) was quite a grown up person and helped his father to build the House of Allāh (Holy Qur'ān—2 : 127). While they were building the house of Allāh, they prayed to Him to send a Messenger in their progeny (Holy Qur'ān—2 : 129). The prayer was answered and the Final Messenger and the Last Prophet was sent from among the Ishmaelites (because of which the Israelites became jealous, as it would be discussed later in the book). Prophet Ibrāhīm ('*Alaihis Salām*) visited Mecca several times even after the building of the House of Allāh to look after his son, Ismā'il. At one time he was tested to sacrifice Ismā'il for sake of Allāh. This was the greatest test for Ibrāhīm, but he was successful and followed Allāh's commandment. Allāh saved Ismā'il and ransomed him with a great and momentous sacrifice (Holy Qur'ān—37 : 102-107) which has continuously been taken place since that time in form of annual sacrifice on the occasion of Haj Pilgrimage, and the Muslim Festival of 'Id al-Aḍḥā. According to some Muslim historians Prophet Ibrāhīm was asked to sacrifice his son before building the House of Allāh; but this statement does not seem to be more accurate.

(b) *Banū Ismā'il or Ishmaelites*

One of the sons of the Prophet Ismā'il (Ishmael) was Qaidār (Bib. Kedar) in whose progeny a man 'Adnān became the

38. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 262.

39. Al-Mas'ūdī, "*Tārīkh*", Egypt. 1346 (A.H.), Vol. I, p. 26, 263.

40. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 283.

ancestor of Adnanites (Ar. Banū 'Adnān)⁴¹—another reputed group of tribes of Northern Arabia. The period between Ismā'il (Ishmael) and 'Adnān is variously estimated. According to some historians there were forty generations between them⁴² while others reckon only seven generations, but the space of more than 2,000 years between 'Adnān and Ismā'il could not be covered even by forty generations therefore there would have been more generations between them. The reason why so less a number is mentioned is that in olden days people remembered (and memorised) only few famous names of the genealogical order of their ancestors and ignored the links between them, hence there are differences in this regard.⁴³ From 'Adnān to the Holy Prophet Ḥaḍrat Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) the genealogy is definite comprehending twenty one generations which would be given at an appropriate place.

Following are the famous Adnanite (Banu 'Adnān) tribes:⁴⁴ *Khadafites* (Banū *Khudaf*): This tribe was divided into the following main families: Banū Kinānah (which comprised of the famous family of Quraish, and also of Daul etc.); Banū Hawn; Banū Rabah; Banū Tamīm; and Banū Hudhail.

Qaisites (Banū *Qais*): They were divided into following main families: Banū 'Adwan; Banu *Ghaṭfān*; Banū A'sar; and Banū Hawāzin.

(c) *Quraish*:

Quraish was the title of Fihri Ibn Mālik⁴⁵ who became one of the most powerful and respected persons of Northern Arabia. His children were known as Quraishites (Ar. Quraish) Genealogical order from Quraish or Fihri to 'Adnān is as under.

41. Ibn Hishām, "*Al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Vol. I, p. 8; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 616.

42. Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 66.

43. 'Allāmah Shiblī Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 161.

44. 'Allāmah Shiblī Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 108.

45. Ibn Hishām, "*Al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Vol. I, p. 93.

(Note: The dates shown are considered to be the dates of birth of the concerned persons):

A.D.	208	Fihr or Quraish
	175	Mālik
	142	al-Naḍar
	109	Kinānah
	76	<u>Khuzaimah</u>
	43	Mudrikah
	10	al-Ya's
B.C.	23	Muḍar
	56	Nizār
	89	Ma'add
	122	'Adnān

MIDIANITES

Midianites were the nomadic tribes belonging to the population of Arabian Peninsula and were thought to be descendents from Ibrāhīm ('*Alaihis Salām*) by his third wife Ketwrah (Gen. XXV, 2).⁴⁶ They migrated from the peninsula to the neighbourhood of Canaan and probably inter-mixed with Canaanites. The main dwelling area of Midianites seems to have been the region east of the Gulf of 'Aqba.⁴⁷ According to some writers it was a Midianite merchant to whom Prophet Joseph was sold in slavery, and who took him to Egypt. 'The frequent contacts of Moses with their priest Jethro suggest their presence near Mt. Sinai (Exodus II, 15-21; III, 1; XVIII). Other traditions relate battles against the Midianites in the region of Moab (Numbers XXXI). The book, Judges (Old Testament) tells that the people of Israel were given into the hands of Midianites who ill-treated them for seven years (Jud. VI, VII, VIII) until Gideon, the Prophet of that time (as the Bible says) drove out

46. Muḥammad Ḥifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. I, p. 312.

47. Baladhri, "*Mu'jim al-Buldān*", Vol. 4, p. 444. Muḥammad Ḥifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. I, p. 313. Muḥammad Rābe' Nadwī, "*Jughrāfiyah Jazīratul 'Arab*", Lucknow 1962, Vol. I, p. 93.

Midianites into Western Palestine. Some traditions relate Shu'aib ('*Alaihis Salām*), the Prophet of Midianites, to be father-in-law of Moses (cf. *Biblic Jethro*).⁴⁸

However, the Midianites were in the path of a commercial highway of Asia (termed as "*Imām-i-Mubīn*" in the Holy *Qur'ān*)⁴⁹ viz., 'that between two such opulent and highly organized nations as Egypt and the Mesopotamia group comprising Assyria and Babylonia.' They were commercial people but in the later times were corrupted; their besetting sin was commercial selfishness and fraudulent dealings in weight and measure, for which they were punished by Allāh. An earthquake took them and all of them (besides a few believers with the Prophet Shu'aib, ('*Alaihis Salām*) faced utter destruction (*Holy Qur'ān—VII : 91; XI : 84-95* etc.).

FAMOUS NORTH ARABIAN MINI-STATES

References are given in the ancient history of Assyrians, Hebrews and Persians to nomadic people in the Central and Northern Arabia. The cities of Petra and Palmyra are very famous as the colonies of southern Arabians. Following were some of the important kingdoms in Northern Arabia in olden days!

(i) *The Nabateans:*

The Nabatean kingdom was very famous and played an important role in the development of ancient Arab civilization. Its capital, Petra was the only place between Hijaz and Palestine with 'abundant and invitingly pure water.' Petra was a resting place for most of the Arab caravans on their way back to home from the Fertile Crescent with textiles, grains and other products which they purchased in return of spices and other

48. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346, Vol. I, p. 28; Muḥammad bin Jarīr al-Ṭabarī, "*Tafsīr*", *Sūrah al-Qaṣaṣ*; Ibn Kathīr, "*Tafsīr*", Vol. 7, p. 248; Muḥammad Hifzur Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380) Vol. I, p. 354.

49. Holy *Qur'ān—XV: 99*.

products of their land. Thus it became the key city in the 'south-to-north route'.⁵⁰

The title given to their kings was 'Harithath' (Aretas)⁵¹ who ruled at the period their greatest might over an area extending from the Gulf of 'Aqaba to the north upto the Dead Sea including a big part of Hijāz. With this power they were able to repulse the attacks by Seleucids, Alexander's successors as king of Syria, in 312 B.C. They intruded deep into Seleucid empire and 'extended their sway as far north as Damascus'. The Nabateans came in contact with Romans for the first time in 65 B.C. when Pompey visited Petra. They became their ally and earned the title of "Client of Rome."

However, the independent state of Petra could not long more. Their relations with Romans deteriorated and Petra was captured and destroyed by Roman forces in 106 A.D., during the period of Emperor Trajan. Nabataea was made a Roman province and named as 'Palestina Tertia.'

(ii) *Palmyra* :

After the destruction of Petra another city, Palmyra, became the capital of an Arabian kingdom headed by Odenathus (Ar. Ud̄haina), the first king of Odenathian dynasty.⁵² He helped the Romans against Persian invasion in 265 A.D., and rescued Emperor Gallienus, thus earned the title of "dux Orientalis" ('king of the east').⁵³ After the death of Odenathus, his widow Zenobia (Ar. Zainab) became the ruler and took the title of 'Queen of the east'. She proved to be too ambitious and tried to extend her authority over Egypt besides Syria, north Arabia and east Mesopotamia. Seeing this the Roman Emperor, Aurelian, moved to action and after defeating her forces captured Palmyra, the capital, in 273 A.D. Zenobia (Ar. Zainab), the Queen was taken as prisoner and sent to Rome in gold chains. Palmyra was totally destroyed; only the temple was spared.

50. Philip K. Hitti, *"The Near East in History"*, New York 1961, p. 146.

51. Philip K. Hitti, *"The Near East in History"*, New York 1961, p. 146.

52. Philip K. Hitti, *"The Near East in History"*, New York, 1961, p. 147.

53. Philip K. Hitti, *"The Near East in History"*, New York, 1961, p. 147.

(iii) *Ghassanids of Syria:*

During the time of Byzantine and Persian Empires there formed two Christian Arab States—one of Ghassān and the other at Hīra. The Ghassanids, residing in the neighbourhood of Yarmūk river,⁵⁴ were under the protection of Byzantine Empire. During the sixth century after Jesus, they attained at their greatest importance. Al-Hārith I, their king defeated Al-Mundhir III, the king of the Arabian State at Hīra, in 529 A.D.⁵⁵

(iv) *Arabian State at Hīra :*

The second mini-Arabian State at Hīra was patronised by Sassanian Emperors. Al-Mundhir III became their famous king,⁵⁶ He ruled in the first half of the sixth century.⁵⁷ He was succeeded by his son, 'Amr.⁵⁸ 'Amr was a liberal patron of poets. During the time of Al-Nu'mān III, Lakhmid dynasty came to an end and Persians appointed their own governor at Hīra.⁵⁹

Besides these mini-states, most of the central part of Arabian peninsula—Hijāz and Najd—remained undisturbed for centuries, hence enjoyed a tribal life. 'Their social and political life and organisation was patriarchal in character'. Each tribe was controlled by a headman, the 'Shaikh'. Tribalism, as a matter of fact, became the basis of Bedouin society.

FAMOUS SOUTH ARABIAN KINGDOMS

(i) *The Minaean (Al-Ma'īnī) :*

Because of its agricultural ability, the south western part of

54. Al-Mas'ūdī, "Tārīkh" Egypt 1346 (A.H.), Vol. I, p. 299.

55. Philip K. Hitti, "Arabs in the History", London 1958, p. 79.

56. Al-Mas'ūdī, "Tārīkh", Egypt 1346 (A.H.), Vol. I, p. 293.

57. Philip K. Hitti, "Arabs in the History", London 1958, p. 83.

58. Al-Mas'ūdī, "Tārīkh", Egypt 1346 (A.H.), Vol. I, p. 293.

59. Al-Mas'ūdī, "Tārīkh" Egypt 1346 (A.H.), Vol. I, pp. 295-96.

the peninsula, the Arabia Felix of classical authors (Yemen of modern days), was the first to achieve prominence in Arab history. The first of such kingdoms, which was established over there, was called Minaean (al-Ma'īni).⁶⁰ Ma'īn is an Arabic word for spring water, and because of a number of springs in that area the kingdom was called as al-Ma'īnī.⁶¹ In the old Testament (Torah) it is mentioned in slightly modified form: Ma'un, Me'un, Me'in. They ruled in the 'Jawf' of Yemen between Najran and Ḥaḍramaut⁶² (probably from 1200—650 B. C.). The capital of Minaean kingdom, Qarnaw, lay northeast of Sanaa (Ṣan'ā), present capital of Yemen. At its highest the Minaean kingdom embraced most of South Arabia and probably also established some colonies in northern Arabia near al-'Ulā to Tabuk. The Minaeans were not militarical minded; their society was based on agriculture and trade.

(ii) *The Sabaeans (Al-Sabā)*:

Most probably the Sabaean kingdom started in early second millennium⁶³ or late first millennium B.C. Their civilization, based on trade and agriculture rather than military power, had flourished for some fifteen centuries beginning in the thirteenth century B.C. The Sabaeans spoke the same language as was spoken by Minaeans, with only dialectal variations. The Sabaeans are identical with Biblical Sheba, for that reason according to some traditions they may have been in existence as far back as the thirteenth century B.C. The famous Queen of Sheba (known as 'Bilqīs' in Muslim traditions) visited the Prophet—

60. Muḥammad Rābe' Nadwī, "*Jughrāfiyah Jazīratul 'Arab*", Lucknow (India), Vol. I, P. 82.

61. Philip K. Hitti, "*The Near East in History*", New York 1961, pp. 54-55.

62. Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India) 1955, Vol. II, pp. 204-208; Philip K. Hitti, "*The Near East in History*", New York 1961, pp. 54-55.

63. Muḥammad Ḥiṣṣar Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. III p. 97.; Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India) 1955, Vol. II, pp. 233-272; Philip K. Hitti, "*The Near East in History*", New York 1961, p. 133; Also see: *Al-Biddāyah wal-Nihāyah*" by Ibn Kathīr.

King Solomon (r.963-923 B.C.) during his rule over Palestine (Holy Qur'an—27 : 32-44).⁶⁴ Their capital Ma'rib (60 miles east of modern Ṣan'ā and 3,900 feet above the sea level) was a great centre of trade.⁶⁵ Sabaean's civilization was based upon agriculture and trade. Their celebrated Ma'rib Dam ('Sadd'), constructed around 750 B.C. to hold rain water and regulate its flow for irrigation purposes, was one of the great hydraulic feats of ancient period.⁶⁶

Sabaeans maintained commercial links with African coastlands. The late Sabaean period was evidently the most glorious one in the history of South Arabia. Recently unearthed inscriptions indicate that they maintained colonies along the great trade route northward to Palestine. Their inscriptions were in an alphabet allied to the Phoenician and the Babylonian.

As far as religion is concerned they worshipped planets and stars⁶⁷ but their Queen (named as Bilqīs by Muslim Historians) accepted Islam at the hands of the Prophet—King Solomon (Holy Qur'an—37:44) and became a Muslim—monotheist.⁶⁸ The Sabaeans had beautiful buildings⁶⁹ in which the painted arch is noticeable. According to most of the historians their rule ended as early as in 115 B.C.⁷⁰

(iii) *The Himyarites (Al-Ḥamīrī):*

According to most of the historians the Himyarites followed the Sabaeans as the leading nation of South Arabia,⁷¹ although

64. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 279.

65. Philip K. Hitti, "*History of the Arabs*", London 1958, p. 54.

66. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, pp. 340-342.

67. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 347.

68. Muḥammad Ḥifẓūr Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. III, p. 296; Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India) 1955, Vol. II, pp. 255-263.

69. Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 341.

70. Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India) 1955, Vol. II, 269; Muḥammad Ḥifẓūr Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380 A.H.), Vol. III, p. 293.

71. Philip K. Hitti, "*History of the Arabs*", London 1958, p. 56; Muḥammad Ḥifẓūr Raḥmān, "*Qaṣaṣ-ul-Qur'ān*", Delhi 1961 (1380), Vol. III, p. 267, Syed Sulaimān Nadwī, "*Tārīkh 'Arḍ-ul-Qur'ān*", Azamgarh (India) 1955, Vol. II, pp. 273-276.

a few others say that the Himyarites and Sabaeans were the same people. However, they were very close kinsmen of Sabaeans and their language was particularly the same as that of Sabaeans and Miṣaeans. They inhabited the Sabaean kingdom⁷² in 115 B.C.⁷³ About twenty kings belonged to Himyarite Dynasty who, generally, assumed the title: 'King of Saba and Raydan'. The kingdom lasted from 115 B.C. to 525 A.D. One of the Himyarite kings, Shammar Yar'ash, is well known in the history. It is said that he conquered as far as Samarqand, now in U.S.S.R. According to some Muslim authors and commentators of the Holy Qur'ān, Shammār Yar'ash was the same king who is named in the Holy Qur'ān as "Dhul Qarnain" (Chapter 18, verse 83), but most of the Muslim Historians do not agree with them; they say that "Dhul Qarnain" was some other person.

About Himyarites, Encyclopaedia Britanica says: "Records indicate that Himyarites were the earliest people in history to construct multistoried dwelling places. This was done as a measure of protection against Bedouin raids. One such palace, Ghumdan was reportedly 20 stories high, each storey 10 cubits. the first sky scraper in history. Some of its stones were later used in the construction of the mosque at Sana, where it stood."⁷⁴

The capital of Himyarite kingdom, Zafar (classical Saphar; Biblical Sephar—Genesis 10:30), lay a hundred miles east of Mokha on the road to Sana. Judaism and Christianity were introduced into Yemen during the later Himyarite period. It was the Himyarite period that Romans made their first and the only attempt to conquer Arabia. 'The expedition of 24 B.C.—headed by Aelius Gallus—started from Nabataean in the North and penetrated as far as the Himyarite realm in the south but the result was utter failure.'⁷⁵ The Romans were motivated by the desire to control the sources of spices on the trade of which

72. Al-Mas'ūdī, "Tārīkh", Egypt 1346 (A.H.), Vol. I, p. 279; Muḥammad Rābe' Nadwī, 'Jughrāfiyah Juz'iratul 'Arab', Lucknow 1962, Vol. I, p. 101; Syed Sulaimān Nadwī, "Tārīkh 'Arḍ-ul-Qur'ān", Azamgarh (India) 1955, Vol. II, p. 276.

73. Philip K. Hitti, "History of the Arabs", London 1958, p. 35.

74. "Encyclopaedia Britanica", U.S.A. 1966 Ed.

75. Syed Sulaimān Nadwī, "Tārīkh 'Arḍ-ul-Qur'ān", Azamgarh (India) 1955, Vol. II, pp. 284-85.

South Arabians had waxed fabulously rich. Alexander, the great, attempted an invasion from the east but death interfered with the execution of his plans.'

Himyarite's rule was terminated by the Christian king of Abyssinia (Ethiopia), Negus who was incited by Byzantine emperor Justin I. The Abyssinians, under the command of Abrahah over-ran Himyarite kingdom in 525 A.D. Abrahah also led an expedition to Mecca in 570 (the year in which the Holy Prophet, *Ṣallallāhu 'alaihi wa Ṣallam*, was born) and tried to demolish the Holy Ka'bah, the House of Allāh, but was failed in his plan and his army with all the elephants faced an utter destruction Holy Qu'rān—105: 1—5).⁷⁶ This is the year known as the 'Year of Elephants' (*Āmmul Fīl*) in the history of Islam.⁷⁷ The Abyssinians ruled over Yemen until 575 when a Himyarite prince, Saif ibn-dhi-Yazan, defeated Abyssinians with the help of Persian army and Yemen once more became an independent state under the protection of Persian Empire, but for a short period. Later Persians took over Yemen under their direct control and it became province of Sasanid Empire of Persia. But the Roman invasion from Egypt (24 B.C.) and the temporary occupation by Ethiopians and then by Persians left no enduring impression on the political and cultural aspects of Arabia as a whole and Yemen in particular. Therefore in pre-Islamic days the Peninsula as a whole, particularly the Ḥijāz (Northern Part), remained intact from strong political and cultural influences of foreign powers.

76. Ibn Hishām, "*Al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Vol. I, p. 52; Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 101; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II; Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, pp. 271-310.

77. Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*" Beirut 1960 (1380), Vol. I, p. 101; Syed Sulaimān Nadwī, "*Tārīkh 'Ard-ul-Qur'ān*", Vol. I, p. 312; Al-Mas'ūdī, "*Tārīkh*", Egypt 1346 (A.H.), Vol. I, p. 399.

Socio-Political Condition of the World before the Final Messenger

A. THE WEST:

Dissolution of Roman Civilization:

The 6th century is said to be the darkest age of the human history. "Humanity had reached the edge of precipice", says Shaikh Abul Hasan 'Alī Nadwī, "towards which it had been tragically proceeding for centuries, and there appeared to be no agency or power in the whole world which could come to its rescue and save it from crashing into the abys of destruction."¹

The Romans (Byzantines) were enjoying the monopoly of the leadership in the West, while the Persians in the East. Both of the empires were in a state of confusion and mischief with 'corrupt and decaying civilizations.' The Roman civilization was based upon Hellenic Culture. According to Arnold J. Toynbee, "One can not understand the history of Rome without taking into account the history of the Hellenic World before as well as after Rome began to play her part in it. One can imagine Hellenic history without Rome. But Roman history without

1. 'Islam and the World', Academy of Islamic Research & Publications, Lucknow 1973, p. 13.

the Hellenic Society and Civilization is not imaginable.”² When we study the Hellenic civilization’s own political history, we would note that there are striking differences between the cultural unity of the Hellenic world and its political disunity even at the earliest stage of its history. Commenting on this Arnold J. Toynbee says, “We find it (Hellenic World) divided up politically into a number of sovereign independent states whose citizens recognize that they are all partakers in a common culture yet are not inhibited by this from going to war with each other. In the course of time their fratricidal wars became so devastating that they bring the civilization to grief. When it is on the point of dissolution it wins a reprieve through the belated political unification of the Hellenic World in the Roman Empire. This brings temporary peace and order, but at the prohibitive price of a series of ‘krack-out blows’ ending in the overthrow of all political powers except for one surviving victor. By the time when the Hellenic ‘Universal state’ is established by Rome, the Hellenic World is already so seriously exhausted and demoralized that it proves incapable of maintaining its universal state in perpetuity; and the break-up of the Roman Empire spells the Hellenic Civilization’s dissolution.”³

The Dark Ages of West:

The European nations were still in the ‘dark ages’ and were plunged into depths of ignorance and abject state. They were cut off from the cradle of culture and civilization – Fertile Crescent— of that age and had a very little knowledge of the world around them. According to H.G. Wells, “There were no sign of order or union in Western Europe.”⁴ Another famous author, Robert Briffault, says, “From the fifth to tenth century Europe lay sunk in a night of barbarism which grew darker and darker. It was a barbarism for more awful and horrible than that of the primitive savage, for it was the decomposing body of what

2. “*A Study of History*,” University of Oxford Press, U.S.A., 1964, p. 375.

3. “*A Study of History*,” University of Oxford Press, U.S.A., 1964, p. 171.

4. “*A Short History of the World*”, p. 170.

had once been a great civilization. The features and impress of that civilization were all but completely affected. When its development had been fullest, e.g., in Italy and Gaul, all was ruin, squalor, dissolution.”⁵

The ruling class in the West had sunk to complete moral depravity. Corruption and bribery were common. Gibbon writes, “That it (Byzantine Empire) had nevertheless suffered very severely in general decline caused by over-taxation, and by reduced commerce, neglected agriculture and diminished population, is attested by the magnificent ruins of cities which had already fallen to decay, and which never regained their ancient prosperity.”⁶ The social order was extremely disrupted and the civilization and culture of Great Roman Empire was exposed to ruin and decay.

There was also spiritual stagnation in the West during that time. “Great religions became plaything in the hands of debased ecclesiastics,” says Shaikh Abul Ḥasan ‘Alī Nadwī, “who corrupted and twisted them beyond recognition, so much so that if it were possible for their founders to return to physical life, they could not have recognized them.”⁷ The religious leaders were entangled in their internal problems and ‘had no message to offer to the world.’ Sale writes about the Christianity of the sixth century, “the worship of saints and images, in particular, was then arrived at such a scandalous pitch that it even surpassed whatever is now practised among the Romanists.”⁸ The Jews were also badly corrupted. ‘Hypocrisy, deceit, treachery, selfishness, cruelty and usuriousness had become the normal traits of their nature.’ Shaikh Abul Ḥasan ‘Alī Nadwī writes, “the mutual jealousy and hatred between the Christians and the Jews, which did not permit them to forego any opportunity of settling an old score was brought to its climax towards the close of the sixth century.”⁹

5. “*The making of Humanity*”, p. 164.

6. “*The Decline & Fall of Roman Empire*”, Vol. VII, p. 175.

7. “*Islam and the World*”, p. 14, Academy of Islamic Research and (Asia No. 9) Publications.

8. “*Translation of the Holy Qur’ān*” (1896), p. 62.

9. “*Islam and The World*”, Academy of Islamic Research & Publications, Lucknow 1973, pp. 17-18.

B. THE EAST:

The Persian Empire

The Persian Empire was dominating over the Eastern part of the then known world. Although they ranked equal to the Roman Empire in power and strength, their moral status was worse. Irān was full of vice and folly to the extent that Yezdegerd II (r.420-457), the Persian Emperor took his own daughter as his wife and afterwards killed her; and Bahrām Chobīn (another Emperor) had marital relations with his sister.

The Emperors of Persia took their famous title of 'Chosroe' (Kisrā) and declared that the 'Divine blood was running in their veins'. The public accepted their Divinity and 'prostrated themselves before them, sang to the glory of their godhead and swore that they could do no wrong'. The Divine light of the Emperors was believed to be over everyone and they were considered to be unquestionable in their authority and affairs. The spiritual leaders were also considered to be 'superhuman' possessing unlimited powers.

Besides the rulers and the priests there were a number of classes in the society. In public life there were two distinct separate classes—class of professionals and the class of workers. Professor Arthur Christensen says: "There was an unbridgeable gap between the various classes of society. Common people were prohibited by law from purchasing the property of the privileged classes. It was a standing feature of the Sasanī rule that no one should aspire for a rank higher than what he was entitled to by birth. No one could adopt a profession in which he had not been born. The Emperors of Irān did not employ the so-called low-born people in the state service. Social distinctions were rigidly enforced. Everyone had a fixed place in the society."¹⁰

Persians were also proud of their race. Shaikh Abul Hasan 'Alī Nadwī writes: "The Irānians were great believers in the purity of their race. They considered themselves to be a sanctified lot, holier and nobler than the rest of humanity and gifted

10. "L'Iran Sous Les Sassanides" (Urdu Translation by Muhammad Iqbāl), p. 430 (as mentioned in the "Islam and the World", p. 18).

with unique natural abilities. They looked down upon the neighbouring peoples and called them by insulting and ridiculous nicknames."¹¹

Iranians were pagans by faith. They considered fire as Light of God, hence started to worship it. "The religion of the fire-worshippers was, therefore, but a conglomeration of certain rites and ceremonies", says Shaikh A.A. Nadwī, "to be performed at certain times and at certain place. Outside the temples, at home and in the market-places, and in other spheres of individual and collective life, the fire-worshippers were free to act as they pleased. There were no spiritual ideals, no ethical Do's and Don't's that could fit in with social or national life in Iran."¹²

Zoroastrianism:

Zoroastrianism, the religion founded by famous spiritual leader and a Median reformer Zoroaster (lived about 600 B.C.), was just a modified form of paganism. The Zoroastrians never possessed a complete and self-contained religion. Their sacred book, *Avesta*, is a collection of archaic sayings attributed to Zoroaster, sacrificial hymns and prayers, priestly codes, and liturgical works. Their beliefs are related to those of early Hindus.

India and Hinduism:

As far as India is concerned its civilization and religion has been considered to be one of the oldest in the history, but the sixth century marks the gloomist period of the Indian history showing all features of social and moral degeneration that had overtaken the neighbouring lands with additional characteristics of its own—abundance of gods and sub-gods; caste system; and sexual wantonness.

Vedas, Hindus religious books, mention 33 gods, but the

11. "*Islam and the World*", Academy of Islamic Research & Publications, India, 1973, p. 21.

12. "*Islam and the World*", Academy of Islamic Research & Publications, India, 1973, p. 21.

Hindus worshipped as many as 33 millions gods the number which included every thing—stones; minerals; trees and plants; rivers and mountains; animals and even the sexual organs. Dr. Gustave le Bon says in *Les Civilisations de l'Inde*, "The Hindu, of all people, stands most unavoidably in the need of visible objects for religious worship; and although at different times religious reformers have tried to prove monotheism in the Hindu faith, it has been an unavailing effort. From the Vedic Age to the present day, the Hindu has been worshipping all sorts of things. Whatever he can not understand or control is worthy of being adored as divine in his eyes. All attempts of Brahmans and other Hindu reformers in the direction of monotheism or in limiting the number of gods to three have been utterly unsuccessful. The Hindus listened to them, and sometimes even accepted their teachings in principle, but in practice the three gods went on multiplying till they began to see a god in every article and phenomenon of nature."¹³

Hindu mythology describes an extremely shameless account of sexual misdeeds of gods and goddesses, which went on to the extent that they introduced the worship of the *lingum* (the sexual organ) of Siva throughout the land. Dr. Gustave le Bon writes: "The Hindus are deeply devoted to images and symbols Their temples are full of these, chief among them being the *lingum* and the 'yoni', as symbolising the generative power in nature. Even pillars of Ashoka are regarded by lay Hindus as images of 'lingum'. All vertical and conical objects are held in veneration by them."¹⁴ According to some historians: "There was a religious sect in which naked women were worshipped by men and vice versa."¹⁵

Caste System in India:

The whole of the society was divided into caste system. The foundation of caste system has been laid by Aryans during the later stages of the Vedic Age in order to protect their race from mixing up with the primitive races of the sub-continent.

13. "Islam and the World", p. 24; "Tamaddun-i Hind", pp. 440-41.

14. "Islam and the World", p. 25; "Tamaddun-i-Hind", pp. 440-41.

15. "Islam and the World", p. 25.

Manu became the leading leader of Hindu (Aryan) Community in the ancient period who clearly classified the entire population into various castes in his famous book, "*Manu Shāstra*" as under:

(a) *The "Brahmans"*: They were considered to be the top class, and backbone of the society. All the learned people and the priests were included in this class. Besides 'Brahmans' no other class of the society was allowed to get religious knowledge.

(b) *The "Kshatriyas"*: They were considered to be created from the arms of the Lord. The fighting and the ruling class was comprised of 'Kshatriyas' whose duties were to 'protect the people, give alms, offer oblations, read the Vedas and abstain from carnality'.

(c) *The "Vaisyas"* or the trading and agricultural people who were considered to be created from the thighs of the Lord. Their duties were 'the service of the cattle (particularly the cow—*Gaw Mata*—the mother), the giving away of alms and oblations, the reading of the Vedas and trading and agriculture.'

(d) *The "Sudras"* were people of the lowest caste (mostly local primitive people) whose only duty in life was to serve the above three classes because they were considered to be created from the feet of the Lord. They were considered so low that they were not allowed even to sit with any of the persons belonging to a superior class.

Political Condition in India in the 6th Century A.D. :

Politically India in the sixth century, after the glorious rule of Guptas dynasty—when the empire reached the zenith during the time of Chandra Gupta II, Vikramaditya (r. 375-380) covering a vast area of Indian Subcontinent—started to divide into a number of independent principalities (mini-states) Later towards the end of 8th century there was a triangular struggle for supremacy in northern India among the Gujara Pratiharas of Malwa and Rajputana, the Palas of Bengal and Bihar, and the Rashtrakutas of the Deccan. Soon Northern India was once more divided into a large number of principalities; and the Southern part too, after Govindra III, was into a state of chaos. Thus the Indian petty states were struggling mutually for political and militarical supremacy.

Buddhism & Far East:

The sixth century B.C. saw a new personality in India. He was no less than Buddha (Siddharta Gautam), born in 560 B.C. in the village of Lumbini near Kapilavastu, south of the Himalayas. Although he was taught Hinduism in his early life, he became a rebel to Hindu religion and founded a new religion, Buddhism, which arose as a revolt against Hinduism. Buddha's teachings were totally antagonistic to Vedic Religion (Hinduism). He declared caste system to be purely unrealistic and refuted the religious monopoly of Brahmanas. But later on Buddhism absorbed some of the theories of Vedic Religion like Transmigration of Souls, '*Ahinsa*' (non-Violence) and the theories of *Karma* etc. and also introduced idolatry. Thus it virtually became an off-shoot of Hinduism. Buddhism could not be proved to be much popular as Brahmanas outlawed it in India, thus it was expelled from there after some time. H.G. Wells writes: "For sometime Buddhism flourished in India. But Brahmanism with its many gods and its endless variety of cults, always flourished by its side, and the organisation of the Brahmins grew more powerful, until at last they were able to turn upon this caste-denying cult and oust it from India altogether."¹⁶

After being expelled from India, although Buddhism became a popular religion in China and other countries in South-East Asia, it could not play a significant role in the moral and spiritual rehabilitation of man, or the promotion of peace and stability in the world. The other nations of Far-East—Mughals, Tartars and Japanese etc.—"were oscillating between Buddhism and barbaric Paganism. They were still in the transition stage of civilization, having only just begun to emerge from the Dark Ages. Most of them had yet to learn the rudiments of civilised existence."

Politically the Chinese, as usual, were fighting among themselves. The Sui dynasty came into power to be replaced by the Tang which ruled for three centuries. In Japan, an Empress occupied the throne for the first time. Buddhism was beginning to take root and to influence Japanese ideas and ideals.

16. "*Outline of History*", p. 409.

C. THE ARABIAN PENINSULA

The pre-Islamic period of Islam is known as “*Jāhiliyah*” or “The Age of Ignorance”, because of the political, religious and social disorder that prevailed there before Islam. As a matter of fact the pre-Islamic Arabs possessed certain natural virtues that marked them out in the post-Islamic age. They were the most eloquence nation, plain of speech, strong of memory, firm of determination, superb horsemen, loyal and trustworthy, and free from any outer influence. “But centuries of isolation in the peninsula”, says Shaikh Abul Ḥasan ‘Alī Nadwī, “and a morbid insistence on the faith of their forefathers had severely undetermined their moral and spiritual health. The sixth century A.D., found them plunged in depravity, perversion and dark idolatory and indulging in all the other characteristics of primitive life.”¹⁷

The pre-Islamic Arabs had no prophet for centuries—none after Prophet Ismā‘īl—no religious ideology or revealed knowledge. Their social, political, and religious conditions are discussed hereunder in brief.

Social Conditions:

The social condition of Arabs was deteriorating day-by-day. Drinking was liked by them more than life. Ancient Arabic literature is stunk with wine and contains a treasure of expressions for it. Rum-shops, marked with banners, were well decorated. Gambling was the next favourite pleasure for them. To decline a gambling bout was considered dishonourable, and a gambler would stake his all belongings on a single bet, and after losing would walk out in sorrow. Usury was in vogue among Arabs. The indebted person would sometime pay a large interest to the lender.

The woman, having no rights and no social respect, were the worst sufferer in the society. They regarded their women as chattels and looked upon them with bitter contempt. A man was free to marry any number of wives and could divorce as he wished. Women were deprived of the right of inheritance.

17. “*Islam and The World*”, Lucknow 1973, p. 28.

Widows and divorced women were not allowed to re-marry. They were also discriminated in the matter of food and other aspects of home life.

The pre-Islamic Arabs were embarrassed at the birth of daughters and sometimes a father buried her alive in spite of her soul-harrowing cries. Many a time they buried their female children alive at birth for fear of poverty. Thus pride and poverty both were responsible for the abominable crime of female infanticide among all the tribes. The Holy Qur'ān has also pointed it out at several places.

Sometimes "kind-hearted tribal chiefs often bought girls to save their lives. Sa'sa'a says that before the dawn of Islam he had rescued as many as three hundred girls from the terrible fate by paying compensatory money to their fathers. Sometimes a young girl who had escaped being killed at birth or during childhood due to her father being away from home or some other reason would be treacherously taken to a lonely spot by her father and done to death. Several incidents of this nature were narrated from their past lives by the Companions after they had embraced Islam."¹⁸

Besides polygamy a man could have unlawful relations with a number of sweet hearts (as it is common in Western countries now-a-days, a condition worse than the Ignorance period of Arabia). Married women were allowed by their husbands to conjugate with others for sake of offsprings. (In the modern Western society it is considered to be an etiquette of the so-called culture to let their wives dance—which may lead to intercourse as well sometimes—with other people in the clubs and bear-gardens etc. This condition could very well be compared with the pre-Islamic condition of Arabia. Thus they are 1400 years backward in Islam). "Girls of conquetting disposition often used to go to the outskirts of the city where they allowed the menfolk to take full liberty with them." (This is also very common, in one way or the other, in the western culture in the name of 'Woman Liberty.').

There was a common tradition of marrying step-mothers and sometimes sisters too. It was a common practice for the

18. "*Sunan of al-Dārimi*", Vol. I. (as quoted in "*Islam and the World*," p. 31.)

eldest son to take as wives his father's widows (i.e. step-mothers) inherited as property with the rest of the estate. "Such a miserable and abnoxious life were they leading before the advent of the Final Messenger (*Ṣallallihu 'alaihi wa sallam*) who lifted them up from the depth of lowliness to the position of respect and dignity."

Slavery was very common among the Arabs, and the slaves were treated most inhumanly. The masters possessed the authority of life and death over them. The slaves were not allowed to marry either among themselves or with a free person for which frightful penalties were imposed upon them.

Political Condition:

Virtually the whole of Arabia was enjoying complete independence, and the so-called civilised Empires of that time—the Persian Empire and the Roman Empire—did not pay any attention to Arabs who were thought to be barbaric, poor and hungry. The Arabs themselves were divided into a number of tribes, each having its own Shaikh. Tribal prejudice was very common and small incidents would lead to bitter feuds which continued for generations. "A maxim among them said: 'Stand by your brother, be he the oppressor or the oppressed,' to which they fully adhered. Tribal pride was very common and everyone of them considered himself to be from the noblest stock.

Shaikh Abul Ḥasan 'Alī Nadwī writes in his book, "*Islam and the World*": "In keeping with their primitive, desert environment, the Arabs had a very warlike temperament. War, in some respects, was with them a necessity, but more than that it was a fun. The poets sang of war as a thing of joy. An Arab poet says:

In an enemy tribe we do not find,
We go to war with a friendly tribe,
And our lust for war is quenched.

Another poet says:

May a war break out among the tribes

When my colt is grown up for riding,
That I may get a chance to show
The worth of my colt and sword.

A most trivial incident could touch off a bitter inter-tribal war The whole of the peninsula was thus like a hornet's nest. One never knew when one would be looted or assassinated. People were kidnapped while travelling with caravans, in the presence of their companions. Even powerful kingdoms of the day needed strong escorts and guarantees of safe passage from tribal chiefs for their caravans and delegations to travel from one place to another."¹⁹

Religious Condition:

The Arabs were idolatrous and their religion could not, in any way, contribute to their material and spiritual well being. The idols were originally introduced to serve as devotional mediums but later they were elevated to the status of Divinity. There was a separate god and/or goddess for each city, tribe and locality. The idols were figured according to the fancy of worshippers. The Ka'bah, the House of Allāh, built by Prophet Ibrāhīm ('*Alaihis Salām*), was housed with 360 idols. Four main idols—al-'Uzzā, al-Lāt, Manāt and Hubal were held in high estimation by almost all the Arabs. According to al-Kalbi there was a personal idol for every household in Mecca, and when a Meccan would start a journey, his last act at home was to invoke the blessings of the family deity.

Besides Ka'bah there were a number of temples in Arabia and people used to vie with one another in collecting idols and constructing temples. In the words of Abu Rijā' al-'Utāridi, as quoted by Imām Bukhārī: "We worshipped stones. When we found a better stone than the one we had, we took it up and threw the old one. Where no stones were available, we made a sand-mound, milked a goat over it and worshipped it."²⁰ They also believed in angels; and gave status of deities to a number of angels, spirits, Jinns, stars, sun and moon. To

19. "*Islam and the World*", Lucknow 1973, p. 32.

20. *Ṣaḥīḥ al Bukhārī*" (Kitāb-ul-Maghāzī).

angels they treated as the daughters of God; and Jinns were regarded as the 'co-sharers of Almighty in the practical control of the world.' Some trees were also given the status of gods. In the words of Shaikh Abul Hasan 'Alī Nadwī: "The belief in an Over-Ruling Providence had grown very feeble among them. . . . Homage was still paid to One Transcendent God, but only verbally; in their hearts a host of deities were enshrined, whose goodwill they sought to propitiate and displeasure to avert."²¹

Thus the pre-Islamic society of Arabia was steeped in vice, barbarism and superstition. The moral and material condition of Arabia along with that of the rest of the world was so deplorable that a divine interference was necessary. Hadrat Shāh Waliyullāh in his famous book, "*Hujjatullāh-il-Bālighah*" remarks about the general condition of the world, specially the two great empires—Persian and Roman—of that time, i.e. before the advent of the Final Messenger, in the following words: "Centuries of undisputed mastery over large parts of the world, dissipation, irreligiousness and wholesale surrender to the devilish temptation had created among the Romans and the Iranians great fastidiousness of taste regarding comforts of life. They strove hard to outdo one another in the display of crude sensualism and luxury. Accomplished artists and craftsmen, who had collected in Rome and Iran from far and near, employed their skill to unite every refinement of convenience, elegance and splendour in the service of the rich. What improvement they introduced in the art of luxurious living gained currency immediately in society. A great value was set on the refinements of material existence. The standard of living had become so inflated that it was considered disgraceful for a nobleman to wear a cap or a waist-band worth less than a thousand dirhams. One who did not possess stately mansions, sparkling fountains, gorgeous baths and shady groves and did not maintain an elegant suite of attendants and slaves received little notice in a society. It is tiring to dwell further on this state. . . . luxuries had enlarged themselves into necessities of life. A mortal sickness had come over civilisation. It was a terrible affliction that had slipped into a life of extravagance

21. "*Islam and the World*", Lucknow 1973, p. 29.

and folly, and in consequence, had involved himself in innumerable cares and worries. The worship of comfort called for a great deal of money, which could be acquired only by fleecing the common people, the peasants, the traders and the like. If the latter resisted the exactions, war was waged against them and they were punished; and if they yielded, they were brought into submission like dumb driven cattle. They toiled day and night. Their woes gave them no respite to turn their minds to think the Hereafter. Often in a whole country not a single individual could be found with any real solicitude for religion."²²

Gloomy Condition of the World:

Shaikh Abul Hasan 'Alī Nadwī comments on the general condition of the world in the 6th century A.D. in the following words:

"There was, briefly, not a single nation in the whole world of the 6th century of the Christian era that could be called healthy in temperament, not a single society that was imbued with high ethical society, nor a single state that was based on principles of justice, equity and fairness, nor yet a leadership that possessed knowledge and wisdom, nor a religion that represented the pure teachings of the prophets of God. There was a universal lack of wholesome leadership. The word of God had become corrupted. The few churches and monasteries that still existed in the thick, encircling gloom could at best be likened unto the tiny glow of worm in a dark rainy night. True knowledge and right action had become rare, and moral teachers who could guide men along the sublime path of godliness. . . . scarce."²³

The Holy Qur'ān depicts this world-wide darkness and chaos in the following thought-provoking words:

"Disintegration had appeared on the land and the sea because

22. "*Hujjatullāh-il-Bālighah*", Vol. I, p. 105; Translation as given in "*Islam and the World*", pp. 42-43.

23. "*Islam and the World*", Lucknow 1973, pp. 43-44,

of (the meed) that the hands of men had earned, that (Allāh) might give them a taste of some of their deeds: in order that they might turn back (from evil).”

(XXX: 41)

Thus when the whole of mankind was groaning under oppression and torture, injustice and cruelty, vice and superstition—in short when the humanity lay gasping in the agonies of death—Allāh, Almighty raised up the FINAL MESSENGER (*Ṣallallāhu ‘alaihi wa Sallam*) to resuscitate it and to deliver it from darkness into light. The Holy Qur’ān says:

“A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light—by the leave of their Lord—to the way of (Him), the Exalted in Power, worthy of all praise!”

(XIV: 1)

“Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures), in the Torah (Old Testament) and the Gospel (New Testament); for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); HE RELEASES THEM FROM THEIR HEAVY BURDEN AND FROM THE YOKES THAT ARE UPON THEM. So it is those who believed in him, honour him, help him, and follow the Light which is sent down with him —it is they who will prosper.”

(VII: 157).

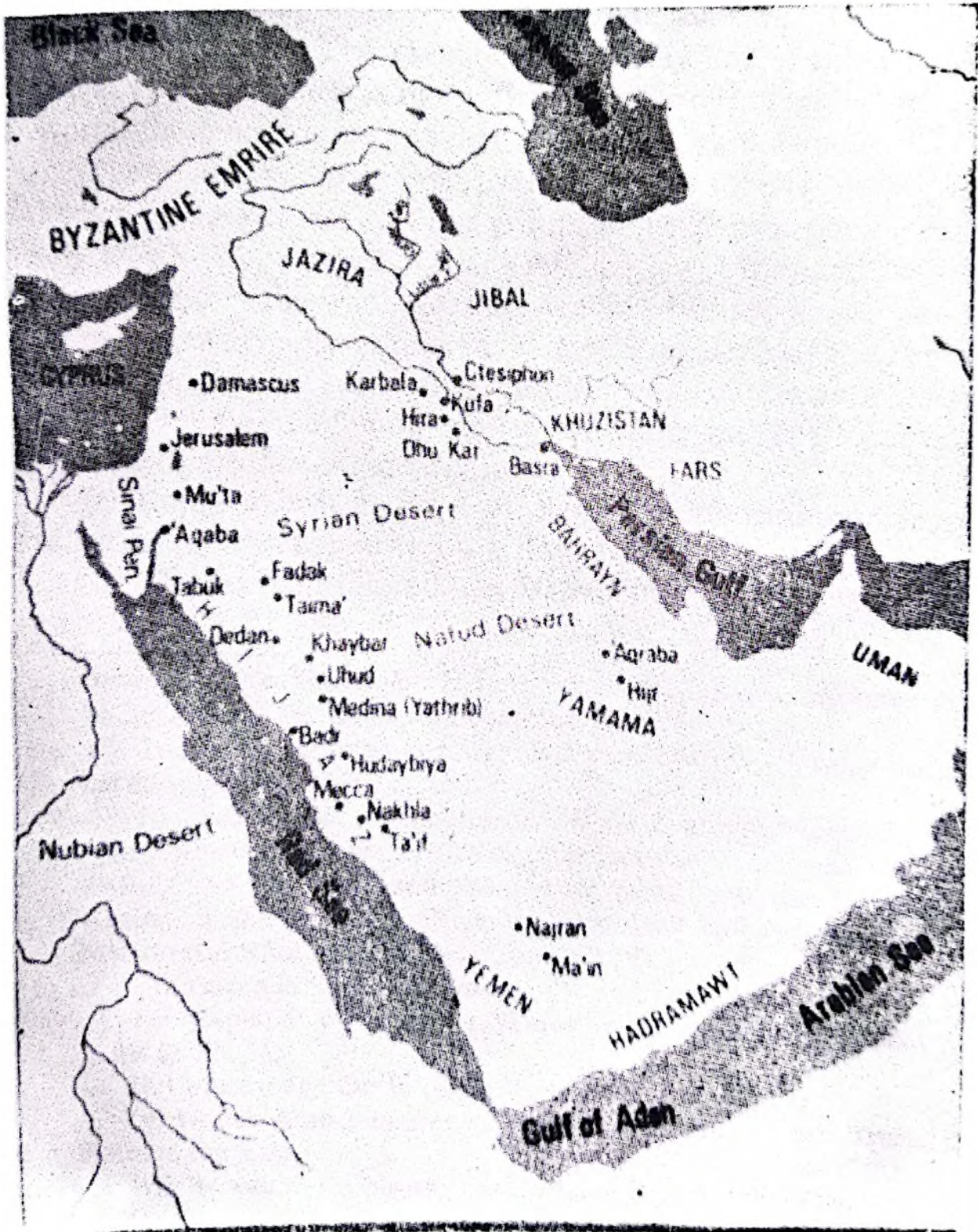
Geographical Background of Arabian Peninsula

Geographical Situation & Climate:

Situated in South-West Asia, surrounded by sea waters on its three sides—The Red Sea in the West, the Arabian Gulf & the Gulf of Oman in the East, and the Arabian Sea in the South—occupying a unique position in the nucleus of the old world map when America and Australia were not discovered, placed centrally in between the three great continents—Asia, Africa and Europe—Arabian Peninsula (Ar. “*Jazīrat al-‘Arab*”) is considered to be the largest peninsula of the world with an area of about 1,300,000 square miles.¹ Geologically it is an extension of the African Sahara, from which it is separated by the rift of the Nile and the chasm of Red Sea. It is divided into various parts of which Hijāz, Najd, Yemen, Ḥaḍarmawt and ‘Umān are important.

The high lands of the Arabian peninsula stretch all along the sea sides, and attain a height between 6000 & 9000 feet in Hijāz, the cradle of Islam having the holy cities of Mecca and Medina. The southwestern part, Yemen, is the only region of the arid peninsula which has periodic rains to warrant culti-

1. Muḥammad Rabe‘ Nādwī, “*Jughrāfiyah Jazīratul ‘Arab*”, Lucknow, 1962, Vol. 1, p. 4.



Map of Arabian Peninsula.

vation of the land. Najd is the nucleus of the northern interior part and pastoral lands for shepherds. Besides these parts the whole land is almost barren with some scattered oases. With such a large area the population of Arabia (at present Saudi Arabia) is only 7,700,000 (1970 est.) because vast portions of the land are sandy deserts and more than half of the country is uninhabitable. The climate is extremely hot in summer and the coastal tracts are among the most torrid regions of the world, the temperature ranging 118° to 135°F in summer.

There are no perennial rivers and no forests, so far as is known in the peninsula. Four groups of permanent pools (scarcely worthy to be called lakes) — Aḥsā, Kharj, Aflaj and Najrān — are found in the whole of the Arabia. Besides these pools, there are many springs and wells in various parts of the Peninsula especially in Medina, Ṭā'if, Yemen, Ḥaḍramaut, Oman and in Mecca the famous spring of Zamzam. The Peninsula is divided into three main divisions:²

(i) Najd—a central core of hard desert with numerous valleys and oases supporting a considerable settled population.

(ii) The northern Nufud, the Dahna in the East, and the

2. *Modern Arabian Peninsula* : Here is given some relevant information about Arabian Peninsula in the modern period.

Today the Arabian Peninsula is divided into the following political divisions (countries) :

(i) *Saudi Arabia* (the main land of the Peninsula)—comprising Nejd (which comprises of Qaṣīm, Shammar and Yamāmah); Ḥeǰāz; al-Rub' al-Khālī; Aḥsā; and 'Āsir. These parts form the Northern Region of the Peninsula. (Refer to "*Jughrāfiyah Jazīratul-'Arab*", by Muḥammad Rābe' Nadwī, Vol. I, pp. 162-163.)

(ii) Yemen in the South West.

(iii) Republic of Southern Yemen i.e. the region of Ḥaḍramaut in the South.

(iv) Muscat and Oman in the South East,

(v) United Arab Emirates (U.A.E) i.e. Qatar and the Trucial States in the East.

(vi) Kuwait in the North East; and a part of Jordan in the North West.

The mainland of the Peninsula, Saudi Arabia, is bounded on the north by Jordan, Iraq, Kuwait and 2 neutral zones; on the east by the Arabian Gulf, the Shaikdom of Qatar, the Trucial Coast, and Sultanate of Oman; on the south by Yemen and Southern Yemen; and on the west by the Red Sea.

Southern Rub'al-Khālī—an almost complete circle of sand waste surrounding the central core of Najd.

(iii) The Syrian Desert (Bādiyatush-Shām), Midian, Hijāz, 'Āsir, Yemen, Ḥaḍramaut, Oman and Hasa ('al-Aḥsā)—it consists of the land along the vast sea coast encircling the second part (i.e. the circle of sand waste described above.) It has steppe lands in part bare and arid and in part more or less thickly populated and cultivated. The high land or 'Āsir and Yemen with part of Ḥaḍramaut constitute the Arabia Felix of classical times, enjoying a temperate climate, a reasonable rainfall and good soil. Oman is also a cultivated part of the Peninsula irrigated by the streams of Jabal Akḥḍar, and is as productive

Area and Population on different parts of the Peninsula in the modern age (on the basis of the latest available data)

		830,000 sq.m.	
Saudi Arabia	: Area	(2,300,000 sq.km.)	Population : 7,700,000
Yemen	: Area	75,000 sq.m.	Population : 5,700,000
South Yemen	: Area	111,074 sq.m.	Population : 1,300,000
Muscat & Oman	: Area	82,000 sq.m.	Population : 600,000
U.A.E i.e. Abu Dhabi; Dubai, Sharjah, Ajman, Um al- Qaiwain, Ras al- Khaimah and Fujairah.	: Area	32,000 sq m.	Population : 185,000
Qatar	: Area	4,000 sq.m.	Population : 100,000
Bahrain	: Area	231 sq m.	Population : 207,000
Kuwait	; Area	7,780 sq.m.	Population : 733,196
Jordan	: Area	37,737 sq.m.	Population : 2,300,000

Mineral resources of Saudi Arabia in the modern age :

The mineral product of greatest economic importance is oil. It was first obtained in Bahrain but later on it was found in the Aḥsā province of Saudi Arabia in 1933. The American Oil Company (Aramco) headquarters in Dahrān (al-Zahrān) is the chief company operating in the area. Saudi Arabia is the world's third largest producer of oil. As on January 1, 1975, Saudi oil reserves were put at 164.5 thousand million barrels, i.e. 27% of the total reserves of the non-Communist world. In 1975, Saudi Arabia's production of crude oil was approximately 8.8 million barrels. Kuwait, Abu Dhabi, Qatar and the Trucial States are the other states of the peninsula which are very rich in oil reserves and make the Arabian Gulf one of the richest regions in the whole world today.

Other abundant minerals of Saudi Arabia are gypsum, copper, manganese, silver, gold, sulphur and lead.

as any other part. Except for these areas the desert predominates, dotted with oases, many of them of great fertility such as Medina, the Qasim and Hasa, to name but three.

Products of Arabia and Animals:

The date-palm, a friend of the poor and rich alike, is the main tree of Arabia. Besides producing popular and sweet dates, the date-palm tree has many other uses. Its branches provide roofs for the countryside houses; the stones of the fruits are crushed to provide fodder for camels; and the tough fibres of the bark are used for ropes. Fruits, other than dates, and

Some statistical figures about Saudi Arabia:

Area: 830,000 sq. m. Population: 7,700,000

Official Name: Kingdom of Saudi Arabia

Capital: Riyadh is the Royal Capital; Jeddah serves as the administrative capital.

Currency: Riyal (About 4.00 per U. S. \$ 1)

Population density: 8-7 inhabitant per sq. m.

Largest cities: Riyadh, 400,000, Jeddah 250,000; Mecca al-Mukarramah 200,000

State revenue in May 1981 (Rajab 1401) was SR 340 billions (about \$ 90 billions)

Health Statistics: about 700 inhabitants per hospital bed; more than 10,000 physicians by the end of 1980

Transportation: surfaced roads more than 20,000 kms. (by the end of 1980)

Motor Vehicles: (public and private) more than 2.7 million (by the end of 1980); Railway mileage: more than 500 kms. (by the end of 1980); Ports: Jeddah, Damman, Yenbo; Major Airlines: Saudi Arabian Airlines—government owned, operates both domestic and international flights.

Govt. owned Radio Station—4, Receivers—more than 100,000; T.V. Stations—5, Receivers—50,000; Telephones—About 0.5 million lines (by May 1980) expected to have 1.2 million lines by the end of 1985. Newspapers—9 dailies, more than 16 weekly and monthly newspapers.

Weights and Measures: Metric system:

Travel Requirements: Passport; visa; 1 photograph; smallpox, cholera and if travelling from/via Asia, yellow fever vaccination; birth and marriage certificates indicating religious affiliation. The cities of Mecca and Medina are closed to non-Muslims.

vegetables are normally produced in coastal region in large number. Yemen, being the most fertile region of the Peninsula, produces wheat, coffee and fruits in abundance.

Among the domestic animals, camel—the ship of the desert, horse, sheep and goats are common. Camel is the most useful animal not only for transportation of materials from place to place but also for its flesh and milk. In olden days ‘the dowry of bride, the price of the blood, the profit of gambling, the wealth of Arabian Shaikhs were all computed in terms of camels’. Ḥaḍrat ‘Umar once remarked, “The Arab prospers only where the camel prospers.” Camel was an important animal in the early battles of Muslims. Horses in Arabia stand next to camels for their usefulness. The horse was used for war, sports and hunting, and the possession of horse was considered a sign of nobility and status. The Arabs were famous for their horsemanship. In olden days Arabia used to export horses which were considered to be finest in the world. Sheep and goats are the chief property of country-side Arab-Bedouins.

The ‘Dwellers of cities’ and the ‘Bedouins’:

The ancient races were settled in Arabia in form of tribes. Some of them built permanent places in form of cities and became ‘the dwellers of the cities.’ Mecca is considered to be the oldest city whose ancient name is Becca or Baca (Holy Quran: III-96; Psalms: 84-6). Most of the people were in form of wandering tribes who moved from place to place in search of vegetation sufficient to keep alive their flocks of sheep and goats. They were known as Bedouins—‘the dwellers of the desert.’ Whenever they halted temporarily during their journey they lived in tents. Their taste of life was quite different to those who lived in cities. They mostly depended upon the milk and flesh of goat and sheep and did not like to till lands and develop trade and craft. While the dwellers of city became a nation of traders during the course of time. The Bedouins developed a number of evils: looting, plundering and attacking caravans or fighting among themselves became the characteristic feature for many of them. An old Arab poet says for such Bedouins, “Our business is to make raids on the enemy, on our

neighbour and our own brother, in case we find none to raid but a brother."

The Bedouins enjoyed a patriarchal type of social and political life. Each family was controlled by a headman, and a tribe by a "Shaikh." Their patriotism was strictly tribal and each member of a tribe was fully protected. If it failed to do so, it could not command the loyalty of that member as a poet says: "Be loyal to the tribe; its claim upon its members is strong enough to make a husband give up his wife."

Secure from foreign invasion:

Because of the peculiar physical conditions of the Peninsula and deserty land, the Arabs were saved from the invasion of foreigners. Being a barren and torrid region, the Arabia could not attract other nations, as nobody wanted to rule over un-economical area inhabited by quarrelling tribes. "This is why", writes Phillip K. Hitti, "the Arabs have escaped foreign domination for centuries." This gave them a chance to develop spirit of freedom and individualism in themselves, on the one hand and to be preserving and industrious on the other. With these qualities the Arabs were able to absorb true Islamic teachings and then spread the Islamic culture to a vast area of the known world at that time.

Mecca, the birth place of the Holy Prophet:

Mecca (Makhah in Arabic, Bakkah in Ancient times, Baca in old Testament, and Macoraba in Ptolemy) is the birth place of the Holy Prophet Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) and the foremost sacred city of Islam. It is also known as "Ummul Qurā" and "Al-Balad al-Amīn" in the Holy Qur'ān. The city lies about 45 miles east of Jeddah, its seaport on the Red Sea, with which it is connected with a road.

Mecca was a place of religious pilgrimage long before the Islam. It was also a commercial centre. 'In Roman and Byzantine times there was active trade in eastern goods from India, East Africa and the far east to the Mediterranean countries. The products of the east were brought by sea to Aden where they were forwarded by camel caravans up the western shore of

Arabia to Egypt, Damascus and Europe. Mecca was a principal staging-post on this caravan route and most of the Meccans were engaged in this trade.'

Geographically Mecca is situated in a valley surrounded by mountains. The valley is about five miles long from East to West and about two miles wide.³ Following mountains surround the city: Jabal al-Falaj, Jabal al-Qu'ayqaghān, Jabal La'la', Jabal Kudād, Jabal Abu-Qais, and Jabal Khandimah. Almost all these mountains are populated now-a-days. Some of these have been cut to make roads for the over-growing population which has crossed the mountain. The Ka'bah (House of Allāh) and the great Mosque, "al-Masjid al-Ḥarām" lie in the centre of the valley. The only natural spring, "Zam Zam", is situated in the compound of the Mosque. A big canal, Canal of Zubaida dug by Queen Zubaida from the Ṭā'if to Mecca, serves the city. The great city of Mecca was founded by Prophet Ibrāhim and his beloved son, Ismā'il. They also re-built the Ka'bah in whose precinct the spring of Zam Zam gushed up miraculously to quench the thirst of baby Ismā'il and his mother Hājrah when they were left over there by Prophet Abraham (Ar. Ibrāhim) to fulfill Allāh's commandment.

3. Muḥammad Rābe' Nadwī, "*Jughrāfiyah Jazīratul 'Arab*", Lucknow 1962, Vol. I, p. 175.

Early Life

ANCESTRY OF THE HOLY PROPHET:

The Quraish and Quşayy:

It has already been discussed that Quraish was the title of Fihr, a powerful man among Ishmaelites, who lived in the third century of Christian era. In the fifth century one of the descendents of Quraish (Fihr), Quşayy became the ruler of Mecca and the surrounding area of Hejaz by uniting all the Quraish tribes.¹ He also took charge of the Ka'bah which was considered to be an office of great honour in whole of the Arabian peninsula. Quşayy proved to be a capable administrator and built a Council Hall (Dār-ul-Nadwah)² where matters of disputes were settled after consultation with the leaders of Quraish tribes. He supplied water and food to the pilgrims during the period of pilgrimage;³ and also instituted a number of political and social reforms in Mecca.

1. Ibn Sa'd, "*Al-Ṭabqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 69; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 690.

2. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, p. 125; Ibn Sa'd, "*Al-Ṭabqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 70; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 693.

3. Shibli Nu'mānī, "*Sīratun Nabi*", Azamgarh (India) 1962, Vol. I, p. 164.

'Abd Manāf:

Before his death (in 480 A.C.), Qūṣayy entrusted the responsibility of the Ka'bah, drinking water, service to pilgrims, the revenue, and the standard (Liwā'a or Flag) of the Quraish to his elder son, 'Abd Dār.⁴ But the leadership of the Quraish came to the lot of 'Abd Manāf (younger brother of 'Abd Dār) after the death of Qūṣayy.⁵ After 'Abd Manāf, his son, Hāshim, became his successor. The children of 'Abd Dār ("Banū 'Abd Dār) proved to be incapable of running various offices, entrusted to their predecessor 'Abd Dār by Qūṣayy.⁶ Therefore, Banū 'Abd Manāf (children of 'Abd Manāf) took the administration of drinking water ("Saḳāyah") and revenue ("Rafādah") from Banū 'Abd Dār.⁷ According to some historians the administration of "Saḳāyah" and "Rafāyah" was entrusted to 'Abd Shams bin 'Abd Manāf (elder brother of Hāshim) but afterwards he gave up his duties to his younger brother Hāshim.⁸ After the death of 'Abd Shams his son, Umayyah became envious of his uncle, Hāshim, because of later's popularity among the Quraish. He challenged the authority of Hāshim in open field.⁹ but was defeated and banished from Mecca for ten years according to the judgement given by the counsellors at

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4. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 73; Ibn Hishām, "*al-Sīrat al-Nabawīyyāh*", Cairo 1955 (1375), Book I, p. 129; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 693.
 5. Shāh Mu'īnuddin Aḥmad Nadwī, "*Tārīkh-e-Islām*", Azamgarh (India) 1963 (1382), Vol. I, p. 6; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 693; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 74.
 6. Shāh Mu'īnuddin Aḥmad Nadwī, "*Tārīkh-e-Islām*", Azamgarh (India) 1963 (1382), Vol. I, p. 6.
 7. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 132; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 77; Shibli Nu'mānī, "*Sīratun-Nabī*", Azamgarh (India) 1962, Vol. I, p. 165; Shāh Mu'īnuddin Aḥmad Nadwī, "*Tārīkh-e-Islām*", Azamgarh, 1963 (1382), Vol. I, p. 6.
 8. Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, pp. 694-95; Akbar Shāh Khan, "*Tārīkh-e-Islām*", Karachi 1970, Vol. I, p. 60; Hafiz Ghulam Sarwar, "*Muhammad, The Holy Prophet*", Lahore 1949, p. 14.
 9. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 136.

the council Hall (Dār-al-Nadwah).¹⁰ This became a cause of the famous rivalry between Hashmites (Banū Hāshim) and Umayyads (Banū Umayyah). Later on Umayyads took to trade and became rich and prominent commercial group of Arabia.

Hāshim:

Hāshim was a wise and the most generous man of his time.¹¹ He organised the merchandise of Quraish to Yemen in the South and to Syria in the North. Caravans also travelled east to Najd and Mesopotamia. In this way Mecca became the great market of Arabia. Because of his bravery and generosity he became the most popular figure of Arabia.

Once Hāshim went on a trade mission to Syria. On his way to Syria he stayed at Yathrib (Madina) and married to a Yathribite girl, Salmā.¹² After the marriage Hāshim proceeded to Syria but died on his way at Ghazzah. Salmā, who belonged to the tribe of Najjār, gave birth to a child and named him Shaibah.¹³ Shaibah lived in Yathrib (Madina) till the age of 8 years.¹⁴

'Abd ul-Muṭṭalib:

The early death of Hāshim weakened his descendants and their associates. After Hāshim's death his brother Muṭṭalib became the leader of Quraish. After the birth of Shaibah Muṭṭalib was informed about him. So he went to Yathrib (Madina) and brought him from there. When Muṭṭalib entered Mecca with Shaibah, people mistook the boy as 'Abd al-Muṭṭalib i.e.

10. Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Beirut 1965 (1385), Vol. II, pp. 16, 17.

11. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 78.

12. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, & p. 137; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I,

13. p. 79; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 696; Ibn Jarir al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 246.

14. Shibli Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 167.

Muṭṭalib's slave.¹⁵ Muṭṭalib brought Shāibah up like his own son. Shāibah became famous with his nickname, 'Abdul Muṭṭalib.

After Muṭṭalib, 'Abdul Muṭṭalib became the chief of Banū Hāshim (Hashmites) and incharge of the administration of water (Saḡāyah) and the revenue (Rafādah).¹⁶ Seeing this Ḥarb, son of Umayyah (and father of Abū Sufyān) did not accept authority of 'Abdul Muṭṭalib but again the decision of judges went against him as it did in the case of his father.¹⁷ Thus the jealousy between Banū Hāshim (Hashmites) and Banū Umayyah (Umayyads) increased day by day.

Like his father Hāshim, 'Abdul Muṭṭalib won an undisputed position among the Quraish for his generosity and fairmindedness. The famous spring of Zam Zam (gushed out miraculously at the feet of thirst-stricken baby Ismā'il when his mother Hājrah ran short of water) was covered with deserty dust.¹⁸ 'Abdul Muṭṭalib dug it again. The spring was cleaned and its walls were repaired; thus once more it started to provide water. 'Abdul Muṭṭalib was wise in his ways, shrewd in his judgement and a man of high character because of which he was held in esteem by all the Quraish; this enabled him to rule 'Mecca for more than half a century—about fifty nine years. During his rule Abrahah, the Christian Abyssinian commander who took over Yemen after defeating Himayrites, invaded Mecca in 570 A.C. with the intention to demolish the Holy Shrine of Ka'bah. He was

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15. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 128; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 83; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 696.
16. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 251; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 142; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 83; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 696.
17. Akbar Shāh Khan, "*Tārīkh-e-Islām*", Karachi 1970, Vol. I, p. 61; Hafiz Ghulām Sarwar, "*Muhammad, The Holy Prophet*", Lahore 1949, p. 16.
18. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 145; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 83; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 240; Ibn al-Athīr, "*al-Kāmil fī-Tārīkh*", Beirut 1965 (1385), Vol. II, p. 12; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 698.

accompanied by a big cavalry of elephants— the animals were never seen by Meccans before. Abrahah was not successful in his attempt and his army was destroyed by a terrible storm of rain and hail, and God sent birds, the swallows (Holy Qur'ān-c.v. 1-5). The remaining soldiers, who ran away from there, were caught by small pox epidemic, thus Abrahah's army faced utter destruction.¹⁹ This year is known as the "Year of Elephants" ('Āmmul Fīl) in the history of Arabs.

'Abdullāh and Āminah:

Prior to the event of Abrahah's invasion, 'Abdul Muṭṭalib married his youngest but the most beloved son, 'Abdullāh to Āminah, the daughter of Wahhab, the chief of Banu Zuhrah clan.²⁰ After the marriage 'Abdullāh remained with his wife Āminah only for three days at her father's house and then left for Syria on a trade mission.²¹ While he was returning from his journey he fell ill at Yathrib (now Madīna) and died there.²² 'Abdullāh left behind his pregnant wife lady Āminah, a slave girl, Ummu Aiman, five camels and a flock of goats. Sudden death of young 'Abdullāh became a cause of great anxiety to whole of his family, particularly to 'Abdul Muṭṭalib, who had already sent his elder son Hārith to take care of 'Abdullāh at Yathrib (Madīna) during his sickness.

BLESSED BIRTH

Two months later widowed Āminah gave birth to the most

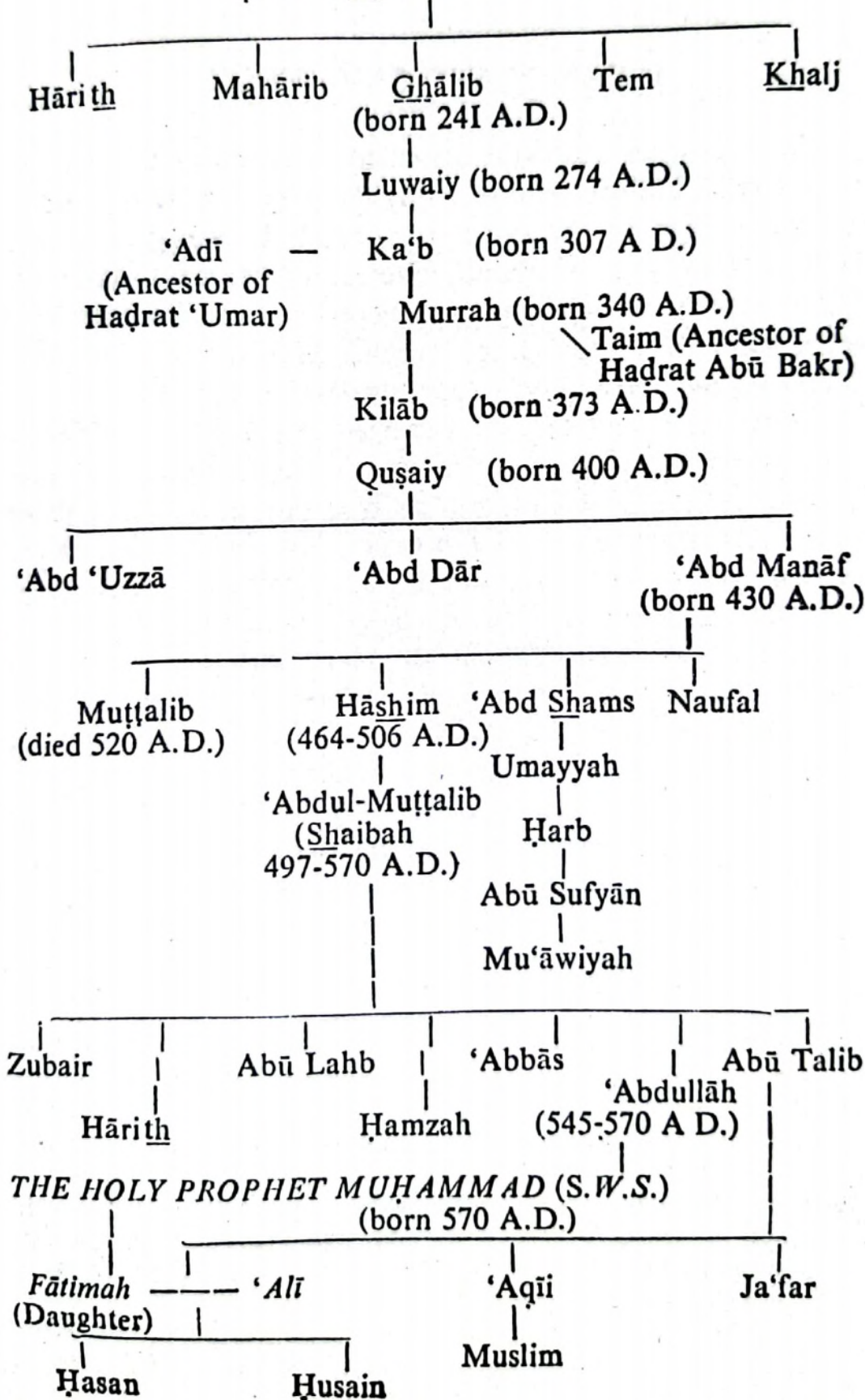
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19. Akbar Shāh Khan, "Tārīkh-e-Islām", Karachi 1970, Vol. I, p. 85; Hafiz Ghulām Sarwar, "Muḥammad, the Holy Prophet", Lahore 1949, p. 18.
20. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Beirut 1960 (1380), Vol. I, p. 95; Ibn Hishām, "al-Sīrat al-Nabawiyyah", Cairo 1955 (1375), Book I, pp. 110 & 156; Ibn al-Athīr, "al-Kāmil fil Tārīkh", Beirut 1965 (1385), Vol. II, p. 8.
21. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Beirut 1960 (1380), Vol. I, p. 95; Shibli Nu'mānī, "Sīratun-Nabi". Azamgarh (India) 1962, Vol. I, p. 168.
22. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Cairo 1955 (1375), Book I, p. 158; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Beirut 1960 (1380), Vol. I, p. 99; Ibn Khaldūn, "Tārīkh", Beirut, 1966, Vol. II, p. 711.

revered personality among all the mankind, Ḥaḍrat Muḥammad (Ṣallālu 'alaihi wa Ṣallam). Sayyidana Muḥammad (Ṣallālu 'alaihi wa Ṣallam) was born (in the lunar year of "Āmmul Fīl") on Monday the 12th *Rabi'ul Awwal* to most of the historians,²³ which corresponds (probably) to March/April 570 A.D., if we agree that the Hijrah year (i.e. 1st *Muḥarram* of 1, A.H.) begins on 16th July 622 A.D.²⁴ According to others like 'Allāmah Shibli Nu'mānī it was Monday the 9th *Rabi'ul Awwal*,²⁵ while Mas'ūdī says that it was 8th *Rabi'ul Awwal*.²⁶ However, there is no difference of opinion in the day which falls on Monday. Some Muslim historians have calculated the dates of birth of various prophets and estimated that the Holy Prophet (Ṣallālu 'alaihi wa Ṣallam) was born 6155 years after Ādam ('*Alaihis Salām*); about 3,913 years after Noah's flood; about 2,832 years after Abraham (Ibrāhīm, '*Alaihis Salām*); about 2,287 years

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23. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 158; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 100; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 156; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 710.
24. A.M. Khalicli, "Comparative Tables of Hijri and Christian Dates", Anjuman-e-Taraqqi-e-Urdu, Delhi, 1939; Habibur Rahman Khan Sabri, "*Mifāhūt Taqwīm*", Urdu Board New Delhi 1977, p. 168; According to W. Montgomery Watt as well the Hijrah calendar starts from 16th July 622 A.D. Please refer to: '*Muhammad in Mecca*', p. 145; S.Ameer Ali also agrees with him to some extent and says, "In the year when the era was established, 1st *Muḥarram* fell on the 15th July "The Spirit of Islam", p. 49; Tor Andrae says, "On the other hand, there is complete agreement concerning the date of his emigration, 622, and the date of his death ten years later, in 632": "*Muḥammad the Man and His Faith*", p. 33. However, the exact date of the birth of the Holy Prophet (in Christian calendar) is hard to be told. As far as the year is concerned although most of the authors (including Dr. M. Hamidullah) agree that it was 570 A.D., some (like Shibli Nu'mānī and Mahmūd Pasha, on whose calculations Shibli Nu'mānī's date for the birth of the Holy Prophet is based) say that it was 571. According to Shibli Nu'mānī, the exact date is 20th April, 571. Please refer to "*Sīratun Nabī*," Vol. I, pp. 171-172.
25. Shibli Nu'mānī, "*Sīratun Nabī*", Azamgarh (India), 1962, Vol. I, p. 171; Muḥammad al-Khudrī, "*Noor al-Yaqīn fī Sīrat Sayyid al-Mursalin*", Cairo 1328, p. 9; Both of these authors agree with "Mahmūd Pasha al-Falki" who has calculated the date of birth of the Holy Prophet as 9th *Rabi'ul Awwal*.
26. Al-Mas'ūdī, "*Tārīkh*", Cairo 1346, Vol. I, p. 398,

after Moses (Mūsā, 'Alaihis Salām), and 570 years after the birth of Jesus ('Isā, 'Alaihis Salām).

GENEALOGICAL TABLE OF THE HOLY PROPHET
QURAI^{SH} (Fih^r bin Mālik)



The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was named by his mother as Aḥmad²⁷ according to a vision she had before his birth but ‘Abdul Muṭṭalib named him ‘Muḥammad’ (a praised person). Although the Arabs knew this name but they did not give it to their children in the past.²⁸

INFANCY AND CHILDHOOD

According to the Arabian custom, in order to learn the pure Arabic dialect (and to enjoy the pleasant atmosphere of the countryside at the same time) the baby was given in the custody of the nurse Ḥalimah, who visited Mecca during those days in search of a rich baby to bring up but was not successful,²⁹ hence was obliged to accept orphan Muḥammed (*Ṣallallāhu ‘alaihi wa Sallam*) as it was heavenly destined for her.

Nurse Ḥalimah (Rad. A.) belonged to the Banū Sa’d family of Hawāzin tribe, which was famous for its fluent and beautiful dialect. In the first instance he lived with nurse Ḥalimah for two years after which she brought him back to Mecca but carried back again because of the plague epidemic raging over there during those days. In all baby Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) spent about six years with her among the Banū Sa’d, during that time he developed the purest dialect of Arabic about which he spoke later: “Verily, I am the most eloquent Arab amongst you; my descent is from the Quraish and I speak the tongue of Banū Sa’d.”³⁰ The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) had the utmost regard and respect for his foster-mother, nurse Ḥalimah (Rad. A.), and he did not

27. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380). Vol. I, pp. 99, 104.

28. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Cairo 1955 (1375), Book I, p. 158; Muḥammad Ḥusain-Haikal, “*Ḥayātu Muḥammad*”, p. 243.

29. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Cairo 1955 (1375), Book I, pp. 62-64; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, pp. 158-159.

30. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 71; Shiblī Nu’mānī, “*Sīratun Nabī*”, Azamgarh (India) 1962, Vol. I, p. 174; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Cairo 1955 (1375), Book I, p. 167.

fail to demonstrate it when she visited him after his marriage with Lady Khadījah (Rad.A.).³¹ According to some scholars nurse Ḥālimah (Rad. A.) accepted Islam after the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) declared his prophethood. Foster-father of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), Hārith bin ‘Abd al-‘uzza (Rad. A.) also accepted Islam in Mecca. ‘Abdullāh and Hudhāfah were his foster-brothers; and Unaisah and Shīma were his foster-sisters.³²

THE MIRACLE OF THE “OPENING OF THE CHEST”

A number of miraculous events have been mentioned in the histories which took place during his stay with nurse Ḥālimah. The miracle of the “Opening of the Chest” is very famous, which happened around fourth year of his age. Once when he was playing, two angels in snow-white dress came down from the heaven and opened his holy chest. They took out some black piece of flesh from it. Then they washed the heart and innerside of the chest from the “snow water” they brought with them in a Gold dish from the heaven.³³ It is also narrated that they also fixed the “Seal” of the prophets at the same time in between the two shoulders on the back and then went back. Seeing all this, his foster-brother and other boys with whom he was playing were frightened and ran to Lady Ḥālimah

31. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 114; Shiblī Nu’mānī, “*Sīratun Nabī*”, Azamgarh (India) 1962, Vol. I, p. 174; Also see: “*Al-Iṣābah fi Tamyizil Ṣaḥābah*”, by Ibn Ḥajar Isqālānī.

32. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Cairo 1955 (1375), Book I, p. 161; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 110.

33. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 113; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Cairo 1955 (1375), Book I, p. 166; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, pp. 159, 161, 165; Al-Mas’ūdī, “*Tārīkh*”, Cairo 1346, Vol. I, p. 399; Ibn Khaldūn, “*Tārīkh*”, Beirut 1966, Vol. II, p. 711; Muḥammad al-Khudrī, “*Noor al-Yaqīn fi Sīrat Sayyid al-Mursalīn*”, Cairo 1328, p. 11; Syed Sulaimān Nadwī, “*Sīratun Nabī*” Azamgarh (India) 1928 (1346), Vol. III, pp. 436-454; Maulāna Āshiq Ilāhī Meerīhī, “*Tārīkh-e-Islām*”, Deoband (India), p. 39; Shaikh ‘Abdullah bin Muḥammad bin ‘Abdul Wahhāb, “*Sīratu-Rasulullāh*”, p. 13.

but when she reached there the angels had left. However the Holy Prophet (*Ṣallallāhu ‘alaihi wa Ṣallam*) told her all the story and said that they filled a kind of divine light but he was not hurt at all.

Most of the western authors deny the miracle of the “Opening of Chest”. William Muir has gone so far that he considered it the effect of some disease (I beg pardon to Allāh for quoting this) on the Holy Prophet (*Ṣallallāhu ‘alaihi wa Ṣallam*). Among the contemporary Muslim biographers, Muḥammad Ḥusain Haikal also hesitates to accept this incident as a miracle³⁴ and says: “A number of Muslim historians consider the traditions regarding the ‘opening of chest’ as unauthentic,”³⁵ because some historians (like Ṭabarī) have narrated this incident twice during the life of the Holy Prophet, Sir Syed Aḥmad Khān, have equalised the ‘Opening of Chest’ (“*Shaqquṣ-Ṣadr*”) as “Amplification of Chest”³⁶. (“*Sharah Ṣadr*”, Holy Qur’ān XCIV-1).

The fact is that the incident of “Opening of Chest” has been taken place as a miracle of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Ṣallam*) and we should not hesitate to accept it because of the criticisms of some western authors. On the basis of various narrations given in the books of “*Sīrah*” (Biography) and “*Ḥadīth*” (Traditions) some Muslim biographers say that the miracle of “Opening of Chest” has been taken place five times during the life of the Holy Prophet:³⁷ (1) When he was about 5 years old and was living with his foster mother, lady Ḥalimah; (2) When he was about ten years old; (3) When he was about twenty years old; (4) Just before he received revelation; and the (5) Before going on the journey to the heavens, i.e. at the time of “*Isrā*” or “*Mī‘rāj*.” According to most authentic narrations, mentioned in this connection, the “Opening of the Chest” took place twice:

(1) When the Holy Prophet (*Ṣallallāhu ‘alaihi wa Ṣallam*)

34. Muḥammad Ḥusain Haikal “*Ḥayātu Muḥammad*”, pp. 248-49.

35. Muḥammad Ḥusain Haikal, “*Ḥayātu Muḥammad*”, p. 249.

36. Sir Syed Aḥmad Khan, “*Khutbāt-al-Aḥmadiyah*”, Karachi 1964, pp. 464-68.

37. See: “*Sīratun Nabī*” (Vol III, p. 426) by Syed Sulaimān Nadwī, and “*Sharah al-Mawāhib al-Laduniyah*” by Zurqānī.

was about 5 years old and was living with his foster mother, lady Ḥalīmah. This narration has been mentioned in a number of books of "Sirah" and "Ḥadīth" viz. *Ṣaḥīḥ Muslim*, *Musnad Ahmad bin Ḥambal*, *Tārīkh-e-Ṣaghīr* by Imām Bukhārī, *Ṣaḥīḥ* by Ḥākīm, *Sunan* by Dārmī, *al-Sīrat al-Nabawīyyah* by Ibn Hishām, *al-Ṭabaqāt al-Kubrā* by Ibn Sa'd. *Tārīkh* by al-Ṭabari, *Tārīkh* by Ibn Khaldūn, *Tārīkh* by al-Mas'ūdī, *Dalā'il al-Nubuwah* by Abu Na'im, and Baihaqī etc. Among all the narrations mentioned in these books the narration (Ḥadīth), quoted by Imām Ahmad bin Ḥambal, Imām Muslim, Ibn Sa'd and Abū Na'im, which has been narrated by Ḥammād bin Salmah, is the most authentic.³⁸

(2) The second most acceptable and authentic narration (Ḥadīth) in this connection is that in which the miracle of the "Opening of Chest" is said to have taken place at the time of "Isrā" or "Mī'rāj". This is also given in a number of books including: "Ṣaḥīḥ" by Imam Bukhārī, "Ṣaḥīḥ" by Imām Muslim, "Sunan" by Imām Nasyī³⁹ and in a number of books on "Sīrah."

Therefore, it could very safely be said that the miracle of "Opening of the Chest" took place twice during the life of the Holy Prophet. 'Allāmah Sulaimān Nadwī also agrees with this point of view.⁴⁰ On the first occasion, when this miracle took place during the childhood of the Holy Prophet, the Satanic part (Jealousy, Malice, and Envy) was taken out from his chest. While on the second occasion, when this miracle took place at the time of "Isrā" (or "Mī'rāj"), "Knowledge and Wisdom" ("*Ilm wa Ḥikmah*") was put into his heart and the chest was washed with the water of Zam Zam.

DEATH OF LADY ĀMINAH

In the sixth year⁴¹ of his age the Holy Prophet (Ṣallallāhu

38. Syed Sulaimān Nadwī, "Sīratun Nabī", Azamgarh (India) 1928, Vol. III, p. 445.

39. Syed Sulaimān Nadwī, "Sīratun Nabī", Azamgarh (India) 1928, Vol. III, p. 448.

40. Ibid.

41. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Cairo 1955 (1375), Book I, Cont'd. p. 56.

'*alaihi wa Sallam*) returned to Mecca. The noble lady was very pleased to receive him, her only child, and set out for Yathrib (Madina) to show him to the maternal relatives of his grandfather, and also to pay a visit to the grave of her husband 'Abdullāh who was buried over there. They stayed there for about a month during which time Prophet Muḥammad (*Ṣallāllāhu 'alaihi wa Sallam*) also learnt swimming in a pond at Madina.

When lady Āminah was returning from Yathrib (Madina) she fell sick on her way to Mecca at a place al-Abwā and died there leaving Muḥammad (*Ṣallāllāhu 'alaihi wa Sallam*) fatherless and motherless. She was buried at the same place. He was brought back to Mecca by the slave girl, Umm Aiman, who accompanied his mother during the journey.

UNDER THE CHARGE OF 'ABD AL-MUṬṬALIB

Young Muḥammad (*Ṣallāllāhu 'alaihi wa Sallam*) was entrusted to the care of his grandfather 'Abd ul-Muṭṭalib who brought him up with affection and love, but his guardianship did not last too long and he died at the age of 82 years later when the Holy Prophet was 8 years old.⁴² At the time of his death 'Abd al-Muṭṭalib called his son Abū Ṭālib and gave the little boy under his supervision. The Holy Prophet (*Ṣallāllāhu 'alaihi wa Sallam*) had great love with his grandfather and tears rolled down his eyes at the news of his death. The death of 'Abd al-Muṭṭalib terminated the domination of Banū Ḥāshim over Banū Umayyah. Now the leadership of Quraish was taken by Ḥarb bin Umayyah, and "Saqāyah" (administration of water for pilgrims) was the only department which was left for Banū

p. 168; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 116; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, pp. 165-166.

42. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 119; Ibn Hishām, "*al-Sīrat al-Nabawīyah*", Cairo 1955 (1375), Book I, p. 169; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 166; Ibn Al-Athīr, "*al-Kāmil fil Tārīkh*", Beirut 1965 (1385), Vol. II, p. 37.

Hāshim and was entrusted to 'Abbās one of the sons of 'Abd al-Muṭṭalib.

GUARDIANSHIP OF ABŪ ṬĀLIB

Among the ten sons of 'Abd al-Muṭṭalib, 'Abduallāh (Holy Prophet's father) and Abū Ṭālib were the (real) brothers.⁴³ Therefore Abū Ṭālib was the real uncle of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). He faithfully and kindly discharged his duties and proved to be a very loving uncle who loved his nephew more than his own sons. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was a well-mannered, the most liked and an extremely nice boy because of which Abū Ṭālib not only kept the boy always with him but also made him sleep by his bed and eat with him. He was never a perverse or stubborn boy and even in extreme calamities was not disheartened. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was quiet and peaceful from the very beginning. All these qualities won others' hearts for him and he was loved and honoured by all the persons because of his sweet and amiable nature.

Abū Ṭālib was not a rich man because of which the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sometime worked for his bread. In Arabia even the boys of rich families used to look after flocks of goats and sheep—Arabian wealth in those days—and that was never considered a low work. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) took his share of work without hesitation, and always completed it well and efficiently. During his prophethood, once he went to a forest with some companions who started to pluck plums from the trees. He said, "Take those which are dark-skinned because I found them very much tasty when I tended the flocks of sheep during my childhood."⁴⁴ As a matter of fact, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) did not want to be a burden on others and preferred to do his

43. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, p. 179; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 239.

44. Ibn Sa'd, "*al-Tabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 126; Shībī Nu'mānī, "*Sīratun Nabī*," Azamgarh (India) 1962, p. 177.

work himself. From the very childhood his sensitive nature was alive to the suffering of the poor and the distressed.

In those days reading and writing was not in vogue in Arabia and the business-minded Quraish regarded it as a task for menials, therefore he was not educated. Afterwards this unlettered orphan became the repository of the highest wisdom. Though himself untaught (by a worldly teacher) he became the teacher of mankind which was one of his Great Miracles. The Holy Qur'an speaks about it:

"Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in Torah (Old Testament). He commands them what is just (and good), and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure). He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him—it is they who will prosper."

"Say: O men! I am sent unto you all, as the Apostle of Allāh, to whom belongeth the dominion of the heavens and the earth, there is no god but He. It is He that giveth both life and death. So believe in Him and His Apostle, the unlettered Prophet, who believeth in Allāh and His Words: follow him that ye may be guided." (VII: 157,158)

JOURNEY TO SYRIA

When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was twelve years old (according to Ibn Athīr and Jarīr al-Ṭabarī when he was 9 years old)⁴⁵ Abū Ṭālib had to go to Syria on a trade mission. As the journey was to last some months, Abū Ṭālib did not want to carry him because of the hardship; therefore he decided to leave him at Mecca. The boy did not

45. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 278; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Beirut 1965 (1385), Vol. II, p. 37.

want to leave his uncle because of the love for him and insisted that he should accompany him. The loving uncle could not see his beloved nephew broken-hearted and took the blessed boy with him.

According to some narrations a Christian priest, named Baḥīra saw the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) at Buṣrā and recognised him as the “Messenger of Allāh” because he saw a cloud shadowing upon him and the branches of a tree bowing down to him⁴⁶ when he was coming down from the hill with the caravan. Baḥīra invited the caravan (led by Abū Ṭālīb to a feast. After the feast Baḥīra checked the back of the Holy Prophet where he found the “Seal of Last Prophethood,”⁴⁷ in form of a swollen piece of flesh like the egg of a pigeon. According to Ṭabarī, Baḥīra also told them that he (i.e. the Holy Prophet) is the “Messenger of the Lord of the World”, “Mercy for the worlds” (i.e. *Rahmatulil ‘Ālamīn*) and “Leader of the World” (*Sayyidul ‘Ālamīn*).⁴⁸

Some scholars have not accepted any of such traditions because of their unauthentic “Isnād”⁴⁹ and thus refuted the allegations of some Western biographers who alleged that the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was taught Christianity by the said priest in that journey, and later he incorporated those doctrines in his teachings. No doubt this is an absolutely false account given by such Western biographers. It must be noted that the Holy Prophet (Ṣallallāhu ‘alaihi wa

46. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, p. 277; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Beirut 1965 (1385), Vol. II, p. 27; Ibn Khaldūn, “*Tārīkh*” Beirut 1966, Vol. II, p. 712.

47. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Cairo 1955 (1375), Book I, pp. 171-72; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, p. 277; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Beirut 1965 (1385), Vol. II, p. 37.

48. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, p. 278. For more details also see: “*al-Sīrat al-Nabawīyyah*”, by Ibn Hishām.

49. Imām Tirmidhī writes, about this Ḥadīth: “This is a Ḥasan & Gharīb Ḥadīth. We know it only through one Sanad. ‘Allāmah Shiblī Nu‘mānī in his book “*Sīratun Nabī*”, has criticized on the unauthentic chain of narrators (“Sanad”) of this Ḥadīth: ‘Allāmah Ibn al-Qayyim has also described the weakness in the (“Sanad”) of this Ḥadīth: “*Zād-al-Ma‘ād*”, Vol. 1, p. 18.

Sallam) never put any question to the saint in that journey. The priest himself recognised him as the "Final Messenger" and then told other people about him. No tradition in this connection has given an account of any teachings, at all, which would have had been given to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) by the priest. Moreover it is unreasonable to believe that a boy of nine (as given in some histories) or twelve years could learn the philosophy of a religion (only in one meeting) and was able to put forward those teachings after thirty-one or twenty-eight years in the form of a different religion. It is quite an absurd idea. The only aim of such Western biographers is to find out flaws in the Islamic History for which we should not care.

According to some narrations Baḥīra asked Abū Ṭālib not to carry the Holy Prophet to Syria as he was fearful of the Jews who, if they recognised him as a Prophet, would try to harm him. Therefore the Holy Prophet came back to Mecca with his uncle.⁵⁰

THE WAR OF FIJĀR AND "ḤILFAL-FUḌŪL"

There was no central organisation among the pre-Islamic Arab tribes and they used to fight with each other under slight provocations for generations. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was about fourteen or fifteen years old when a "Sacriligious" war broke out at the Fair of 'Ukāz between the Quraish and the Qais tribes. In this war, famous as "The Battle of Fijār", the commander-in-chief of the Quraish forces including all the tribes of Kinānah was Ḥarb bin Umayyah.⁵¹ The command of the Hashmites detachment was in the hands of Zubair bin 'Abd al-Muṭṭalib (one of the Holy Prophet's uncles). As the Quraish were the right ones in this war, the

50. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 155; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 278; Ibn al-Aṭhīr, "*al-Kāmil fil Tārīkh*", Beirut 1965 (1385), Vol. II, p. 38.

51. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Cairo 1955 (1375), Book I, p. 186; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 82; Shiblī Nu'mānī, "*Sīratun-Nabī*", Azamgarh (India) (1962), Vol. I, p. 181.

Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was naturally on the side of Quraish, but he did not play any direct role in the war. He only collected arrows thrown by enemies⁵² and handed them over to his uncle Abū Ṭālib.

As a result of constant fighting thousand of lives were lost and there was no one to help them. The life in Arabia was not secure. Cruel persons oppressed the weak and the poor. Some kind-hearted people thought for it and made enormous efforts to form a committee for peace. After the battle of Fijār, Zubair bin ‘Abd al-Muṭṭalib proposed to revive an old agreement known as “Ḥilf al-Fuḍūl”⁵³ which was drafted to defend the cause of the weak, the poor, and the orphan. The Hashimites, under the leadership of Zubair bin ‘Abd al-Muṭṭalib, the Zuhrah and Taim tribes assembled in the house of a noble Quraish ‘Abdullah bin Jad‘ān and pledged together to remove all sorts of oppression from the land. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was an active participant in the pledge. After the prophethood he said, “I liked the agreement more than Red Camels, and I still agree with such type of agreement.”⁵⁴

THE TRUSTWORTHY—“AL-AMĪN”

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not depend upon anybody for his livelihood. In his early life he tended the flocks of sheep and herds of camels. When he grew up he started business which was considered a very honourable profession in those days. He was having some experience in this respect after living with his uncle who had already been in this profession for a longtime. Unlike other businessmen of the time, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was extremely honest and fair in his dealings, and the most truthful merchant who never made a wrong statement. He was polite with others, and a sincere and straight-forward youth with all the

52. Ibn Hishām, “*al-Sīrat al-Nabawīyah*”, Cairo 1955 (1375), Book I, p. 186.

53. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 128; Shīblī Nu‘mānī, “*Sīratun Nabī*”, Azamgarh (India) 1962, Vol. I, p. 183.

54. Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Beirut 1965 (1385), Vol. II, p. 41.

best qualities. His strict adherence to truth and an unfailing sense of duty earned for him the titles of "Al-Amīn", the Trustee or Trustworthy;⁵⁵ and "As-Ṣādiq", the Truthful.

He was so much particular with his word of promise that once he waited for three days at the street corner for a person, 'Abdullāh bin Abi-al-Ḥinsa, who promised to be back there in a short time. When the person passed that way on the fourth day the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was not annoyed, instead he said, "I am here for three days to keep my word." The man felt sorry for that and realised his mistake.⁵⁶

Once the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) sold some camels to a man. Afterwards he remembered that one of them was lame. He at once went on horseback to search for the man. On finding him he returned the price of that camel and took it back. These examples of fair dealings and honesty were unparalleled in Arabia, at the time. For his exemplary behaviour he was the most respectful youth of Arabia. Ḥaḍrat Sa'd (Rad.A.) a partner of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in business says: "My parents be sacrificed for him. I was a partner of Muhammad (*Ṣallallāhu 'alaihi wa Sallam*) in business. I always found him very honest in his dealings; he never picked up quarrels, nor gave any false statement."⁵⁷

The Meccans always trusted him for his honesty and fair-dealings, and entrusted their deposits and money with him. He also visited Syria, Yemen and other places for trade.

KHADĪJAH'S PARTNER

The fame of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) spread throughout Arabia. There was a rich and respectful widow, named Khadījah, in Mecca. On hearing of his truthful-

55. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, p. 198; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 290; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 156.

56. Sunan Abī Dāwūd, (*Kitāb al-Ādāb*), Vol. II, p. 326; Shiblī Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 186.

57. "*Iṣābah fi Tomyīz al-Ṣaḥābah*", Vol. V, p. 253; Shiblī Nu'mānī, "*Sīratun Nabī*", Azamgarh (India) 1962, Vol. I, p. 187.

ness and sincerity, she invited him to take charge of her business.⁵⁸ After consulting his uncle he went to Syria in charge of Khadījah's venture. In that trip the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) made great profit by his honesty which was far beyond the expectations of Khadījah. The slave of Khadījah, Maisarah was with him on the journey. On his return Maisarah spoke very high about this honest youth of Mecca and Khadījah was completely won over by his fair dealings and trustworthiness.

It is narrated that during this journey another Christian priest, Nastūra recognised Sayyidanā Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) as the Last Prophet.⁵⁹ Although this tradition is not a very authentic one (as also that of Baḥīra priest), yet like other traditions of this type it also proves that the signs, given in the previous revealed scriptures, about the "Final Messenger" were proved to be true for the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Later some of such signs were changed in those scriptures by the religious authorities of those religions because of the enmity with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).

MARRIAGE

Khadījah was a noble widow of 40 years and had been twice married. She had two sons and a daughter. Many chiefmen of Quraish sought her hand in marriage but she always rejected.⁶⁰ The noble character of Hadrat Muḥammad (*Ṣallallāhu 'alaihi*

58. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1376), Book I, p. 188; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, p. 130.

59. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, p. 188; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, pp. 156 & 130; Ibn Khaldūn, "*Tārīkh*", Beirut 1966, Vol. II, p. 712; Ṭabarī has also mentioned it briefly (Vol. II, p. 180); Also see "*al-Kāmil fil Tārīkh*" by Ibn al-Athīr, Vol. II, p. 39.

60. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*" Beirut 1960 (1380), Vol. I, p. 131; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Beirut 1965 (1385), Vol. II, p. 40; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 281.

wa Sallam) impressed Khadijah (Rad. A.) and she made up her mind to marry him. Three months after the successful journey to Syria, Khadijah (Rad. A.) sent words volunteering herself to marry him.⁶¹ Ḥaḍrat Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) was twenty five years old at that time. After consulting his uncle, Abū Ṭālib, he accepted the offer with all the difference in age. Abū Ṭālib performed the marriage ceremony (*Nikāh*) on the dowry of 500 drahms (silver coins).

After marriage Lady Khadijah (Rad. A.) fully recognised the noble, genius and commanding personality of this revered youth and allowed him to enjoy his leisure hours undisturbed and free from care. She proved to be a never failing source of solace to him in the moments of depression and sadness.

Lady Khadijah gave the total charge of her business to Ḥaḍrat Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) who also visited several places in Arabia including Yemen and Bahrain in connection with the trade missions. He bought and set free a number of slaves and maid servants who were suffering at the hands of their cruel masters. Lady Khadijah (Rad. A.) gave one of her slaves, Zaid to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), who set him free and adopted him as his son. He also helped the poor and paid debts of the debtors who were not in a position to pay them off.

The blessed couple lived a very happy and exemplary family life. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) got all of his children, except Ibrāhim, from lady Khadijah (Rad. A.). All the scholars agree that he had four daughters but there are different opinions as regards the number of sons he had from lady Khadijah (Rad. A.). Here is preferred the view of al-Shaikh al-Maulānā Muḥammad Zakariyyā which is given in his Urdu book "*Hikāyat-i-Ṣahābah*": Qāsim was his eldest son after whom he is also known as "Abul Qāsim", ‘Abdullāh was his second son and was born after the mission, hence was called as "al-Ṭayyib" and "al-Ṭāhir." Both of these sons died

61. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Cairo 1955 (1375), Book I, p. 189; Ibn Sa’d, "*al-Ṭabaqāt al-Kubrā*", Beirut 1960 (1380), Vol. I, pp. 131-33; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Cairo 1960, Vol. II, p. 281; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Beirut 1965
Cont'd p. 65

in childhood in Mecca. Zainab (the eldest), Ruqayyah, Umm Kulthūm and Fāṭimah (the youngest) were his daughters.

THE RECONSTRUCTION OF KA'BAH:

Due to heavy rains on the hill-side in Mecca, one year there was a heavy flood which caused damage to the building of the Ka'bah, centrally situated in al-Masjid al-Ḥarām (The Sacred Mosque), which stands in the middle of a low valley surrounded by the hills. The Quraish then thought to reconstruct the building of Ka'bah. It so happened that a ship of some of traders got wrecked near the Meccan Port (Jiddah). The Meccans purchased the wrecked planks and started to rebuild the Holy building. Different tribes worked together but when the building was almost complete, there was a dispute to re-set the sacred 'Black Stone' in place. Each clan wanted to have this honour for itself and the swords were drawn to decide the matter. However, an old Quraishi, Abū Umayyah bin Mughīrah, suggested that the person entering the Ka'bah first the next morning would decide what should be done. All of them agreed with the proposal. In the next morning the first man to enter the Sacred Mosque was Ḥaḍrat Muḥammad (Ṣallallāhu 'alaihi wa Sallam).⁶² Seeing him all of them cried, "Look here is al-Amīn (the Trustworthy), here is Muḥammad, we agree on him." And he found out a peaceful solution: "Take a sheet and put the 'Black Stone' on it. The chief of every tribe will hold the sheet to raise it to the right height." Then the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) himself took up the stone from the sheet and set it in its rightful position. According to a number of historians Ka'bah was rebuilt

(1385), Vol. II, p. 39, Ibn Khaldūn, "Tārīkh", Beirut 1966, Vol. II, p. 712.

62. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Cairo 1955 (1375), Ecok I, p. 197; Ibn Sa'd, "al-Tabaqāt al-Kubrā", Beirut 1960 (1380), Vol. I, p. 146; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Cairo 1960, Vol. II, p. 290; Ibn al-Athīr, "al-Kāmil fil Tārīkh", Beirut 1965 (1385), Vol. II, p. 45; Ibn Khaldūn, "Tārīkh", Beirut 1966, Vol. II, p. 713.

after the marriage of the Holy Prophet, when he was thirty-five years old.⁶³

HATRED OF POLYTHEISM:

From his childhood, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) disliked polytheism and did not take anything which was offered in sacrifice for idols.⁶⁴ According to Bukhārī once some people of Quarish brought the food, which was offered in sacrifice for idols, for the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) but he refused to take it.⁶⁵ He never worshipped an idol or bowed down before any false-god even though the revelation had not come to him by that time.

Even at a younger age, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was away from evil and vices, and never fell a prey to juvenile and indecent ways of enjoyments. Although he wanted to participate in some recreations on one or two occasions, Allāh saved him from such unworthy acts and truancy. When he was a young boy, some of his friends invited him to pass the night in gossip and story-telling but sleep overpowered him and he got up at day break. Once the walls of the Ka‘bah were being repaired, boys of tender-age took off their loin-coverings (“*Fūṭah*”) and placed them on their shoulders to carry stones. His uncle, Abū Ṭālib, (according to Ibn Khaldūn ‘Abbās) asked him to follow other children. But the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was so modest even at his tender age, that he swooned and fell down when he took off his loin-covering.⁶⁶

His friends, when he was a grown up person, were good

63. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Beirut 1960 (1380), Vol. I, p. 145; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Cairo 1955 (1375), Book I, p. 192; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Cairo 1960, Vol. II, p. 283; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Beirut 1965 (1385), Vol. II, p. 42; Ibn al-Khaldūn, “*Tārīkh*”, Beirut 1966, Vol. II, p. 713.

64. Shiblī Nu‘mānī, “*Sīratun Nabī*”, Azamgarh (India) 1962, Vol. I, p. 191.

65. Ibid.

66. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Cairo 1955 (1375), Book I, p. 183; Ibn Khaldūn, “*Tārīkh*”, Beirut 1966, Vol. II, p. 711.

and respectable people of Mecca, like Abū Bakr and ‘Uthmān.⁶⁷ There were some persons, who were in search of right path and disliked polytheism in Mecca at that time. Among them Warqah bin Naufal, ‘Uthmān bin al-Hawairath, ‘Ubaidullah bin Jaḥsh, Zaid bin ‘Amr bin Naufal were main figures⁶⁸ who had abhorrence towards idolatory. Warqah bin Naufal and ‘Uthmān bin al-Hawairath became christians, Zaid bin ‘Amr died in search of one God; the others could not arrive at any conclusion.

67. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Cairo 1955 (1375), Book I, p. 76.

68. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Cairo 1955 (1375), Book I, p. 123.

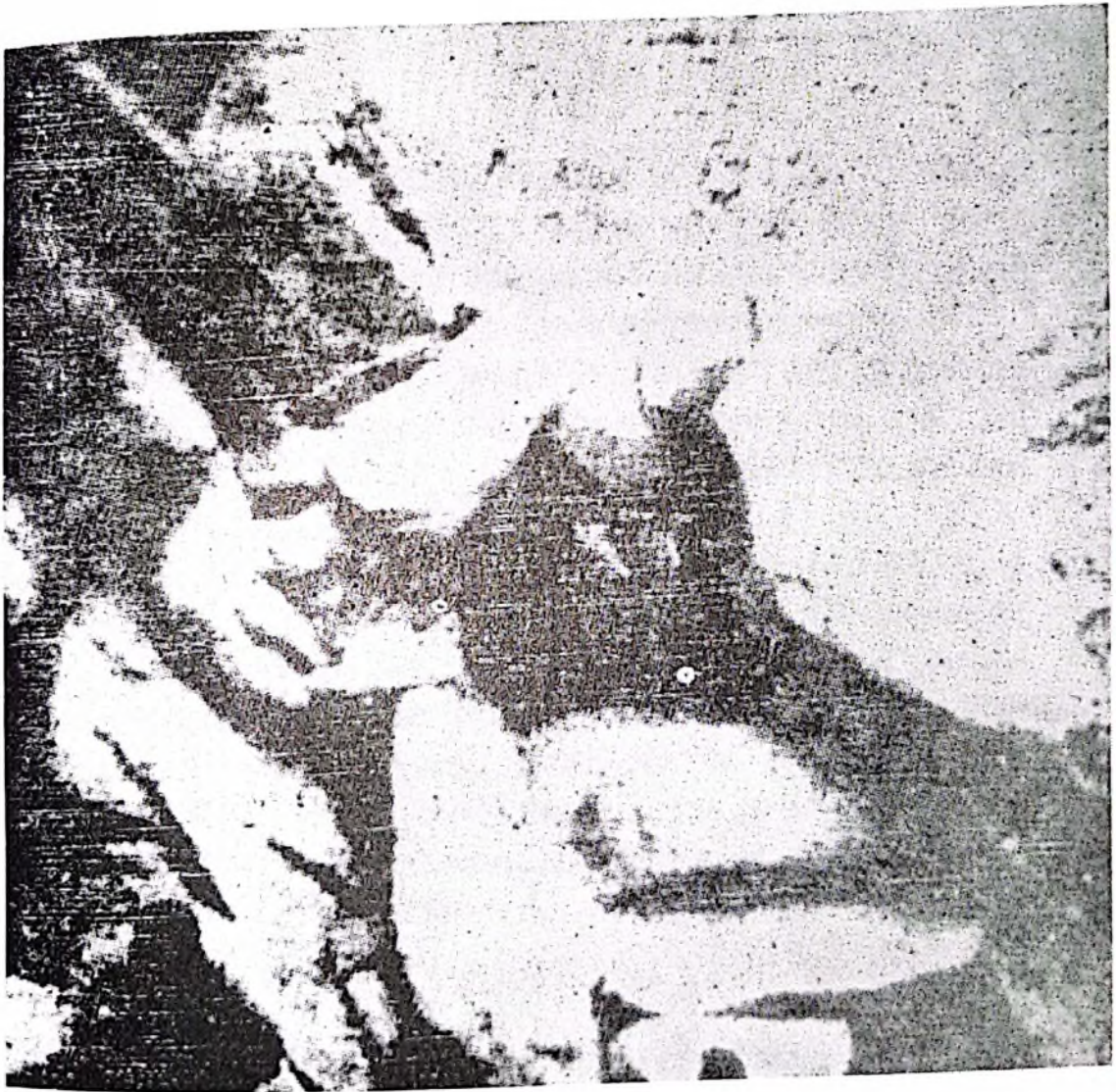
The Mission at Mecca

Meditation in the Cave of Ḥirā

As time passed by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) took less interest in his business. There was a well known cave, Ḥirā, in a mountain near Mecca. He used to go there and sat for long periods in meditation.¹ Sometimes he spent the whole month, especially the month of *Ramaḍān*, over there. His only worship at that time was to meditate and think about his Creator and to search answers to the mysteries of life. He used to take some food with him and returned home when it finished. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) also had good dreams which proved to be very true in practical life.²

He was greatly moved by the evil ways of the people their idol-worship and inhuman activities. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) had now approached his fortieth year

1. “Ṣaḥīḥ al-Bukhārī”, Chapt. “Bad-ul-Waḥy”, Vol. I, p. 2; Shibli Nu‘mānī, “Sīratun Nabī”, Vol. I, p. 199; Ibn Khaldūn, “Tārīkh”, Vol. II, p. 714.
2. ‘Abdur Raḥmān Suhaili, “al-Rauḍ al-Unuf”, Vol. I, p. 153; Ibn Sa‘d, “al Ṭabaqāt al-Kubrā”, Vol. I, p. 194; “Ṣaḥīḥ al-Bukhārī”, Chapt. “Bad-ul-Waḥy”, Vol. I, p. 2; Ibn Jarīr al-Ṭabarī, “Tārīkh al-Rusūl wa’l-Mulūk”, Vol. II, p. 298.



Cave of Hira, where the first revelation came.

and increased contemplation and reflection engaged his mind. The idolatry and moral debasement of the people pressed heavily upon him; he was in search of the right path as the Holy Qur'ān later disclosed:

“And He found thee (O Muḥammad) wandering and He gave thee guidance.”
(XCIII: 7)

The Divine Manifestation

For seven years the Holy Prophet (Ṣallallāhu 'alaihi wa Ṣallam) visited the cave of Ḥirā in search of the Right Path. During the last six months of this period he was very frequent to the cave and had a continuous chain of good dreams.

Now he had attained his fortieth year—an age of mature wisdom and perfect understanding when the animal part of man's personality is receded, the youthful aspirations die out and his spiritual faculties start to gain the upper hand.

One day in the month of *Ramaḍān* 610 A.D. (on Monday the 17th *Ramaḍān* according to Muḥammad Ibn Sa'd) when he was in deep meditation in that cave he saw the great Angel Gabriel who commanded him to read.³ He was “*Ummī*”—Unlettered—and was unable to read, therefore he trembled with awe and said that he could not read. The Angel Gabriel embraced him and asked him a second time to read, but he again denied the request. The third time Angel Gabriel embraced him and said:⁴

“Read! In the name of thy Lord (and Cherisher), Who created, created man out of a clot of congealed blood. Read! And thy Lord is most Bountiful. (It is) He, who taught (the

3. Ibn Sa'd, '*Al-Ṭabaqāt al-Kubrā*', Vol. I, p. 192; Ibn Jarīr al-Ṭabarī, '*Tārīkh al-Rusul wal-Mulūk*', Vol. II, p. 298, 299.

4. *Ṣaḥīḥ al-Bukhārī*, Chapt. “Bad-ul-Wahy”, Vol. I, pp. 2 & 3; Ibn Hishām, '*al-Sīrat al-Nabawiyyah*', Book I, p. 236; Ṭabarī, '*Tārīkh al-Rusul wal-Mulūk*', Vol. II, p. 299; Shiblī Nu'mānī, '*Sīratun Nabī*', Vol. I, p. 201-203; Also see: '*Al-Durar*' by Ibn 'Abdul Barr (pp. 33-34); '*Al-Rauḍ al-Unuf*' by Suhaili (Vol. I, p. 154); and '*Ṣaḥīḥ Muslim*.

use of) the pen—taught man that which he knew not.”
(XCVI: 1-5)

This was the first Divine Call revealed to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), the Final Messenger and the Last Prophet. The appearance of Angel Gabriel was a strange experience for the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). He went back home while he was trembling, and asked his wife: “wrap me up!” “wrap me up!” She wrapped him up in a garment until his fear was dispelled. Then he narrated all the incident to Khadījah (Rad. A.) and said: “I fear for my life.” Lady Khadījah (Rad. A.) consoled him saying: “I swear by Allah, He will not cause you any distress for you keep up your good relations and help your friends; you take others’ burdens and remove the evils; you are hospitable and stand by what is righteous in the face of calamities”.⁵

Then she carried him to her cousin, Warqah bin Naufal who was a scholar of the Holy Scriptures of Christians and Jews and used to write parts of the old Scriptures in Hebrew. After hearing the whole event he said, “O my nephew! This is the same angel who came down to Moses and Jesus. Should I be strong and lived at that time when the people would drive you out from your home.” The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was surprised at this and said, “Would they drive me out?” Warqah said, “It happened to every Prophet who came with a Message from Allāh.”⁶ The revelation stopped for sometime and Warqah bin Naufal died in the meantime.

A wife is always fully aware of bad habits and weaknesses of her husband. Khadījah’s (Rad. A.) approval of the Holy Prophet’s character gives a clear picture of his high morals and distinguished qualities. Surely he was the best example for all mankind.

5. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 299; “*Ṣaḥīḥ al-Bukhārī*”, Chapt. “*Bad-ul-waḥy*”, Vol. I, p. 3; Shibli Nu’mānī, “*Sīratun Nabi*”, Vol. I, p. 203; Also see: “*Al—Durar*” by Ibn ‘Abdul Bari (p. 34); and “*Ṣaḥīḥ Muslīm*”.

6. Abdur Raḥman Suhailī, “*al-Rauḍ al-Unuf*” Vol. I, p. 156; “*Ṣaḥīḥ al-Bukhārī*”, Chapt. “*Bad-ul-waḥy*” Vol. I, p. 3; Ibn Jarīr al-Ṭabarī *Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 299; Ibn ‘Abd al-Barr, “*Al-Durar*”, pp. 34-35.

The fear of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), after receiving the first revelation, was natural. The office of Prophethood is an office of great responsibility and the experience of Revelation is an onerous and arduous experience as also narrated by Lady ‘A’isha (Rad. A.) who says: “Surely I saw him profusely sweating in extreme cold days, at the time when he received revelation.”⁷ This happened when he was fully experienced. The intensity of the first experience, therefore, could be imagined.

For about six months,⁸ after the first experience he had in the cave of Ḥirā, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not receive any revelation. To him this period was of extreme agony.⁹ Then again he saw the same Angel (Gabriel), who came in the Ḥirā, seated on a chair (and suspended) in between the heaven and the earth. Seeing him he again shuddered (but lesser than on the first experience). He came back home with excitement and asked his wife to wrap him up. Then the following revelation came,¹⁰ and thereafter it continued without any long break:

“O thou wrapped-up (in a mantle), arise and deliver thy warning. And glorify thy Lord; and keep thy garments pure and clean (from stains); and flee every abomination.”

(LXXIV: 1-5)

7. “*Ṣaḥīḥ al-Bukhārī*”, Chapt. “*Bad-ul-wahy*”; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 198.
8. As regards the period for which the revelation stopped, there is difference of opinion. It is mentioned as 12 days, 15 days, 20 days, 40 days and even 2½ years; see: “*al-Rauḍ al-Unuf*” (Vol. I, p. 161) by Ṣuhailī; and “*Al-Durar*” (p. 35) by Ibn ‘Abd al-Barr. According to ‘Abdullāh Ibn ‘Abbās the period for which revelation stopped is six months (“*al-Rauḍ al-Unuf*”, Vol. I, p. 161).
9. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 241; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 196; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 305; “*Ṣaḥīḥ al-Bukhārī*”, “*Kitāb al-Ta’bir*”, Vol. I, p. 1034.
10. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 305-306; Also see: “*Ṣaḥīḥ al-Bukhārī*” (Chapt. “*Bad al-Wahy*”); “*al-Durar*” by Ibn ‘Abd al-Barr (p. 37); and “*Ṣaḥīḥ Muslim*”.

According to Ibn Hishām and some other scholars, *Surah* "Al-Ḍuḥā" (Chapt. 93) was revealed after the first revelation.¹¹

The Holy Prophet followed the Divine Call with full determination and courage, and stood up to inform the people of Allāh's Commandments and save them from wrong path and evil ways of life. Thus the greatest task of man, the most honourable work, the most dignified and at the same time the most difficult duty of calling people towards Allāh, towards the Right Path and towards the way of salvation started when Allāh trained His Messenger for forty years. The work started when all the people recognised that he was the greatest man by virtue of his morals and his character.

Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was a commissioned Apostle, the Messenger (*Rasūl*) and the Prophet (*Nabī*) of Allāh—the Final Messenger and the Last Prophet. The revelation which he received was the Last Book, al-Qur'ān. His sayings were the utterances of inspiration and are known as "*al-Waḥy al-Khafī*" (The Hidden Revelation):

"Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired."
(LIII: 3-4)

It should be noted here that there is a (traditional) difference between a "*Rasūl*" (Messenger or Apostle) and a "*Nabī*" (Prophet). Both the "*Rasūl*" and "*Nabī*" (Messenger and Prophet) receive direct "*Waḥy*" (Revelation or Inspiration) from Allāh (the God), but a "*Rasūl*" in addition also receives the "*Shari'ah*" (Divine Law) while a "*Nabī*" (Prophet) only preaches the "*Shari'ah*", given to a "*Rasūl*" (Messenger) before him, by Divine Guidance through "*Waḥy*" (Revelation). Therefore all the "*Rasūl*" (Messengers) also share Prophethood ("*Nubuwwat*") but a "*Nabī*" would not necessarily be a

11. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I, p. 242; Muḥammad Husain Haikal, "*Ḥayātu Muḥammad*", p. 309; Ibn Jarīr al-Tabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 300: Although Tabarī says that *Sūrah* al-Mudaththir was revealed on this occasion, he has also mentioned scholars opinion about Al-Ḍuḥā to be the next revelation after al 'Alaq.

“*Rasūl*.”¹² The Holy Prophet Muḥammad (Ṣallallāhu ‘alaihi wa Sallam) is the Final Messenger and the Last Prophet, and now there will be raised neither a Messenger nor a Prophet. All such persons, who declared their Prophethood (“*Nubuwal*”) or Messengership (“*Risālat*”) after him, would be great liars, as these offices have been closed now till the last day of the world, such persons and their followers would be considered out of the folds of Islam.

The Early Convents

Lady Khadīja (Rad. A.) now thought herself to be the most fortunate lady of Arabia and accepted the Prophethood of her husband; thus the truthful lady became the first to accept the true faith¹³ and to distinguish the right from the wrong. She became a great asset to the cause of her husband and stood by him in all the circumstances.

Abū Bakr (Rad. A.), is placed next to her to believe in the Prophethood of Muḥammad (Ṣallallāhu ‘alaihi wa Sallam),¹⁴ thus became the first male adult to enter the folds of Islam. He was an intimate friend of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and held a respectable position in Mecca. As soon as he heard about the Mission of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) he immediately accepted the New Faith because of the great confidence he had in him.

‘Alī (Rad. A.), son of Abu Ṭālib and the cousin of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), became the first youth

12. Ibn Manzoor, “*Lisān al-‘Arab*” (“*Faṣl al-Nūn, Ḥarf al-Ḥamzah*”), Vol. I, p. 457; Maulānā Taqī Amīnī, “*Ḥadīth kā Darayti Me‘ār*”, published in “*Burhān*” (Delhi, March 1976), Vol. 76, Number 3, p. 139.

13. Ibn Jarīr Al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 307; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 715; Shiblī Nu‘mānī, “*Sīratun-Nabī*”, Vol. I, pp. 205-206.

14. Ibn Sa‘īd, “*al-Ṭabaqāt al-Kubrā*”, Vol. III, pp. 171-172; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 715; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 314-316. The view that Abū Bakr (Rad. A.) was the first Muslim after Khadījah (Rad. A.) is also supported by Ḥussān bin Thābit and Ibrāhīm al-Nakh‘ī, see: “*Al-Durar*” (p. 40) by Ibn ‘Abd al-Barr; “*Ṣafat wal-Ṣafwah*” by Ibn al-Jauzī Vol. I, p. 79 (as quoted in the footnote of “*Al-Durar*” p. 40).

to accept Islam. (Note: According to Ibn Hishām, ‘Ali (Rad. A.) was the first male to accept Islam.¹⁵ Ṭabarī has also mentioned a number of narrations according to which ‘Alī (Rad. A.) was the first to accept Islam.) He was only ten years old at that time.¹⁶ Zaid bin Hāritha (Rad. A.), the freed slave of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was the first slave to accept Islam;¹⁷ and Umm-i-Aiman (Rad. A.) was the first slave girl to accept the Oneness of Allāh. Thus the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was honoured firstly among his kinsmen and friends. In this way he was successful in the first test of his truth. The first five new entrants of Islam were those persons who watched his public and private life very closely and then concluded that such a gentle and honest man cannot mislead the people. When somebody informed Abū Bakr (Rad. A.): “Your friend Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) has gone mad, and he preaches against idols, upholding the worship of one God.” He immediately replied: “If he says so, he must be right because I have never seen him to be untrue (in any of his statements).”

In the early days, Islam was preached secretly and the following persons, accepted Islam: ‘Ammār bin Yāsir, Khabbāb bin al-Arat, ‘Uthmān bin ‘Affān, ‘Abd al-Raḥmān bin ‘Auf, Sa’d bin abi-Waqqās, Ṭalḥa, Arqam, Sa’id bin Zaid, ‘Abdullah bin Mas’ūd, ‘Uthmān bin Maz’ūn, ‘Ubaidah, Ṣuhaib al-Rūmī (Rad. A.). A number of them accepted Islam at the hands of Abū Bakr (Rad. A.). In the beginning the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and other Muslims offered their prayers secretly. The secret mission continued for about three years during which time forty persons entered Islam. The early Muslims were poormen and a number of them were slaves. Thus it was through these poor (and common) people that Islam was built up during its early days.

15. Ibn Hishām, “*al-Sīrat al-Nubawīyyah*”, Book I, p. 245.

16. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 310-313; Ibn Sa’d has also quoted one narration about this (Vol. III, p. 21).

17. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*,” Vol. II, p. 316; Ṭabarī has also quoted a number of scholars holding the view that Zaid bin Hārith was the first person to accept Islam.

Public Declaration

In the third year of the Mission, Allāh's commands came to preach the New Faith openly:¹⁸

“Therefore expound openly what thou art commanded and turn away from those who join false gods with Allāh.”
(XV: 94) “And admonish thy nearest kinsmen.”

(XXVI: 214)

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) then climbed up a mount known as Ṣafā, in Mecca.¹⁹ He called aloud to the Quraish to assemble. It was customary that if anyone called them from the hill-top they would assemble at the foot of the hill. When they gathered he asked his family members, “Banū ‘Abd al-Manāf” to come nearer and then addressed: “If I inform you that a big army of enemy is advancing (on other side of the hill), would you believe me?”²⁰ All of them said in one voice, “Of course we will; you are always truthful.” The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) then said, “You are nearest to me among all the Quraishites. I ask you to declare that there is no god but Allāh, Otherwise I would be of no help to you neither in this world nor in the Hereafter. If you believe in it (i.e. Oneness of Allāh), I would be a witness for you before Allāh, and all the Arabs and non-Arabs would be under you. If you don't accept Allāh's message you shall meet disaster.”²¹ At this there was a sudden uproar of anger

18. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 262; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 318; Shiblī Nu'mānī “*Sīratun Nabī*”, Vol. I, p. 210.

19. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 200; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 319; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 319.

20. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 319.

21. The message delivered by the Holy Prophet to Quraish on the top of Ṣafā has been mentioned variously in different books. Here is combined various narrations given in various books as follow: “*Ṣaḥīḥ al-Bukhārī*”, “*Kitāb al-Tafsīr*” Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, pp. 199-201; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 318-320; Shaikh Muḥammad Yūsuf Kāndhlawī, “*Ḥayā-tuṣ-Ṣaḥābah*”, Vol. I, pp. 63-64.

and some of them shouted, "You have gone mad!" Abū Lahb (one of the Prophet's uncle) said, "May Allāh destroy you, have you called us for this?" They left the place and no one cared what had been said.²²

Hostility of Quraish and its Causes

A few days later, with the help of his little cousin 'Alī (Rad. A.) the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) invited his close family members to a banquet. After the meals, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) stood up and said, "I have been given such a great religion which guarantees your success in this world and in the Hereafter. Who would help me in my mission?" There was a deep silence. Then little 'Alī (Rad. A.) stood up and said, "Though my eyes are sore, my legs are thin, and I am the youngest of all present here, yet I will stand by you, O Messenger of Allāh."²³ Hearing the reply by a boy of ten years, the chiefs of Quraish laughed, but later the history proved contrary.

By this time the number of Muslims reached forty. One day the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went to the Ka'bah in al-Masjid al-Ḥarām and declared the "*Shahādah*" ("*Ash-hadu al-lā-ilāha illallāhu wa osh-hadu anna Muḥammadun 'abduhu wa rasūluh*"): I bear witness there is no god but Allāh, and I bear witness that Muḥammad is His servant and Apostle). This was considered the greatest insult to the Ka'bah and the customs of the Quraish. A big tumult resulted and the non-believers started to assault the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Ḥārith bin Abi Hāla, a Muslim, came out of his house to save the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) but was martyred. This was the first martyrdom in the history of Islam.²⁴ But the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and his few followers continued their mission and openly

22. Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*", Vol. I, p. 200; "*Ṣaḥīḥ al-Bukhārī*", "*Kitāb al-Tafsīr*", *Shib'ī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 211.
 23. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 321; *Shib'ī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 211.
 24. *Shib'ī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 211; Also see: "*Iṣbāḥ fi Tamyiz al-Ṣḥābah*" (as quoted in *Sīratun Nabī*).

declared that the idols could do them neither any good nor harm. He enjoined upon them to do good to one another and forbade them from the evil ways. His teachings were a death-blow to the old customs and their wrong ways of life and were taken by the Quraish as an insult to their so-called religion and the ways of their fore-fathers. The early success of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was an eyesore to the Quraish, therefore they left no stone unturned to discourage the new converts and to put down the increasing popularity of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the New Faith. They foresaw the danger of their so-called dignity and prestige in Islam because Islam meant the equality of all men and freedom of thought. The Quraish chiefs were not agreeable at all of this.

The Political Causes of the Hostility by Quraish

Besides the religious and social reasons there were some political reasons as well behind the hostile treatment of Quraish with the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). Quraish were virtually the leading tribe of the Arabian Peninsula. The location of the great mosque, al-Masjid al-Ḥarām, and the House of Allāh, Ka‘bah in Mecca gave them a central position in the midst of all Arabian tribes and clans. They were considered the most respectable, and the Trustee of the House of Allāh. To accept a New Faith meant to abolish all the past customs, thus they were to lose that important position which they held for centuries.

Moreover, the branch of Quraish family, “Banū Hāshim” (Hashmites) to which the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) belonged, lost its leading position among Quraish after the death of ‘Abd al-Muṭṭalib. A next family “Banū Umayyah” (Umayyads) was in power at the time when the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) declared his Prophethood after receiving the revelation. There was enmity between “Banū Hāshim” and “Banū Umayyah” for a long time. ‘Banū Umayyah’ were going to lose the superiority, if the mission of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was accepted. Not only Banū Umayyads but other clans, as well, who held offices among Quraish at that time, opposed the Holy Prophet

(*Ṣallallāhu ‘alaihi wa Sallam*). The remarks of Abū Jahl, who was nephew of Walid bin Mughīrah (a leader of the Quraish) and belonged to the clan “Banū Makhzūm”, give ‘clear picture in this regard. When Akhnas bin Shāriq enquired of Abū Jahl about the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), he said, “We (i.e. Banū Makhzūm) and Banū ‘Abd Manāf are opponents to each other since a long time. If they organised big feasts, we too did the same; if they killed people (in war) we also killed; if they were generous we were more generous than them. We were never left behind them in any case. Now one of the Hashmites has declared his Prophethood and says that he gets revelation, we can’t bring one similar to him. By Allāh we would never believe in this Prophet.”²⁵

DISTRIBUTION OF THE ADMINISTRATIVE OFFICES AMONG QURAISH²⁶

<i>Name of the Office</i>	<i>Person In-charge</i>	<i>The Family who possessed it</i>
1. “al-‘Uqāb” i.e. to hold the standard in war	Abū Sufyān bin Ḥarb	Banū Umayyah
2. “Commander” of the army in case of a war.	‘Utbah bin Rabi‘ah	Banū Umayyah
3. “Saḡāyah” i.e. to administer water during Ḥaj Pilgrimage.	‘Abbās bin ‘Abd al-Muṭṭalib	Banū Hāshim
4. “al-Rifādah” i.e. general administration during Haj Pilgrimage.	Ḥārith bin ‘Amir	Banū Naufal

25. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 316; Shibli Nu‘mānī, “*Sīratun-Nabī*”, Vol. I, p. 217.
26. Shibli Nu‘mānī, “*Sīratun Nabī*” Vol. I, p. 212; also see: “*Iqd-ul-Farid*” (By Ibn ‘Abd Rabbah), Vol. II, p. 31 (as quoted in “*Sīratun Nabī*”, Vol. I, p. 212).

Name of the Office	Person In-charge	The Family who possessed it
5. "al-Shūrā" i.e. Counsel	Yazīd bin Rabi'al al-aswad	Banū Asad.
6. "al-Diyāt" i.e. to decide cases of murder	Abū Bakr	Banū Taim
7. "al-Qubah" i.e. to administer for tents etc. during Haj Pilgrimage.	Walīd bin al-Mughīrah	Banū Makh-dhūm
8. "al-Sifārah" i.e. Embassy	'Umar bin al-Khaṭṭāb	Banū 'Adī
9. "al-Hijābah" i.e. the Charge of the Key of Ka'bah	'Uthmān bin Ṭalḥah	

Following were the leaders of Quraish at that time:

1. Walīd bin al-Mughīrah—The Chief Leader of Quraish
2. Abū Sufyān bin al-Ḥarb (His father, Ḥarb, was the Chief Leader of Quraish after the death of 'Abd al-Muṭṭalib).
3. 'Utbah bin Rabi'ah
4. 'Āṣ bin Wā'il
5. Abū Jahl (Nephew of Walīd bin al-Mughīrah)
6. Abū Lahb (Eldest uncle of the Holy Prophet)
7. Ubaiy bin Khalaf
8. Naḍar bin al-Ḥarṭh
9. Akhnas bin Shārīq
10. Ḥārith bin 'Āmir
11. Aswad bin 'Abd Yaghūth
12. 'Uqbah bin Abī Muḥḥit etc.

All the above mentioned persons were the ringleaders in opposing the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) because they saw the declination in their so-called power and authority in accepting him as the Prophet. They were wealthy-

men, and most of them were having a number of sons—a great honour for a person at that time. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was not in possession of any of above mentioned worldly offices for that reason the non-believers in Mecca were critical about his authority as the Holy Qur’ān says:

“Also they say: “Why is not this Qur’ān sent down to some leading man in either of the two cities (i.e. Mecca and Ṭā’if).”
(XLIII: 31)

Joseph Hell says, “The opposition of the ruling families of Mecca was not so much against the new teachings of Islam as against the social and political revolutions which they sought to introduce.”²⁷ Thus Quraish saw their own doom and destruction in the rising power of Islam. Therefore, they left no stone unturned in opposing the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

Da‘wah (Exhortation to Allāh) is Precious than all comforts

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) continued preaching the Right Path and paid no attention to the frowns and threats of the Quraish leaders. Many a gentle people accepted the New Faith and were put under trials. The wicked adopted every method to tyrannise the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and his few companions. They laid thorns and rubbish in his way, made fun of him when he offered prayers, and they spread rumours about him as a poet or wizard or insane. Although he was subjected to all kinds of persecution, he remained firm in his mission like a rock.

When the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not stop from his mission the Meccan chiefs decided to approach his uncle to stop him preaching the Right Way. A group of chief representatives met Abū Ṭālib and gave him a grim warning that either he should stop his nephew or be prepared for sufferings. Seeing the combined force of Meccan chiefs Abū

27. As quoted in: “*A study of Islamic History*” by Prof. K. Ali.

Tālib asked the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) not to put him in trouble but he had a firm faith in the Almighty and did not care for any support. He said, “O my beloved uncle! I will not stop (preaching the Truth) and renounce my mission even though they place the Sun in my right hand and the Moon in my left. Either Allāh will give me success or I will be sacrificed for it.”²⁸ The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) then wept before Abū Tālib. The weeping of the Holy Prophet and the force of his words touched the feelings of Abū Tālib and he assured him: “O My nephew! (Don’t lose heart) go (ahead with your mission) and say (preach) what you like. Now nobody will harm you any more.”

Seeing the failure of their mission the Quraish chalked out another plan. They sent ‘Utbah bin Rabī‘ah a famous diplomat of Arabia, to tackle the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). He said to him, “O Muḥammad! Don’t divide the people of the land, let the Quraish follow their old way and accept any thing you want in return. If it’s money take any amount you need; if a beautiful wife—select the most beautiful girl from the Arabs; if power—then could make you our king. Take whatever you desire but for God’s sake give up your mission.”²⁹ In reply the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) recited some verses of the Holy Qur’ān one of which is as follows:

“Say (unto them O Muḥammad): I am only a mortal like you. It is inspired in me that your God is one God, therefore take the straight path unto Him and seek forgiveness of Him. And woe unto the idolators.” (XLI: 6).

28. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 266; Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 324; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 326; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 719; [Note: Tabarānī, Baihaqī and Imām Bukhārī (in his “*Tārīkh*”) have also mentioned similar narrations which are given in “*Ḥayātuṣ Ṣaḥābah*” (by Shaikh Muḥammad Yūsuf Kāndhlawī), Vol. I, pp. 243-244.]

29. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, pp. 293-94; Muḥammad Ḥusain Haikal, “*Ḥayātū Muḥammad*”, pp. 341-43; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 222.

When 'Utbah heard the Holy Words of Allāh he was changed, and reported back to the Quraish: "I swear by Allāh, these words are not poetry: Leave him on his way. If he succeeds that would be an honour for you otherwise his failure will stop him from his mission." But the Quraish were not agreeable at all with his proposal.

Facing a total failure, the Quraish chiefs redoubled their persecutions against him and the Muslims. The slaves who had come over to Islam soon became the worst sufferers. Their masters beat them like anything. On seeing this Abū Bakr (Rad. A.) brought some of them and set them free. Even well-to-do Muslims were not safe and secure from personal injury. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) himself was subjected to all sorts of tortures. He was pelted by stones and was ridiculed by street urchins. Once Abū Jahl, the worst enemy of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), placed dirty entrails of a camel on his neck while he was lying prostrate in *Ṣalāt*. 'Uqbah bin Abī Mu'it put his sheet of cloth round his neck and tried to strangle him. Abū Jahl, Abū Lahb, Walīd bin Mughīrah, Umayyah bin Khalf & 'Āṣ bin Wā'il were the main figures to persecute the Muslims and the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).³⁰

Persecution of New Converts

The inhuman oppression and torture of the Muslims was increasing all the time.³¹ The Quraish did not leave any stone unturned to crush the mission of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Even influential men like Abū Bakr, 'Uthmān and Zubair were not spared. Some of the poor Muslims were seized and exposed to the scorching gravel of the

30. For details See: Ibn al-Athīr, "*al-Kāmil fil-Tārīkh*", Vol. II, pp. 70-76; Shaikh Muḥammad Yūsuf Kāndhlawī, "*Ḥayātuṣ Ṣaḥābah*", Vol. I, pp. 241-286.

31. For details see: Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, pp. 317-21; Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*", Vol. I, p. 203 & Vol. III (*Ṭabaqāt al-Badriyyin*); Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Vol. II, pp. 66-70; Shaikh Muḥammad Yūsuf Kāndhlawī, "*Ḥayātuṣ Ṣaḥābah*", Vol. I, pp. 259-86; Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, pp. 227-33.

valley and to intense glare of the mid-day sun. Bilāl (Rad. A.) was an Abyssinian slave of a disbeliever in Mecca. He was forced to lie down on the burning sand at mid-day and a heavy stone was placed on his breast so that he could not move even a limb. Bilāl (Rad. A.) was then asked to forsake Islam. Even under such torment he would exclaim "Aḥad" (Allāh is One), "Aḥad" (Allāh is One). Later Abū Bakr bought his freedom and then he became a free Muslim. Some other Muslims tortured bodily by disbelievers were: Lady Sumayyah, Khabbāb, 'Ammār bin Yāsir, Ṣuhaib, Abū Fakih (Rad. A.) etc. One day Khabbāb (Rad. A.) was made to lie on burning coals with his back over them and was not left till the coals cooled down.

First Migration to Abyssinia

When the Quraish made life impossible for many of the new converts, they came to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and sought his permission to go to the nearby land of Abyssinia (now Ethiopia) across the Red Sea. He granted the permission and in the month of *Rajab* of the 5th year of Holy Prophet's mission fifteen persons (eleven men and four women) set out for Abyssinia. Following persons migrated in the first instance:³²

1. 'Uthmān bin 'Affān (Rad. A.) and his wife, Ruqayyah (Rad. A.), the daughter of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam).
2. Abū Hudhaifah bin 'Utbah (Rad. A.) and his wife, Sahlah (Rad. A.).
3. Zubair bin al-'Awām (Rad. A.); the cousin of the Holy Prophet.
4. Muṣ'ab bin 'Umair (Rad. A.).
5. 'Abdur Raḥmān bin 'Auf (Rad. A.).
6. Abū Salmah al-Makhzūmī and his wife, Umm Salmah (Rad. A.).

32. Ibn Sa'd, "Al-Ṭabaqāt al-Kubrā", Vol. I, p. 204; Ibn al-Athīr, "al-Kāmil fil Tārīkh", Vol. II, pp. 77; Ibn Hishām, "al-Sīrat al-Nabawīyah", Book I, pp. 321-23; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 329; Shīblī Nu'mānī, "Sīratun Nabī", Vol. I, p. 334.

7. 'Uthmān bin Maz'ūn (Rad. A.).
8. 'Āmir bin al-Rabī'ah (Rad. A.) and his wife, Laila (Rad. A.).
9. Abū Sabrah bin Abi Raḥm (Rad. A.).
10. Ḥāṭib bin 'Amr (Rad. A.).
11. Suhail bin Baiḍā (Rad. A.).

According to Ibn Sa'd and some other historians 'Abdullāh bin Mas'ūd (Rad. A.) also migrated to Abyssinia³³ which makes the number of men twelve and total number sixteen.³⁴ Later on Ja'far bin Abū Ṭālib (along with his wife) also joined them, followed by others.³⁵ The total number of the second batch was about 80 persons.³⁶ According to some historians the number of immigrants reached 83.³⁷

The immigrants were cordially received by the king of Abyssinia. The Quraish were shocked at this and a row of anger developed. They sent two of their emissaries ('Amr bin al-'Āṣ, and 'Abdullāh bin Abī Rabī'ah)³⁸ to Negus, the king of Abyssinia, who pleaded before him to send the immigrants back home. The king wanted the consent of the Muslims. The Muslims proposed Ja'far, the Prophet's cousin (son of Abū

33. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 204; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 719.

34. Most of the historians agree that the first batch of immigrants to Abyssinia consisted of 12 men and 4 women. See: "*Sharah al-Mawāhib al-laduniyyah*", (by Muḥammad Zurqānī), Vol. I, p. 326; and Foot notes of "*Al-Durar*", p. 50.

35. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, p. 323.

36. Ibn Athīr, "*al-Kāmil fil Tārīkh*", Vol. II, p. 78; Also see "*Musnad Ahmad*"; "*Fathul Bārī*"; "*Al-Bidāyah*"; "*Ṭabarānī*" as quoted by Shaikh Muḥammad Yūsuf Kāndhlawī in "*Hayātuṣ-Ṣaḥābah*", Vol. I, pp. 337-38.

37. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, p. 330; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 240; Ibn al-Athīr has given the number as 82 in his book "*al-Kāmil fil Tārīkh*", Vol. II, p. 78.

38. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-laduniyyah*", Vol. I, p. 327; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. I, p. 211; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, p. 336; Shaikh Muḥammad Yūsuf Kāndhlawī, "*Hayātuṣ-Ṣaḥābah*", Vol. I, p. 332; Ibn al-Athīr has mentioned the second name as 'Abdullāh bin Abi Umayyah instead of 'Abdullah bin Abi Rabī'ah in his book, "*al-Kāmil fil Tārīkh*", Vol. II, p. 79.

Tālib) as their spokesman. He said:³⁹

“O King we were a wicked and ignorant people who worshipped idols and ate corpses even of animals that died a natural death. We committed all types of silly and disgraceful acts and did not pay our due obligations to our neighbours and relatives. The strong man of us suppressed the weak by power. Then Allāh raised a Prophet among ourselves whose descent, nobility, righteousness, good character and pure life were well known to us. He called us to worship only One God—Allāh, and exerted us to give up idolatry and stone worship. He taught us to speak the truth, to make good our trust, to have regard for kith and kin and to do good to our neighbours. He enjoined upon us right conduct and forbade us from indecency; to offer *Ṣalāt* and pay *Zakāt*; to shun everything foul and to avoid bloodshed. He forbade adultery, lewdness, telling lies, misappropriating the Orphan’s heritage, bringing false accusation against others and all other indecent things of that sort. He taught us the Holy Qur’ān, the Divine revelation. When we believed in him and acted upon his nice teachings our people began to persecute us and to subject us to tortures, thinking that we might abjure our faith and revert to idolatry. When, however, their cruelties exceeded all bounds we took shelter in your country by the permission of our Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).”

The king then asked Ja‘far (Rad A.) to recite some portion of the Holy Qur’ān. He recited a few verses from the beginning of *Surah “Maryam”*, the Chapter of Mary (No. XIX), in which the story of the miraculous birth of Jesus has been told. The recitation of the Holy Qur’ān touched the hearts of the king and the Christian priests present there, and tears flowed down their cheeks and wetted their beards. The king remarked, “By God, these words and the words of the Bible are the rays of the same light.” He told the Quraish embassy that he would, by no means, hand over the refugees to them.

39. Abdur Raḥmān Suhaili, “*al-Rauḍ al-Unuf*”; Vol. I, p. 212; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, pp. 80-81; Ibn Hishām, “*al-Strat al-Nabawiyah*”, Book 1, p. 336; Also see: “*Musnad Ahmād*” and “*Baihaqī*” as quoted by Sh:ikh Muḥammad Yūsuf Kāndhlawi in his book, “*Ḥayātuṣ Ṣulḥabah*”, Vol. I, pp. 334-35.

The above mentioned dialogue between Abyssinian king Negus and Ja'far bin Abū Ṭālib took place probably in the 5th year of Holy Prophet's Mission. In the first batch of 12 men and 4 women Ja'far was not included. It was, therefore, the second batch of emigrants in which Ja'far bin Abū Ṭālib was also included. 'Allāmah Shiblī Nu'mānī in his book, "*Sīratun Nabī*", has also shown two batches of immigrants during the "First migration to Abyssinia". He is also of the opinion that 83 persons emigrated⁴⁰ before the incident of their return to Mecca took place due to a rumour. Ibn Hishām has also written that after the first batch Ja'far bin Abū Ṭālib also joined the emigrants followed by a number of other Muslims.⁴¹ This clearly shows that Muslims immigrated during the "First migration" in batches. Ibn Hishām has given the names of all such persons who immigrated in the first instance.⁴²

Return of Emigrants from Abyssinia:

While the Muslims were in Abyssinia, they were mistold by somebody that the Quraish had accepted Islam. Hearing this about thirty immigrants returned to Mecca.⁴³ On reaching Mecca the falsehood of the rumour was exposed to them. However, some of them stayed in Mecca while others returned again to Abyssinia and remained there until the Holy Prophet migrated to Madīna. They joined him in Madīna.

Regarding the rumour of Quraish's acceptance of Islam historians have mentioned the event of "*Gharānīq*."⁴⁴ According to them it so happened that once the Holy Prophet was confused while reciting *sūrah* al-Najm (Chapt. 53). When he reached the following verses:

"Have ye thought upon al-Lāt and al-'Uzzā, and al-Manāt, the third, the other"
(53: 19-20)

40. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 240.

41. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, pp. 323.

42. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, pp. 322-30.

43. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, p. 369.

44. For details see: 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*"; Muḥammad Zurqānī, "*Sharḥ al-Mawāhib al-Iadunniyah*"; and Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II.

he recited: "These (idols) are respected and honoured, and their intercession is acceptable."

Afterwards the Holy Prophet recited the whole chapter of al-Najm and in the end performed "*Sijdah al-Tilawat*." The non-believers (idolators) of Mecca who were present on that occasion also performed the "*Sijdah*" and spread the rumour that Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) accepted their idols. The next day when angel Gabriel came to the Holy Prophet and heard the chapter al-Najm from him, he pointed out the mistake and told him that part was not a revelation. Then Allāh revealed the following verses.

"And they (i.e. non-believers) indeed strove hard to bequeath thee (Muḥammad) away from that wherewith We have inspired thee, that those shouldst invent other than it against Us; and then would they (i.e. non-believers) have accepted thee as a friend.

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

Then had We made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us." (17: 73-75)

But according to a number of scholars the above incident is nothing but a fabrication.⁴⁵ 'Allāmah Shiblī Nu'mānī and Muḥammad Ḥusain Haikal have discussed it in detail.⁴⁶ Those who have accepted the *Hadīth* (tradition) of "Gharānīq" as authentic, say that while the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was reciting the chapter of al-Najm, Satan added these words⁴⁷ and the listeners (the non-believers) thought

45. Baihaqī Qaḍī 'Ayāḍ, 'Allāmah 'Ainī, Ḥāfiẓ Mandharī and 'Allāmah Nawawī etc. as quoted by Shiblī Nu'mānī in his book, "*Sīratun Nabī*", Vol. I, p. 241. Also see: "*Sharah Mawābiḥ al-ladunniyah*", Vol. I, p. 338.

46. Muḥammad Ḥusain Haikal, "*Ḥayātū Muḥammad*", (Urdu), pp. 358-372; Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, pp. 240-43; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, pp. 337-44.

47. See footnotes on "*al-Sīrat al-Nabawīyyah*" (by Ibn Hishām), Vol. I, p. 364; 'Abdur Raḥmān Suḥailī, "*al-Rauḍ al-Unuf*", Vol. I, p. 229.

that the Holy Prophet himself recited that part. Zurqānī writes in *Sharah al-Mawāhib*: "Some people say that while reciting the Chapter al-Najm, when the Holy Prophet reached: 'and al-Manāt, the third, the other' (verses 20 mentioned above), the non-believers (idolators) feared that the Holy Prophet would say something against their gods. Due to that fear they immediately said: 'These (idols) are respected and honoured, and their intercession is acceptable.' (As a matter of fact) they had the habit of intermixing the verses of the Holy Qur'ān with their taunts and ridicules and used to say, 'Don't listen this Qur'ān but make noise therein.' (XII: 26)."⁴⁸ He further says, "Here Satan may also mean some "satan" (mischievous person) among the men (i.e. non-believers who disrupted the recitation of the Holy Prophet.)".

According to more authentic traditions, the immigrants returned to Mecca when they were misinformed that Quraish had accepted Islam as a result of 'Umar's conversion.⁴⁹

Conversion of Ḥamzah and 'Umar (Rad. A.)

The 6th year of the Holy Prophet's mission marked a great event in the History of Islam. Although the strength of Muslims grew day by day, yet there was a lack of some prominent figures of Quraish and of Arabia. Ḥamzah, one of the Prophet's uncle was one of strong men of the Quraish. Once he became very much annoyed over the maltreatment of the Holy Prophet by Abū Jahl, the Arab enemy of the Prophet and of the faith. He went straight to Abū Jahl and after striking his head with his bow announced his conversion to Islam.⁵⁰

The conversion of 'Umar (Rad. A.) is very interesting the details of which would be given at an appropriate place. He was young and hot tempered and was one of the chiefs of

48. "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 338; *Shiblī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 243.

49. Muḥammad Ḥusain Haikal, "*Ḥayātū Muḥammad*" (Urdu), pp. 358, 364.

50. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I, p. 292; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. III, p. 9; *Shiblī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 224.

Quraish. In the beginning he was the bitterest enemy of Islam and of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). He was really effected by the magic words of the Holy Qur’ān and fell victim to the spiritual force of Islam.⁵¹ The conversion of ‘Umar (Rad. A.) was a turning point in the onward progress of Islam. Before his conversion the Muslims were having their prayers and meetings in privacy. ‘Umar (Rad. A.) took a bold step and requested the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to have the prayer in public in the Ka‘bah.⁵² Thus the first public prayer in the history of Islam, was offered in the Ka‘bah.

Boycott of Hashmites by Quraish

The non-believers of Mecca, having exhausted all their resources of persecution, injury and condemnation of the Holy Prophet, now resorted to excommunication and boycott to him and those members of his noble family—Banū Hāshim—who supported him. In the 7th year of the Prophet’s mission all the chiefs of Mecca drafted an agreement against Hashmites.⁵³ Under the agreement total boycott of Hashmites was proclaimed; nobody was entitled to have any relation with them including the sale of food stuffs⁵⁴ until Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) was executed or handed over to Quraish.⁵⁵ The agreement was written by Manṣūr bin ‘Ikrimah⁵⁶ and was sign-

51. For details see: Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 343; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 724, etc.

52. Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 724.

53. According to Ibn Sa’d (“*al-Tabaqāt al-Kubrā*”, Vol. I, p. 208), the agreement was signed in the night of 1st Muḥarram, the 7th year of Prophet’s Mission. Also see foot notes on “*Al-Durar*”, p. 56.

54. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 350; Ibn Sa’d, “*al-Tabaqāt al-Kubrā*”, Vol. I, pp. 208-9; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 724; Ibn ‘Abd al-Barr, “*al-Durar*”, pp. 56-57.

55. “*al-Durar*”, p. 56; “*Sīratun Nabī*”, (p. 245); Maulānā Saeed Ahmad Akbarabadi, “*Burhān*”, Vol. 72, No. 6, p. 380.

56. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 377. As regards the name of the scribe of the agreement, there is difference of opinion. According to some scholars it was Manṣūr bin ‘Ikrimah who wrote the agreement, while others tell other names (See foot notes on: “*al-Durar*”, p. 59, and “*al-Sīrat al-Nabawiyyah*”, Book I, p. 377).

ed by all the leaders of Mecca. It was hung on the Ka'bah.

Thus Abū Ṭālib and his family (including the Holy Prophet) was compelled to retire into a secluded valley of Mecca known as *Shi'b* of Abū Ṭālib (The Quarter of Abū Ṭālib). Then followed a period of great hardships for Banū Hāshim and the Muslims. All the supplies to the valley were cut off. The plight of children was particularly pitiable. Sometime they ate leaves of wild plants. Abū Ṭālib and his family faced every challenge for the mission of Ḥaḍrat Muḥammad (Ṣallallāhu 'alaihi wa Sallam). The state of affairs continued for three years. At last some of Meccan leaders—Hishām 'Amrī, Zuhair, Muṭ'im bin 'Adī, 'Adī bin Qais, Zam'ah bin al-Aswad etc.—took pity on Banū Hāshim (the Hashmites) and broke off the agreement hung on the Ka'bah, a part of which was already eaten by white ants.⁵⁷ Then they went to Abū Ṭālib and the Holy Prophet and brought them back to their homes.

Death of Abū Ṭālib & Khadijah

Shortly after the lift of ban on the Hashmites, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) received a great shock. His loving uncle Abū Ṭālib who supported him by all means died in the 10th year of his mission. According to a *Ḥadīth* in Bukhārī, he did not accept Islām and died on the pagan religion. The death of Abū Ṭālib was followed by another expected event—the death of his beloved wife Lady Khadijah (Rad. A.).

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) called this “*Ām al-Huzn*”. The Year of Sorrow.⁵⁸ After the death of Lady Khadijah (Rad. A.), the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) married a widow, Ḥaḍrat Saudah (Rad. A.) because the children were young and they needed an experien-

57. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 209; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, pp. 373-82; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 725; Ibn 'Abd al-Barr, “*al-Durar*”, p. 59.

58. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*” as mentioned in “*Sīratun Nabī*” (by 'Allāmah Sh blī Nu'mānī), Vol. I, p. 249; Muḥammad al-Khudrī, “*Nūru'l-Yaqīn*”, p. 90; Abul Barkat Abdur Rawuf Dānāpurī, “*Aṣṣalḥ al-Siyar*”, p. 100.

ced person to bring them up. The 'Nikāh' with Lady 'Ā'ishah (Rad. A) also took place in the same year but she started to live with him after Hījah. According to some historians, the marriage ("Nikāh") with 'Ā'ishah (Rad. A) took place after Mi'rāj.

The Holy Prophet at Ṭā'if and His Zeal for Da'wah (Invitation Towards Allāh)

After the death of Abū Ṭālib the opposition at Mecca grew greater day by day and the enemies of Islam began to redouble their persecution. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was then forced to turn his attention towards the next biggest city of Arabia: Ṭā'if.⁵⁹ He travelled to Ṭā'if and invited its inhabitants towards Islam.⁶⁰ But all the chieftains of the clan refused even to listen to the Holy Prophet and treated him most contemptuously and rudely. When the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was leaving the town they told a gang of vagabonds to pelt him with stones. He was so much pelted that his whole body was covered with blood and his shoes were clogged to his feet. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) left the town in this woeful plight while praying to Allah: "O Allāh! To Thee I complain of the feebleness of my strength, of my lack of resourcefulness and my insignificance in the eyes of people. O, Most Merciful of all capable of showing mercy! Thou art the Lord of the weak and thou art my own Lord. To whom art thou entrust me, to an unsympathetic foe who would sullenly frown at me, or to an alien to whom Thou hast given control over my affair? Not in

59. Note: Ṭā'if is about 50 miles from Mecca. Please refer to "The Battle-fields of the Prophet Muḥammad", p. 10; and Maulānā Saeed Ahmad Akbarabadi's article: "'Ahd-e-Nabawi ke Ghazwāt wa Sarāyah": "Burhān", Vol. 72, No. 6, p. 378. Actual road from Mecca to Ṭā'if is about 85 miles long due to wavy route, See: "Jughrāfiyah Jazīratul 'Arab", by M. Rabi' Nadwī, Vol. I, p. 213.

60. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I, pp. 419-422; Shibli Nu'mānī, "Sīratun Nabi", Vol. I, p. 251; Ibn 'Abd al-Barr, "al-Durar", pp. 65-68. According to authentic sources the journey to Ṭā'if took place in the 10th year of Nabuwawat; see "Khātām al-Nabiyīn", by Shaiikh Muḥammad Abu Zuhrah, Vol. I, p. 580.

the least do I care for anything except that I may have Thy protection for myself. In the light of Thy face do I seek shelter—the light of which illumines the Heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Thy wrath, or that Thou should be displeased with me. I must remove the cause of Thy displeasure till Thou art pleased. There is no strength nor power but through Thee.”⁶¹

The Heavens were moved by the prayer and Jibra’īl appeared before the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) greeting him with “*Assalāmu ‘alaikum*” and said:

“Allāh knows all that has passed between you and these people. He has deputed an angel in charge of mountains to be at your command.”⁶²

Saying this Jibra’īl ushered the angel before the Holy Prophet. The angel greeted the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and said:

“O Prophet of Allāh! I am at your service. If you wish, I can cause the mountains over looking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them.”

The merciful and noble Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) said:

“Even if these people do not accept Islam, I do hope from Allāh that there will be persons from among their progeny who would worship Allāh and serve His cause.”

The version of Ṭā’if’s incident as given above is also mentioned by Shaikh Muhammad Zakariya of India.⁶³ The incident

61. “*Ṣaḥīḥ Muslim*”, “*Kitāb al-Jihād wal-Siyar*”.

62. Ibn ‘Abd al-Barr, “*al-Durar*”, p. 67 (also see “*Ṣaḥīḥ Muslim*” as quoted in the foot note of “*al-Durar*”).

63. Shaikh Muhammad Zakariyya, “*Stories of Ṣaḥābah*”, pp. 1-4.

not only demonstrates the great moral character and mercy of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) upon his people but also his zeal for preaching Islam and the great confidence in Allāh. Although he was alone among all opponents he did not give up his duty of inviting the people of Ṭā’if towards Allāh.

As a matter of fact the suffering that the Holy Prophet underwent at Ṭā’if raised his character and personality. William Muir, after accepting this fact, writes: “In Mohomet’s journey to Ṭā’if his greatness is amply seen. A single man whose own people not only looked down upon him, but had expelled him, leaves the city in the Cause of God, and goes to a place of unbelievers, like Jonah, and calls them to embrace Islam which shows that he had absolute faith in his mission.”⁶⁴

Conversion of Jinns to Islam:

Bleeding and exhausted the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) marched onward to Mecca. His shoes were besmeared with blood, he was in search of a shelter. About three miles from Ṭā’if (on his way to Mecca) he saw a garden whose owner was ‘Utba-bin Rabi’a, a non-believer of Mecca. On seeing the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) he was moved and sent him a bunch of grapes through his christian slave.⁶⁵ After resting there for sometimes he came back to Mecca.

On his return to Mecca during the night, he offered *Ṣalāt* at *Nakhla*, a place in suburbs of Mecca. While he was offering

64. Muḥammad al-Ḥāj Salmin, “*The Holy Prophet Muḥammad*”, p. 88.

65. *Sh’blī Nu’mānī*, “*Sīratun Nabī*”, Vol. I, p. 251; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, p. 92; Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 345-46; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 421; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 66; Notes: ‘*Sh’blī Nu’mānī* and Ibn ‘Abd al-Barr have mentioned that the Holy Prophet stopped at the garden of ‘Utbah. While Ibn Athīr, Tabarī and Ibn Hishām have mentioned that ‘Utbah sent him the bunch of grapes through his slave, but they have not mentioned anything about the garden. However, they have given the dialogue, that took place between the Holy Prophet and the slave, which is ignored here.

Ṣalāt, a group of Jinns passed by him.⁶⁶ They were seven in number. The Jinns listened to the Holy Qur'ān which was being recited by the Holy Prophet. After he completed his *Ṣalāt*, they requested him to allow them to enter the folds of Islam. The Holy Qur'ān points out towards this as under:

“Say (O Muḥammad!) It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! it is a marvellous Qur'ān, which guideth unto righteousness, so we believe in it and we shall not join (in worship) any (gods) with our Lord. . . .”
(LXXII: 1-2)

Under the Protection of Muṭ'im Bin 'Adī

A number of historians⁶⁷ say that after resting at Nakhla (on his return from Ṭā'if) the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) came to Ḥira and sent words to Muṭ'im bin 'Adī that he desired to return to Mecca, if he was assured protection. Muṭ'im, although a non-believer, was a gentleman. He not only assured the Holy Prophet of his protection but called all of his sons who went to Ka'bah and remained on guard till the Holy Prophet finished his religious obligations there. Then Muṭ'im declared that the Holy Prophet was under his protection.

The “Mi'rāj” or “Isrā” (Ascention)

According to a number of historians the “Mi'rāj” or “Isrā” took place 18 months before the Hijrah.⁶⁸ Angel Jibra'il

66. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 422; Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 212; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 346; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, p. 92; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 727. S A. Akbarabadi, “*Ahd-e-Nabawī ke Ghazwāt wa Sarāyah*”: “*Burhān*”, Vol. 72, No. 6, p. 379.

67. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 212; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 347; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, p. 92; Shibli Nu'mānī, “*Sīratun Nabī*”, Vol. I, p. 251.

68. As regards the year in which Mi'rāj took place, scholars have differed.
(Cont'd p. 95)

(Gabriel) told the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) about Allāh’s command about Mi‘rāj (Ascension) and then the Holy Prophet was first taken to the great mosque at Jerusalem whence to the “Sublime Throne” across the seven Heavens where he had an audience with Almighty.⁶⁹ All this took place in a very short space of time. Seeing the enormous growth of fast vehicles and Sputniks, Satellites and Apollos, going to the moon and other planets in the modern times, the visit of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to the heavens and the Sublime Throne is not impossible at all. If man could visit the moon, why not Allāh’s beloved could be carried to heaven by the command of the Creator of the Universe. This is one of the greatest miracles of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) proving his Prophethood till the “*Qiyāmah*” before the happening of which time man was destined to visit the moon, and that he would also try to visit other planets as well. The Holy Qur’ān describes the Mi‘rāj in the following words.

“Praise be to Him Who carried His servant by night from the sacred Mosque to the Farthest Mosque (i.e. al-Masjid al-Aqṣā) whose precincts We have blessed, that We might show him some of Our signs for He is the Hearer and the Seer.”
(XVII: 1)

Da‘wah (Preaching) in Fairs

Arabs, from various parts of the land gathered in Mecca every year, and big fairs and markets were temporarily established around the sacred City. On this occasion “*‘Ukāz*” and “*Al-Mujanna*” were the most famous among such markets where the Arabs purchased merchandise and then they went on to

rent views. All the views on this topic could be seen in “*Sīratun Nabī*”, (by Syed Sulaimān Nadwi), Vol. III, pp. 359-364. According to most of the scholars, including Ibn Sa‘d (Vol. I, p. 213), it took place 18 months before the Hijrah, probably in the month of *Rajab*. For details See: “*Sharah al-Mawāhib al-Ladunniyah*” (Vol. I, pp. 355-358), and “*al-Rauḍ al-Unuf*” by Abdur Raḥmān Suhaili.

69. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, pp. 396-408; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 213.

Mecca to carry out the ceremonies of the pilgrimage (Ḥajj). The annual pilgrimage took place to celebrate the memories of Prophet Ishmael and his mother Hājrah (younger wife of Prophet Abraham). The annual visit of Arabs, from different Arabian tribes, to Mecca was a source of Divine Blessing to the Meccans, whether rich or poor. These few days of pilgrimage ensured their livelihood for the whole year.

On this occasion the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) invited people of various tribes towards the worship and faith of One Allāh.⁷⁰ He told them not to make anyone partner of Allāh, be respectful towards their parents and elders, not to kill their children for the fear of poverty, and avoid corruption and adultery, whether openly or in secret. The Arabs who were not accustomed to anything else than speaking of trade and profit and fighting and quarrelling with the merchants of Mecca were amazed to find this (Holy) man asking them to listen to the words which Allāh revealed to him. Abū Lahb and other enemies of Islam always asked the Arabs: “Do not pay any attention to him, for he is mad.”

After returning from Tā’if, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) continued his mission. He preached Islam in fairs and Bazars as usual.

70. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 425; Ibn Sa’d, *al-Ṭabaqāt al-Kubrā*”; Vol. I, p. 216; Ibn Ja’ir al-Ṭabāī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. VI, p. 348; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 727; Muḥammad al-Khuḍri, “*Nūrul Yaqīn*”. p. 99.

ISLAM IN 'AWS' AND 'KHAZRAJ' TRIBES

Although the Quraish leaders tried by all means to keep him away to preach the Right way among other tribes, yet they were not successful. On the occasion of annual pilgrimage of Ka'bah, tribes from various parts of the Peninsula visited Mecca, as also discussed before. Among the tribes who visited from Yathrib (now al-Madīnah) the two—Aws and Khazraj—were well known. They had been living over there for a long time and were engaged in farming. There were also a few colonies of Jews around Yathrib (now al-Madīnah). The Jews were capitalists. Trade and lending money on exorbitant interest were their main occupations. They were just like the masters of the poor Aws and Khazraj tribes who were often at war. Through their Divine Books, the Jews told them the coming of the Last Prophet and they often talked it in their assemblies.

In the month of *Rajab* of the 10th year⁷¹ of the Prophet's mission some people, belonging to Aws and Khazraj tribes, went to Mecca. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) approached the Yethribites and told⁷² them about the teachings of Islam at a place known as 'Aqabah. They listened to him, appreciated his teachings and had not doubt in believing that he was the Prophet alluded to in the previous Scriptures. All the six persons who came from Yathrib that year, accepted Islam:⁷³ Abū al-Haiṭham b. Tayyiban; Abū Umāmah Asad b. Zujarah Awf b. Ḥārith; Rāfi' b. Mālīk b. 'Ajlan; Qutbah b. 'Amir b. Ḥadīdah; and Jābir b. 'Abd Allāh b. Rubāb.

The First and the Second Pledges of 'Aqabah:

On their return to Yathrib (al-Madīnah) the new converts told their fellows about the Prophet and the new faith. Much

71. Shibli Nu'mānī, "Siratun Nabī", Vol. I, p. 262.

72. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I, p. 428; Ibn Khaldūn, "Tārīkh", Vol. II, p. 728.

73. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I, p. 429; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. I, p. 219; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 354.

enthusiasm prevailed there and the Holy name of the Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) became a house-hold word.⁷⁴ The following year twelve more men from Yathrib came and accepted Islam. They took a pledge, at Al-‘Aqabah. This pledge, given in the following lines, is known as the 1st pledge of ‘Aqabah.⁷⁵

“We will not associate anything with Allāh, we will not steal nor commit adultery nor fornication. We will not kill our children; we will abstain from calumny and slander. We will obey the Prophet in everything that is right and we will be faithful to him in weal and woe.”⁷⁶

They requested the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to send a teacher to teach them Islam. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) sent Ḥaḍrat Muṣ‘ab bin ‘Umair (Rad. A.) to teach Islam.⁷⁷ In a couple of months a good number of people, belonging to Aws and Khazraj tribes of Yathrib accepted Islam.

In the 12th year of the Holy Prophet’s mission 72 (or 73) Muslims came from Yathrib⁷⁸ on the occasion of the annual

74. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 355.

75. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 431; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 355; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 729; Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 264, (Note: According to some historians this is the 2nd pledge of ‘Aqabah. They name the 1st pledge to the one which took place in the 10th year (Nabawi) when six persons accepted Islam. Please also refer to: “*Ahd-e-Nabawi ke Ghazwāt wa Sarāyah*” (by Prof. S.A. Akbarabadi): “*Burhān*”, Vol. 73, No. 1, pp. 6, 7.

76. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 220; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 356.

77. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 434; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 220; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 357.

78. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 441; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 731; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 221; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 362; (Note: Ibn Sa‘d and Ṭabarī have also mentioned narrations according to which 70 persons came on the occasion of the 2nd Pledge of ‘Aqabah.)

pilgrimage and accepted Islam. This time, they had the intention to invite the Holy Prophet to Yathrib. 'Abbās bin 'Abd al-Muṭṭalib, one of the uncles of the Holy Prophet, who had not accepted Islam by that time but loved him very much, was present at that meeting. He said to the Muslims from Yathrib, "O people of Khazraj! You are aware of the position Muḥammad occupies amongst us. We have been protecting him from our people as much as we could. He is one of the most respected amongst his people and quite safe here. But now you wish him to accompany you to your place and live with you there. If you think you can carry out what you promise in calling him to you, and pledge to shield him in every way, you are at liberty to undertake the responsibility. But if you are going to surrender him and abandon him after having taken him with you, better give him up from this very moment. And mind you! You are prepared to withstand the united opposition of the Arabs."

The Yathribites desired to hear from the Holy Prophet. The Holy Prophet recited to them a passage from the Holy Qur'ān and then said, "Do you pledge to defend me as you defend your women and children?" Hearing this, Barā-bin-Marūr who was the chief among them gave the Holy Prophet, on behalf of Yathribites, the necessary assurance of protection. Then 'Abul-Haiṭham bin Ṭaiyḥān, another chief of Yathribites, said, "O Messenger of Allāh! We have terms with Jews. It is possible that those terms may be broken (as a result of this pledge). We are afraid that you might desert us (i.e. return to your people) if Islam achieves success and glory." The Holy Prophet smiled on this and said, "Your blood is my blood, you are of me and I am of you. I am at war with your enemies and at peace with your friends." After this all the Yathribites, present there, took pledge at the hands of the Holy Prophet. Barā bin Marūr was the first person to take pledge. This is known as the 2nd Pledge of 'Aqabah.⁷⁹

79. Details of the 2nd Pledge of 'Aqabah can be seen in the books of "Sīrah" and history: Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I, pp. 438-43; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, pp. 221-223; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 360- (Cont'd p. 100)

Then the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) asked them to select twelve persons as their “*Nuqabā*” (sing. “*Naqīb*”), Leaders. The Yathribites selected the following twelve persons⁸⁰—nine from Khazraj and three from Aws tribes—who were appointed as “*Nuqabā*” by the Holy Prophet:

The nine persons from Khazraj were as follows:

1. Asad bin Zararah.
2. Rāfe’ bin Mālik.
3. ‘Ubādah bin Ṣāmit (The above mentioned three had pledged themselves in the First Pledge of ‘Aqabah as well).
4. Sa’d bin Rabī’
5. Mandhar bin ‘Amr
6. ‘Abdullāh bin Rawāḥa
7. Barā bin Ma’rūr
8. ‘Abdullāh bin ‘Amr
9. Sa’d bin ‘Ubādah.

The three persons from Aws were as follows:

10. Usaid bin Ḥuḍair.
11. Sa’d bin Khair mah.
12. Rafā’ah bin ‘Abd al-Mundhar.

Migration of the Muslims to Yathrib

After the second pledge of ‘Aqabah, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) allowed Muslims to migrate to Yathrib and he himself waited for Allāh’s order. Muslims started to migrate to the Yathrib in large numbers. Some Muslims kept back for some time due to poverty and lack of means. The following verses were revealed in respect of them:

363; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, pp. 98-100. [Note: According to some historians this is named as the 3rd Pledge. This first was taken in the 10th year, 2nd in the 11th year. Please refer to: “*Ahd-e-Nabawī ke Ghazwāt wa Sarāyah*” (by Prof. S.A. Akbarabadi): “*Burhān*”, Vol. 73, No. 1, pp. 6-7.]

80. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 443; See other books as well as quoted above. Ibn Hishām has also mentioned the names of the persons who participated in the 2nd Pledge of ‘Aqabah.

“And of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from this town of which the people are oppressors.” (IV: 75)

The migration of Muslims made the disbelievers of Mecca furious. They were also informed about the revelation which made lawful for the Holy Prophet and Muslims to defend themselves in battle against their opponents:

“Sanction is given unto those who fight because they have been wronged; and Allāh is indeed able to give them victory. Those who have been driven from their homes unjustly only because they said: Our Lord is Allāh — For had it not been for Allāh’s repelling some men by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft mentioned, would assuredly have been pulled down. Verily Allāh helpeth one who helpeth Him. Lo! Allāh is Strong, Almighty. . . .”⁸²

(XXII: 39-40).

These verses passed from mouth to mouth. The chiefs of Quraish were naturally more alarmed on this than anyone else. The news of Prophet’s probable migration also spread. They planned to murder the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), but he was informed through revelation:

“And when those who disbelieve plot against thee (O Muḥammad) to wound thee fatally, or to kill thee, or to drive thee forth; they plot, but Allāh (also) plotteth; and Allāh is the best of plotters.”⁸³

(VIII: 30)

81. Shiblī Nu‘mānī, “*Sīratun Nabī*”. Vol. I, p. 267.

82. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 467; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 734. (Note: A number of historians say that this verse was revealed in Madina in the first year of Hijrah. Please refer to “*Zād al-Ma‘ād*” by Ibn Qayyim, Vol. I, p. 314.)

83. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, p. 484.

THE GREAT HIJRAH (MIGRATION)

According to the plan chalked out by the Quraish in a general meeting of their leaders in the "Dār al-Nadwah" (the Council Chamber),⁸⁴ the chiefs of all the prominent tribes had to participate jointly in the murder of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) so that Banū Hāshim would not be able to oppose all of them together. They were: 'Utbah; Abū Sufyān; Jubair bin Muṭ'im; Naḍar bin Hārith bin Kaldah; Abū al-Bakhtāri; Ibn Hishām; Zam'ah bin Awad bin Muṭṭalib; Hakīm bin Hizām; Abū Jahl; Nubaih; Munabbih; Umayyah bin Khalf etc. They surrounded the house of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in the night and waited outside for him to come out.

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was already informed about the danger through Divine revelation (through Jibra'il) and was asked not to sleep in his bed that night.⁸⁵ He was also commanded to migrate. He gave all of his trusts in the charge of Ḥaḍrat 'Alī (Rad. A.) and asked him to take his place in the bed. Ḥaḍrat 'Alī (Rad. A.) jumped into the bed staking his very life for him. At this stage the unquestioned confidence in the integrity of the Holy Prophet, the companions were having, could be noticed.

After making these arrangements the Messenger of Allāh (Ṣallallāhu 'alaihi wa Sallam) miraculously left the house, reciting the first nine verses of *Sūrah Yāsīn* (Chapter 36 of the Holy Qur'ān), which was already besieged by the leaders of the Quraish who were not able to recognise him. It was the full confidence of an implicit faith in Allāh and a rare courage, exhibited by the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in leaving the house through the crowd of blood thirsty persons.

84. For details see: Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book I, pp. 480-85; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, pp. 370-72; Ibn Khaldūn, "Tārīkh", Vol. II, p. 737; Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 268.

85. Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 372; Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book I, p. 482.

Allāh made the enemies' eyes blind,⁸⁶ and they watched throughout the whole night. However they could not wait longer and at dawn rushed into the house. The Quraish leaders were caught in surprise seeing 'Alī (Rad. A.) sleeping in the bed of Muḥammad (Ṣallallāhu 'alaihi wa Sallam), and left the place disheartened. The frustrated and disappointed Quraish sent out tracking parties in vigorous search for the Holy Prophet and proclaimed a big reward of one hundred camels for his capture.

After leaving his home, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) went to Ḥaḍrat Abū Bakr (Rad. A.) and informed him about the Divine Will.⁸⁷ He had already prepared two she-camels for the migration (the Hijrah) and asked the Holy Prophet to select anyone of them. He accepted the offer but with the condition of paying back the price. Abū Bakr's elder daughter Asmā prepared the necessary provisions for the journey. Both of them then hid themselves in the cave of Thawr situated about three mile from Mecca. For three days and nights the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and Ḥaḍrat Abū Bakr lay hidden in the cave of the Mount Thawr.⁸⁸ The Disbelievers combed every hill and dale. One of their parties also reached the cave. Abū Bakr (Rad. A.) on noticing the sound of footsteps feared and told the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) about the Disbelievers. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) consoled him saying:⁸⁹

“Have no fear for Allāh is with us.” (Holy Qur'ān – 9:40)

86. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I p. 389; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 482; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 373.

87. *Ṣaḥīḥ al-Bukhārī*, Chapter of “Hijrah”, Vol. I, p. 553; 'Abdur Raḥmān Suhaili, “*al-Rauḍ al-Unuf*”, Vol. II, p. 2; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 393; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 485; Shibli Nu'mānī, “*Sīratun Nabī*”, Vol. I, p. 70.

88. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, p. 485; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 395; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 738.

89. For details see: “*Sharah al-Mawāhib al-Ladunniyah*” (by Muḥammad Zurqānī) Vol. I, pp. 395-408: “*al-Rauḍ al-Unuf*” (By 'Abdur Raḥmān Suhaili) Vol. II, pp. 4, 5; and “*Ṣaḥīḥ al-Bukhārī*”, (“Kitāb al-Tafsīr”).

They came out of the cave on the fourth day and hired a reliable non-believer, 'Abdullāh bin Uraiqiṭ,⁹⁰ to guide them towards Madīna. They travelled only in the night and rested during the day and avoided the common way to the Madīna. Ḥaḍrat Abū Bakr looked to the comforts of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). During their journey once they were caught by Surāqah bin-Mālik,⁹¹ a stout and well built man who was induced by the big reward of hundred camels. But when he came near the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), his horse stumbled and he fell down. But he mounted again and continued his chase but the horse stumbled again. He did not give up his chase and this time he took out his arrow aiming at the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). The horse stumbled the third time and its feet went deep into the sand. The rider was thrown off his seat with force. His inner self forced him to give up his bad intention. Surāqah threw his arrows and went to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) begging him forgiveness. The merciful Prophet forgave him smiling and on Surāqah's request the slave of Abū Bakr wrote a warrant of pardon on a piece of leather.⁹² The Holy Prophet also prophecised, "You would wear one day the gold bangles of the Ruler of Persia."⁹³ (The prophecy came to be true after twenty-four years when the Persian Empire fell into the hands of Muslims during the time of Ḥaḍrat 'Umar (Rad. A.). Surāqah was sent for by the Caliph and decorated with the Bangles.)⁹⁴

The journey to Yathrib (al-Madīnah) was completed in about seven days.

90. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 409; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 8; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 738.

91. For details see, "*Sharah al-Mawāhib al-Ladunniyah*" (By Muḥammad Zurqānī) Vol. I, pp. 417-419.

92. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I, pp. 488-90; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 232; Shibli Nu'mānī, "*Sīratun Nabi*", Vol. I, p. 274; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 739; Also see footnotes on "*al-Rauḍ al-Unuf*", Vol. II, p. 6.

93. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 419. 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 6.

94. "*al-Istī'āb*", Vol. II, p. 597.

The 1st Year of the Hijrah

THE 1ST YEAR OF THE HIJRAH
(*Rabī' al Awwal* 1 A.H. to *Dhil-Hijjah* 1 A.H.)

YATHRIB

Yathrib (the original name of Al-Madina) is situated in the Hijāz province of Saudi Arabia, about 270 miles north of Mecca and 650 miles South East of Damascus. The city, about 2050 ft. above sea level, is situated in a prosperous oasis at the western edge of an extensive field, part of which is formed from a volcanic eruption. It is bounded on the east by the lava field, while on the other three sides it is enclosed by a semi-circle of arid hills. Of these the highest, rising more than 1,200 ft. above the Oasis, is Uḥud.

The early history of Yathrib is not fully known. The main tribes of Yathrib were Aws & Khazraj. Beside the original Arab tribes there were also Jewish settlements on the outskirts of the town. The first influx of Jewish Immigrants is not very clear in the history. It is possible that there would have been Jewish settlers during pre-Christian times, but their main influx seems to have taken place as a result of their expulsion by the Roman emperor Hardian in 135 A.D. At that time the Arab tribes of Aws and Khazraj were in occupation of the oasis.

After the Jewish settlement the tribes of Aws and Khazraj were suppressed by the Jews who dominated economically and made fortresses around the city. Their powerful colonies were: Banū Quraizah, Banū Qainuqā', and Banū Naḍīr. The idolators of Yaṭhrib were moderate in their practices because of the Jewish impact, and the Jewish scriptures made them familiar with the promised Prophet. A number of Arabs also accepted Judaism and started to live with Jews. According to the famous historian Ya'qūbī the Quraizah and the Naḍīr were Arabs who had become Jews.¹ Another historian al-Mas'ūd narrates in his book "*Kitāb al-Ishrāf wal-Tanbīh*" that the Jews of Hijāz originally belonged to Jidhām. Being disgusted with the 'Amālqah and their idol-worship they accepted the faith of Prophet Moses and migrated from Syria to Hijāz. They had three tribes - Banū Quraizah, Banū Qainuqā' and Banū Naḍīr - and settled in the vicinity of Yaṭhrib where they built strong bastions and fortresses.²

1. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 295; Ya'qūbī, Vol. II, p. 49 (as quoted in "*Sīratun Nabī*", Vol. I, p. 295); 'Abdur Raḥmān Suhailī, "*Al-Rauḍ al-Unuf*", Vol. II, p. 24.
2. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I p. 295; Al-Mus'ūdī, "*Kitāb al-Ishrāf wal-Tanbīh*," p. 247 as quoted in "*Sīratun Nabī*," Vol. II, p. 295).

ENTRY OF THE HOLY PROPHET (ṢALLALLĀHU 'ALAIHI WA SALLAM) AT AL-QUBĀ

The people of Yathrib had already heard the news of the disappearance of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) from Mecca and they were anxiously awaiting his arrival.³ Everyday they went out of the city to give him a grand welcome. At last the Holy Prophet arrived at a place known as Qubā, about three miles from Yathrib.

Most of the historians agree that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) reached Qubā on Monday.⁴ He stayed over there for a few days and proceeded to Madīna on Friday.⁵ As far as the date of entry into Qubā is concerned, there are some differences. According to a number of historians he reached Qubā on 12th Rabī' al Awwal.⁶ But 12th Rabī' al Awwal falls on Friday according to comparative tables of Hijri

3. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 233; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vol. I & II), p. 492; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 350; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 739.

4. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, pp. 492; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 11; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, pp. 351, 420; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 233; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 739; Ibn 'Abd al-Barr, "*Kitāb al-Isti'āb fi Ma'rfat-il Aṣḥāb*", Vol. I, p. 17; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 381, 292, 393; Ibn Qayyim, "*Zad al Ma'ād*", Vol. I, p. 310; Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*", Vol. III, p. 190, 198; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Vol. II, p. 40.

5. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 352; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 11; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. I, p. 494; Ibn 'Abd al-Barr, "*al-Isti'āb*", Vol. I, pp. 17, 18; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Vol. II, p. 40; Ibn Kathīr, "*al-Bidāyah al-Nihāyah*", Vol. III, p. 198.

6. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, p. 492; Ibn 'Abd al-Barr, "*al-Isti'āb*", Vol. I, p. 17; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 11; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 351; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 381, 392, 393; Abu Barakāt Dānāpurī, "*Asah al-Siyar*", p. 108.

and Christian calendars.⁷ If we agree that he reached Qubā on Monday then it should be 8th *Rabī' al Awwal*, the date which is preferred by some historians.⁸ In such a case he stayed there for four days⁹ and proceeded to Madīna on Friday the 12th *Rabī' al Awwal*.¹⁰

Monday, the 8th *Rabī' al Awwal* (13th *Nabawī* Or I A H.) corresponds to 20th September 622 A.D., while Friday the 12th *Rabī' al Awwal* (13th *Nabawī* Or I A.H.) corresponds to 24th September 622 A.D.¹¹ This is the day when the Islamic Calendar (Hijrah Calendar) started.¹²

There was a distinguished family of Kul thūm bin al-Hidm at al-Qubā, when they saw the Holy Prophet entering the village they shouted: "Allāhu Akbar" in great excitement and joy. On their invitation the Holy Prophet (*Ṣallallāhu 'alaihi wa*

7. "Comparative Tables of Hijri and Christian Dates" by A.M. Khālidī, Anjuman-e-Taraqqī-e-Urdu (India), Delhi, 1939. (It is the translation of Eduard Mahler's table, published in Leipzig in 1926); "Miftahut-Taqwīm", by Habibur Raḥmān Khan Ṣābrī, Urdu Taraqqī Board, New Delhi, 1977.

8. Ibn 'Abd al-Barr, "Kitāb al-Istī'āb fi Ma'rfat-il-Aṣ'hāb", Vol. I, p. 17; Muḥammad Zurqānī, "Sharah al-Mawāhib al-Laduniyyah", Vol. I, p. 351; Shībī Nu'mānī, "Siratun Nabī", Vol. I, p. 277; Qāḍī Sulaimān Mansūrpurī, "Raḥmatulil-'Ālamīn", Vol. I, p. 89.

9. Muḥammad Zurqānī, "Sharah al-Mawāhib al-Ladunniyah", Vol. I, p. 351; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, pp. 381-393; Ibn al-Athīr, "al-Kāmil fil Tārīkh", Vol. II, p. 40; Ibn Kathīr, "al-Bidāyah wal-Nihāyah", Vol. III, p. 198; 'Āṣī bin Burḥān-uddin al-Ḥalbi, "al-Sirat al-Ḥalbiyah", Vol. I, p. 59.

10. Muḥammad Zurqānī, "Sharah al-Mawāhib al-Ladunniyah", Vol. I, p. 351; Ibn Ḥazm (as quoted by Muḥammad Zurqānī in the above referred book, Vol. I, p. 352); Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, pp. 381-393; Qāḍī Sulaimān Mansoorpurī, "Raḥmatulil-'Ālamīn", Vol. I, p. 89.

11. See the tables referred above under foot-note No. 4. According to W. Montgomery Watt as well, the 12th *Rabī' al Awwal* (1 A.H.) corresponds to 24th September, 622: "Muhammad, Prophet and Statesman", p. 91. Dr. M. Ḥamidullah says that it corresponds to 31st May, 622: "Muhammad Rasulūllah", p. 60.

12. Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, pp. 392, 393; Ibn Kathīr, "al-Bidāyah wal-Nihāyah", Vol. III, p. 206, 207: "Ṣaḥīḥ al-Bukhārī" (as referred by Ibn Kathīr in "al-Bidāyah wal-Nihāyah", Vol. III, p. 206).

Sallam) and Ḥaḍrat Abū Bakr stayed there for two weeks. Muslims from Yaṭhrib began to flock there to meet the Messenger of Allāh. Ḥaḍrat 'Alī (Rad. A.) also joined him in the meantime.

The First Masjid at Al-Qubā

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) laid foundation of the first mosque of Islam the "Masjid al-Qubā" at Qubā. The land for the Masjid was donated by the Kulthūm (Rad. A.).¹³ The Holy Prophet worked with the Companions building the masjid like ordinary labourers.¹⁴ A great Companion of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), Ḥaḍrat 'Abdullāh bin Rawāḥa was a famous poet. During the work he used to recite the following couplets:

"The person is successful
Who builds the mosque,
And recites the Holy Qur'ān,
All the time and wakes for
Allāh's worship at night."

The Holy Qur'ān mentions about this mosque as follows:

"There is a mosque whose foundation was laid from the first day on piety, it is more worthy of thy standing forth for prayer therein. . . ." (9:18)

13. Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 276; Muḥammad Zurqānī, "Sharah al-Mawāhib al-Ladunniyah", Vol. I, p. 353.

14. Nooruddīn bin Jamā'uddīn, "Wafā-ul-Wafā", Vol. I, p. 180; 'Abdur Raḥmān Suhaili, "al-Rauḍ al-Unuf", Vol. II, p. 11; Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 276.

YATHRIB BECOMES AL-MADĪNAH AL-MUNAWWARAH (THE SHINNING CITY)

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left Qubā for Yathrib on Friday the 12th *Rabī‘al Awwal*¹⁵ corresponding to 24th September 622 A.D.

The first *Friday Ṣalāt* in the Islamic History was performed under the “*Imāmat*” of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) at Bani Sālim¹⁶ on his way from Qubā to Yathrib. The Holy Prophet addressed the congregation of *Friday Ṣalāt*. The address captivated the hearts of the audience.

After the *Friday Ṣalāt*, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) advanced towards Yathrib. Banū Najjār, a well known tribe of the city and maternal relatives of the Holy Prophet, came with weapons on them to greet him. He was given a warm welcome and his entry into the city was similar to that of a monarch into the capital after a great victory. Of course he had won the people’s hearts by his character and teachings. Every person of Yathrib was jubilant and joyous. Even the

15. This is in accordance with the view that the Holy Prophet entered Qubā on Monday, the 8th *Rabī‘al Awwal*. According to Ibn Is’hāque and others, the Holy Prophet stayed at Qubā only for four days and started for Madīna on Friday. See: “*Sharah al-Mawāhib*”, (Vol. I, p. 352); “*Al-Rauḍ al-Unuf*”, (Vol. II, p. 11); and “*al-Istī‘āb*” (Vol. I, pp. 17, 18); “*al-Sīrat al-Nabawīyyah*” (by Ibn Hishām), Vol. I, p. 494.

However, there is difference of opinion in this. The number of days for which he stayed at Qubā is told to be from four to more than twenty. See: “*Sharah al-Mawāhib*”, (Vol. I, pp. 351-353); “*Tārīkh al-Rusul wal-Mulūk*” (Vol. II, p. 383). Some historians say that the Holy Prophet left for Madīna on the following Friday i.e. on 23rd *Rabī‘al Awwal*.

16. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I (Vol. I & 2), p. 492; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 354; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 394; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 739; Shiblī Nu‘mārī, “*Sīratun Nabī*”, Vol. I, p. 27; Ibn al-Athīr, “*al-Kāmil fil Tārīkh*”, Vol. II, p. 41.

Note: According to Prof. M. Ḥamīdullah, the First Friday congregational *Ṣalāt* was led by Muṣ‘ab bin ‘Umar before the Holy Prophet emigrated to Madīna (*Muhammad Rasūllullāh*”, p. 57).

veiled ladies climbed the roofs of their houses to watch. By that time the orders for "*Hijāb*" (Veiling) were not revealed. They sang melodies of welcome:

"Behold! Shines the full moon there
On us, from the vale of Wadā'a,
In duty-bound we all thank to God,
Until the people (live to) pray to the Lord."¹⁷

The little girls of "*Banī Najjār*" (the tribe to which Salmā, the wife of Hāshim, the great-grand father of the Holy Prophet, belonged) sang the following couplet:

"We damsels belong to the Tribe of Najjār,
Hurrah! Muḥammad shall reside with us, not far."¹⁸

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked the little damsels, "Do you like me?" They said, "Yes, O Messenger of Allāh!" "I too like you", replied the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).¹⁹

Everyone of the city solicited the honour to host the revered guest. For the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) it was a delicate matter to decide, therefore he let his she-camel advance and told the people that he would lodge where she stops. The lot fell in favour of Abū Ayyūb Anṣārī (Rad. A.) and the animal sank down just in front of his house on the vacant land belonging to Sahl and Suhail (two Orphans) where

17. Dr. Majid Ali Khan, "*The Last Prophet*", p. 36; Nooruddin bin Jamāluddin; "*Wafā-ul-Wafā*", Vol. I, p. 187; Muḥammad Zurqānī, "*al-Mawāhib al-Lajunniyah*", Vol. III, p. 82, and Vol. I, p. 359; Shiblī Nu'mānī, "*Sīratun Nabī*"; Ibn Kathīr, Vol. II, p. 922; Baihaqī. Some historians say that these couplets were recited when the Holy Prophet arrived at Qubā from Mecca.
18. Nooruddin bin Jamāluddin, "*Wafā-ul-Wafā*", Vol. I, p. 187; Dr. Majid Ali Khan, "*The Last Prophet*", p. 36; Shiblī Nu'mānī, "*Sīratun Nabī*," Vol. I, p. 278; Baihaqī on the authority of Anas Bin Mālik (Sirat by Ibn Kathīr, Vol. II, p. 274).
19. Nooruddin bin Jamāluddin, "*Wafā-ul-Wafā*", Vol. I, p. 187.

is the "Mosque of the Prophet" at present.²⁰ Abū Ayyūb Anṣārī was over joyous for his felicity. He was having two storeys in his house and offered the upper floor but the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) preferred the ground floor for the convenience of visitors. Ḥaḍrat Abū Ayyūb gave every possible comfort to the Holy Prophet who passed seven months over there.²¹ The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) also called his family members—wife (Saudah) and daughters (Fāṭimah and Umm Kulthūm)—through Ḥaḍrat Zaid (his adopted son) and Abū Rāfi', a slave.

From the time the Holy Prophet started to live at Yathrib, its name was changed to "Madīnatun-Nabī" (The City of the Prophet) or "al-Madīnah al-Munawwarah" (The Enlightened City), and Ṭaibah.²²

The Building of the Prophet's Mosque

There was an urgent need of a place to worship Allāh five times a day. Therefore, the attention of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) diverted towards the building of a Masjid. There was a piece of land in front of Abū Ayyūb Anṣārī's residence, where the she-camel of the Holy Prophet stopped on his arrival from Qubā. That land belonged to two orphans (Sahl & Suhail). The Holy Prophet called them and desired to buy the land for the Masjid. The two boys not only agreed happily but insisted on donating it for the Masjid but the Holy Prophet did not agree and bought the land.²³ Accord-

20. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*"; Book I (Vol. 1 & 2), pp. 494-96; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 237; Ibn 'Abd al-Barr, "*al-Durar*", p. 94; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 396; 'Abdur Raḥmān, Suhaili, "*Al-Rauḍ al-Unuf*". Vol. II, p. 12; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 357; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 740.

21. "*Sīrat*" by Ibn Kathīr, Vol. II, p. 279. Note: In some other books a lesser period has been stated.

22. 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. I, p. 16.

23. "*Ṣaḥīh al-Bukhārī*" ('Bāb: al-Hijrah'), Vol. I, p. 555; "*Sunan li-Abi Dawud*" ('Bāb fi Binā-il-Masajid'), Vol. I, p. 173; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 364; 'Abdur

ing to one narration he asked Abū Bakr (Rad. A.) to pay the price on his behalf.²⁴ The land was having some trees of dates and some graves. The Holy Prophet asked to level the graves. The trees were cut and their stems were used as pillars for the covered part of the mosque.

The work for the construction of Prophet's Masjid started and he worked like an ordinary labourer.²⁵ The Companions, while working, recited the following "Rajaz" (couplets), the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) also joined them:

"O Allāh the only success is the success of the Hereafter, Therefore forgive the *Muhājirīn* and *Ansar*."²⁶

The Masjid was built and the Holy Prophet remarked:²⁷

"This shall be my home, my place of worship & my eternal resting place."²⁸ The apartments for his wives were also constructed in the yard adjoining the Masjid.²⁹ At first only two apartments, one for Ḥaḍrat Sawdah and the other for Ḥaḍrat 'Āishah were constructed, but later on more apartments were built when he married other wives. These apartments were of unbaked bricks with roof of palm leaves.

The Masjid of the Prophet was free from all types of decorations and artificiality; it was a true picture of simplicity of

Rahmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 12; Ibn Jarīr ai-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 396; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 740.

24. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 239; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 364.

25. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, pp. 366-378.

26. "*Sīrat*" by Ibn Kathīr, Vol. II, p. 251; Ibn Qayyim: "*Zād al-Ma'ād*", Vol. I, p. 311.

27. "*Sunan li 'Abī Dawūd*" (Bab: fi Bina-al-Masajid), Vol. I, p. 173; "*Ṣaḥīḥ al-Bukhārī*", (Bab il-Masajid); Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 366; "*Sīrat li-Ibn Hishām*" (as given on the foot notes of "*al-Rauḍ al-Unuf*", Vol. II, pp. 12 & 13.

28. English translation of "*Payāmbār*", Vol. III, p. 27.

29. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, p. 240; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, pp. 369, 370; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 312.

Islam. Madīna proved to concordant and the most suitable place for the growth of the Supreme Religion of Islam. The method to offer *Ṣalāt* was also perfected here and a new era in the History of Islam started during which the Religion as a whole was perfected.

Adhān, as the call for the five time *Ṣalāts*, was introduced. Ḥaḍrat Bilāl was appointed as the "*Muadh-dhin*" of the Masjid to call the *Adhān*.³⁰ In the beginning the Muslims offered *Ṣalāt* in the Masjid facing the Jerusalem which was the "Qiblah" of the previous prophets. But later on (in the 2nd year after Hijrah, in the month of *Rajab*) Allāh changed the "Qiblah" towards Ka'bah (al-Masjid al-Ḥarām in Mecca). It will be discussed in detail later on.

Ṣuffah

A big platform with a thatched roof, was built in one of the corners of the Masjid. It became the training centre for Islamic education and also a shelter for poor Muslims (especially the poorer emigrants from Mecca). The Muslims staying there were known as "*Aṣḥab-i-Ṣuffah*" (the Companions of *Ṣuffah*).³¹ Ḥaḍrat Abū Hurairah (Rad. A.), the most prominent narrator of *Hadith* was one of the residents of the *Ṣuffah*.

Brotherhood of Muslims (Al-Muwakhāt)

In the meantime the influx of Muslim *Muhājirīn* (emigrants) from Mecca continued, therefore the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) turned his attention towards the pitiable plight of emigrants who had left all what they had for the sake of Allāh, His Messenger and for the Religion. The teaching of Islam: "Every Muslim is a brother of every other Muslim", was

30. "*Sunan li Abi-Dawūd*" (Bab: Bad-ul-Adhān), Vol. I, p. 186; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, pp. 508, 509; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, pp. 375-380; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 19; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 283.

31. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 370; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 293.

put to a great test at Madīna. All the belongings of the emigrants were snatched by dis-believers of Mecca while they were migrating from there. The brotherhood of Islam was the real solution to this problem. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) called one Medinite Muslim, who was given the title of “*Anṣārī*” (i.e. Helper), and one Emigrant from Mecca, the “*Muhājir*,” and made them brothers.³² This brotherhood proved to be more recognized than the real brotherhood. The “*Anṣārī*” gave half of everything, he had, to his “*Muhājir*” brother.³³ Thus the Muslims from Mecca found their new home. It was a rare and unique scene of ideal love, kindness and sympathy which Islam presented by cementing the two people, quite alien in race and culture, along the path of fraternity and brotherhood. The Emigrants also demonstrated their nobility of conduct and character, and avoided as far as possible, such offers of help. They preferred to do their own work. The Holy Qur’an speaks about this unique fraternity as under:

“Lo! those who believed and left their homes and strove with their wealth and with their lives for the cause of Allāh, and those who took them in, and helped them: These are protecting friends of each other.” (VIII: 72)

On the basis of the above commandments, a “*Muhājir*” inherited the property of his brother “*Anṣārī*” while his own relations were deprived of the inheritance.³⁴ However, after the battle of Badr, when “*Muhājirīn*” were no more in need of

32. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I (Vol. 1 & 2), p. 507; ‘Abdur Raḥmān Suhaili, “*al-Rauḍ al-Unuf*”, Vol. II, p. 18; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 373; Ibn Khaldūn, “*Tārīkh*”, Vol. II, pp. 741, 742; Shīblī Nu‘mānī, “*Sīratun-Nabī*”, Vol. I, p. 285; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 96.

33. For details also refer to “*Ṣaḥīḥ al-Bukhārī*”, Chapter ‘How did the Prophet make *Anṣār* & *Muhājirīn* brothers’.

34. “*Ṣaḥīḥ al-Bukhārī*” (Kitāb al-Tafsīr), Vol. II, p. 659; Ibn Sa’d, “*al-Tabaqāt al-Kubrā*”, Vol. I, p. 238; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 374; Shīblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 285; Ibn ‘Abd al-Barr, “*Al-Durar*”, p. 96; Ibn Qayyim, “*Zād al-Ma’ād*”, Vol. I, p. 312.

assistance, the above rule changed through the following revelation:

“And those who are akin are nearer to one another (than others).”
(VIII: 75)

The “*Muhājirīn*” preferred business as against their “*Anṣār*” brethren who were the farmers. Soon some of the “*Muhājirīn*” became great traders like Ḥaḍrat ‘Uṭhṁān and Ḥaḍrat ‘Abdur Raḥmān bin ‘Awf (Raḍiallāhu ‘Anhumā).

The Baitul Māl (The Public Treasury)

For the first time in the history, people contributed their quota towards a common fund to be used for common welfare and relief etc. This collection was commonly termed as the “*Baitul Māl*” i.e. the Public Treasury. Poor Muslims, and the residents of Ṣuffah were also maintained by it.

Pact Between the Muslims and the Jews

As described in the beginning of this chapter, there were Jewish colonies around Madīna. They were traders, merchants and capitalists, and used to lend money at exorbitant interest and were very harsh in getting back their emoluments. The tribes living in Madīna, particularly Aws and Khazrij were often at war before the advent of Islam. The famous Battle of Bu‘āth, the last battle between the two tribes, had shattered their strength completely. Since the division of Yathribites (Medinites) was in the interest of Jews, they never liked them to be united.

The advent of Islam and then the arrival of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) in Madina became a cause of the unity between the fighting tribes of Aws and Khazrij. Then the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) tried to maintain good relations among the Medinites—between Emigrants (“*Muhājirīn*”) and Medinites (“*Anṣār*”)—and between the Muslims (i.e. both the Emigrants and Medinites) and the Jews. He worked out similar grounds between Islam and Judaism for creating peace in the city, and considered it most proper to

have a pact between the Muslims and the Jews. The terms of the pact have been given in the books of histories.³⁵

Main excerpts of the document, signed on this occasion, are as under:

"In the name of Allah the Compassionate, the Merciful. This is a document ("kitāb") from Muḥammad, the Prophet (governing the relation) between the Believers and Submissives ("Mu'minīn wa Muslimīn") from among the Quraishites (i.e. Emigrants from Mecca) and Yathribites (i.e. the residents of Madina) and those who followed them and joined them and strived with them. They form one and the same community ("umma") as against the rest of men. The Emigrants among the Quraish shall be responsible to their words and shall pay the bloodwit according to their own custom and shall rescue their sufferers (lit. prisoners of war), and (shall live together) with kindness and justice common among the Believers. Banū 'Awf shall pay the bloodwit according to their present custom, (as they did) before. Every section (of the community) shall rescue its sufferers (lit. prisoners of war), and (shall live together) with kindness and justice common among the Believers. Similarly Banū Sā'idah; Banū al-Hāriṭh; Banū Jusham; and Banū al-Najjār (these tribes belong to al-Khazraj); . . . (and similarly) Banū 'Amr bin 'Awf; Banū al-Nabit; and Banū al-Aws shall rescue their sufferers (lit. prisoners of war) and (shall live together) with kindness and justice.

And no Believer, shall oppose the client of another Believer against the latter. Whosoever is rebellious, or seeks to spread injustice, enmity or sedition among the Believers, the hand of everyman shall be against him, even if he be a son of one of them. A Believer shall not kill a Believer in retaliation of an unbeliever, nor shall he help an unbeliever against a Believer.

Whosoever among the Jews follows us shall have help and

35. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Vol. I, pp. 501-504; Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 296; 'Abdur Raḥmān Suhaili, "al-Rauḍ al-Unuf", Vol. II, pp. 16, 17. Also see: "Ḥayātu Muḥammad", pp. 486-491; "Raḥmatulil 'Ālamīn", pp. 100-101; Dr. Mājid 'Alī Khān, "The Last Prophet", pp. 38, 39; Dr. Muḥammad Ḥamid-ullah, "Muḥammad Rasūlullāh", pp. 63-66; A Guillaume, "The Life of Muḥammad", (A translation of Is'hāq's *Sīrat Rasūl Allāh*), pp. 231-233.

equality; they shall not be injured nor shall any enemy be aided against them. . . . No separate peace shall 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.

The Jews shall contribute (to the cost of war) with the Believers so long as they are at war with a common enemy. The several branches of the Jews,—those attached respectively to Banū Awf, Banū Najjār, Banū Aws etc. are one people with the Believers. The Jews shall maintain their own religion and the Muslims theirs. Among the Jews (belonging to different tribes) so with their adherents, those who transgress and behave unjustly and sinfully, for they hurt but themselves and their families. 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 Muḥammad, but he shall not be prevented from taking revenge for a wound. . . . The Jews shall be responsible for their expenses and the Believers for theirs. Each if attacked, shall come to the assistance of the other.

The valley of Yaṭhrib (Madīna) 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. . . . A woman shall be given protection only with the consent of her family.

If any dispute or controversy likely to cause trouble should arise it must be referred to Allāh and the Messenger of Allāh.

The contracting parties are bound to help one another against any attack on Yaṭhrib. If they are called to make peace and maintain it they must do so; and if they make a similar demand on Muslims it must be carried out except in the case of a holy war. Everyone shall have its portion from the side to which he belongs. . . .

Allāh approves this document. . . . This treaty shall not protect the unjust and the sinner. . . . Allāh is the protector of the good and God-fearing people (i.e. "*Muttaqi*"); and Muḥammad

is the Messenger of Allāh.”

Commenting on the above mentioned treaty, Dr. Muḥammad Ḥamīdullah writes: “The first written constitution of a State ever promulgated by a sovereign in human history emanated from the Holy Prophet of Islam. It dated from the 1st of Hijrah (622 of the Christian era), and has come down to us in full.”³⁶ Pointing out the main characteristics of the Treaty, Prof. M. Ḥamīdullah writes: “. . . It would be (i.e. it was) desirable to constitute a city state in region of Madina, on a confederal basis, with very large autonomy to the units. Private justice was to be banished, appeal could be made to the head of the States, who had also the prerogative to decide who should participate in an expedition, the war and peace being indivisible. Social insurance was to be instituted on a pyramidal basis for the most heavy charges burdening an individual, viz., blood-money when the homicide is not to be punished by death, and ransom to liberate a prisoner of war from the hand of the enemy. The unanimity reached, the provisions were reduced to writing and the constitution, the earliest written-constitution of a State promulgated by its head in the world. The text has come to us in toto.”³⁷

Tor Andrae has commented in the following words:

“The Laws of the Madina congregation are the first draft of the theocratic constitution which gradually made Islam a world empire and a world religion. . . Whosoever acts contrary to the religious authority cannot even be protected by his nearest relatives. Islam is to become not only a religion but also a brotherhood. ‘Only faithful are brethren’ *Sūrah* 49, verse 10 declares.”³⁸ (Note: Tor Andrae has translated the word ‘*Ummah*’ as congregation).

The Hypocrites

Within a short period of time the whole of Madina, besides

36. Dr. M. Ḥamīdullah, ‘The First Written Constitution in the World’, *The Journal of the Muslim World League*, Vol. 1, No. 4, p. 47, Mecca 1974 (1393).

37. Dr. M. Ḥamīdullah, *Muhammad Rasulullah*, p. 63 (para 144).

38. Tor Andrae, *Muhammad, the Man and His Faith*, p. 136.

the Jews, accepted Islam. However, there were some people who did not like the success of the Holy Prophet's mission. 'Abdullāh bin Ubaiy, who was dreaming to be the Prince (ruler) of the city before the migration of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to Madina, was their leader. They professed Islam only from their tongues to show it, but were having malice and malignity against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims.³⁹ Such persons are termed as "*Munāfiqīn*" (Hypocrites) in the Holy Qur'an. Later, they cooperated with the Jews and other enemies of Islam⁴⁰ and always tried to harm the Holy Prophet and the Muslims.

39. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*"; Vol. I, p. 386.

40. Ibn 'Abd al-Barr, "*al-Durar*", p. 101; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 386; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 743.

MISCELLANEOUS EVENTS WHICH TOOK PLACE
DURING THE 1ST YEAR OF HIJRAH

(i) Lady 'A'ishah started to live with the Holy Prophet

The "Nikāh" (Marriage) with Sayyidah 'Āi'shah took place in Mecca after the death of Lady Khadijah (Rad. A.). However, after the marriage she did not start to live with the Holy Prophet. According to some narrations,⁴¹ the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) called her at his home in Madīna in the month of *Shawwāl* (the 1st year of Hijrah). She was nine years old at that time.⁴² The girls of nine years were fully mature and grown up in Arabia at that time, which is also accepted by W. Montgomery Watt,⁴³ a harsh critic of Lady 'Ā'ishah's marriage in young age.

(ii) Death of Walīd bin al-Mughīrah & 'Āṣ bin Wā'il

The two arch enemies of the Holy Prophet at Mecca, Walīd bin al-Mughīrah and 'Āṣ bin Wā'il, died the same year.⁴⁴

(iii) Birth of 'Abdullāh bin Zubair

After the arrival of Muslims in Madīna, no birth took place in the camp of Emigrants ("Muhājirīn"). Some people (hypocrites) started to say that, that was due to some effect of magic done by Jews. Meanwhile 'Abdullāh was born to Zubair (cousin of the Holy Prophet) and Asmā (daughter of Abū Bakr). The Muslims were very happy on this birth.⁴⁵

41. Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, pp. 398, 399.

42. Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 399.

43. W. Montgomery Watt, "Muhammad, Prophet and Statesman", p. 102.

44. Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 398.

45. Shīblī Nu'mānī, "Sīratun Nabī", Vol. I, p. 298; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 401.

(Note: According to some narrations mentioned in Ṭabarī, 'Abdullāh bin Zubair was born 14 or 20 months after the Hijrah, i.e., during the second year after Hijrah).

(iv)

Uptil now there were only two *Rak'āt Farḍ* (compulsory) in every *Ṣalāt*. One month after the Hijrah i.e. in the month of *Rabi' al-Ākhir*,⁴⁶ four *rak'āts (Farḍ)* were prescribed in *Zuḥar*, *'Aṣr* and *'Ishā Ṣalāts*. However, during the journey there remained two *rakats* even in these *Ṣalāts*.

(v) *Islam of 'Abdullāh bin Salām*

'Abdullāh bin Salām (Rad. A.) was a great scholar and priest of Jews. When he heard about the Holy Prophet (*Ṣallal-lāhu 'alaihi wa Sallam*) he recognised him as the Final Messenger. He came to the Holy Prophet and embraced Islam. His acceptance of Islam was a great shock to the Jews.

46. Muhammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, pp. 384, 85; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 400; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 298. (Note: no exact month is mentioned in "*Sīratun Nabī*").

The 2nd Year of the Hijrah

CONSPIRACY OF QURAISH AGAINST MUSLIMS IN MADĪNA

Although the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the Muslims migrated to Madīna, the Quraish did not give up their hatred against them and Islam. They could not tolerate the growing popularity of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The days of peace and prosperity for the Muslims proved to be short. The Quraish, who were watching with increased anxiety and hatred the growing prosperity of the Muslims in Madīna, were determined to devise measures to put down such growing strength and influence of Muslims over there. To carry on the work for them, they had already the right man in Madīna who was none else but ‘Abdullāh-bin-Ubayy. ‘Abdullāh-bin-Ubayy was seeing the dream to be the leader of the Medinites before the Holy Prophet migrated there. Now the Holy Prophet had already become a great and leading personality in Madīna, so much so that he seemed to eclipse ‘Abdullāh-bin-Ubayy who was all in all there before him¹ (i.e. before the Holy Prophet). ‘Abdullāh-bin-Ubayy was naturally

1. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I (Vols. 1 & 2), p. 584; ‘Abdur Raḥmān Suhaili, “*al-Rauḍ al-Unuf*”, Vol. II, p. 51.

stung with jealousy and hatred towards the Holy Prophet and his followers. Here was the beginning of trouble in Madina. The Quraish knew the hostile attitude of 'Abdullāh-bin-Ubayy towards the Holy Prophet and Muslims. So they tried to get the Muslims exile from Madina through his influence and power. For this purpose the Quraish wrote a letter to 'Abdullāh-bin-Ubayy which read: "For giving asylum to our man, we ask you in the name of God that you should either kill him or get him out of Madīna. (If you do not comply with this) we will attack you, destroy you and will make your women captives."² When the Holy Prophet heard about this letter he went to 'Abdullāh-bin-Ubayy and said, "Would you like to rage war with your brothers & sons."³ The fear of his people, turning against him, kept 'Abdullāh-bin-Ubayy back from making an open mischief against Muslims.

Thus finding that their attempt through 'Abdullāh bin Ubayy was of no avail, the Quraish next turned to the people living between Mecca and Madīna. They started exciting them against the Muslims.

Meanwhile, 'Abdullāh bin Ubayy was not keeping idle in Madina. In secret he had set up a deep feeling of opposition in motion. As far as the Jews are concerned, it was not safe to place too much confidence in them. As it will be discussed later on, they were also having prejudice against the Holy Prophet and the Muslim. At any moment they may turn against Muslims and may prove treacherous. So, there were enemies within and without. "In Madīna, the Holy Prophet faced tripartite alliance against the Muslims—the Quraish, the Jews and the Hypocrites led by 'Abdullāh-bin-Ubayy."⁴ The case of the Jews will be dealt with little later. The Muslims were once more in danger, hammed in by enemies from all sides. They were in constant fear of being attacked any moment from within as well as from outside the Madīna. This situation is exactly narrated by Ubaiy bin Ka'b (Rad. A.) in the following words: "After the migration of the Holy Prophet (*Sallallāhu 'alaihi wa*

2. *Shiblī Nu'mānī, "Sīratun Nabī", Vol. 1, p. 305; Also refer to "Abū Dāwūd".*

3. *Shiblī Nu'mānī, "Sīratun Nabī", Vol. I, p. 306.*

4. *Dr. Mājid 'Alī Khān, "The Last Prophet", p. 39.*

Sallam) and his companions to Madīna, when they were given protection by 'Anṣār', all the Arabs joined together to fight them. The companions, therefore, used to sleep fully armed till dawn."⁵

It was then the Holy Prophet received Divine revelation,⁶ permitting the use of sword in self-defence:

“Fight in the Way of Allāh against those who fight against you, and do not transgress the limits of war.” (II: 190)

PRECAUTIONS OF THE HOLY PROPHET

Divine revelation thus cleared their doubts as to what ought to be the Muslims' attitude towards their enemies. Now the Holy Prophet thought it would be wiser, under the circumstances, to be forearmed in all ways to meet the impending crisis, and to take such precautions as were extremely necessary. He took following steps in this direction.

(1) As a first step, the Holy Prophet sent out small reconnaissances (parties) to keep an eye on the movements of the Quraish in the neighbourhood of Madīna and to get correct and minute information about their plans, etc. The purpose of sending out detachments is also clear from the letter which the Holy Prophet gave to 'Abdullāh bin Jaḥsh when he was sent to have a watch on Quraish's plan to take Muslims in surprise. According to Wāqdi (as also quoted by Ibn Sa'd: Vol. II, p. 10) the letter read: “Go to the Valley of Nakhla and set an ambush for the Quraish.” Ibn Is'hāque (as quoted by Ibn Hishām) has also given similar contents of the letter: “Go to Nakhla between Mecca and Ṭā'if and there spy on Quraish in order to bring us news concerning them.” This refutes the allegations of Western

5. “*Ṣaḥīḥ al-Bukhārī*”, “*Li-Bāb fi-Asbāb al-Tanzil*” by Suyūṭī (as quoted in “*Sīratun Nabī*”); “*Musnad Dārmī*”; “*Abū Dāwūd*”; “*Sīratun Nabī*”, by 'Allāmah Shibli Nu'mānī, Vol. I, p. 308.

6. Ibn Jarīr al-Ṭabarī, “*Tafsīr*”; Foot note on “*Al-Durar*” by Ibn 'Abd al-Barr, p. 103; Muḥammad Ḥusain Haikal, “*Ḥayātu Muḥammad*”, Urdu translation, p. 479; Ibn Qayyim: “*Zād al-Ma'ād*”, Vol. I, p. 314.

authors who say that the detachments were sent to plunder Quraish caravans.

(2) In order to establish friendly relations with other tribes in the vicinity of Madina, so that they may not be drawn to the enemy's side, he concluded pacts for peace. A number of tribes entered into agreement with the Muslims. But those agreements were purely for their own safety, for, the terms of most of them were to the effect that they would come to the help of the Muslims on the condition that should an enemy attack, they would be assisted by the Muslims. For instance, read the following agreement: "This is the script of Muhammad to Banū Ḍamrah. Their life and property shall be safe. Should some enemy attack them, they shall be assisted by the Muslims, unless it is a religious war. They shall also come to Prophet's help when called upon." "

(3) In order to check the trade route of Quraish to Syria (via Madīna) so that they may not be able to buy arms and ammunition for war.

Therefore, the small reconnaissances or detachments ("*Sar-āyah*") which were sent by the Holy Prophet (*Sallalīāhu 'alaihi wa Sallam*) to various places should be studied keeping in view the above facts. It should be noted here that each party was sent out with a strict prohibition from the Holy Prophet from picking up quarrel with anyone. In the words of Salmin: "If the Quraish were anxious to come to war, they would have to be the aggressive party, the first to start. It was quite essential for the Muslims to be thus on their guard, to take such precautionary measures as mentioned above. For, these would act as a strong check against the excessive aggression of the enemy. And there was another strong cause too: Detering the enemy from making an in-road upon Madīna."⁸

7. Muhammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 396; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 58; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 311.

8. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 396; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 58; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 311.

Commenting on the purpose of various detachments, sent by the Holy Prophet, Prof. S. A. Akberabadi has given a detailed account of the motives behind this action. Here are quoted some important parts of his essay, as given in "*Burhān*":⁹

"After finishing his work as regards internal security, the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) paid attention towards the most important question of those days, the Quraish. In this connection he considered it proper to dislocate their trade route in order to enforce Economic Blockade (well-known in the modern age) on them. The main power of Quraish lied in their trade with Syria and Iran via Madīna. The main artery of their trade route was under control of the Holy Prophet. He considered it proper to do so because that was the only way to force Quraish to live in peace with the Muslims. . . .

However, for this purpose the Holy Prophet started to send various '*Sarāyah*'. '*Sarāyah*' is the plural of '*Saryah*' whose root is '*Saryun*' which means to travel in night. The historians (i.e. biographers of the Life of the Holy Prophet) have been confused as regards the use of words: '*Ghazwah*' and '*Saryah*'. Most of the time they have used '*Saryah*' in the sense of '*Ghazwah*', but this is very wrong. In Arabic '*Ghazwah*' means a battle, rather a combat battle, which takes place during day time. In '*Ghazwah*' the enemy is faced in an open field. But a '*Saryah*' is organised secretly. '*Saryah*' could very well be translated in English as 'Reconnaissance.' The main functions of a '*Saryah*' are:

- (1) To take information regarding the movement of the enemy;
- (2) To spy;
- (3) To attack an enemy while he is uninformed."

9. Refer to "'Ahd-e-Nabawī ke *Ghazwāt wa Sarāyah*": "*Burhān*" (Delhi), Vol. 73, No. 5 (November 1974), pp. 236-238.

EXPEDITIONS AND RECONNAISSANCES BEFORE THE BATTLE OF BADR

The Expedition ("Ghazwah") of Waddān or Abwā

The first expedition in which the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) took part is known as the 'Expedition of Waddān or Abwā' which took place in *Ṣafar* 2 A.H.¹⁰ He went to a place known as 'Waddān' (about 23 miles away from Madīna),¹¹ at the head of 60 men, and signed a treaty of peace with Banū Ḍamrah. The wording of the treaty has already been mentioned. This was an expedition for signing the treaty of peace. According to 'Allāmah *Shiblī Nu'mānī* ("*Sīratun Nabī*", Vol. I, p. 311) and Dr. M. Ḥamīdullah ("*Muhammad Rasullāh*", p. 67), the Holy Prophet also signed a treaty with the tribe of Muzaina, which was inhabited in "Fara", the capital town of Abwā.

Reconnaissance ("Saryah") of Ḥamzah

Two months after his return from Waddān, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) sent Ḥamzah bin 'Abdul-Muṭṭalib at the head of 30 riders (all "*Muhājirīn*")¹² towards Red Sea (the route taken by the Meccans to Syria) to observe whether the *Quraish* were planning an attack on Madīna.

10. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vol. 1 & 2), p. 591; Ibn Sa'd, "*al-Ṭabāqāt al-Kubrā*", Vol. II, p. 8; *Shiblī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 31; Ibn 'Abd al-Barr, "*al-Durar*", p. 103; 'Abdur Raḥmān Suhaili, "*al-Rauḍ al-Unuf*", Vol. II, p. 54; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 393; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 403; "*Ṣaḥīḥ al-Bukhārī*", (Ki.āb al-Maghāzī Eāb Ghazwāt al-'Ushairah), Vol. II, p. 523.

11. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 392.

12. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 390. (Note: According to a number of historians including Ibn Sa'd, none of the 'Anṣār' was present in this detachment. The first expedition in which 'Anṣār' (Medinites) were present was the "Expedition of Badr").

Ḥamzah (Rad. A.) found a battalion of 300 riders under Abū Jahī near Al-'Īṣ, a place on the sea-coast. No fighting took place and Ḥamzah (Rad. A.) returned safely to Madīna.¹³ According to historians (Ibn Sa'd, "*al-Ṭabaqāt*", Vol. II, p. 6, and others) the fight between Ḥamzah's detachment and Abū Jahī's battalion would have taken place, had Majdi bin 'Amr al-Juhnī, who was having peace treaty with both the parties (i.e. Muslims and Quraish), not intervened. From this 'Allāmah Shibli Nu'mānī has derived the conclusion that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had signed a peace treaty with the tribe of Juhaina as well ("*Sīratun Nabī*", Vol. I, p. 310). Dr. Ḥamīdullah also has almost the same opinion ("*Muhammad Rasulullah*", p. 67). According to some historians this expedition took place in *Ramaḍān* 1 A.H.¹⁴ But Ibn Is'hāque and others say that this detachment was sent in the month *Rabi'al Awwal*, 2 A.H.¹⁵

Reconnaissance ("*Saryah*") of 'Ubaidah Bin Al-Ḥārith

In order to check any probable attack by Quraish, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent a second party of 60 riders (all "*Muhājirīn*") under 'Ubaidah bin al-Ḥārith on another route of Mecca. This time the Muslims met with a battalion of 200 Meccans under 'Ikramah bin Abū Jahī¹⁶ (according to Ibn Sa'd and others under Abū Sufyān).¹⁷ No fighting took place. However, exchange of arrows is reported in some histories. It is said that first arrow in the history of Islam was shot (the first war like act for Islam) in this expedition by Sa'd bin Abī Waqqāṣ.¹⁸ According to Wāqdi and Ibn Sa'd this detachment was sent in the month of *Shawwāl*, 1

13. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. I, p. 61; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 404; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 745; Ibn 'Abd al-Barr, "*al-Durar*", p. 104.

14. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 6.

15. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 595.

16. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 591; Ibn 'Abd al-Barr, "*al-Durar*", p. 104.

17. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 7; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Iadunniyah*", Vol. II, p. 391.

18. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 591; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 404.

A.H.¹⁹ Ibn Hishām says that according to some scholars, the Holy Prophet sent this despatch while he was returning from Abwā (i.e. in *Ṣafar* or early *Rabi‘al Awwal*).

The Expedition (‘Ghazwah’) of Buwwāṭ (in Some Books Bawwāṭ)

In the month of *Rabi‘al Awwal*²⁰ (in *Rabi‘al Ākhir* according to Ibn ‘Abd al-Barr etc.),²¹ the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) himself set out towards Buwwāṭ at the head of 200 *Muhājirīn* to check a *Quraish* battalion of 100 men under Umayyah bin *Khalf*. According to most of the scholars only ‘*Muhājirīn*’ (Emigrants) were included in this expedition.²² The battalion (said to be a caravan coming back from Syria with 150 camels laden with goods) did not meet the Holy Prophet and avoided him. When the Holy Prophet noticed that they were not having any intention to fight, he did not pursue it and returned to Madīna.

Although the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), with 200 men, was having an upper hand over the *Quraish* battalion (having only 100 men), he did not pursue it because he was not having any intention of aggression. The fact is that the Holy Prophet was getting news of battalions (and caravans) setting out from Mecca towards Madīna. “How was he to know”, says H.G. Sarwar, “Whether they were trade caravans for Syria or military forces meant for the invasion of Madīna. The only way was to find it out by sending parties of his men who got the necessary information so that Madīna might not be taken by surprise. If he had sat down with a rosary in his hand he would certainly have been attacked as the Meccans said, ‘Suddenly by us all together.’ ”²³

19. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 7; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Iadunniyah*”, Vol. II, p. 391; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 402.

20. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols. 1 & 2), p. 598; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Iadunniyah*”, Vol. I, p. 393.

21. Ibn ‘Abd al-Barr, “*al-Durar*”, p. 44.

22. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Iadunniyah*”, Vol. II, p. 394.

23. “*Muhammad the Holy Prophet*”, pp. 186-87.

The Expedition ('Ghazwah') of Al-'Ushairah

In the month of *Jumādī al-Ūlā*,²⁴ the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went to Banū Mudlij and signed a pact, similar to the one signed with Banū Ḍamrah (ally of Banū Mudlij). Alongwith the Holy Prophet accompanied 200 (all 'Muhājirīn') men.²⁵ The historians say that the Holy Prophet primarily went in search of the great caravan of Abū Sufyān, which was going from Mecca to Syria on a trade mission. (This is the same caravan which became the cause of the "Battle of Badr," while it was returning from Syria after completing the mission). But the caravan had passed away before Holy Prophet's interception, and he stopped at Banū Mudlij to conclude the treaty.²⁶ He returned to Madīna in *Jumādī al Ākhir*. However, Ibn 'Abd Al-Barr has not mentioned that the Holy Prophet went for the Quraish caravan.²⁷ Maulānā Shibli Nu'mānī has also rejected it.²⁸ In my opinion, as well, Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went only to sign peace treaty with Banū Mudlij and not to intercept the caravan.

The Expedition ('Ghazwah') of Ṣafwān or Badr Al-Ūlā

On his return from the Expedition of al-'Ushairah, he hardly stayed at Madīna for a few days (less than ten days according to most of the historians).²⁹ Then he got the information

24. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2,) pp. 598-99; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 395; Ibn al-Athīr, "*al-Kāmil fil Tārīkh*", Vol. II, p. 112.

(Note: According to Ibn Sa'd, this Expedition took place in *Jumādī al-Ākhir*. Refer to "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 9.)

25. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 8.

26. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 9-10; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 395.

27. "*Al-Durar*", pp. 105-106.

28. "*Sīratun Nabī*", p. 312 (Also see foot notes on the same page). Also refer to Ibn Ḥazm, "*al-Sīrat al-Nabawīyyah*", MS., Azad Library, A.M.U. Aligarh, No. 9/74 (Ar. MSS.), p. No. 72.

29. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 39; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I, (Vols. 1 & 2), p. 601; Ibn 'Abd al-Barr, "*al-Durar*", p. 44.

that Kurz bin Jābir al-Fihri attacked the pasture lands of Madīna and carried away the cattle and sheep of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) immediately set out in pursuit of Kurz and put Zaid bin Hāritha at the head of Madīna. He pursued Kurz upto Ṣafwān, near Badr, but Kurz managed to escape.³⁰

Reconnaissance of Sa’d Bin Abī Waqqāṣ

While the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was returning from Ṣafwān, he sent a small detachment of 20 riders under Sa’d bin Abī Waqqāṣ to chase Kurz bin Jābir al-Fihri.³¹ (Note: Ibn Hishām has mentioned this detachment between the Expedition of al-‘Ushairah and Badr al-Ūlā.³² According to another version of Ibn ‘Abd al-Barr, the detachment of Sa’d bin Abī Waqqāṣ was sent by the Holy Prophet when he was starting for the Expedition of Badr al-Ūlā.³³ According to Wāqdi and Ibn Sa’d the detachment of Sa’d bin Abī Waqqāṣ (Rad. A.) was sent in *Dhi-Qa’dah*/A.H.³⁴ Still a group of historians say that it was sent just after the detachment of Hamzah).³⁵

However, the detachment of Sa’d bin Waqqāṣ went upto *Kharrār* (a place in Juḥfah, between Madīna and Mecca) and returned to Madīna without any fight.

With the looting of Madīna’s pasture lands by Kurz bin Jābir, the plan of Quraish became fully evident. There could be no going back on them. The Holy Prophet (Ṣallallāhu ‘alaihi wa

30. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, (Vols. 1 & 2), p. 601; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 106.

31. Ibn ‘Abd al-Barr, “*al-Durar*”, p. 44; Ibn Ḥazm, “*al-Sīrat al-Nabawiyyah*”, MS., Azad Library, A.M.U. Aligarh, No. 9/74 (Ar. MSS.), p. 72; Prof. S.A. Akberabadi, “Ahd-e-Nabawi ke Ghazwāt wa Sarāyah”, “*Burhān*”, Vol. 73, No. 5 (November 74), p. 242.

32. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I, (Vols. 1 & 2), p. 600.

33. Ibn ‘Abd al-Barr, “*al-Durar*”, p. 44.

34. Ibn Sa’d, “*al-Tabaqāt al-Kubrā*”, Vol. II, p. 7; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Iadunniyah*”, Vol. II, p. 392; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 403.

35. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. I, p. 600.

Sallam) realised the seriousness of the position. The Jews were against intriguing him and the Muslims; the hypocrites were conspirating under the leadership of 'Abdullāh bin Ubayy; and the Quraish had declared war (by sending Kurz bin Jābir to loot the pasture lands). Moreover, the caravan of Abū Sufyān in which the Meccans had invested all what they had, would soon come back to Mecca when the Quraish having made a profitable commerce and mustered all the resources would march on Madīna. This was the time to act immediately but wisely. Therefore, he sent small groups of Muslims to collect more information about Quraish's plan. One of such groups (or detachment), discussed below, was sent under 'Abdullāh bin Jahsh.

The Reconnaissance ("Saryah") of 'Abdullāh Bin Jahsh

Although the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was now fully aware of the Quraish's plan and conspiracy against Muslims, nevertheless he took no step towards aggression. He never wanted to start fight.

In *Rajab*, 2 A.H.,³⁶ he sent Ḥaḍrat 'Abdullāh bin Jahsh with 12 persons (all '*Muhājirīn*') to stay at Nakhlah (a place between Mecca and Ṭā'if) in order to watch the affairs of Quraish and to keep the Holy Prophet informed about that. He gave him a letter and asked that the letter should be opened after he had covered two days journey. According to the instructions of the Holy Prophet, 'Abdullāh bin Jahsh opened the letter which read: "Go to the valley of Nakhla and set an ambush for the Quraish."³⁷ Ibn Is'hāque (as quoted by Ibn Hishām) has also given similar contents of the letter: "Go to Nakhla between Mecca and Ṭā'if and spy on Quraish in order to bring us news concerning them."³⁸ The instructions were carried out accordingly.

36. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vols. 1 & 2), p. 601; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 397; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 10; Ibn 'Abd al-Barr, "*al-Durar*", p. 107.

37. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 10.

38. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. I, p. 602,

While the detachment of 'Abdullāh bin Jahsh was watching the Quraish affairs, it so happened that a small caravan of Quraish was returning from Syria with some merchandise.³⁹ The caravan passed by 'Abdullāh bin Jahsh and his party. They attacked the traders (by mistake), as a result of which a fight took place in which a Quraishi named, 'Amr Ibn Ḥaḍramī, was killed and two others were taken captives. The Muslims also got booty and returned to Madina. When 'Abdullāh bin Jahsh narrated this incident to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) on his return to Madina, he disliked and disapproved it,⁴⁰ and said, "I did not give you permission to do so."⁴¹ The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) also refused to receive the booty.⁴² The Companions too became angry at the action of Ḥaḍrat 'Abdullāh (Rad. A.). The persons who were killed and taken captives in the fight belonged to the noble families of Quraish. 'Amr bin al-Ḥaḍramī, who was killed, was the son of 'Abdullāh al-Ḥaḍramī, an ally of Ḥarb bin Umayyah (the father of Abu Sufyān, and the chief of Mecca at that time).

They also raised another objection against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the Muslims that they waged war in the sacred month of *Rajab*, although it could not be said with certainty whether the incident took place in the month of *Rajab* because according to some historians the month of *Rajab* had come to an end at the time of fight and the month of *Shā'bān* had commenced.⁴³ However, the Quraish and their secret allies, the Jews and the Hypocrites, took it as 'God-given opportunity to make a strong propaganda and raise serious objections against the Believers.' They passed taunting

39. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 397.

40. Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 747.

41. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 30.

42. Ibn Hishām, "*al-Sirat al-Nabawiyyah*", Book I, (Vols. 1 & 2), p. 603; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 398.

43. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 412. (Ṭabarī has mentioned that according to some people "it happened in *Shā'bān*.")

remarks: "Look at the pious people! They do not hesitate to shed blood even in a sacred (prohibited) month." On this Allāh revealed the following verse.⁴⁴

"They ask thee (O Muḥammad) concerning the fighting in the sacred month. Say: Fighting therein is a great (transgression), but to turn (men) from the way of Allāh, and to disbelieve in Him and in the Sacred Mosque, and to expel His people thence, is greater with Allāh; for persecution ('Fitnah') is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief, such are they whose works have fallen both in the world and in the Hereafter. Such are rightful owners of the Fire: they will abide therein." (Q. II: 217)

Commenting on this Syed Abū A'lā Maudūdī writes:

"No doubt bloodshed is a very bad thing but their objection is not reasonable, coming as it does from the mouths of those people who themselves had carried on for thirteen years the most cruel form of persecution against hundreds of their own brethren for no other reason than that they believed in one Allāh. They not only forced these brethren of their own to leave their beloved homes but also prevented them from paying a visit to the Ka'bah, although this sacred place was not the property of anyone. Their crime was all the more heinous because such a wicked antagonism had never existed during the previous two thousand years or so. Therefore those workers of iniquity, the list of whose crime was so black, had no right to raise objections on the basis of a trivial border incident. Moreover, this incident took place without the permission of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), and was, therefore, nothing more than an irresponsible act on the part of a few

44. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 604; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. 1, p. 398; Ibn 'Abd al-Barr, "*al-Durar*", p. 108.

members of the Islamic party.”⁴⁵

However, the Muslims were relaxed, rather overjoyed, at this revelation. Of the two captives, ‘Uthmān bin ‘Abdullāh and Ḥakam bin Kaisan, ‘Uthmān was the grandson of Mughīrah, the father of Walīd, one of the chiefs of Mecca. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) exchanged Sa’d bin Waqqāṣ and ‘Utbah bin Ghazwān for the two Quraish captives. Sa’d bin Waqqāṣ and ‘Utbah bin Ghazwān were included in the detachment of ‘Abdullāh bin Jaḥsh. On their way to Nakhla they forgot the way at Buhrān and were separated from the detachment.⁴⁶ A battalion of Quraish was passing by, when they saw these two Muslims, the Quraish made them captives. This happened before the detachment reached Nakhla. It is possible that ‘Abdullāh bin Jaḥsh attacked the Quraish caravan at Nakhla to take revenge of making Sa’d and ‘Utbah captives. In order to get them free, there was no other way than to take two Quraishī (Meccans) as captives so that the former may be exchanged for the latter.

The incident which happened at Nakhla gave the Quraish an excuse to give vent to their hatred, wrath and vengeance. Ṭabarī says about this: “And the fact which led to the Battle of Badr and subsequent wars which took place between the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the unbelieving Quraish was that Wāqid Sahnī killed Ibn Ḥaḍramī.”⁴⁷ W. Montgomery Watt, commenting on the incident of Nakhla, writes: “Apart from the normal demand for vengeance for the life taken and apart from annoyance at the loss of the caravan, the Meccans must have been infuriated that this should have been done under their very noses, as it were. Those Medinans who were not too friendly to Muhammad must have been perturbed at the serious turn things were taking. The Meccans had been thoroughly provoked, and were certain to retaliate.”⁴⁸

45. Syed Abū A’lā Maudūdī, “*The Meaning of The Quran*” (English translation of “*Tafhīm-ul-Qu’rān*”), Vol. I, p. 150.

46. Ibn Hishām, “*al Sīrat al-Nabawīyyah*”, Vol. I, p. 602; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 411.

47. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 420.

48. W. Montgomery Watt, “*Muhammad, Prophet and Statesman*”, p. 111.

Whatsoever the conclusions may be drawn out from the incident at Nakhla, the fact is that the incident by itself was not in its nature so grave and provocative, but it was enough to fan the flame of hatred towards the Muslims. Thus the Battle of Badr came out. Before coming on the Battle of Badr, we would like to mention:

(i) A review of the expeditions of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) which took place before the Battle of Badr; and (ii) the change of ‘*Qiblah*’ (which took place, according to most of the historians, in *Rajah*, 2 A.H.) and the reaction of the Jews as a result of it.

(i) A Review of the Holy Prophet’s (Ṣallallāhu ‘alaihi wa Sallam) expeditions, which took place, before the Battle of Badr

Here is a review in the words of Dr. M. Hamīdullāh, a renowned biographer of Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). He writes: “Once internal peace consolidated, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) began visiting tribes outside Madina, especially those through whose territory the Meccan caravans passed while going to Iraq, Syria, or Egypt, to and fro. He tried and succeeded in making defensive alliances with them, on the basis of mutual military aid in case of foreign invasion. Muslim detachments could traverse their territory, but not the enemies of Islam.

Among these tribes we find the Damra, Juhaina and Muzaina. They lived respectively to the South, the North and the West of Madīna. Big towns are the markets for products of the nomadic and semi-nomadic tribes. These people around Madīna depended economically on the town, and there was no substitute. May be there have been pre-Islamic alliances between Madīnans and at least some of these neighbouring tribes, as the case of a chief of Juhaina tends to prove: A Muslim detachment went to his territory to intercept a Meccan caravan, but the local chief, Majdi Ibn ‘Amr, “who was an ally of both the parties”, intervened, and the Muslim detachment returned without fighting.

As far as the Damra, this was the tribe of Abu Dharr al-Ghifari, one of the very early converts to Islam. His influence could have prompted the tribe to conclude a treaty of military

alliance with the Muslims, the treaty mentioning explicitly that the Damra shall not be entangled in case a war began on religious grounds. That is to say, this tribe though sympathetically disposed towards Islam, had not yet embraced it. The texts of the treaties with Damra, Ghifar, Rab'a and Zur'a of the Juhainites have come down to us, not that of the Mudlij, further to the Souths, but its clauses must have been similar. The attitude of the Mudlijite Surāqa—who tried to harass the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) during the Hijra journey to Madina—was very sympathetic, and when the Prophet now went to al-'Ushaira, to intercept a Meccan caravan, Surāqa so lavishly feasted the whole detachment that precious time was lost and no contact could be established with the enemy caravan.

By these and similar pacts the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) daily increased the security of Islamic territory. With alliance peaceful intercourse increased, and the Islamic religion began to penetrate among individuals of these tribes. Soon the Damra provided the best ambassador to Islam. This person, 'Amr ibn Umaiya ad-Damri was so loyal to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) that the latter sent him even before his conversion to Islam as his envoy to the Negus of Abyssinia, to counteract the Meccan machinations there, after the battle of Badr, as we shall presently see.

Once a few tribes of the region were rallied, the Prophet wanted to profit thereby in exerting economic pressure on the Meccans, whose caravans traversed this region when going to the North or returning thereupon. It was permissible on all grounds. The pagan Meccans had confiscated the property of the Muslims who had escaped to Madina. There was a state of war between the two, and all over the world it formed part of the belligerent rights to kill or capture enemy persons and plunder enemy property. Meccans were utilizing their trade benefits for preparing war against the Muslims in Madina. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) had only demanded of the Meccans not to traverse the Islamic zone; capturing their caravans was only a sanction: If they did not penetrate the Islamic territory, they risked nothing."⁴⁹

49. Dr. M. Ḥamidullāh, "*Muhammad Rasulallah*", pp. 67-68.

He further writes: "Mecca is a barren land, there is neither agriculture nor industry. The only means of subsistence for the population is commerce. The overland trade of Yemen with Europe, through Syria, passed through Mecca. The Meccan caravans in winter and summer (cf. Qur'ān 106/2) brought them prosperity and security. Going to Yemen was useless if one could not thereafter go to Syria for bartering off the Yeminite goods. Not to be able to transit through Madīna territory affected their vital interests. So they wanted to force their way through. This led to an armed conflict with the Muslims, first at Badr, then in Madīna itself (Uḥud and Khandaq), and finally at Mecca when the conflict found a happy end.

A simple interdiction, not to cross Muslim zone could not suffice. So as soon as the first alliances with tribes around Madina were concluded, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) began to send small detachments to harass those caravans which would not respect the inviolability of the Islamic territory. In open desert, where habitations are few and far between, penetration is easy, especially for Arab caravans which travelled during the night. Mountainous condition of the region rendered control very difficult. So only one out of ten patrols could succeed in encountering an enemy caravan. For this, precise informations about the movements of the caravans were necessary, and these lacked in the beginning. When the territory under Islamic influence extended far and wide, and when enemy could become more effective. All this required patience and constant vigilance.

Naturally the Meccans did not want to cede easily. When they knew that a big caravan of theirs was pursued in the gorges of Badr, they mustered sufficient forces to "give a lesson", but failed miserably. . . ."⁵⁰

After a review of the expeditions of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) (before Badr), here is given an account of the reaction of Jews at the change of *Qiblah*.

50. Dr. W. Ḥamīdullāh, "Muhammad Rasulullah", p. 69.

(ii) *The Change of Qiblah and its Reaction on Jews:*

In the month of *Rajab* (or *Sha'bān*),⁵¹ 2 A.H. the 'Qiblah' was changed from Jerusalem to Ka'bah (al-Masjid al-Ḥarām in Mecca) as a result of the following revelation:

"So turn thy face towards the Masjid al-Ḥarām (the Sacred Mosque) and (Ye Muslims), wheresoever ye may be, turn your faces (when ye pray) towards it. Lo! those who have received the Scripture know that (this Revelation) is the Truth from their Lord. And Allāh is not unaware of what they do."
(Q. II: 144)

The Jews were enraged with the change of 'Qiblah' which injured their superiority over religious matters in Madīna. So they started to make taunting remarks: "Muḥammad (Ṣallallāhu 'alaihi wa Sallam) wants to oppose us in every matter because of which he has changed the 'Qiblah.'" ⁵² If we see the change of 'Qiblah' from purely political point of view, it may very safely be said that that was not the proper time for it. There was the danger of enemies from all sides of Madīna. The incident at *Nakhla* gave a clear warning to the Muslims and they were in constant fear of *Quraish* retaliation. Had it not been a commandment of Allāh the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) would have not changed the 'Qiblah' at this juncture. Thus the allegations of the Western authors are baseless that the 'Qiblah' was changed: "As a gesture to some of the anti-Jewish clans of Madīna, to win their support and to show

51. Most of the scholars agree that *Qiblah* was changed in the middle of *Rajab*. Please refer to: "*Sharah al-Mawāhib al-ladunniyah*" (Vol. I, p. 400) in which Muḥammad Zurqānī has mentioned traditions of Muslim, Nasīy, Aḥmad, Nawawī (in his "*Sharah Muslim*") and Ṭabarānī etc. According to Ṭabarī and others, the *Qiblah* was changed in the month of *Sha'bān*, 2 A.H. Please refer to "*Tārīkh al-Rusul wal-Mulūk*" (Vol. II, p. 416).

52. Muḥammad Zurqānī writes: "The Holy Prophet liked the change of 'Qiblah' because the Jews used to pass (taunting) remarks that Muḥammad opposes us (in every affair) but follows our *Qiblah*". (Please refer to "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, pp. 401-402).

that Muḥammad was committing himself to them.”⁵³

As a result of the change of the ‘*Qiblah*’ from Jerusalem to Ka‘bah, some innocent Muslims (weak in their Faith), on the incitement of the Jews and the Hypocrites, also started to say: “What happened to them that sometime they offer *Ṣalāt* towards one direction (i.e. Jerusalem) and sometime towards other direction (i.e. Ka‘bah).”⁵⁴ On this Allāh revealed:

“The fools among the people will say: ‘What has turned them from the *Qiblah* which they had?’ Say: ‘The East and the West belong only to Allāh; He guides when He pleases to the Right Path.’” (II: 142)

Actually in changing ‘*Qiblah*’ the Muslims were told that their goal, as a nation having Ka‘bah as their Spiritual Centre, is to lead the world onto the greatest good. They are not an “*Ummah*” (Nation or Community) based upon a race (like Israelites) or colour but an “*Ummah*” for the attainment of good and for the spread of good. How they are made the leaders of the world:

“And thus We have made you a ‘*Wasaṭ Ummah*’ (exalted and balanced nation) that you may bear witness to the people and (that) the Messenger may be a bearer of witness to you. And we did not appoint the *Qiblah* to which thou wast used but that we might distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom Allāh has guided. Nor was Allāh going to make your faith to be fruitless. Surely Allāh is Compassionate, Merciful to the people.” (II: 143)

Thus by changing *Qiblah*, Allāh wrested the leadership from Israelites and invested in the Muslims. This is the greatest reward which is given to any community and is referred to as the

53. W. Montgomery Watt, “*Muhammad, the Prophet and Statesman*”, p. 114.

54. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, p. 403.

great favour (and blessing) in the Holy Qur'ān:

“And from whatsoever place those comest forth turn thy face towards the Masjid-al-Ḥarām (the Sacred Mosque). And wherever you are, turn your faces towards it, so that people may have no plea against you except such of them as are unjust. So fear them not and fear Me, (so that) I may complete My favour to you and that you may go aright.”

(II: 150)

Commenting on this verse, Syed Abū A'lā Maudūdī writes, “Here Allāh tells the Muslims: ‘The change of *Qiblah* is symbolic of the change of leadership. You should, therefore, observe this Commandment strictly, lest leadership should be wrested from you on account of your disobedience or ingratitude. This favour will be conferred on you in perfection, if you obey the Commandment.’”⁵⁵ As a matter of fact this favour was completed on *Hijjatul Wadā'* when Allāh revealed: “This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”

(V: 4)

The change of *Qiblah* from the Jerusalem to Ka'bah was really the formal declaration of the change of leadership from Israelites to the Muslims (the followers of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*)). As a matter of fact, this was the greatest cause of their jealousy. It has also been pointed out by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in the following *Ḥadīth* narrated by Ḥaḍrat 'A'isha: “The Jews are not jealous with us due to anything else than the day of Friday, towards which Allāh guided us, and the '*Qiblah*' towards which Allāh guided us.” (Transmitted by Aḥmad).⁵⁶ Therefore in their jealousy the Jews started to create mischief and put their energy at stake to uproot the Islam in its very beginning.

W. Montgomery Watt, a critic of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), states the attitude of Jews in the follow-

55. Syed Abū A'lā Maudūdī, “*The Meaning of the Quran*” (Translation of “*Tafhīm-ul-Qur'ān*”), Vol. I, p. 115.

56. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, p. 404.

ing words: "The most important aspect of the break with the Jews was the intellectual. The Jews were attacking the whole set of ideas on which Muḥammad's position was based. They declared that some of the things in the Qu'rān contradicted the ancient scriptures in their hands. . . .Especially with the increasing disapproval of his policies from a political standpoint, he needed the support of men who whole-heartedly believed in the religious aspect of his mission. The Jews were doing what they could to deprive him of such support, and as the possessors of the scriptures, they were able to act effectively."⁵⁷

Moreover the Jews, who thought themselves a true representative of Prophet Ibrāhīm's religion, also felt offended when the Holy Qur'ān declared that Islam is the purest form of Prophet Ibrāhīm's religion and that the Holy Prophet (*Ṣallal-lāhu 'alaihi wa Sallam*) and his followers are nearest to Ibrāhīm:

"Abraham was not a Jew, nor yet a Christian, but he was an upright man who had surrendered (to Allāh), and he was not of the idolaters. Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (in the Holy Prophet (*Ṣallal-lāhu 'alaihi wa Sallam*)); and Allāh is Protecting Friend of the believers." (III: 67, 68)

"Say: Allāh speaketh truth. So follow the religion of Abraham the upright. He was not of the idolaters." (III: 95)

"And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muḥammad!) May, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters." (II: 135)

It was also declared that this religion (Islam) is identical with and the purest form of the religion preached by all the

57. W. Montgomery Watt, "Muhammad, the Prophet and Statesman", pp. 114-115.

prophets. If Jews or Christians had something different, then the differences were due to them:

“Say (O Muslims!): We believe in Allāh and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob and the tribes, and that which Moses and Jesus received, and which the Prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered (i.e. we are but Muslims).” (II: 136)

Regarding the claim of Islam to be based upon the religion of Prophet Ibrāhīm, W. Montgomery Watt writes: “The modern Westerner ought also to be ready to admit that the conception of the religion of Abraham is not entirely without foundation. Islam may not tally with what objectively we consider the religion of Abraham to have been. But Islam belongs in a sense to the Judeo-Christian tradition, and that tradition may be described as the tradition which begins with Abraham. Islam is thus a form of the religion of Abraham—a form, too, well suited to the outlook of men whose way of life was closer to Abraham than that of the bulk of Jews and Christians.”⁵⁸ But the Jews did not change their hostile attitude towards the Islam, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and his followers due to their jealousy against ‘Arabs⁵⁹ (i.e. against Ishmaelites). They remained busy in conspiracy against Muslims and secretly supported Quraish and Hypocrites⁶⁰ against the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the Muslims. They declared that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was doing all that to have upper hand over the Madinites and to fulfil his political ends (May Allāh excuse me for quoting this).

Ibn Is’hāque writes, “. . . The Jewish rabbis showed hostility

58. W. Montgomery Watt, “*Muhammad, the Prophet and Statesman*”, p. 118.

59. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, p. 385.

60. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, p. 386.

to the apostle in envy, hatred and malice, because God had chosen His apostle from the Arabs. They were joined by men from al-Aws and al-Khazraj who had obstinately clung to their heathen religion. They were hypocrites, clinging to the polytheism of their fathers denying the resurrection, yet when Islam appeared and their people flocked to it they were compelled to pretend to accept it to save their lives. But in secret they were hypocrites whose inclination was towards the Jews because they considered the apostle a liar and strove against Islam. It was the Jewish rabbis who used to annoy the apostle with questions and introduce confusion, so as to confound the truth with falsity. The Qur'ān used to come down in reference to these questions of theirs, though some of the questions about what was allowed and forbidden came from the Muslims themselves."⁶¹

He has given a long list of the leaders of Jews who opposed the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and who were joined by hypocrites. A few names are as under:⁶²

Ḥuyayy bin Akḥṭab; Sallām bin Miṣḥkam; Abū Rafi' al-A'war (whom the companions killed in Khaibar); Zaid bin Lasīṭ; Suwayd bin al-Ḥārith; Ka'b bin Rashīd; Rāfi' bin Ḥāritha; Nāfe' bin Abi Nāfe'; 'Adiy bin Zaid; Wahb bin Yahudha; 'Amr bin 'Awf etc.

Ibn Is'hāque has also given a long list of the names of hypocrites who joined the Jews;⁶³ a few names are as under:

Julās bin Suwaid bin al-Ṣāmit; 'Umair bin Sa'd; al-Ḥārith bin Suwaid; Bijād bin 'Uṭhmān bin 'Āmir; Nabtāl bin al-Ḥārith; Abū Ḥabībah bin al-Az'ar; 'Abbad bin Ḥunaif; Jariya bin 'Āmir al-'Aṭṭāf; Wadī'a bin Thābit; Kḥidām bin Kḥālid; 'Amr bin Mālik bin al-Aws; Ka'b bin al-Ḥārith bin al-Khazraj; Ḥāṭib bin Umayyah; Buṣḥair bin Ubairiq; al-Ḍaḥḥāk bin Thābit; Rāfi' bin Wadī'a; Zaid bin 'Amr; 'Amr bin Qaish; al-

61. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vols. 1 & 2), p. 513; Ibn Is'hāque, "*Sīrat Rusulullah*" (English translation, "*The Life of Muhammad*", by A. Guillaume, p. 239).

62. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vols. 1 & 2), pp. 514-516.

63. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vols. 1 & 2), pp. 519-527.

Jidd bin Qais; 'Abdullāb bin Ubayy bin Salūl (he was the head of the hypocrites).

Ibn Ishāque has also given the names of the Jews' Rabbis who accepted Islam hypocritically. Following are a few of them.⁶⁴

Sa'd bin Ḥunaif; Zaid bin al-Lusait; Nu'mān bin Awfa bin 'Amr; 'Uthmān bin 'Awfa; Rāfi' bin Huraimila; Rifā'a bin Zaid al-Tābūt etc.

These hypocrites used to assemble in the mosque and listen to the traditions of the Muslims and laugh and scoff at their religion. When some of them were there one day the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) saw them talking with lowered voice among themselves huddled together. He ordered that they should be ejected and they were put out with some violence. . . ."⁶⁵

Thus the historians give us detailed account of the hypocrites who joined the Jews against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and Muslims.

Commenting on the attitude of Jews, Tor Andrae (a Western Critic of the Holy Prophet) writes: "Even though the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) succeeded beyond all expectations in welding the believers into a unified and devoted organisation, and soon even into a valiant and self-sacrificing army, nevertheless his attempt to win the Jews proved fruitless."⁶⁶

Francesco Gabrieli, another Western author, accepts the disenchantment of Jews in the following words: "Enclosed in their religious exclusiveness, always ready to lay mocking emphasis on the . . . notions which he (i.e. the Holy Prophet) showed himself to have of their faith, trained by their Rabbis in apologetic debate and logic—chopping, the Jews constituted Muhammad's greatest disillusionment in his new surroundings,

64. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vols. 1 & 2), pp. 527-529.

65. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vols. 1 & 2); Ibn Is'hāque, "*Sīrat Rasullullah*" (English translation, "*The Life of Muhammad*", by A. Guillaume, pp. 246-47).

66. Tor Andrae, "*Muhammad, the Man and His Faith*", p. 137.

with decisive consequences for the development of the new faith."⁶⁷

Syed Abūl A'lā Maudūdī writes, "Before the advent of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), the Jews were looking with great longings to the Prophet about whom there were many prophecies in their own Scriptures. They used to pray: May he come soon so that we should triumph over the disbelievers and regain our lost glory! The people of Al-Madīnah bore witness to this that the Jews lived in this expectation. It had become a by-word with them: 'Let the pagan tyrannise us as much as they like. When that Prophet comes, we will settle accounts with them.' Accordingly, when the people of Al-Madīnah learnt that Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) had declared himself to be a Prophet, they recalled these things and thought that he might be the very Prophet about whom they had heard so much from the Jews. They said to one another, 'Let us go and accept him lest the Jews should forstall us.' That was the reason why the Muslims of Al-Madīnah could not understand the attitude of the Jews who, instead of accepting him as the Prophet for whom they had been waiting so anxiously, had become his greatest opponents."⁶⁸ He further writes, "As to the fact that they did recognise the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*), many proofs were furnished at that very time. The most authentic evidence is that of Ḥaḍrat Ṣafyah (one of the wives of the Holy Prophet), who was the daughter of one learned Jew and the niece of another. She says, 'When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) migrated to Al-Madīnah, my father and uncle went to see him. When they returned home, I myself heard the following conversation between them:

Uncle — Is he really the same Prophet about whom there occur Prophecies in our books?

Father — By God, he is the same.

Uncle — Are you quite sure of it?

Father — Yes.

67. Francesco Gabrieli, "Muḥammad and the Conquests of Islam", p. 67.

68. Abū A'lā Maudūdī, "The Meaning of the Quran" (English translation of "Tafhīm-ul-Qu'rān"), p. 89.

Uncle — Then what is your intention?

Father — I will oppose him as long as I live and will not let his mission succeed." (Ibn Hishām, Vol. II, p. 165, Cairo Edition, 1936).⁶⁹

The Holy Qur'ān points out towards this fact as follows:

"Those unto whom We gave the Scripture recognise (this Revelation) as they recognise their sons. But lo! a part of them knowingly conceal the truth." (II: 146)

The fact is that the Jews accepted the Pact (drafted by the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam)) only to betray the Muslims but there was no change of heart on their part and they secretly nursed hostile feelings against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the Muslims. Growing confederation of Muslims was of grave concern to them. They started taunting, ridiculing and even abusing the Muslims. The Jews were assisted by the Hypocrite's ('*Munāfiqin*'). Mr. Athar Husain writes: "The Jews, who had business connections with the Quraish of Mecca conspired with them to exterminate the infant State before it assumed formidable proportions. As the head of the State, and "a general in a time of almost continual warfare", Muḥammad (Ṣallallāhu 'alaihi wa Sallam) was the guardian of the lives and liberty of the people. The very existence of the nascent State was in serious peril. . . . In league with the Jews and the *Munāfiqin*, the Meccans started harassing the Muslims."⁷⁰

THE BATTLE OF BADR

(i) *Expedition of the Holy Prophet in search of Abū Sufyān's Caravan*

The Great Caravan of Quraish which went to Syria in

69. Abū A'lā Maudūdī, "The Meaning of the Quran" (English translation of "*Tafhīm-ul-Qu'rān*"), p. 89.

(Note: In the edition of "*al-Sīrat al-Nabawiyyah*", in cur use, the page No. is 519 of Book I).

70. Athar Husain, "Prophet Muhammad and His Mission", p. 25.

Jumādī al-Ūlā, under the head of Abū Sufyān, was to come back in *Ramaḍān*, 2 A.H.⁷¹ This was one of the biggest caravans of Quraish in which 50,000 Dīnārs were invested. Abū Sufyān spoke about this as follows: "By God, there was no Quraish man or woman who had not invested, what they had, in the caravan."⁷² The profit of this caravan had to be spent on waging the war (against Muslims in Madīna).⁷³ The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was informed that Abū Sufyān's caravan was on its way back to Mecca from Syria. He wanted to give a lesson to the Quraish for looting Madīna's pastoral lands. Therefore, he decided to intercept the caravan so that the Quraish would seriously think in future before attempting any foolishness. He left Madīna for the caravan on 8th *Ramaḍān* 2 A.H.⁷⁴ as Madīna was on their trade-route to Syria. It was in their interest to live peacefully and not disturb God-loving people.

Here is mentioned the departure of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) as narrated by Sayyidanā Anas (Rad. A.): "The Messenger of Allāh (Ṣallallāhu 'alaihi wa Sallam) sent Basbas (bin Juhni) to find out the whereabouts of the caravan. After taking (necessary) information Basbas came to the Messenger of Allāh (Ṣallallāhu 'alaihi wa Sallam), and there was none in the house besides the Messenger of Allāh (Ṣallallāhu 'alaihi wa Sallam) and I (i.e. Sayyidanā Anas). He talked with the Messenger of Allāh (Ṣallallāhu 'alaihi wa Sallam)

71. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-laduniyyah*", Vol. I, p. 495; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vols. 1 & 2), p. 606; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 13.

72. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 13; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyyah*", Vol. I, p. 411.

73. 'Allāmah Shīblī Nu'mānī, "*Sīratun-Nabī*", Vol. I, p. 315; Prof. S.A. Akberabadi, "Ahd-e-Nabawi ke Ghazwāt wa Sarāya", "*Burhān*" (Delhi) Vol. 74, No. 2, (February 1975), p. 76.

74. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vols. 1 & 2), p. 612; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*" (MS.), p. 75.

Note: According to one narration quoted by Ṭabarī, it was 3rd *Ramaḍān* ("*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 431). Ibn al-Athīr also supports this narration and says that it was 3rd *Ramaḍān* ("*al-Kāmil fil-Tārīkh*", Vol. II, p. 118). Ibn Sa'd says that it was 12th *Ramaḍān*: "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 12.

secretly. Afterwards the Messenger of Allāh came out of the house and said to the Companions: 'We are going in search of a caravan, whosoever has his riding animal should accompany us.' Some of the Companions were having their animals at the 'Ulw al-Madīna (a suburb of Madīna) and they sought his permission to go there to bring the riding animals. But he said: 'Only those persons will accompany who have something to ride.' " (This *Hadīth* is transmitted by: Aḥmad, in the words mentioned above; Muslim, as reported in *Bidāyah*; and by Baihaqī with a slight change. Ḥākīm has mentioned it in more details).⁷⁵

Abū Ayyūb Anṣārī (Rad. A.) narrates the whole incident as follows: "We were in Madīna when the Messenger of Allāh told us about the information which he got about the caravan of Abū Sufyān. He said, 'It will be good for you to go out in search of the caravan. Probably we may also get some booty.' We agreed to accompany him, and started. When we had covered one or two days' journey, he told us (when he got information about the invading army of Quraish as other *Aḥādīth* reveal): 'What is your opinion regarding the fight with the people (i.e. the Quraish)?' We said: 'By Allāh we do not have strength for that (i.e. we only came for the caravan).' Hearing this, Miqdād bin 'Amr (a Madinate) stood up and addressed: 'O Messenger of Allāh! We are not like the people (followers) of Moses to tell you: You and your Lord go and fight; we are waiting here. We swear by Allāh if you ask us even to go to Bark-o-Ghimād (a far place in Yemen) we will be ready for it and will never leave you.'⁷⁶ On hearing the address of Miqdād bin 'Amr (Rad. A.), all the Anṣārs wished to say the same as was said by Miqdād. At the same time, Allāh revealed the following verses: 'Just as thy Lord ordered thee out of thy house with the Truth although a party among the Believers disliked it, disputing thee concerning the Truth after it was made manifest, as if they were being driven to visible death. Behold! Allāh

75. Muḥammad Yūsuf Kāndhlawī, "*Ḥayātus Ṣaḥābah*", Vol. I, p. 399.

76. This address of Miqdād bin 'Amr is also mentioned in "*Ṣaḥīḥ Muslim*" (Bāb: Ghazwah Badr). Ibn Qayyim has attributed this address to Sa'd bin Ma'ād and has used the word "Bark-o-Ghimād" instead of "Bark-o-Ghimād": "*Zād al-Ma'ād*", Vol. I, p. 342.

promised you one of the two (enemy) parties, that it should be yours: You wished the one unarmed (i.e. the caravan) should be yours, but Allāh willed to justify the Truth according to His words and to cut off the roots of the Unbelievers (VIII: 5-7) ” This *Ḥadīth* is narrated by Ibn Abī Ḥātim, and Ibn Mardwiyah (in the words of Abū Imrān as quoted above).⁷⁷ A number of historians⁷⁸ and traditionalists like Ṭabarānī etc. have also transmitted similar *Aḥādīth*.

In some of the *Aḥādīth*s it is also mentioned that when the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) got information about the Quraish army, while he was on his way in search of Abū Sufyān’s caravan, he consulted his Companions. On this Sayyidanā Abū Bakr and Sayyidanā ‘Umar (among the Emigrants) gave their opinions first of all, but the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not pay any attention to them. Seeing this the Anṣār realised that he wanted to know their views on the matter. Then they gave their opinions. The address of Ḥaḍrat Sa’d bin Ma’ādh (a leader of Anṣār) on this occasion is also commonly narrated in books. He said, “O Messenger of Allāh! We will obey you even though you command us to jump into the Sea.”⁷⁹ The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) became very much pleased with the address of Sa’d and then ordered the Companions to start for Badr. It is also stated that the verse of the Holy Qur’ān, “Behold Allāh promised you one of the two parties. . . .” (VIII: 7), was revealed after the address of Sa’d bin Mu’ādh⁸⁰ i.e. it was revealed outside Madīna when the Holy Prophet (*Ṣallallāhu ‘alaihi wa*

77. Muḥammad Yūsuf Kāndhalwī, “*Ḥayātuṣ Ṣaḥābah*”, Vol. I, p. 396.

78. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*” Vol. I, p. 413.

79. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, pp. 413-14; Ibn Qayyim, “*Zād al-Ma’ād*”, Vol. I, p. 342.

80. Bidāyah, Vol. 3, p. 264 (as quoted in “*Ḥayātuṣ Ṣaḥābah*” (Vol. I, p. 398) by Maulānā Muḥammad Yūsuf Kāndhalwī); *Majma’ al-Zawa’id*, Vol. 6, p. 73 (as quoted in *Ḥayātuṣ Ṣaḥābah*” (Vol. I, p. 397) by Maulānā Muḥammad Yūsuf Kāndhalwī); Also see Ṭabarānī and Bazzar (as quoted in “*Ḥayātuṣ Ṣaḥābah*”, Vol. I, p. 397); Also refer to: “*Tārīkh al-Rusul wal-Mulūk*” (by Ibn Jarīr al-Ṭabarī), Vol. II, p. 435; and “*al-Kāmil fil Tārīkh*” (by Ibn al-Aṭhīr), Vol. II, p. 120.

Sallam) had completed the consultation regarding the fight with the army of Meccan Quraish which was advancing towards Badr.

However, it is clear from the above mentioned *Aḥādīth* that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the Companions were informed about the invasion of Quraish army while they were on their way in the search of Quraish caravan and were away from Madīna.⁸¹ They left Madīna only to search the caravan⁸² and not to fight with the army of the Quraish because they had no information about that while they were in Madīna. This is also supported by the following couplet from the "*Qaṣīdah*" said by Ḥamzah bin ‘Abd Al-Muṭṭalib (Ibn Hishām Book II, p. 9):

"We had sought but their caravan, naught else,
But they came to us & we met unexpectedly."

(Translation by A. Guillaume)

This is one of the main reasons why they were in short of sufficient arms and ammunition. After receiving the information of Quraish army he made consultation about the fight at Roḥa.⁸³ Then he appointed Abū Lababah bin ‘Abd al-Mundhar as the administrator of Madīna during his absence, and asked him to return to Madīna.⁸⁴ Now he was having in his mind one of the two objects: Either he would get the caravan of Abū Sufyān; or he will meet the army of Quraish. Allāh had pro-

81. For details: "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, pp. 495-499 by Muḥammad Zurqānī.

82. Ṣaḥīḥ al-Bukhārī, (Kitāb al-Maghāzī: Bab-Qiṣṣah Ghazwah Badr) Vol. II, p. 564; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I, (Vol. 1 & 2) p. 607; Ibn Khaldūn, "*Tārīkh*", Vol. I, p. 410; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 431; Ibn al-Aṭhīr, "*al-Kāmil fil Tārīkh*", Vol. II, p. 116; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*", (MS.), p. 75.

83. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vols. 1 & 2), p. 609.

Note: Roḥa is about 40 miles from Madīna i.e. in between Madīna & Badr (Please refer to "*Sharah al-Mawāhib al-ladunniyah*", Vol. I, p. 411).

84. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book I (Vols. 1 & 2), p. 616; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 749.

mised victory over one of the two parties, as the Holy Qur'an says:

“Behold! Allāh promised you one of the two (enemy) parties that it should be yours. . . .” (Q. VIII: 7)

(Note: This verse was revealed outside Madīna (probably at Roḥa) when the Holy Prophet (Ṣallallāhu ‘alaihi wa Ṣallam) had made consultation regarding the fight. Refer to foot note No. 80 p. 151).

It should be pointed out here that when Abū Sufyān knew about the plan of the Holy Prophet (Ṣallallāhu ‘alaihi wa Ṣallam) to attack the caravan, he hired a man named ḌamḌam and asked him to go to Mecca to inform Quraish about Muslims' advance.⁸⁵ Traditions reveal that Abū Sufyān sent ḌamḌam to Mecca before the Holy Prophet (Ṣallallāhu ‘alaihi wa Ṣallam) left Madīna.⁸⁶

85. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 411.

86. The words of Ibn Is'hāque, in this connection, are as under:

“When he got near to Hijaz, Abu Sufyan was seeking news, and questioning every rider in his anxiety, until he got news from some riders that Muḥammad (Ṣallallāhu ‘alaihi wa Ṣallam) had sought help of his companions came out against him and his caravan. He took alarm at that and hired ḌamḌam bin ‘Amr al-Ghifari and sent him to Mecca, ordering him to call out Quraysh in defence of their property, and to tell them that Muḥammad was lying in wait for it with his companions. So ḌamḌam left for Mecca at full speed.” [“The Life of Muḥammad”, an English translation of Ibn Is'hāque's *Sīrat Rusulallāh* by A. Guillaume, p. 289; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I, (Vols. 1 & 2), p. 607]. From the words “*Istanfara Aṣḥābahu laka*”: He had sought help of his companions to come out against you” (quoted above), it is clear that the Holy Prophet had not left Madīna but was consulting with his companions regarding the attack on the caravan. Abū Sufyān got this information and immediately sent ḌamḌam. Due to the despatches of the Holy Prophet (Ṣallallāhu ‘alaihi wa Ṣallam) in search of Quraish battalions sent before the Battle of Badr, Abū Sufyān was having in his mind that his caravan would be attacked by the Muslims that is why he was very anxious and was taking information from every

ḌamḌam went straight to the Masjid al-Ḥarām, cut the nose of his camel, turned its saddle round and tore his shirt (these acts showed the seriousness of the matter as was prevailing during the days of Ignorance on such occasions), and then cried out in the bottom of the *Wādī* (Valley): "O Quraish! Help! Help! Muḥammad and his Companions are lying in wait for your property and goods which are with Abū Sufyān. I do not think that you will overtake them (he said in this way so that

rider passed by him. Ṭabarī has also quoted it: "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 427.

Prof. S.A. Akberabadi has also the same opinion and says that Abū Sufyān got information regarding the preparations of Holy Prophet to attack the caravan, before the Holy Prophet left Madīna. According to him this could be studied on basis of simple calculations. The Holy Prophet left Madīna on 12th (or 8th) of *RamaḌān*. The battle of Badr took place on 17th of *RamaḌān*. It is hard for a man to travel to Mecca from Badr (or from a place even nearer to it) and come back within 5 or 9 days. ḌamḌam should have taken at least 4 or 5 days to reach Mecca. Then Quraish would have needed at least two or three days in the preparations (for an army of 1000 men) and would have taken at least a week (because they were proceeding in an army and not like a single man). It means, at least two weeks are needed for the army of Quraish to reach Badr from the date Abū Sufyān sent ḌamḌam to Mecca. On these grounds it should be very safely said that Abū Sufyān sent ḌamḌam to Mecca before the Holy Prophet left Madīna. Since he was having the information of Holy Prophet's preparations, through the intelligence, he was certain to be attacked by the Muslims, when he would pass near by Madīna (Please refer to 'Ahd-e-Naḥawi ke Ḡhazwāt wa Sarāya', "*Burhān*", Vol. 74, No. 2 (February 57) pp. 80-82).

Moreover, the words of Ibn Jarīr al-Ṭabarī (Vol. II, p. 421) in this connection, are as follows: "*Falamma Sami'a Abū Sufyān anna aṣ'ḥāba rasulillāhi, Ṣallallāhu 'alaihi wa sallam, mu'tadirūna lahu ba'atha ilā Quraish. . .*" The simple translation of this is: "When Abū Sufyān heard that the companions of Allāh's Messenger were lying in wait for him, he sent to Quraish. . . ." Then we should also consider the words of ḌamḌam, when he reached Mecca. He said: "*Amwālukum ma'a Abi Sufyān qad 'arada lahā Muḥammad fi Aṣ'ḥābihi. . .*" (Ibn Hishām Book I, p. 609, as reported by Ibn Is'hāque). The simple translation of this will be: "Muḥammad and his companions are lying in wait for your property which is with Abū Sufyān. . . ." (A. Guillame has also translated in the same way, please refer to: "*Life of Muḥammad*", A translation of Is'hāque's "*Sīrat Rasul Allāh*", p. 291).

the Quraish may take a quick step)."⁸⁷ Hearing this the Quraish started hurriedly and marched towards Madīna with 1000 men.

In the meantime, Abū Sufyān changed his route and returned to Mecca along-with the sea coast. By the time he reached Mecca, Quraish had left for Madīna. On their way to Madīna, the Quraish were informed about Abū Sufyān's return⁸⁸ after which some of the Quraish chiefs thought to go back to Mecca but Abū Jahl and others wanted to fight and they incited the Meccans specially 'Āmir bin Ḥaḍramī, the brother of 'Amr bin Ḥaḍramī (who was killed in the expedition of 'Abdullāh bin Jaḥsh). When 'Āmir saw some of the Quraish postponing the war because Abū Sufyān's caravan had reached Mecca safely, he tore his clothes, started to raise dust (as was customary to show anger against enemy), and shouted: "Alas 'Amr! Alas 'Amr!" This incident excited the entire Quraish army. They became furious and retorted, and marched towards Madīna. However, the tribes of Zuhrah & 'Adī left them and returned to Mecca.⁸⁹

This also shows that one of the main motives of Quraish's invasion at Badr was also to take revenge of 'Amr bin Ḥaḍramī's death (at the hands of Muslims) and in fact this became the only motive after Abū Sufyān reached Mecca safely.

(ii) Invasion of Quraish at Badr

Now both the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) along with his Companions, and the Quraish were advancing towards Badr, a village about 80 miles away from Madīna. The Quraish were under the command of Abū Jahl, the arch enemy

87. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I (Vols. 1 & 2), p. 609.

88. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I (Vols. 1 & 2), p. 618; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 438; Ibn al-Aṭhīr, "al-Kāmil fil Tārīkh", Vol. II, p. 121; Ibn Khaldūn, "Tārīkh", Vol. II, p. 750; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 13.

89. Ibn Hishām, "al-Sīrat al-Nabawiyyah", Book I (Vols. 1 & 2), p. 619; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 14; Ibn Khaldūn, "Tārīkh", Vol. II, p. 751; Shiblī Nu'mānī, "Sīratun Nabī", Vol. I, p. 318.

of Islam and the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). They were 1000 in number and were fully equipped. Their army included 300 horses and 700 camels.⁹⁰ Muslims were only 313 in number and were in possession of only two horses and seventy camels.⁹¹ They were not equipped with arms like Quraish. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) sent Basbas bin ‘Amr al-Juhni and ‘Adī bin Abi Daghna in advance, in the direction from which the Quraish had been reported to be coming, to bring information of their movement.⁹²

The Quraish reached the battlefield earlier and occupied the points of advantage. The Muslims could not get any well or spring. Moreover the sandy soil was causing the feet of camels to sink. Then it was suggested by Ḥubāb bin Mundhir to take possession of a nearby big spring. The suggestion was accepted by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and he asked the Muslims to take over the spring.⁹³ By the grace of Allāh, it rained heavily and small reservoirs were improvised for storing

90. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 22; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 317; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 410.

(Note: According to “*al-Mawāhib al-ladunniyah*”, there were 100 horses and 700 camels in the army).

91. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, pp. 12, 16 and 19. Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 752; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 478.

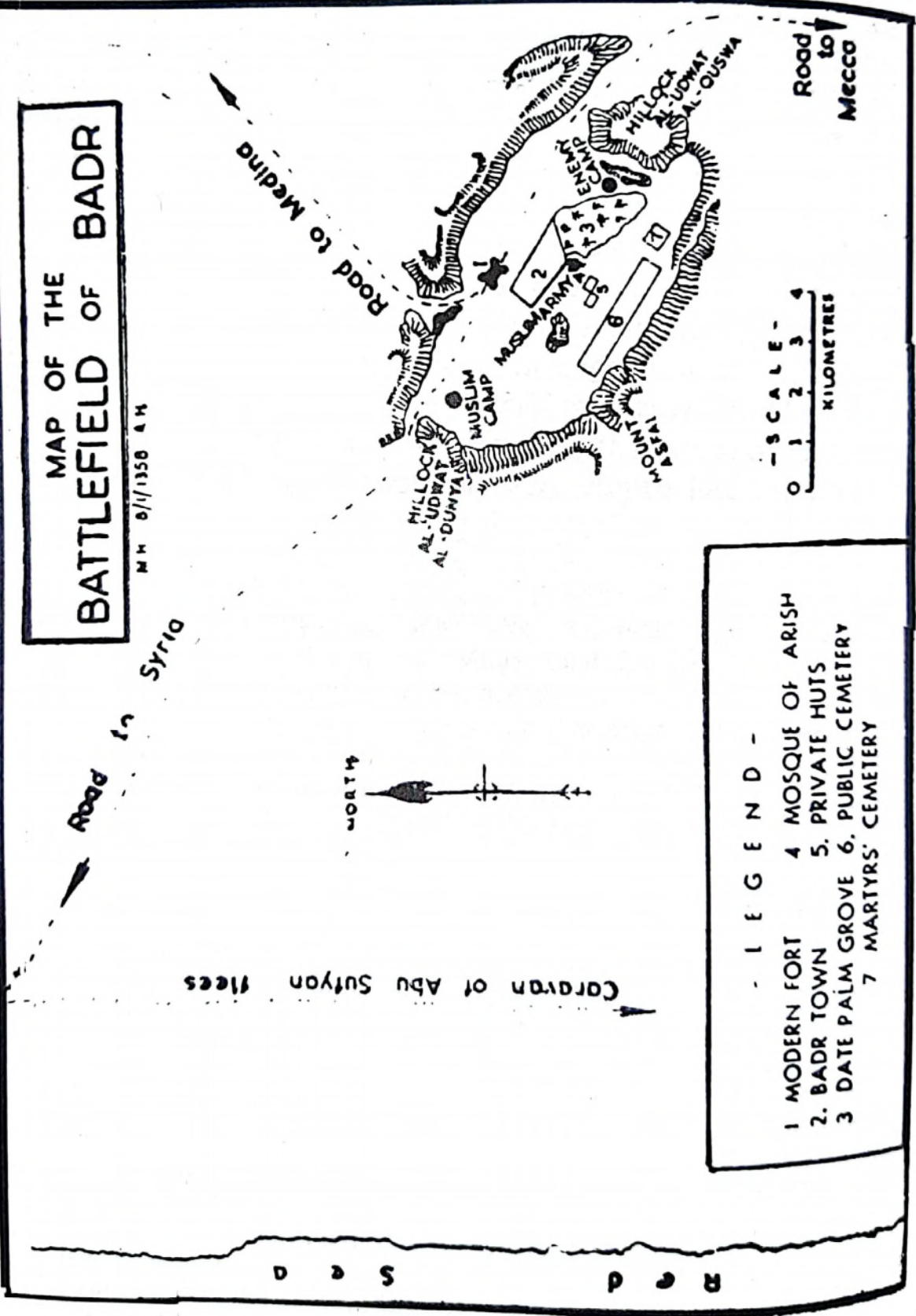
Note: According to Zurqānī, there were 3 horses and 70 camels, (Please refer to “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, pp. 408-409). According to Bukhārī there were little more than 310 persons, and their number was similar to that of the companions of Tālūt who crossed the canal while they were going to fight with Jālūt, (please refer to: “*Ṣahīh al-Bukhārī*”, (Kitāb al-Maghāzi), Qiṣṣah Badr; Vol. II, p. 564; “*Tārīkh al-Rusul wal-Mulūk*”, by Ibn Jarīr al-Ṭabarī, Vol. II, p. 431, “*al-Ṭabaqāt al-Kubrā*”, by Ibn Sa‘d, Vol. II, p. 20).

92. Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 749; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 437.

93. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I (Vols. 1 & 2), p. 620; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 15; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 751; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 440; Ibn Ḥazm, “*al-Sīrat al-Nabawīyyah*”, (MS.) pp. 78-79.

MAP OF THE BATTLEFIELD OF BADR

M.H. 8/1/1350 A.H.



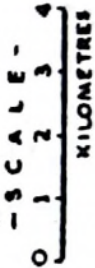
ROAD TO SYRIA

SYRIA

CARAVAN OF ABU SUFYAN FLEES

NORTH

- LEGEND -
- 1 MODERN FORT
 - 2 BADR TOWN
 - 3 DATE PALM GROVE
 - 4 MOSQUE OF ARISH
 - 5 PRIVATE HUTS
 - 6 PUBLIC CEMETERY
 - 7 MARTYRS' CEMETERY



ROAD TO MECCA

Map of the Battlefield of Badr.

water.⁹⁴ The Holy Qur'ān speaks about this as follows:

“And He sent down water from the sky that thereby He might purify you.” (VIII: 2)

Although the Muslims were in full control of the water, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) allowed the enemies to make use of the water.⁹⁵ The two armies rested in their camps at Badr for the night. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) prayed all the night, weeping and repeating the following words:

“O Allāh, shouldst thou suffer this small band of Believers to perish this day, no one will be left on earth to worship Thee.”⁹⁶

Allāh answered the prayer and gave glad tidings of victory through the following revelation:⁹⁷

“Soon shall the enemy be routed and will then turn and flee. . . .” (Q. LIV: 45)

The battle began on the morning of Friday, the 17th of *Ramaḍān*,⁹⁸ 2 A.H. (March, 624 A.D.). Three leaders of the

94. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 415; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 439; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 15; Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 318.

95. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols. 1 & 2), p. 622; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 441.

96. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols. 1 & 2), p. 627; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 419; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 752; Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 419; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 448; “*Ṣaḥīh Muslim*” (‘Kitāb al-Jihād wal-Siyar’).

97. “*Ṣaḥīh al-Bukhārī*”, Kitāb al-Maghāzī, Bāb-Qiṣṣah Badr, Vol. II, p. 564.

98. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 410; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 21; Ibn Hishām, (Cont’d. p. 158)

Quraish named Shaibah, 'Utbah and Walid bin 'Utbah first came to challenge the Muslims. The challenge was accepted by three great generals of Islam: 'Ubaidah bin al-Hārith, Hamzah bin 'Abdul-Muṭṭalib, and 'Alī bin Abū Ṭālib (Rad. A.). Shaibah fell to the sword of Ḥaḍrat Hamzah, and Walid to Ḥaḍrat 'Alī 'Utbah wounded 'Ubaidah but was killed by Ḥaḍrat 'Alī and Hamzah.⁹⁹ Then 'Ubaidah bin Sa'īd bin al-'Āṣ, a famous warrior among the Quraish challenged the Muslims. His challenge was accepted by Ḥaḍrat Zubair, who killed him with spear.¹⁰⁰ These single handed combats were followed by a general attack by the Quraish upon the Muslims. But in a short time the prominent leaders were either slain or made prisoners. Abū Jahl, the commander of the army, was killed by two teen-aged boys of the Anṣār named Ma'ūdh and Mu'ādh.¹⁰¹ The rest of the Quraish army took to their heels and ran from the battlefield. They were followed and a number of them were slain or made prisoners. The Muslims captured seventy haughty aristocrates of Quraish, and seventy of them fell on the battlefield.¹⁰² The rest of the army fled. Fourteen Companions of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) achieved martyrdom.¹⁰³

The victory at the Badr was a clear help of Almighty Allāh. Indeed, it was a glorious spiritual victory of the Truth ('*Ḥaq*') over the Falsehood ('*Bāṭil*')—with marvellous Divine Help. The Holy Qur'ān speaks about this at a number of places:

“Indeed there was a sign for you in the two Hosts which met together in encounter; one party fighting in the Way of Allāh, and the other unbelieving. . . .and Allāh strengthens

“*al-Sīrat al-Nabawiyyah*”, Book I, (Vols. 1 & 2), p. 626; Ibn Ḥazm, “*al-Sīrat al-Nabawiyyah*”, (MS.), p. 79; Ibn Qayyim, “*Zād al-Ma'ād*”, Vol. 1, p. 343.

99. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols. 1 & 2), p. 625; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 752; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 445.

100. “*Ṣaḥīḥ al-Bukhārī*” (Kitāb-ul-Maghāzī).

101. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols 1 & 2) pp. 634-35; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 753.

102. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 18; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 753.

103. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 17.

with His aid whom He pleases; most surely there is a lesson in this for those who have eyes to see.” (III: 12)

It again says:

“Allāh had helped you at Badr, when you were contemptible little force; then fear Allāh in order to show your gratitude.” When you did say to the believers: Does it not suffice you that your Lord should help you with three thousand angels sent down.” (III: 123, 124)

According to the historians the angels referred in the above verse (III: 124) came down with three arch angels viz. Jibr’īl, Mickā’il and Isrāfīl, each of them was accompanied by 1000 angels.¹⁰⁴

Following verses of the Qur’ān also point out towards the battle at Badr: VIII: 7-19; VIII: 42-47; VIII: 67-69; VIII: 70-71.

The battle of Badr, of course, is a most decisive one in the history of Islam. If the Muslims could not achieve success in this battle, Islam might have been wiped out forever from the face of the earth. It was indeed a struggle between the forces of light and darkness, between the truth and falsehood. It proved, of course, a great triumph of truth over the falsehood, light over darkness only because of Allāh’s help. This victory inspired Muslims with new hope and encouraged them for future success.

(iii) *Some Miraculous Events which Happened During the Battle of Badr*

Really the Battle of Badr was conquered due to great help of Almighty. A few of the miraculous events which happened during the battle of Badr are quoted here.

Coming down of the angelic warriors is attested by a peasant (who had not accepted Islam by then) who was attending sheep on an adjacent hill. He says, “I was with a compa-

104. Ibn Sa’d. “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 16.

nion, my cousin, upon the fold of mountain watching the battle, and waiting to join with the conquerors and share the spoil. Suddenly we beheld a great cloud sailing towards us, and within it were the neighing of steeds and braying of trumpets. As it approached, squadrons of angels sallied forth, and we heard the terrific voice of archangel as he urged his mare Haizūm, "Speed! speed! Oh Haizūm!" Due to that awful sound, the heart of my companion burst with terror, and he died on the spot, and I had well nigh shared his fate."¹⁰⁵ This miraculous aid is repeatedly mentioned in the Holy Qur'ān, as also quoted above.

When the battle began, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) prayed, and threw a handful of dust (or sand) at the enemy, symbolical of their rushing blindly to their fate.¹⁰⁶ Every act in the battle is ascribed to Allāh, as it was in His cause, and it was not undertaken except by His command. The Holy Qur'ān points out towards it as under:

"It was not ye who slew them, it was Allāh: When thou, threwest (a handful of dust), it was not Thy act, but Allāh's: In order that He might test the Believers by a gracious trial from Himself: for Allāh is He who heareth and knoweth (all things)." (VIII: 17)

'Ukkāshah bin Miḥṣan, a companion, was fighting in the battle. During the fight his sword broke down. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) gave him a piece of rod which turned into a sword, as soon as he took it from Prophet's hand. He fought with that sword. He named that sword as "*Al-'Awn*" which remained with him in all the following battles.¹⁰⁷

In a number of Traditions, it is mentioned that *Satan* (The Devil) was present in the form of *Surāqa* on the occasion of

105. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 633.

106. Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 344.

107. "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 430; "*al-Sīrat al-Nabawīyyah*", by Ibn Ḥazm (MS.) p. 30; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book I (Vols. 1 & 2), p. 637; Ibn Qayyim, "*Zād al-Ma'ād*".

the Battle.¹⁰⁸ He was seen running away from the field of battle, and was taxed with it by the Quraish—while all the time it was Devil. This is also pointed out in the Holy Qur'an:

“And remember (when) *Satan* made their (sinful) acts seem alluring to them, and said: ‘No one among men can overcome you this day. While I am near to you.’ But when the two forces came in sight of each other, he turned to his heels, and said, “Lo! I am clear of you; lo! I see what you see not; lo! I fear Allāh; for Allāh is strict in punishment.”
(VIII: 48)

As a Muslim we must believe in the ‘Miracles’, performed by the Prophets. The victory in the Battle could be attributed to none except Allāh’s clear Help.

(iv) *Prisoners and Slain Among the Quraish*¹⁰⁹:

About seventy non-believers were killed. Some of the main figures of those who were killed are as under: Shaibah and ‘Utbah (great-grandsons of ‘Abd Shams); Walid; Al-‘Āṣ bin Sa‘id; Abū Jahl; Abū al-Bukhārī; Ḥanzlah (son of Abū Sufyān); Al-Ḥārith (great-grandson of ‘Abd Munāf); Taima bin ‘Adī; Zama‘a; Nawfal bin Khawailid; Al-Āṣ bin Hāshim; Munabbih bin al-Ḥajjāj); Mab‘ad; Nadhīr; ‘Uqbah; Umayyah bin Khalf; ‘Alī bin Umayyah.

About seventy non-believers were taken as prisoners. Some of the main figures are as under:

Nawfal (grandson of al-Muṭṭalib); ‘Aqīl (son of Abū Ṭālib); Abul ‘Āṣ; ‘Adī bin al-Khiyār; ‘Amr (son of Abū Sufyān); Abū ‘Uzair; Walid (grandson of Mughīra); Abū ‘Azīz (brother of Muṣ‘ab bin ‘Umair); Wahb bin ‘Umair; Abū Widā‘; Subail bin ‘Amr; ‘Abbās bin ‘Abd al-Muṭṭalib etc.

108. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book I (Vols. 1 & 2), p. 612; Ibn Qayyim, “*Zād al-Ma‘ād*”, Vol. I, p. 344.

109. Refer to: “*al-Sīrat al-Nabawiyah*” by Ibn Hishām; “*Tārīkh al-Rusul wal-Mulūk*” by Ibn Jarīr al-Ṭabarī; “*Tārīkh*” by Ibn Khaldūn; and others.

(v) *Treatment with the Enemies :*

The prisoners of war were treated with exemplary kindness showing magnanimity of the Islamic Principles. They were given the best food to eat in a condition when the Muslims themselves took only plain dates.¹¹⁰ The Holy Prophet (*Ṣallālihu 'alaihi wa Sallam*) was very kind and sympathetic to his enemies. He consulted his Companions about the treatment with the Prisoners of War. Some of them were very zealous and they suggested that all the prisoners should be put to death. Ḥaḍrat 'Umar also suggested the same fate.¹¹¹ However Ḥaḍrat Abū Bakr (Rad. A.) suggested: "They are our own relatives and kinsmen. They should be set free on ransom."¹¹² The Holy Prophet (*Ṣallālihu 'alaihi wa Sallam*) preferred Ḥaḍrat Abū Bakr's opinion and set them free on ransom. This was not liked by Allāh and a censure was revealed:¹¹³

"Had it not been for an Ordinance of Allāh which had gone before, an awful doom had come upon you on account of what ye took."
(VI: 68)

In a number of authentic *Aḥādīths* (including the one mentioned in "*Ṣaḥīḥ Muslim*") it is narrated that the Holy Prophet (*Ṣallālihu 'alaihi wa Sallam*) and Ḥaḍrat Abū Bakr (Rad. A.) wept on the revelation of the verse of censure. The ransom taken from the Prisoners of war was 4,000 Dirhams each. Those who could not pay it due to poverty but knew writing and reading were detained to teach writing to ten persons (for one

110. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 461; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 330; "*Sīrat*" by Ibn Kathīr, Vol. II, p. 475.

111. Muḥammad Zurqānī, "*Sharāḥ al-Mawāhib al-Ladunniyah*", Vol. I, p. 441.

112. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 474; and others.

113. "*Sunan Abī Dāwūd*" (Kitāb al-Jihād, Bāb fi fidā-'il-Asīr bil-Māl). Vol. II, p. 10; Muḥammad Zurqānī, "*Sharāḥ al-Mawāhib al-Ladunniyah*", Vol. I, p. 441.

prisoner) after which they were also set free.¹¹⁴ Ḥaḍrat Zaid bin Thābit (Rad. A.) learned writing under this arrangement.¹¹⁵ Others, who were neither in a position to pay the ransom, nor were they educated enough to teach others, were set free without any ransom.

At this place a very important incident, showing the justice of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) on the one hand and his natural status of a perfect man on the other hand, is quoted. This incident is mentioned in a number of books.¹¹⁶ It is written here in the words of Maulana Shibli Nu‘mānī; “ ‘Abu-al-Āṣ the son-in-law of the Prophet (Ṣallallāhu ‘alaihi wa Sallam) was also among the captives. He had no money to pay the ransom. He sent a message to his wife Ḥaḍrat Zainab, the daughter of the Prophet (Ṣallallāhu ‘alaihi wa Sallam), at Mecca, that she should send ransom money. When Ḥaḍrat Zainab was married, her mother, Khadijah (Rad. A.) had given her a valuable necklace in gift. She took off her necklace and sent it as a part of ransom. On seeing the necklace the Prophet (Ṣallallāhu ‘alaihi wa Sallam) recalled to memory the twenty five years old scene of affection. He could not restrain weeping and said to the Companions: ‘If you so wish, you may return the mother’s souvenir to her daughter.’ All assented to this and the necklace was returned. On being set free, Abu al-Āṣ returned to Mecca and sent Ḥaḍrat Zainab to Madīna.’ ”

Even the hostile critic Muir could not remain but to comment on the treatment of the prisoners by the Muslims in the following words: “In pursuance of Mohamet’s commands, the citizens of Madīna and such of the refugees as possessed houses received the prisoners and treated them with much consideration. ‘Blessings be on the men of Madīna’, said one of these

114. Ibn Sa’d, “*Al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 26. Also refer to: “*Musnad Aḥmad*”, Vol. I, p. 247.

115. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 332.

116. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book I (Vols. 1 & 2), p. 653; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 451; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 368; “*Sunan Abī Dāwud*” (Kitāb al-Jihād, Bāb fi fidā-il-asīr bil-Māl), Vol. II, p. 11; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 333 (English translation by Fazlur Raḥmān, p. 299).

prisoners in later days, 'They made us ride, while they themselves walked, they gave us wheat bread to eat, when there was little of it; contenting themselves with dates.'"¹¹⁷ Mr. Athar Husain writes: "After all these ages of progress and enlightenment, with all the characters and agreements on the treatment of prisoners of war, history does not record another instance even remotely as generous and humane as the Muslims' treatment of the prisoners taken in their very first encounter fourteen hundred years ago."¹¹⁸

(vi) *The Effect of the Battle of Badr*

The victory at the Battle of Badr is the most inspiring event in the history of Islam. Philip Hitti comments on this battle in the following words: "However unimportant in itself as a military engagement, this, Ghazwat-i-Badr, laid the foundation of Muhammad's temporal power. Islam had owned its first military victory. The spirit of discipline and contempt of death, manifested at this first encounter of Islam, proved characteristic of it in all its later and greater conquests. Hitherto Islam had been a religion within a state in Madīna. After Badr, it passed into something more than a state-religion and itself became the state."¹¹⁹

In the words of Joseph Hell, "The victory of Badr resulted in the consolidation of the power of the Prophet in Yathrib. The most important result of the battle, however, was the deepening of the faith of Muhammad himself and his closest Companions in his prophetic vocation. After years of hardship and a measure of persecution. . . there came its astounding success. It was a vindication of the faith which had sustained them through disappointment. Indeed, in the midst of the encircling darkness of despair the Muslims saw a ray of hope in this success."

The Encyclopaedia Britannica says: "The Battle of Badr is not only the most celebrated of battles in the memory of Moslems it was really also of great historical importance. It helped

117. William Muir, "Life of Mohamet", Vol. III, p. 122.

118. S. Athar Husain, "Prophet Muhammad and his Mission", p. 28.

119. Philip K. Hitti, "The Near East in History"

immensely to strengthen Mohammad's position. Thenceforward open opposition to him in Madīna was impossible. . . ."¹²⁰

W. Montgomery Watt comments: "The defeat at Badr was serious disaster for the Meccans. Of the fifteen or twenty most influential and experienced men in Mecca a dozen had been killed. . . .The loss of prestige was even more serious, though its effects did not appear immediately. Comparatively small forces had been involved in the battle, and Madina clearly had neither the strength nor the necessary skills to take the place of Mecca as commercial capital of western Arabia. Yet the prestige of Mecca had been shaken."¹²¹

Tor Andrae says: "Seldom has such an insignificant conflict had such far-reaching consequences. The moral effect, especially in Madīna, can hardly be over-estimated. The Prophet had received undeniable proof that God was on his side."¹²²

Regarding the consequences of the battle of Badr, Mr. Athar Husain writes: "The battle of Badr had far-reaching consequences. Till then the Muslims were a harassed band avoiding any major conflict. The victory gave them confidence in their physical power. They could now meet force with force. They were soon recognised as a power to be reckoned with, and smaller tribes were cautioned against joining forces against them. The victory dealt a severe blow to the prestige of the Quraish. . . .The Jews of Madina and its vicinity were alarmed at the new power that had emerged. The ignominy of the defeat made the Meccans more bitter and furious and the word vengeance was on many lips."¹²³

Mr. Ghulam Sarwar says! "The winning of the Battle of Badr, the first pitched battle in Islam, was the most glorious event in its history. It endowed the Muslims with a will to win, the value of which cannot be reckoned in terms of men and money. Just as the Prophet is an Exemplar to all Muslims so is Badr the ideal of all Muslim battles. When Muslims fight, they

120. "Encyclopaedia Britannica", 9th Ed., Vol. IV.

121. W. Montgomery Watt, "Muhammad, the Prophet and Statesman", p. 124.

122. Tor Andrae, "Muhammad, The Man and His Faith", p. 146.

123. S. Athar Husain, "Prophet Muhammad and His Mission", pp. 28-29.

must fight for the love of God only and to establish His Truth."¹²⁴

The disbelievers (throughout Arabia) and the Jews first time became aware of the new power in the name of Islam and they began to feel the strength of Muslims.

124. A. Ghulam Sarwar, *"Muhammad, the Holy Prophet"*, p. 216.

OTHER EVENTS IN THE 2ND YR. A.H.

The Expedition of Banū Sulaim (or the Expedition of Qurqurah or al-Kudr) :

After the Battle of Badr, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) stayed only seven nights¹²⁵ and then he went to Banū Sulaim to check the invasion of Banū Sulaim and Ghaṭfān tribes about which he got information in Madīna. On reaching there, he was told (by a shepherd) that there were a a battalion of people who ran away towards the sea coast (on hearing the news of Holy Prophet's arrival). He stayed there for three nights and then returned with 500 camels which were left there by the retreating enemies. (Note: According to Ibn Sa'd, this expedition took place in *Muḥarram* 3 A.H.).¹²⁶

Execution of Abū ‘Afak and ‘Aṣmā Bint Marwān :

There was an old Jew named Abū ‘Afak who used to satirise the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and the Muslims in order to incite people against Islam. He composed some stinging verses against the Islam, the Law of Allāh. This was a treason against Allāh's government established by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and also a treachery against the Pact signed by Jews. Therefore, he had to be executed. This mission was performed by Sālim bin ‘Umair in the month of *Shawwāl*,¹²⁷ who offered himself to the call of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam).

125. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II (Vols. 3 & 4), p. 43; Ibn ‘Abd al-Barr, "*al-Durar*", p. 147; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*", (MS.) p. 106; Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*", Vol. III, p. 344.

(Note: In "*Sharah al-Mawāhib*", this expedition is known as the expedition of Qurqurah or al-Kudr, which took place in the month of *Shawwāl*. (Please refer to Vol. I, p. 454). In Ibn Hishām (as quoted above) and Ibn Is'hāque (see translation by A. Guillaume, p. 360), this expedition is known as the expedition of al-Kudr.

126. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 31.

127. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 454; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 28.

Similarly there was a woman, named 'Aṣmā bint Marwān, belonging to Banū Aws tribe of Madinites. She was a poetess and started to satirise against Islam and the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). After the Battle of Badr, she composed some couplets in which she incited the people to wage war against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and Muslims. This was also a treason against Allāh's Law. Therefore she was executed by 'Umair bin 'Awf who offered to do so when the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) asked, "Who will rid me of this woman?"¹²⁸ According to Ibn Sa'd the execution of 'Aṣmā took place in the last week of Ramaḍān, 2 A.H.¹²⁹ Ḥaḍrat 'Umair bin 'Awf also warned to the brothers of 'Aṣmā: "If you dared to repeat things such as she had uttered, I will slay the whole family in the same manner." Later her family accepted Islam and they became loyal to Allāh and His Prophet.

The execution of the above two traitors (and similarly others to be followed) is not an act of injustice and oppression. Even in the modern age, it is a law (in every civilized nation) to execute traitors and rebels. The above two persons conducted an open rebellion against Islam (the Law of Allāh, on which is based the Government of Allāh) and the head of Islamic state, the Holy Prophet Muḥammad (Ṣallallāhu 'alaihi wa Sallam). This was an unpardonable act, therefore the law had to be enforced. Moreover, there was no police system (as we know today), therefore, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) asked the Companions to volunteer themselves for the execution.

The Battle of Banū Qainuqā' (Shawwāl 2 A.H.: April 624)

According to most of the historians, including Ṭabarī, Ibn Hishām and Maulānā Shibli Nu'mānī, the battle of Banū Qainuqā' took place between the battle of Badr and the battle of Uḥud¹³⁰, (probably in *Shawwāl* 2 A.H.). Ibn Hishām writes:

128. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, pp. 451-52.

129. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 27.

130. Ibn Hishām, "*al-Sīrat al-Nabawiyah*", Book II (Vols. 3 & 4), p. 47; Cont'd p. 169

“The first among the Jews, who broke the treaty between them and the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), were Banū Qainuqā’.”¹³¹ The Banū Qainuqā’ not only violated the treaty but also declared war. An unanticipated incident enflamed this fire of enmity between the Jews and the Muslims. Once an *Anṣārī* (Muslim) lady went to a Jewish shop to buy something. They molested her. Hearing her cries, a Muslim passing by took her side. In the fight, that ensued, a Jew was killed, thereafter a number of Jews attacked that Muslim and killed him. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) went to them hearing the incident and said: “Fear Allāh lest Allāh’s scourage should fall on you as in Badr.” Instead of being ashamed, the Jews replied: “We are not Quraish. In case of a war, we will teach you a lesson.” When they declared war, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) had to fight. The Jews shut themselves in their fortress and the Muslims laid siege to it, which lasted for a fortnight.¹³² Being hard pressed, the Jews submitted unconditionally leaving the terms of peace to be settled by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) himself. ‘Abdullāh bin Ubbay, the leader of the hypocrites, interceded on their behalf,¹³³ and the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) asked them to migrate from Madīna. Thus 700 Jews, belonging to the tribe Banū Qainuqā’ left for Syria in *Shawwāl*, 2 A.H.

Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, pp. 28-29; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 172; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 456; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 758; Shibli Nu’mānī, “*Sīratun Nabī*”, Vol. I, pp. 403-404.

131. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 47; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. I, p. 456.

132. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 49; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 457.

133: Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 29; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. I, p. 458.

The Battle of Sawīq; Dhul Hijjah, 2 A.H. (May-June 624 A.D.):

At their defeat in the battle of Badr, the Quraish were filled with shame and sorrow, and they were infuriated to the extreme to take revenge for their chiefs killed in the battlefield. Abū Sufyān was now their chief. He vowed that he would neither cohabit with his wife nor apply oil to his head until he had avenged the crushing defeat of the Quraish at Badr. In order to fulfil his vow, he advanced on Madīna with two hundred camel riders in the *Dhul Hijjah*,¹³⁴ two months after the battle of Badr. He raided secretly in the night at 'Uraid (a place three miles from Madīna) and burnt a garden of date palms, killed a Muslim and set fire to some houses and stacks of hay. On hearing the incident, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) with some Muslims, pursued him, but Abū Sufyān escaped leaving behind bags of "Sawīq" (gruel of parched barley), which he was having for his provisions. Thus the battle is known as "*Ghazwatul-Sawīq*" i.e. the "Battle of Sawīq".

Marriage of Ḥaḍrat Fāṭimah and Umm Kulthūm; Dhul Hijjah, 2 A.H. (June, 624 A.D.):

In *Dhul-Hijjah*, 2 A.H., Ḥaḍrat Fāṭimah (Rad. A.) the youngest daughter of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was married to Ḥaḍrat 'Alī.¹³⁵ Ḥaḍrat 'Alī made request to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) about the hand of Fāṭimah. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) then consulted her; she kept quite. Her silence, according to Islamic Law, indicated her consent. Ḥaḍrat 'Alī had nothing but a cuirass (a coat of mail worn at Badr), a piece of sheep-skin and a wrapper. He sold the cuirass and gave that money to Fāṭimah (Rad. A.) in dowry. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) gave her a bedding, a pillow (con-

134. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. I, p. 458; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 756; Ibn Ḥazm, "*al-Sirat al-Nabawiyah*" (MS.), p. 107.

135. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, pp. 19-20; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 2; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 366.

taining date leaves), a water-carrying skin, a water jug, two hand mills (for grinding wheat and barley to make flour), and two earthen jars. Such was a simple marriage, with no pomp, show and ceremony, of the dearest daughter of the leader of all the prophets. Till then Ḥaḍrat 'Alī (Rad. A.) lived with the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). After the marriage, Ḥaḍrat Ḥārith (a landlord in Madīna) vacated one of his houses and presented to the couple. More details of the marriage could be seen in "Ṭabaqāt" by Ibn Sa'd and "Iṣābah" by Ibn Ḥajar, etc.

In the same year Ḥaḍrat 'Uṭhmān (Rad. A.) was also married to the third daughter of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), Umm-ul-Kulṭhūm. Before Umm-ul-Kulṭhūm, Ruqayyah, the second daughter of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), was the wife of Ḥaḍrat Uṭhmān. Ruqayyah (Rad. R.) fell sick and died shortly after the Battle of Badr. It was due to her sickness that Ḥaḍrat 'Uṭhmān could not attend the Battle of Badr. Since two daughters of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) were married to Ḥaḍrat 'Uṭhmān, he was given the title of "Dhūn-Nurain", the 'Owner of two lights'. According to some historians Ḥaḍrat 'Uṭhmān (Rad. A.) was married to Umm-ul-Kulṭhūm (Rad. A.) in the 3rd year A.H.

Fasts of Ramaḍān & 'Īd Al-Fiṭr" :

According to historians, the fasts of the Holy month of Ramaḍān became obligatory in the same year (i.e. 2 A.H.). The "Ṣadaqāt al-Fiṭr" (Alms on the occasion of 'Īd) were also enforced and the first congregational 'Īd Ṣalāt was also offered the same year.

The Sacrifice on the occasion of 'Īdul Aḍḥā' was also prescribed this year. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sacrificed two goats and offered 'Īd Ṣalāt at "Muṣalla" (i.e. outside the town).¹³⁶ Ḥaḍrat 'Uṭhmān bin Maḥ'ūn also died in the same year.

136. Muḥammad Zurqānī, "Sharah al-Mawāhib al-ladunniyah", Vol. I, p. 460.

The 3rd Year of the Hijrah

Treachery of Jews After the Battle of Badr:

We have given a rough account of Jews' treachery while discussing the Battle of Banū Qainuqā'. Here are mentioned some more details.

The Jews started their conspiracies against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) on a large scale after the Battle of Badr. A deputation of Jews — in which were included some of their leading personalities: Huyayy bin Akḥṭab, Sallām bin Ab-al-Ḥuqaiq, Abū Rāfi', al-Rabī' bin al-Rabī' bin ab-ul-Ḥuqaiq, Ka'b bin Ashraf and Abū 'Ammār etc. — visited Quraish; Ghatafān and Banū Quraizah¹ in order to incite them against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). When they went to idolatrous Quraish (in Mecca), some of them asked the Jews, "You are among the learned personalities of Jews and are the people of the Scripture, and are also aware of the differences between us and Muḥammad. Tell us whose religion is better?" They said, "Your religion is better than that of Muḥammad, and you are the guided ones." Through Divine

1. Prof. S.A. Akberabadi, "Ahd-e-Nabawi ke Ghazwat wa Sarāyah", "Burhān" (Delhi) Vol. 75. No. 3 (September 75), p. 135(7).

Revelation² the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was informed about this malicious act of Jews, who told idolatry better than the True Religion of Allāh, although they were in possession of the scripture. The Holy Qur’ān says:

“Hast thou not turned thy vision to those who were given a portion of the Book? They believe in Sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way than the Believers!

They are whom Allāh hath cursed: And those whom Allāh hath cursed, thou wilt find, have no one to help.”

(IV: 51, 52)

Some people belonging to the above mentioned deputation, were very mischievous and seductive. They started to discourage people to accept Islam. Following verse was revealed in this connection:³

“Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become manifest unto them: But forgive and overlook, till Allāh accomplishes His purpose; for Allāh hath Power over all things.”

(II: 109)

Ka'b bin Ashraf

The best way to have an effective propaganda against a person was poetry in those days in Arabia. The poets were the persons who kindled the fire of hatred and jealousy between various tribes. Jews also used this weapon against Islam. One of the Jewish poet was Ka'b bin Ashraf, a handsome person. He used to prey innocent women through his poetry and fair

2. Prof. S.A. Akberabadi, “‘Ahd-e-Nabawi ke Ghazwāt wa Sarāyah”, “*Burhān*” (Delhi), Vol. 75, No. 3 (September, 75), p. 136. Also see: “*Tārīkh al-Rusul wal-Mulūk*” by Ibn Jarīr al-Ṭabarī; “*Ruh al-Ma‘āni*”; “*Tafsīr Ibn Jauzī*” (as quoted by Prof. S.A. Akberabadi).

3. Prof. S.A. Akberabadi, “‘Ahd-e-Nabawi ke Ghazwāt wa Sarāyah”, “*Burhān*” (Delhi), Vol. 75, No. 3 (September, 75), p. 136.

features in order to quench the thirst of his lust and licentiousness. He was also having good contacts with some of the neighbouring tribes, and was famous for his envy and hatred against the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The victory of Badr greatly motivated him and he was enraged and infuriated because of the grand success of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in the battle. After the battle of Badr, he came (with the deputation, mentioned above) to Mecca and wrote elegies lamenting hard in the memory fate of Meccans who were killed in the battle. Through these elegies he instigated Quraish against Muslims and stirred them up for another battle against Muslims,⁴ to avenge their heroes buried in the well of Badr.

On his return from Mecca, he started to frame amatory sonnets addressed to some of the ladies belonging to Muslim quarters.⁵

The following couplets by Ka'b are quoted by Ṭabarī.⁶ They are given here to show the dirtiness of his amatory sonnet. In these couplets he has addressed to Umm al-Faḍal.

Alas, my heart! Wilt thou pass on? Wilt thou not tarry to
praise her?

Wilt thou leave Omm al Fadhl deserted?

Of saffron colour is she: so full of charms that if thou were
to squeeze her,

there would be pressed forth Wine, Henna, and Khatam.

She is so slim that her figure, from ankle to shoulder, bends
so she desires

to stand upright, and cannot,

When we met she caused me to forget (my own wife)
Om Halim,

although the cord that bindeth me to her is not to be
broken.

4. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 488; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, pp. 51 & 52; Prof. S. A. Akberabadi, "Ahd-e-Nabawi ke Ghazwāt wa Sarāyah", "*Burhān*", Vol. 75, No. 3 (September, 75), p. 138.

5. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 54; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 488.

6. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 488.

Sprung of the Bani Aamir, my heart is made with love of
her; and if
she chose she could cure Ka'b of his sickness.
She is the Princess of women, and her father is the Prince of
his tribe,
the Entertainer of strangers, the Fulfiller of promises.
I never saw the Sun come forth by night, until one dark
evening she
appeared unto me in her splendour.⁷

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims warned him against such nasty poetry several times but he did not mend his ways and continued his animosity against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims.

Execution of Ka'b Bin Ashraf (Rabī' al-Awwal, 3 A.H.)

As it has been stated before, there was no police force in Madīna in those days as we know today. The execution of rebellious and treacherous persons was carried out by individual persons on the order of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Since Ka'b bin Ashraf demonstrated an open rebellion against the basic principles of the Islamic State, he ought to be executed for his treachery, blasphemy, and breach of treaty (signed between the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Jews). According to Ibn Hajar, as also quoted by Allāmah Shibli Nu'mānī ("*Sīratun Nabī*", Vol. I, p. 407) Ka'b bin Ashraf also plotted to kill the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).⁸ Therefore, one day, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked his companions, "Who will ease me of Ibn Ashraf?"⁹ Muḥammad bin Maslama took the task. It was

7. Translation taken from: "*Life of Mohamet*" by W. Muir, Vol. III, p. 144.

8. For details: "*Sīratun Nabī*", by Shibli Nu'mānī, Vol. I, p. 407: "*Fathul-Bārī*", Dhikr Ka'b bin Ashraf, Vc' 17, p. 259 (as quoted in "*Sīratun Nabī*").

9. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 32; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 488; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 54.

rather a difficult task, so he was assisted by four persons of Aws tribe: Abū Nā'ilah Silkam bin Salamah (foster brother of Ka'b); Hārith bin Aws; 'Ubbād bin Bashr; and Abū 'Abs bin Jabr.¹⁰ According to the plan Abū Nā'ilah was successful in throwing the victim of his guard by fair words. In order to gain Ka'b's favour Abū Nā'ilah also complained about the calamity and poverty which the advent of Islam brought into Madīna, and begged that he would advance corn and dates for the sustenance of himself and a party like-minded with him, in return to Ka'b's security against his enemies. A fixed hour of the evening was appointed for the purpose. In the evening the remaining four "*Mujāhidīn*" (the "Strugglers" in the Path of Allāh) assembled at Ka'b's residence. Abū Nā'ilah called aloud for him to come down and Ka'b started from his couch. Although his new bride¹¹ tried to stop him but he did not stop. When he came down, the five Muslims started a conversation with him on the misfortunes of Madīna till they reached a waterfall. There they got the chance and executed him. They immediately left the place and gave the good news to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). He received them saying, "Welcome, for your countenances beam with the joy of victory."¹²

The execution of Ka'b bin Ashraf took place on 14th *Rabī' al Awwal*, 3 A.H.¹³

Expedition of Dhī Amr Against Banū Ghaṭfān

In the month of *Rabī' al-Awwal*, the Banū Ghaṭfān were again reported to be collecting troops at *Dhī Amr*, in Nejd.

10. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 32.

11. Note:—He used to marry and enjoy young girls in his old age to gratify his passion for fresh espousals.

12. For details, Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, pp. 54-60; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 32-33; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 489-491; "*Ṣaḥīḥ al-Bukhārī*", *Kitab al-Maghazi*; *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Masnad Imām Aḥmad*.

13. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 32; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 8.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) again proceeded to disperse them, on 12th *Rabi‘ al-Awwal*, at the head of four hundred fifty men, some of them mounted on horses.¹⁴ After having noticed Prophet's (*Ṣallallāhu ‘alaihi wa Sallam*) approach, the enemy retired to the tops of the hills. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) called them towards Islam as a result of which a number of people accepted Islam. Allāh revealed the following verse on this occasion.¹⁵

“O ye who believe! Call in remembrance the favour of Allāh unto you when certain men formed the design to stretch out their hands against you, but (Allāh) held back their hands from you: So fear Allāh; and on Allāh let Believers put (all) their trust.” (V: 12)

The Expedition of Buḥrān :

In the month of *Jumādī al-Ūlā*,¹⁶ the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) led another expedition, at the head of three hundred followers to Buḥrān where Banū Sulaim had collected a big force against Muslims. On arriving at their rendezvous, he found that the force had broken up. So, after staying a few days at Buḥrān, he returned to Madīna.

The Reconnaissance (“Saryah”) of Zaid Bin Ḥāritha :

In the month of *Jumādī al-Ākhīr*, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) sent a reconnoissances of 100 men under Zaid bin Ḥāritha (this was the first reconnoissance in

14. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 34; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 15.

15. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 35; Also refer to: “*Sharah al-Mawāhib al-Ladunniyah*”, by Muḥammad Zurqānī, Vol. II, p. 16; “*Tārīkh al-Rusul wal-Mulūk*”, by Ibn Jarīr al-Ṭabarī, Vol. II, p. 487.

16. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 25. Also see: “*Sharah al-Mawāhib al-Ladunniyah*”, by Muḥammad Zurqānī, Vol. II, p. 17.

which Zaid was the 'Amīr' i.e. the leader or the commander), to Qardah in Nejd. It is said that the reconnaissance was sent in pursuit of a big caravan of Quraish (with a value of 300,000 Dirhams) under Ṣafwān bin Umayyah¹⁷ Zaid was successful in his pursuit. After a little resistance, the enemy fled away leaving a big part of merchandize and silver (valued about 100,000 Drahms), and two prisoners. Furāt bin Ḥayyān, the guide, who brought intelligence about the caravan, accepted Islam in Madīna due to Muslims' fine treatment with him.

As a matter of fact, after the defeat at Badr, the Quraish had started open preparations against Muslims for a war on a much bigger scale. The whole of the profits of Abū Sufyān's caravan were devoted to buy arms and ammunition for the coming war. The Quraish also concluded treaties with Banū Bakr and other neighbouring tribes. After finding their way to Syria blocked (as a result of the battle at Badr), they opened commerce with 'Irāq both with the idea of making profit and of getting allies against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). Safyān's caravan (pursued by Zaid bin Ḥāritha) was (probably) the first in that direction. Since the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the Muslims were at war with Quraish, it was most proper for them to block this new route of Quraish merchandize, hence the above reconnaissance was sent under Zaid bin Ḥāritha.

17. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 492; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 36. Also see: *Sharah al-Mawāhib al-Ladunniyah* by M. Zurqānī, Vol. II, p. 17; Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*". Vol. IV, pp. 4-5.

THE BATTLE OF UḤUD (*SHAWWĀL*, 3 A.H.
(MARCH 625 A.D.):

The Meccans never dreamed of what happened at Badr. The battle also produced a marvellous effect on the Jews and the *Badouins* (countryside Arabs). For the first time they felt the strength of the Muslims. Now the fire of revenge was quietly burning in the hearts of the Meccans for that crushing defeat. They, thus determined to wipe out this blot and began big preparations for a second attack on the Muslims. They put at stake all the profits accruing from trade and commerce during the year in the preparation of the expedition. The Meccan poets incited the people by means of their poetry to make necessary contributions to the war to be waged against the Muslims. Women were also playing an effective role in ensuring the zeal and firmness of the fights. Hind, wife of Abū Sufyān, prepared a slave named Waḥshī, with the promise of freedom, to kill Ḥamzah (the uncle of the Holy Prophet), who had slain her father 'Utbah in the battle of Badr. He was expert in the use of javelin during war.

The Muslims of Madīna did not know anything regarding the preparations of Quraish and they were completely in dark. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) got the information, only two or three days before the arrival of Meccan army near Uḥud, through one of his uncles, Ḥaḍrat 'Abbās¹⁸ who had already accepted Islam, but still lived in Mecca. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) despatched his intelligences, Anas, Mūnis and Ḥubāb to collect more information about the army. They confirmed the news of the army and told that they were near the Uḥud about 3 miles from Madīna. The next day i.e. on Friday the 13th *Shawwāl*,¹⁹ 3 A.H., the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) consulted his companions about the situation. A number of companions favoured the view to fortify Madina, and fight from within.²⁰ The

18. Ibn Sa'd, "*al-Ṭabāqāt al-Kubrā*", Vol. II, p. 37; Muḥammad Zurqānī, "*Sharḥ al-Mawāhib al-Ladunniyah*", Vol. II, p. 21.

19. See note under footnote No. 22 of p. 180.

20. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 502;
(Cont'd p. 180)

Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) himself wanted that way, but the youthful and hot-headed people (specially those who were absent in the Badr) wished to go outside and fight the enemy in the open-field.²¹ Seeing the urge of the majority, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) yielded to their wishes and put on his armour. After offering Friday *Ṣalāt* he marched at the head of one thousand strong to face three thousand fully equipped Quraish who had encamped at the foot of the famous hill near Madīna, the Uḥud, and had devastated the crops and pastures of Muslims. The Muslims spent their night not far from the town and resumed the march next morning. On their way to Uḥud, the leader of hypocrites, ‘Abdullāh bin Ubayy, deserted the Muslims, reducing thereby the number of the army to 700 only.²² The Muslims, leaving aside a few, were not skilled in warfare but were filled with the enthusiasm of “*Īmān*” (Faith) and wanted to defend the Truth at any cost.

The Battlefield :

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) reached Uḥud on Saturday,²³ the 15th *Shawwāl*²⁴ (30th March, 625)

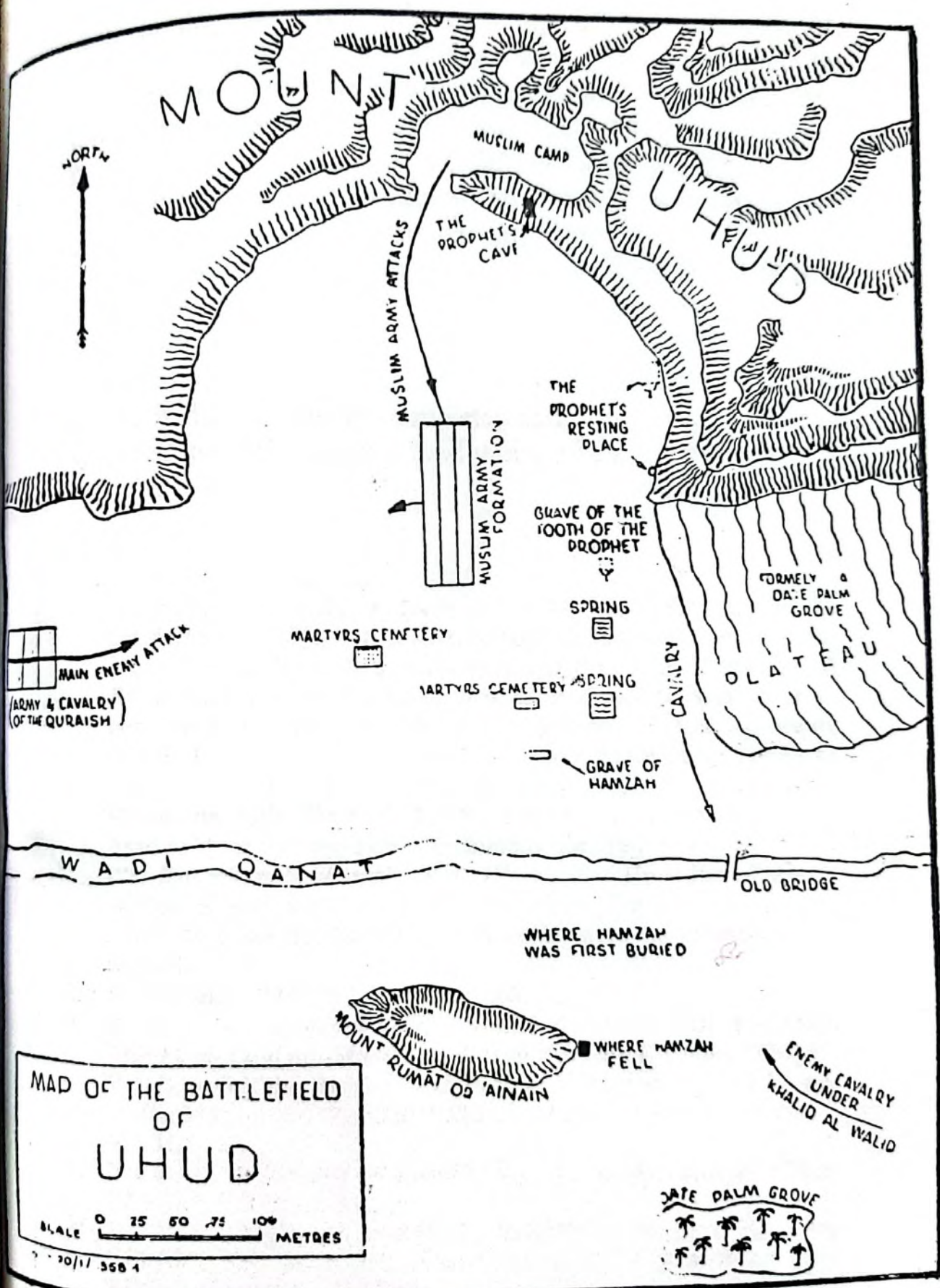
Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 38; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 762; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 22.

21. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 250; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 22; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 372.

22. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 39; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 504; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 762; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 26.

23. Ibn Hishām, “*al-Sīrat al-Nabawiyah*”, Vol. II, p. 63 (Note: According to Ibn Hishām, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left Madīna on Friday, after the ‘*Ṣalāt*’. However, the Battle started the next day); Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 20 (Note: Zurqānī has also quoted other opinions in connection with the date on which the Holy Prophet reached Uḥud for battle).

24. According to the comparative tables of Hijri and Christian calendars
(Cont’d p. 181)



MAP OF THE BATTLEFIELD OF UHUD

SCALE 0 25 50 75 100 METRES

70/11 358 4

Map of the Battlefield of Uhud.

early in the morning, with an army of 700 believers. He took up the position within the rocks of Uḥud to protect the rear.²⁵ On one side there was a gap through the rock, and there was the danger of an attack from the back. Therefore, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) appointed fifty archers under the command of ‘Abdullāh bin Jubair,²⁶ with strict instructions not to leave the place at any cost.

The Quraish army was fully equipped with arms and consisted of 700 mailed warriors and 100 cavalry men among 3000 skilled soldiers.²⁷ There were 15 women, who were reciting provocative dirges in the memory of Meccan warriors who were slain at Badr.²⁸ Following couplets, sang by Quraish women while beating their timbrels loudly, are given in many books of histories:²⁹

used in this book (refer to footnote No. 24, p. 50) Saturdays of the first fortnight of *Shawwāl*, 3 A.H. fall on 7th and 14th if the preceding month i.e. *Ramaḍān*, 3 A.H. is calculated to be of 30 days. But if *Ramaḍān*, 3 A.H. is calculated to be of 29 days (which is preferred here) the Saturdays fall on 8th and 15th *Shawwāl*, 3 A.H. According to Ibn Is’hāque, the battle of Uḥud took place in the middle of *Shawwāl*, 3 A.H. (“*al-Bidāyah wal-Nihāyah*”, Vol. IV, p. 9, and p. 49) i.e. on 15th *Shawwāl*, 3 A.H. and he proceeded to Ḥamrā al-Asad to chase Quraish’s army on Sunday the 16th *Shawwāl*, 3 A.H. (“*al-Bidāyah wal-Nihāyah*”, Vol. IV, p. 49). Here Ibn Is’hāque’s version is preferred. Some other historians (Qatādah etc.) say that it took place on 11th *Shawwāl*, but Saturday does not correspond to this date.

25. Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 762.
26. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 47; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 507; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 763; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, pp. 65-66; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 27.
27. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 47; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 762.
28. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 38; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 762. Also refer to: “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, pp. 504-505.
29. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 510; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 40; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 68 (Note: Ibn Hishām has mentioned it with slight change).

“We are the Daughters of the morning star,
On carpet we step delicately;
Boldly advance, we shall embrace you
Turn back, and we will shun you,
Shun you with disgust!”³⁰

Hearing that, the non-believers were furious and flamed up to attack the Muslims. Abū Sufyān was the commander-in-chief of the Meccan army. He divided it into detachments, each under a separate command, and himself took the central position.

The war started with rounds of duels before the general attack. The great warriors of Islam, Ḥaḍrat ‘Alī and Ḥamzah, killed a number of eminent Quraishites, including their flag-bearer, Ṭalḥa. Then the general battle started. Muslims fought desperately and killed a number of non-believers. Nobody was able to face the Ḥaḍrat Ḥamzah (Rad. A.), the famous warrior of Arabia. Waḥshī the slave trained by Hind (wife of Abū Sufyān) lay in ambush to kill Ḥaḍrat Ḥamzah (Rad. A.). As soon as Ḥaḍrat Ḥamzah came within his range, he hurled his javelin that pierced his stomach and he fell down. He then killed the great warrior of Islam.³¹ Hind took out Ḥaḍrat Ḥamzah’s liver and chewed it to fulfil her vow. The believers, however, remained undeterred and demonstrated a spirit of bravery. Soon the non-believers took to their heels and started to flee.

The Victory Turned into Defeat :

A number of Muslim soldiers started to seize the war-booty, the belongings of the fleeing enemy. Being flushed with victory most of the archers, who were ‘appointed on the valley to watch, ignored the strict orders of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and left their posts to partake of the booty. Their leader, ‘Abdullāh bin Jubair, reminded them of the Holy Prophet’s (Ṣallallāhu ‘alaihi wa Sallam) warning but to no effect

30. Translation taken from, “*The Life of Maḥomet*”, by W. Muir, Vol. II, p. 168.

31. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 32; “*Ṣaḥīḥ al-Bukhārī*” (Chapter on Death of Ḥamzah).

except for a few who stuck to their guns.³² Khālid bin Walīd (still a non-believer and commander of a detachment) did not fail to detect the weak point in the Muslim camp, created by the Muslims themselves. He went round to the other side of the mount Uḥud and after killing the remaining few archers, fell upon the Muslim army from the rear. When the Muslims, busy in securing war-booty, looked behind, found themselves under the flashing swords of the enemy, they lost their senses and complete confusion prevailed among them. Thus the trouble started when they disobeyed their Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

The infidels killed the standard bearer of the Muslims, Ḥaḍrat Muṣ‘ab bin ‘Umair (Rad. A.). Seeing this the fleeing enemies also returned and the Muslim army was surrounded by them on its both sides. Ḥaḍrat Muṣ‘ab bin ‘Umair resembled the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and a rumour was circulated by Meccans (especially by ‘Amr bin Qumai‘ah who killed Muṣ‘ab bin ‘Umair)³³ that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) had been killed. This alarming news spread like fire and disheartened the Muslims; confusion and disorder spread among them. On the other hand, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was guarded by some of his brave followers, like Ḥaḍrat ‘Alī, Abū Bakr, ‘Umar, Sa‘d bin Waqqāṣ, Ṭalḥah, Zubair, Ḥārith bin Thāmit and Abū Dujānah (Rad. A.), etc.³⁴

In the meantime Ḥaḍrat Ka‘b bin Mālik saw the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and announced the good news to the Muslims.³⁵ They rushed towards him followed by the non-believers with the attempt to kill the Prophet of Allāh. The Muslims shielded him from the attack of the non-believers.

32. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 510; Ibn Sa‘d, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 47; "*Ṣaḥīḥ al-Bukhārī*", (Chapter "*Ghazwatu-Uḥud*").

33. Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 765; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 33.

34. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 35; Shibli Nu‘mānī, "*Sīratun Nabī*", Vol. I, p. 378; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 766.

35. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 518; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 765.

A number of eminent "*Muhājirīn*" and "*Anṣār*" were injured and many were killed. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) also received wounds at the hands of the disbelievers. Two rings of the helmet pierced his face³⁶ when a non-believer injured him on his head. Another infidel threw a stone at the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), that struck him in his face with the result that two of his teeth were broken. The enemies also showered arrows upon him. Despite all the barbarities of the non-believers, the merciful Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) neither cursed them nor did he think ill of them. He only said: "How can a people be successful who dye the face of their Prophet with blood while he is calling them to Allāh." He prayed for them: "O my Lord! Forgive my people, for they do not know."³⁷ This is the stage when History of Nations fails to produce such an example of mercy and prayer for the bitterest enemy.

However, the exhausted Muslims succeeded in repelling the enemy. The scattered Muslims assembled and the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went up the hill to command. The Believers regained their self-confidence and dispersed the Meccans. When the rumour of the death of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) reached Madīna, his daughter Fāṭimah (Rad. A.) rushed headlong to Uḥud. She met her father over there and found that the blood was profusely gushing out. Ḥaḍrat Fāṭimah (Rad. A.) dressed the wounds. When the two armies withdrew from the battlefield, the Muslims were completely exhausted. But the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) feared that the non-believers might re-attack the Muslims. Therefore he asked them to chase the enemy. Immediately a party of seventy persons, including Ḥaḍrat Abū Bakr and Ḥaḍrat Zubair (Rad. A.) offered their services and chased

36. Ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, Vol. II, p. 48; Ibn Hishām, "*al-Strat al-Nabawīyyah*", Vol. II, p. 80; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 519; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 764; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 38.

37. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 41; "*Ṣaḥīh Muslim*" (Chapter "*Ghazwatu-Uḥud*").

the retreating enemy.³⁸

While the frustrated Quraish were retreating, some of them took their revenge by mutilating the corpses of Muslims in order to quench their thirst of hatred and passion. Some of the bodies were mercilessly mutilated and were hard to be recognised. As stated before, Hind, the wife of Abū Sufyān, tore out the heart and liver of the great martyr, Ḥamzah (Rad. A.), the uncle of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), and chewed them. Some other women of the non-believers, made a necklace of the ears, noses and other parts of the dead bodies of Muslims. The details of the Battle are ignored here which could be seen in history books by: Ibn Hishām, Ṭabari, and Ibn Sa’d etc.; and also in *Hadīth* books like: “*Ṣaḥīḥ al-Bukhārī*” and “*Ṣaḥīḥ Muslim*” etc. Some seventy Muslims were martyred in the Battle of Uḥud. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) never lost patience and courage and remained like an unmoved rock. The dead persons were buried, some of them without adequate shroud because of poverty.

The Expedition of Ḥamrā al-Asad :

The retreated Quraish arrived at Rawḥā on their way back to Mecca. There they thought that they had not achieved their object. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was already suspicious about their malicious intention, therefore on the next morning after *Fajr* he announced to pursue them.³⁹ He went with his army upto Ḥamrā al-Asad, a place eight miles from Madīna. In the meantime Ma‘bad al-Khazā‘i the chief a Khazā‘ah tribe (which had not embraced Islam by then but was a supporter of Muslims) came to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) after hearing the news of defeat and saw them to be determined to pursue Meccans. He then went to Abū Sufyān, who was staying with his army at Rawḥā and told

38. Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 386. Also refer to “*Ṣaḥīḥ al-Bukhārī*”.

39. “*Wāqidi*/317” as given in “*Burhān*”, November 1964, p. 265 (Article by Maulvi Is’hāque Nabī Sahib on “*Wāqī‘āt-e-Sīratun Nabwi men tauqī‘ī tadād aur uskā ḥal*”); Ibn Kathīr, “*al-Bidāyah wal-Nihāyah*”, Vol. IV, pp. 48-51.

him that he had seen Muhammad (*Ṣallallāhu ‘alaihi wa Sallam*) and Muslims on his way and that they were after them, well equipped and with great preparations. Hearing this Abū Sufyān gave up his intention of a next fight and returned to Mecca quietly with his army. This incident is also known as Expedition of Ḥamrā al-Asad in the books of Islamic history.⁴⁰

Return to Madīna:

Then the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left for Madīna, full of sorrow on the death of his beloved uncle, Ḥaḍrat Ḥamzah (Rad. A.). The widows of the martyrs and other Muslim women were lamenting for their relatives. Hearing that he said: “There is none to mourn for Ḥamzah”. The “Anṣār” deeply moved by these words instructed their women to lament his death. As a matter of fact the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) wanted to abolish that custom, so when they came, he prayed for them and after thanking for their sympathy remarked: “To lament (i.e. to cry and mourn loudly and to tear the clothes as was the custom during the Pre-Islamic period) is not allowed in Islam.” Since then that custom was abolished.⁴¹

Holy Qur’ān on the Battle of Uḥud:

The Holy Qur’ān gives a detailed description of the Battle of Uḥud in “*Sūrah Āl-e-‘Imrān.*” Some selected verses are given as under:

On the treachery of ‘Abdullāh bin Ubbay and his 300 followers, who left the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) before the start of the Battle, following verses were revealed:⁴²

40. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 101; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 48; Ibn Jarīr al-Ṭabari, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 534; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 59; Ibn Khuldūb, “*Tārīkh*”, Vol. II, p. 27.

41. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 44; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 99.

42. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 118.

“What ye suffered on the day the two armies met, was with the permission of Allāh in order that He might test the Believers, and the Hypocrites also. It was said to them: “Come, fight in the way of Allāh or (at least) defend yourselves.’ They said, ‘If we know fighting (with a hope of success) we should certainly have followed you.’ They were that day nearer to unbelief than to Faith, saying with their lips what was not in their hearts. But Allāh hath full knowledge of all they conceal.” (III: 166-67)

For the first time ‘Abdullāh bin Ubayy and his hypocrite friends are referred in the Holy Qur’ān clearly as Hypocrites. Regarding the disobedience of the archers, posted on the valley to watch enemy’s attack from the back, the Holy Qur’ān says:

“Allāh did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy,—until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you; for Allāh is full of grace to those who believe.” (III: 152)

About the fleeing of some of the Muslims leaving the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in the field, the Holy Qur’ān speaks:

“Behold! Ye were climbing up the high ground, without even casting a single glance at any one, and the Apostle in your rear was calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allāh is well aware of all that ye do.” (III: 153)

The Holy Book tells us about a favour of Allāh in the following words:

“After (the excitement) of the distress, He sent down calm (and peace) on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allāh—suspicions due to Ignorance. They said: “What affair is this of ours?” Say thou: “Indeed, this affair is wholly Allāh’s.” They hide in their minds what they dare not reveal to thee. They say (to themselves). “If we had had anything to do with this affair, we should not have been in the slaughter here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but (all this was) that Allāh might test what is in your breasts and purge what is in your hearts. For Allāh knoweth well the secrets of your hearts.”

(III: 154)

The Holy Qur’ān refers to the “Expedition of Ḥamrā al-Asad” in the following words:

“Of those who answered the call of Allāh and the Apostle, even after being wounded, those who do right and refrain from wrong have a great reward. (Some) people said to them: ‘A great army is gathering against you’, and frightened them. But it (only) increased their Faith; they said: ‘For us Allāh sufficeth, and He is the best disposer of affairs. And they returned with Grace and Bounty from Allāh: no harm ever touched them, for they followed the good pleasure of Allāh; and Allāh is Lord of bounties unbounded.’”

(III: 172-74)

Then Allāh consoles the believers in the following words:

“Those of you who turned back on the day the two hosts met,—it was Satan who caused them to fail, because of some (evil) they had done. But Allāh has blotted out (their fault): For Allāh is Oft-forgiving, Most forbearing.

O ye who believe! Be not like the unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: ‘If they had stayed with us, they would not have died, or been slain.’ So that Allāh may

make it a cause of sighs and regrets in their hearts. It is Allāh that gives Life and Death, and Allāh sees well all that ye do.

And if you are slain or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all they could amass. And if ye die, or are slain, Lo! it is unto Allāh that ye are brought together.” (III: 155-58)

The Battle of Uḥud—A Great Lesson to the Muslims:

The Battle of Uḥud teaches a great lesson to all the Muslims, to come until the Day of Judgement. Through its defeat Allāh wanted to examine Muslim's perfect Belief in Him and in the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). Although he faced all the troubles and dangers he stood firm in his mission. It was a great lesson to the Muslims that they should obey their Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in all conditions and should not differ from it at any time. It should be noted here that the result of disobedience is not confined to disobedients only but others may also be involved. The Holy Qur'ān points out about this:

“And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong doers, and know that Allāh is severe in punishment.” (VIII: 25)

The Effect of the Battle of Uḥud:

Although the Quraish did not get a clear victory, they were satisfied with the result and that they had killed a number of eminent Muslims like Ḥamzah. The Jews and other non-believers were also happy with the defeat of Muslims as they were seeing their misfortune in the progress of Islam.

W. Montgomery Watt writes: “For Muhammad, on the other hand the purely military result of the battle was not wholly unsatisfactory. The Muslims had shown themselves almost equal to the Meccans. Their infantry was more than a match for their opponents. The Muslim casualties were mostly due to the enemy cavalry, and Muslims were too poor to have a cavalry squadron of their own. Despite this. . . , however,

Muhammad had managed to hold his own against the Meccans, and that was all he needed to do at the moment."⁴³

S. Athar Husain comments on the result of the battle in the following words: "The Meccans had realised that they could not alone crush the Islamic movement. They now started instigating other tribes to make common cause with them. Most of the tribes were already inimical to Islam. They practised idolatry while Islam forbade it and enjoined worship of one God. Raiding and plunder was the general means of their livelihood while Islam dictated an orderly society forbidding oppression, exploitation and foul play and enjoined honest living upon its followers. The influence of the Quraish extended far and wide, and all the tribes came into contact with them at the time of the annual pilgrimage. The Jews were also constantly instigating the tribes against Islam. The victory of the Muslims over the Quraish at Badr had overawed the nomadic tribes but their defeat at Uḥud emboldened them to show their hands and a number of skirmishes followed."⁴⁴

Ameer Ali writes on the effect of the Battle of Uḥud: "The moral effect of this disastrous battle was at once visible in the forays which the neighbouring nomads prepared to make on the Medinite territories. Most of them, however, were repressed by the energetic action of Mohammed, though some of the hostile tribes succeeded in enticing Moslem missionaries into their midst, under the pretence of embracing Islam, and then massacred them."⁴⁵

43. W. Montgomery Watt, "*Muhammad, Prophet and Statesman*", p. 141.

44. S. Athar Husain, "*Prophet Muhammad and His Mission*", p. 33.

45. Syed Ameer Ali, "*The Spirit of Islam*", p. 71.

MISCELLANEOUS EVENTS DURING THE 3RD YEAR
OF HIJRAH

(i) The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was married to Ḥafṣah (Rad. A.), the daughter of Sayyidanā ‘Umar (Rad. A.). Sayyidah Ḥafṣah was a widow of Khunais bin Hudhāfah. We will discuss the causes of various marriages of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in more detail later on. In order to solve the problem of Muslim widows the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) married a number of widows.

(ii) Sayyidanā Imām Ḥasan (Rad. A.) was born to ‘Alī and Fāṭimah (Rad. A.) on 15th *Ramaḍān*, this year.

(iii) The laws of inheritance were revealed during this year, and marriage with a non-believer was also prohibited.

The 4th Year of the Hijrah

Miscellaneous Expeditions, after the Battle of Uḥud :

The victory of the Muslims at Badr was a great shock to various tribes of Arabia and they remained inactive for one year, although they were having enmity and hatred against Islam and its followers because of its anti-idolatry teachings. The Quraish, being the custodian of the Ka'bah, had their influence over the Arabian tribes against the Muslims, because of which the safety of Madina was threatened at a number of times. To protect Muslims, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had to send small battalions in self-defence.

Reconnaissance ('Saryah') of Abū Salmah (Muḥarram, 4 A.H./ June, 625):

In Muḥarram, 4 A.H., the tribes of Qaṭan, Ṭulaiḥah and Khuwailid marched to attack Madina. When the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) heard about this, he despatched one hundred fifty Muslims under the command of Abū Salmah (Rad. A.). On hearing about the Muslims' advance, the hosts returned to their place without any fight.¹

1. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 50; Muḥammad Zur-qānī, "Sharḥ al-Mawāhib al-Ladunniyah", Vol. II, p. 62.

Reconnaissance ('Saryah') of Ibn Unais (5th Muḥarram 4 A.H. 17th June 626)²

Another tribal chief Sufyān bin Khālid of Liḥyān tribe tried to attack Madina in Muḥarram, 4 A.H. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Ḥaḍrat 'Abdullāh bin Unais to check his advance. Ḥaḍrat 'Abdullāh killed Sufyān in the fight.³ The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) became very much pleased with the success of 'Abdullāh's mission and gave him his staff as a token of his pleasure.⁴

Massacre of Muslim Missionaries at Bīr Ma'ūnah (Ṣafar, 4 A.H./ July 625)⁵

The illiterate idolaters of Arabia left no stone unturned to disturb the peaceful life of the Muslims. The flame of opposition and hatred engulfed the whole of the peninsula, including the Nejd. But the beautiful teachings of Islam could not be covered with hostility and hatred, and the truth of the New Faith continued to spread through the preachers and missionaries sent by the Holy Prophet (Ṣallallahu 'alaihi wa Sallam) to various places from time to time. People were accepting Islam throughout Arabia including Yamen and Bahrain. Sometime the preachers and missionaries also were not spared and they fell a prey to the betrayal and butchery of the treacherous idolaters.

In the month of Ṣafar, 4 A.H. one of the chiefs of the tribe of Kilāb, Abū Barā' 'Āmir bin Malik al-Kilābi requested the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) to send some Muslim missionaries to preach and propagate Islam among them. Although the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had some hesitation and feared treachery from the ignorant people

2. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 63.

3. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 50; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 64; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 389.

4. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 51; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 64.

5. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II, (Vols. 3 & 4), pp. 183-189.

of Nejd, he agreed when was assured for the safety and protection of Muslim missionaries. He, therefore, sent seventy good missionaries (belonging to Anṣār)⁶ with the chief. The preachers halted at a place named Bir Ma'ūnah and sent Ḥarām bin Malḥān with the letter of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to 'Āmir bin Ṭufail (cousin of Abū Barā') and a chief of the tribe. 'Āmir bin Ṭufail not only killed Ḥarām bin Malḥān but also raised an army from the neighbouring tribes and marched to the preachers. He assassinated all of them except one, 'Āmr bin Umayyah. 'Āmir let him go saying that he was releasing him for his mother's vow to release one slave.⁷ Hearing the incident the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was overwhelmed with grief. Ḥaḍrat 'Āmr bin Umayyah on his way back home, killed two persons belonging to the tribe of Banū 'Āmir considering them the enemies. As a matter of fact Banū 'Āmir had been granted amnesty by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). This case will be discussed later on in connection with the expedition against Banū Naḍir.

The Incident at Rajī'

(*Ṣafar*, 4 A.H.⁸/July, 625)

A similar incident occurred at Rajī'. This time a few persons from the tribes of 'Aḍal and Qārah came to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and requested him to depute

6. Note : According to Ibn Ḥazm, the number was 40. However, he has also quoted a tradition in which it is told to be 70: Ibn Ḥazm, "*al-Sīrat al-Nabawīyyah*", (MS.), Azad Library, The Aligarh Muslim University (India), p. 125. For details also refer to: "*Sharah al-Mawāhib al-ladunniyah*", by Muḥammad Zurqānī, Vol. II, p. 75.

7. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 185; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 77; Ibn Qayyim, "*Zād al-Ma'ād*." The details of this massacre of Muslim missionaries are also mentioned in "*Ṣaḥīḥ al-Bukhārī*" (*Kitāb al-Maghāzī*), and in "*Ṣaḥīḥ Muslim*".

(Note : Ka'b bin Zaid Najari also escaped. The assassins mistook him as dead. He lived until the Battle of Trench whence he was martyred: "*Zād al-Ma'ād*" by Ibn Qayyim.)

8. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 55.

some persons to teach their people Islam. The Holy Prophet (Sallallāhu 'alaihi wa Sallam) deputed ten persons under the leadership of Ḥaḍrat 'Āṣim bin Thābit (Rad. A.).⁹ When the missionaries reached Raji' they were attacked by 200 archers of Banū Liḥyān who killed seven of them. Three persons from the party: 'Abdullāh bin Ṭāriq, Khhubaib, and Zaid bin Dathnah, relied on the words of the idolaters and came down the hill. The believers betrayed them and rounded them up. On their way to Mecca, Ḥaḍrat 'Abdullāh bin Ṭāriq preferred to be martyred rather than to be a slave. After a little fist-i-cuff, at a place known as Zahrān, they killed 'Abdullāh. The remaining two viz. Khhubaib and Zaid were carried to Mecca where the non-believers sold them to the Quraish. Khhubaib was bought by the son of Ḥārith bin 'Āmir, who was killed by the former during the battle of Uḥud, in order to execute him for his father's death. At the time of his execution, Khhubaib requested Ibn Ḥārith (the son of Ḥārith) to let him offer two rak'āt *Ṣalāt*. He was permitted to do so. After the *Ṣalāt* he met his end with characteristic calmness like a true Believer. Zaid (Rad. A.) was bought by another Quraish chief, Ṣafwān bin Umayyah. Before executing Zaid, Ṣafwān asked him, "Would you prefer Muḥammad slain for your life?" Although Zaid was in the jaws of death, he replied, "By Allāh if I sacrifice my life to save the sole of the Messenger of Allāh from the pain of a thorn-prick, I would be fortunate."¹⁰ The non-believers were wonderstruck at the reply and admitted that they had not seen anybody else than Muḥammad more loved by his followers. However, they did not spare Zaid (Rad. A.) and executed him. As a matter of fact there can be no better example of devotion and love as exhibited by these great martyrs.

To kill emissaries and missionaries is an international crime

9. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 169; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 55.

10. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 56; Ibn Ḥazm, "*al-Sīrat al-Nabawīyyah*", (MS.), Aligarh Muslim University (India), p. 124; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 72.

and has always been condemned in history. The non-Believers of Arabia were so treacherous that they did not care even that. The Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) was very much grieved with these massacres and for one month continuously he cursed in the *Fajr Ṣalāt* (in form of "*Qunūt*") oppressors and unjust non-believers.

THE JEWISH CONSPIRACY

As told before, the Jews were living on the outskirts of Madīna mainly in three quarters viz. Banū Quinuqā', Banū Naḍīr and Banū Quraizah. In the beginning they welcomed Islam and the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) for their Holy Scriptures forecast the coming of the Last Prophet. An agreement was signed between them and the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) on behalf of the Muslims. The Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) wanted to live in peace with them. But they always tried to harm him and the Muslims hiddenly. As discussed before, they were also annoyed because of the change of "*Qiblah*" from the direction of Jerusalem to the direction of the Holy Ka'bah in Mecca.

The Jews were having a number of immoral vices in them. Being the only capitalists of that region, they spread the business of money lending, and almost the entire population of Madina and surrounding areas was under their debt. Although usury was unlawful for them (Holy Qur'ān—IV: 161), they charged mercilessly exorbitant rates of interest, and the debtors sometimes, had to pawn their children and even women in security. Due to abundance of wealth, adultery was also very common among them. In most cases the prominent persons among them were involved in adultery, but they were not punished according to Jewish Law, while a common man was given this punishment. In Islam they saw the end of this tyrannical and selfish rule and realised that they would not survive long. Moreover, with the spread of Islam, their religious supremacy was also started to dwindle. As the "*Anṣār*" (Medinites) were getting wealth through the victories in wars, they were gradually freeing themselves from the clutches of Jewish debts.

Not only this, but the Jews also showed their treacherous nature by breaking the treaty between them and the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) from time to time as also discussed before. With the exposition of their vices through the revelation of the Holy Qur'ān, they were enraged and tried to cause harm to the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) in various ways. But Allāh commanded the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) to ward off evil to keep patience.

“And ye will hear much wrong from those who were given the scripture before you, and from the idolaters. But if ye persevere patiently and ward off (evil), then that will be a determining factor in all affairs.”

(III: 136)

Whenever the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) greeted them with “*As Salāmu ‘alaika*” (peace be on you!), they replied: “*Al-Sāmu ‘alaika*” (May you die).¹¹ Once this made Ḥaḍrat ‘Āishā annoyed, but the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) asked her to show courtesy and not to rebut. He always treated them with kindness and forgave them. Not only this but he also followed them in the matters regarding which there were no specific (Divine) commands.¹² In order to show the same courtesy it was revealed to him:

“And the food of those who have received the Scripture is lawful for you”

(V: 6)

The reply of all this kindness and courtesy was given in form of extinction and annihilation. They called the idolaters better than Muslims:

“And how they say of those (idolaters) who disbelieve: ‘These are more rightly guided than those who believe’,”

(IV: 51)

The Jews left no stone unturned to destroy Islam and the unity of Muslims. They tried to incite the two main tribes of Madīna—Aws and Khazraj who were enemies to each other before the arrival of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) at Madina. In an assembly of some persons, belonging to these tribes, a few Jews came and related the story of the Battle of Bu‘āth, the famous battle which took place between Aws and Khazraj before Islam. The Jews then incited them against each other and reminded them of their past enmity. It

11. Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 398; Also refer to “*Ṣaḥīḥ al-Bukhārī*.”

12. “*Ṣaḥīḥ al-Bukhārī*” (Kitāb al-Libās).

so happened that the fire of enmity was again flared up in the assembly, and the swords were drawn. The matter was informed to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) who came there and intervened. On this Allāh revealed the following verses:¹³

“O ye who believe! If ye obey a faction of those (persons) who have received the scripture they will make you disbelievers after your belief.” (III: 100)

The hypocrites of Madīna, under the leadership of ‘Abdullāh bin Ubayy, were also plotting in conjunction with Jews. ‘Abdullāh bin Ubayy became a conspirator with Banū Naḍīr and other Jewish tribes against the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and Muslims.¹⁴ He had already conspired with Banū Qainuqā‘ who were exterminated from Madina in *Shawwāl*, 2 A.H. after a short battle. This has already been discussed before.

The leaders of Jews were also very hostile towards the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). Among such persons, Ka‘b bin Ashraf a famous poet, a wellknown trader and an ally of Banū Naḍīr, was very hostile to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), hence was executed for plotting against the life of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*)¹⁵ as it has already been discussed in detail. Abū Rāfi‘, father-in-law of Ka‘b bin Ashraf was also executed for his treachery. Even though, one of their tribes, Banū Qainuqā‘, was exterminated, and their two prominent leaders were executed, the Jews did not learn a lesson and remained busy in treachery and conspiracy against the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The same deceitful act was also repeated by another Jewish tribe, Banū Naḍīr, whose case is discussed below.

The Battle of Banū Naḍīr (Rabi‘ al-Awwal, 4 A.H./August 625)

It has been mentioned in connection with the massacre of the

13. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 402.

14. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 402.

15. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 407.

missionaries at Bir Ma'ūnah, that Ḥaḍrat 'Amr bin Umayyah had killed two persons of Banū 'Āmir tribe considering them as enemies. Since the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims, alongwith Banū Naḍīr (among Jews), were allied to Banū 'Āmir, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) had to pay indemnity (blood money) for killing the two men, in accordance with the terms of the treaty. A part of the money had to be contributed by Banū Naḍīr as well. Therefore the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) with ten persons, including Abū Bakr, 'Umar and 'Alī (Rad. A.), went to Banū Naḍīr and asked them to contribute their share and also discussed the way of payment.¹⁶ They received him with a show of friendship and courtesy and asked him to sit down below a high wall. They apparently agreed to pay the money but secretly contrived a person, 'Amr bin Jaḥaṣh (a Jew) to climb up the top of the wall and throw a big stone on the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) perceived this and got up from his place and returned to Madīna immediately without saying a single word.¹⁷ The Companions also returned to Madīna. As a matter of fact, Quraish had conspired with Banū Naḍīr to kill the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).¹⁸ Moreover, Banū Naḍīr also wanted to avenge the death of Ka'b bin Ashraf, their ally.

The Companions were shocked with the treacherous behaviour of the Jews. The Jews then sent a message to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asking him to come with thirty men and convince their religious leaders. If they accepted his claims, they would treat him as the Prophet. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked them to sign an agreement but they did not do so. He then went to Banū Quraizah, the third tribe of Jews around Madīna, and asked them to renew the treaty. They complied with the demand and signed a new treaty. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*)

16. Muḥammad Zurqānī, "*Sharāḥ al-Mawāhib al-ladunniyah*", Vol. II, p. 80.

17. Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 409; Muḥammad Zurqānī, "*Sharāḥ al-Mawāhib al-ladunniyah*", Vol. II, p. 81.

18. Ibid.

asked Banū Naḍīr to follow Banū Quraizah and renew the treaty but they did not, and again said that he should bring three of his men to have a discussion with three scholars of their side. However, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) agreed on this, but on his way he was informed that the Jews were prepared to kill him as soon as he reached their fortress.¹⁹ After confirming the report, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) returned to Madīna, and sent to them Muḥammad bin Muslima with the following message:

“Ye, Banū Naḍīr! leave my city. By your plot against my life, you have broken your agreement which you made with me. I give you ten days.”²⁰

Banū Naḍīr were very arrogant. They were living in one of the strongest fortress which was not easy to be captured. The Quraish were also at their back and were inciting them against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the Muslims. Moreover, the hypocrites of Madīna under the leadership of 'Abd Allāh bin Ubayy were also supporting them. 'Abd Allāh bin Ubayy sent them two messengers with the message that they should not leave the territory and that Banū Quraizah and the hypocrites were with them. The Holy Qur'ān points out towards this:

“Hast thou (O Muḥammad!) not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the people of the Scripture (i.e. Banū Naḍīr). If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we will help you.” (LIX: 11)

Although some of the Jews planned to go out to Khaibar, but their leaders (specially Ḥuayy bin Akḥṭab, the oldest amongst them) did not agree and decided to be fortified in their

19. “Fath al-Bārī” (Ghazwah Banū Naḍīr), Vol. VII, p. 255. Ibn Ḥazm, “al-Sīrat al-Nabawīyah” (MS.), Azad Library, The Aligarh Muslim University (India), p. 126.

20. Ibn Sa'd, “al-Ṭabaqāt al-Kubrā”, Vol. II, p. 57.

fortress. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) besieged them for a fortnight and had some of the trees cut in the palm-groves around their fort, to clear the way for the army. ‘Allāmah Shiblī Nu‘mānī has quoted Suhailī on this matter who had said that all the trees were not cleared but only the trees of “Lināb”, a special kind of date, which is not the common food of Arabs.²¹ The Holy Qur’ān refers to it as under:

“Whatsoever palm-trees you cut down or let standing on their roots, it was by Allāh’s leave, in order that He might confound the evil-doers.”
(LIX: 5)

‘Allāmah Shiblī Nu‘mānī further says that from the military point of view it was necessary to cut some of the trees in order to complete the siege. Imām Aḥmad bin Ḥambal, Ibn Is’ḥāque and others also hold the same point of view and allow to cut (or burn) the trees in war when it is indispensable and if the enemy takes shelter behind them.²²

Neither the hypocrites, nor Banū Quraizah helped Banū Naḍīr, and at last they consented to leave Madīna, on the condition that their lives and belongings would be spared. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) allowed them to do so. Accordingly they left their houses and carried on the back of camel as much of their belongings as they could. Some of their leaders went to Khaibar, their strongest quarters in Arabia, while others migrated to Syria and adjoining places. Although they were exiled, they left Madīna in a triumphal procession, singing and beating drums. The Muslims obtained 50 pieces of mail armour, 50 helmets, 340 swords and their gardens and lands. The whole of this incident has been described in *sūrah* al-Ḥaṣḥr (Chapter 59) of the Holy Qur’ān.

21. ‘Abdur Raḥmān Suhailī, “*al-Rauḍ al-Unuf*”, Vol. II, p. 177; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. II, p. 81.

22. “‘Umdat al-Qārī”, Vol. II, p. 191 (as quoted by ‘Allāmah Shiblī Nu‘mānī in “*Sīratun Nabī*”).

SECOND EXPEDITION OF BADR (RAJAB, 4 A.H./
DECEMBER 625 A.D.):

After the extermination of Banū Naḍir, their lands were distributed among the Muslims who tilled them for cultivation. Around *Rajab*, 4 A.H. (*Sha'bān* according to Ibn Hishām) the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was informed by Nu'aim, a Quraish, that Abū Sufyān was planning for a next bit at Badr during that year.²³ Actually Abū Sufyān while returning from Uḥud told that he would hit again the following year at Badr. The hypocrites of Madīna reminded him about his words, but he was not prepared to attack Madīna. However, he sent Nu'aim, with the promise of ten camels in reward, to Madīna to frighten Muslims about his preparations and a possible attack.²⁴ Although the Muslims were tired of fighting that year the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) decided to meet Abū Sufyān second time at Badr. The Believers obeyed their Prophet. He appointed 'Abdullāh bin Rāwaḥa²⁵ as the incharge of Madīna during his absence and set out for Badr at the head of 1,500 strong men. Ḥaḍrat 'Alī (Rad. A.) was the standard bearer. Hearing the advance of Muslims, Abū Sufyān was left no choice than to face Muslims, therefore he also left Mecca at the head of 2,000 men. At Aṣfān (a place between Mecca and Badr), he was informed about the strength of Muslim army. He had seen the fight of small groups at Badr and Uḥud, so he could not dare to face 1,500 men and returned to Mecca with the excuse that he was not having enough foodstuffs, because of famine in Mecca. The Holy Prophet (Ṣallallāhu 'alaihi

23. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, pp. 209-211; Also refer to: Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 93. (Note: Ibn Ḥazm has also mentioned the month of *Sha'bān*, 2 A.H. Refer to "*al-Sīrat al-Nabawīyyah*", by Ibn Ḥazm), MS., Azad Library, The Aligarh Muslim University, Aligarh (India), p. 128.

24. Akbar Shah Khan, "*Tarikh-e-Islam*", Vol. I, p. 183; Ghulām Aḥmad Sarwar, "*Muḥammad, the Holy Prophet*". pp. 225-227.

25. This is according to Wāqidi. Some other historians (Ibn Is'hāque, etc.) say that 'Abdullāh bin 'Abdullāh bin Ubayy bin Salūl was appointed as the in charge of Madīna. Refer to "*al-Bidāyah wal-Nihāyah*", by Ibn Kathīr, Vol. IV, pp. 87-89.

wa Sallam) waited for him for eight days at Badr and then returned to Madīna in *Sha'bān*, 4 A.H. (November 625). According to some commentators verses 171 to 174 of Chapter 3 (*Al-i-Imrān*) were revealed on this occasion. While majority says that these verses were revealed on the occasion of "*Ghazwah Ḥamrā al-Asad*" which took place just after the Battle of Uḥud and in which the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) chased the retreating Quraish. This expedition is also known as "*Badr-al-Ṣughrā*" or "*Badr-al-Ākhirā*" in histories. During this time of the year, a festival was organized at Badr. The Muslims also took part in the trade and earned profit.²⁶

26. Ibn Sa'd, "*al-Tabaqāt al-Kubrā*", Vol. II, p. 70.

MISCELLANEOUS EVENTS DURING THE 4TH YEAR OF THE HIJRAH:

Ḥadrat Ḥusain (Rad. A.) was born this year in the month of *Sha'bān*. One of the wives of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), lady Zainab bint *Khuzaimah* (Rad. A.) was also passed away this year. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was married to Ḥadrat Umm Salmah (Rad. A.) a widow of *Abus-Salām al-Makhzūmī*, in the month of *Shawwāl*. The prohibition of drinking was also ordered in the 4th year A.H., according to some of the historians. *Fāṭimah bint Usaid*, mother of Ḥadrat 'Alī (Rad. A.), and 'Abdullāh bin *Uthmān* (grandson of the Holy Prophet) died this year.

Since the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was in need of a writer for foreign correspondence, he ordered Ḥadrat Zaid Bin *Thābit* (Rad. A.) to learn Hebrew and Syriac so that he could be able to interpret it to the Holy Prophet when letters came from outside and also carry his correspondence in these two languages whenever necessary.

The 5th Year of the Hijrah

The Expedition of Dhāt al-Riqā
(*Muḥarram 5 A.H.*¹/June, 626)

The Quraish and Jews had roused all the tribes between Mecca and Madīna against the Muslims. A number of tribes therefore began preparations to attack Madīna. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) also started preparations quietly in order to obey Allāh’s following Commandment:

“O ye who believe!, take your precautions.”

In early 5th year A.H., tribes of Anmār and Tha‘labah (of Ghāṭfān clan) started together a host to attack Madīna. When the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was informed

1. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 61; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 556.

(Note: According to Ibn Is’hāque, this expedition took place during the months of *Rabī‘ al-Ākhir* and *Jumādī al-Awwal*, 4 A.H. Refer to: “*Sharāḥ al-Mawāhib al-Iadunniyah*”, by Muḥammad Zurqānī, Vol. II, pp. 86-92; “*Tārīkh al-Rusul wal-Mulūk*”, by Ibn Jarīr al-Ṭabarī, Vol. II, p. 555. However, Zurqānī has also quoted another tradition according to which, this expedition took place in *Muḥarram*, 5 A.H. Other traditions in this connection can be seen in the work of Muḥammad Zurqānī as quoted above.

about that, he marched towards them at the head of 400 men,² and caught them in surprise at a place, called Dhāt al-Riqā, on 10th Muḥarram, 5 A.H. Seeing the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and the Muslims, they fled to the mountains. The Muslims returned to Madīna with nominal booty.

According to Bukhārī, this expedition took place after the ‘Battle of Khaibar’³; but most of the historians do not agree with him.

The Expedition of Daumatul Jandal:
(Rabī‘ al-Awwal,⁴ 5 A.H./August 626 A.D.)

In the month of Rabī‘ al-Awwal, 5 A.H., the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) got information about concentration of a huge army of non-believers at Daumatul Jandal, in north Arabia. That was a summer time and a journey during summer was a hard task. Almost all the big expeditions in the past took place in winter. In spite of adverse weather, the Muslims obeyed the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) without any hesitation, and he marched at the head of one thousand men.⁵ The Muslims travelled by night and rested during day because of the terrible heat. After travelling ten ‘stages’ (“Manāzil”) the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) encamped at Daumatul Jandal, a place in midway between the Red Sea and Persian Gulf. On hearing the news of Prophet’s arrival, the hosts along with the Governor of Daumatul Jandal fled. The Holy Prophet (Ṣallallāhu ‘alaihi wa

2. Muḥammad Zurqānī, “Sharah al-Mawāhib al-ladunniyah”, Vol. II, p. 89.

(Note : According to one narration, mentioned in “Sharah al-Mawāhib al-ladunniyah”, the number of the Companions, who participated in this Expedition, was 700: Vol. II, p. 89.)

3. “Ṣaḥīḥ al-Bukhārī” (Kitāb al-Maghāzī, Chapter: Ghazwah Dhāt al-Riqā.)

4. Ibn Jarīr al-Tabarī, “Tārīkh al-Rusul wal-Mulūk”, Vol. II, p. 564. Ibn Ḥazm, “al-Sīrat al-Nabawīyyah” (MS.), Azad Library, Aligarh Muslim University, Aligarh, p. 129; Muḥammad Zurqānī, “Sharah al-Mawāhib al-ladunniyah”, Vol. II, p. 95.

5. Ibn Sa’d, “al-Ṭabaqāt al-Kubrā”, Vol. II, p. 62; Muḥammad Zurqānī, “Sharah al-Mawāhib al-ladunniyah”, Vol. II, p. 95.

Sallam) returned to Madīna with his Companions. While the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was returning to Madīna, an Arab chief, ‘Uyaina bin Ḥiṣn, asked his permission to pasture his cattle near Madīna. The Merciful Prophet granted him the permission with great pleasure.⁶

6. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 564.

THE EXPEDITION OF BANŪ MUṢṬALIQ OR MURAIṢĪ:
(SHA'BĀN, 5 A.H.;⁷ DECEMBER 626 A.D./JANUARY 627
A.D.)

Banū Muṣṭaliq was a branch of a clan Banū Khuzā'ah who were ally to Quraish. Probably on instigation of the Quraish, Banū Muṣṭaliq's chief, Hārith bin Abi Ḍirār, prepared to march on Madīna. The news of their preparations reached the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) who sent Ḥaḍrat Yazīd bin Khuṣaib to enquire further. He came back to Madīna and confirmed the report. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) therefore immediately set forth to check their advance and reached a place known as Muraisī', near Banū Muṣṭaliq. The contingent of Hārith fled away, but the residents of Muraisī' decided to fight. After some fight, the enemy had to give way. Ten persons belonging to Banū Muṣṭaliq and one of the Muslims were killed in the battle. The Muslims rounded up six hundred prisoners of war. They also seized two thousand camels and five thousand goats as booty.⁸ The booty and the prisoners of war were brought to Madīna. Although this battle was an ordinary one, some important events took place during this time which are described as under. According to Ibn Hishām, Ibn 'Abd al-Barr, Ibn Khaldūn and Ṭabarī etc., this expedition took place in Sha'bān, 6 A.H.⁹ However, here we have followed Ibn Sa'd and 'Allamāh Shibli Nu'mānī. Ibn Qayyim al-Jauzī also has the same opinion for which he has given several arguments.¹⁰

The incidents worth mentioning are:

7. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 63; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 96; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 413.
8. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 64; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 98.
9. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 289; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 604; Ibn 'Abd al-Barr, "*al-Durār*" p. 200; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 781.
10. "*Zād al-Ma'ād*", Vol. III (Ghazwa al-Muraisī').

(Note: Imām Bukhārī has quoted Mūsā bin 'Uqbah who said that this expedition took place in the 4th Year A.H.: *Ṣaḥīḥ al-Bukhārī*", Kitāb al-Maghāzī, Chapter: Ghazwah Banī Muṣṭaliq).

(i) *'Abdullāh Ibn Ubbay's mischief*

'Abdullāh Ibn Ubbay, the leader of hypocrites was always in search of an opportunity to cause dissension among Muslims. He and his followers used to join battle in the hope of getting booty and then to create confusion among Muslims. During the expedition, once there was a quarrel between a 'Muhājir' and an 'Anṣārī' while taking water from a spring. The 'Muhājir' (Immigrant) called the 'Muhājirīn' for help, and the 'Anṣārī' called his friends. Both parties having been excited were to fight, then some Muslims intervened and fighting was averted. 'Abdullāh bin Ubayy seized the opportunity and said to 'Anṣār': "You yourself have brought this calamity. We will drive the 'Muhājirīn' out of our territory. By Allāh, our and their case is like the saying of old: 'Fatten thy dog, he will eat thee'"¹¹ The news of this talk reached the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and his Companions. Ḥaḍrat 'Umar (Rad. A.) was also present there and he requested the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) to allow him to cut the head of 'Abdullāh bin Ubayy, but the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) stopped him saying: "Would you like to hear people say: Muḥammad commands his Companions to be killed."¹² 'Abdullāh bin Ubayy's son was a good Muslim and he was aware of the hypocrisy of his father. He also came to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and requested to permit him to cut his father's head, but the merciful Prophet advised him to be kind to Ubayy. 'Abdullāh bin Ubayy denied his words on oath. Then Allāh revealed:

"They say: surely, if we return to Madīna, the mightier will soon drive out the weaker; when might belongeth to Allāh and to His Messenger and the believers; but the hypocrites know not."
(LXIV: 8)

11. Ibn Hishām, "*al-Strat al-Nabawiyyah*", Vol. II, p. 289; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 605.
12. Ibn Hishām, "*al-Strat al-Nabawiyyah*", Vol. II, p. 291; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 606; "*Ṣaḥīḥ al-Bukhārī*", as quoted by Muḥammad Zurqānī: "*Sharḥ al-Mawāliḥ al-ladunniyah*", Vol. II, p. 201.

(ii) *Marriage of the Holy Prophet with Ḥaḍrat Juwairiyah bint Ḥārith*

On reaching Madīna, the Muslims divided the booty in accordance with the Islamic Law. Juwairiyah bint Ḥārith, the daughter of the chief of Banū Muṣṭaliq, was also amongst the prisoners of war. She fell to the lot of an Anṣārī, Ḥaḍrat Thābit bin Qais.¹³ She requested him to accept a ransom for her freedom. Ḥaḍrat Thābit (Rad. A.) accepted the proposal. As she was certain that her father would be able to pay the ransom, she thought to approach the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) for his help in that matter. On the other hand Juwairiyah’s father, Ḥārith came to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and said that he did not want his daughter to be a slave because of the status he had enjoyed and that the Holy Prophet should kindly grant her freedom. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) told him that he would prefer to leave the matter to her to decide. In the meantime Ḥaḍrat Juwairiyah also came to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) seeking his assistance in the ransom to be paid to Thābit bin Qais. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) asked her: “Would you accept a better treatment (than slavery)?” She enquired, “What is that?” The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) replied: “I would pay the money (for ransom) on your behalf for your marriage with me.” Ḥaḍrat Juwairiyah (Rad. A.) accepted the offer.¹⁴ Then she accepted the Islam and was married to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). She then told her father, “I have chosen (to live with) the Messenger of Allāh.”¹⁵

Latter on Ḥārith, the chief of Banū Muṣṭaliq (and the father

13. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 295; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 610.

14. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 117; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, pp. 294-295; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 610. Also refer to “*Sunan li Abī Dāwūd*”, and “*Sīratun Nabī*” by ‘Allāmah Shibli Nu‘mānī.

15. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 118. Also refer to “*Iṣābah*” by Ibn Ḥajar; and “*Sīratun Nabī*” by Shibli Nu‘mānī, Vol. I, p. 418.

of Lady Juwairiyah) also accepted Islam.¹⁶ On hearing the news of the marriage of Ḥaḍrat Juwairiyah (Rad. A.) to the Holy Prophet, all the Muslims released their prisoners of war and returned the booty to their owners in honour of the marriage saying that they would not make slaves the members of Holy Prophet's family. On this Lady 'Ā'ishah remarked, "I know no woman who has been a greater blessing to her nation than Juwairiyah."¹⁷

(iii) *False Rumour (Ifk) against Lady 'Ā'ishah (Rad. A.), the Truthful*¹⁸

The hypocrites, under the leadership of 'Abdullāh bin Ubayy, accused Lady 'Ā'ishah (*Raḍiallāhu 'Anhā*), the Truthful. The chaste lady was left behind the army, as she went to answer to the call of nature, on her way back to Madīna from the expedition of Banū Muṣṭaliq. Since the ladies used to travel in veiled apartment ("*Maḥmil*") on the back of a camel, nobody noticed her absence, until she was seen by Ḥaḍrat Ṣafwān bin Mua'tṭal (Rad. A.), who was deputed by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to follow the army in order to look after things, if any, left behind. Lady 'Ā'ishah (Rad. A.), the Truthful, was brought back home by Ṣafwān bin Mua'tṭal (Rad. A.). The hypocrites who all the time were in search for an opportunity to defame Islam, Muslims and their Prophet, took advantage of the incident and spread false rumours, affecting the character of the chaste Lady. However, in order to console herself, she went to her father's (Abū Bakr's) home who was also shocked by the false rumours. The Truthful Lady kept patience over the false rumours and only remarked, "I know that I am innocent and that Allāh is not unjust."

16. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 295; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 610.

17. Ibid.

18. Refer to: "*al-Sīrat al-Nabawiyyah*" by Ibn Hishām, Vol. II, pp. 297-307; "*Tārīkh al-Rusul wal-Mulūk*", by Ibn Jarīr al-Ṭabarī, Vol. II, pp. 610-619; "*Sharāḥ al-Mawāḥib al-ladunniyah*" by Muḥammad Zurqānī, Vol. II, pp. 98-101.

Allāh, the only Protector, then sent following revelation through which her innocence was confirmed:

“Those who have brought forth the lying accusation are a group (of hypocrites) from among you. Do not consider this thing an evil for you; on the contrary, it is a good for you. Each man among them has his share of what he has earned of the sin, and he who has taken the chief part amongst them has a grievous suffering.” (XXIV: 11)

The chief conspirators and the persons who publicly accused the Innocent and Chaste Lady were given eighty stripes each in accordance with the Islamic Law, given in the Holy Qur’ān:

“And those who launch a charge against chaste women, and do not produce four witnesses (to support their allegations),—flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors.” (XXIV: 4)

After the revelation, Ḥaḍrat ‘Ā’ishah al-Ṣiddīqah (Rad. A.) (the Truthful) returned to her home with great pleasure. She showed exemplary firmness in this matter, for which Muslims will be indebted to her till the resurrection. The title of “The Truthful Lady” (*al-Ṣiddīqah*) was given to ‘Ā’ishah whose father Abū Bakr Ṣiddīq had already earned the title of “The Truthful Man” (*al-Ṣiddīq*) for his unshakable faith in Allāh and in His Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

THE BATTLE OF AḤZĀB (CONFEDERATES) OR THE
BATTLE OF TRENCH (*SHAWWĀL/DHI QĀ'DAH*,
5 A.H.;¹⁹ FEBRUARY/MARCH 627 A.D.)

(i) *Instigation of Arab Tribes by Jews:*

Through his untiring expeditions against the non-believers' forces, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sāllam*) had broken up his enemies and apparently Madīna became free from raids. The Muslims were also happy; they were also better off economically through the booty they earned in various expeditions. They ploughed the land left by Banū Qainuqā' and Banū Naḍīr and got good crops. But the period of satisfaction from wars proved to be very short.

Although Banū Naḍīr left Madīna, they spread hatred and enmity against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sāllam*) and Muslims. Their chiefs went to Mecca and instigated Quraish, all time enemies of Islam.²⁰ They visited other tribes as well (e.g. Banū Ghaṭfān) and instigated them against Islam and the Muslims. Leading Jews who visited various tribes were: Salām bin Abī al-Ḥuqaiq, Ḥuayy bin Akḥṭab; and Kinānah bin al-Rabī' etc.²¹ They offered Banū Ghaṭfān the bait of half the yield of Khaibar for attacking Madīna and destroying Muslims. Ghaṭfān also prepared their allies—Banū Asad; and Quraish prepared Banū Sulaim. The Jews emissaries spread all over the Arabia and tried to form a coalition of the Jews and all the non-believers against the Holy Prophet (*Ṣallallāhu 'alaihi wa Sāllam*) and the Muslims. Their work was so secret that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sāllam*) and the Muslims knew nothing about that. The Jews told the idolaters of Arabia that they would prefer their religion (i.e. idolatry) over Islam

19. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 214; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 65; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 564.

20. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, pp. 214-15; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 65-66; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 565.

21. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 214.

as they had nothing to do with Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) and his religion. The Holy Qur’ān says:

“Hast thou not seen those unto whom a portion of the Scripture hath been given (i.e. Jews) how they believe in idols and false deities and how they say of those (idolaters) who disbelieve: “These are more rightly guided than those who believe?” Those are they whom Allāh has cursed; thou (O Muḥammad !) wilt find for him no helper.”

(IV: 51, 52)

They raised huge funds for the war. Jews being the richest in Arabia, subscribed handsomely. Besides the Jews and Quraish following were the main tribes who took part in the battle. Ghaṭfān, Banū Murra, Banū Fazāra, Ashjā, Banū Sulaim, Banū Sa’d, Banū Asad, and a number of small tribes.²² They were determined to wipe out Muslims from Arabia once for all. According to a number of historians the number of the forces of the Allies or confederates was 10,000.²³ Others have narrated as many as 24,000 soldiers. The force was made up as under:

1. The Quraish, under the command of Abū Sufyān, were having:
 - (a) 4,000 well armed foot-soldiers.
 - (b) 3,000 horsemen in full armour.
 - (c) 1,500 camels loaded with provisions.
 ‘Uṭhmān bin Ṭalḥa was the standard bearer of Quraish.
2. Banū Fazāra (of Ghaṭfān) under the command of ‘Uyaina bin Hiṣn with 1,000 camels and several hundred soldiers.
3. Ashjā—400 well armed soldiers under the leadership of Masad bin Rukhailah.

22. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 66; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 215; Shiblī Nu’mānī, “*Sīratun Nabī*”, Vol. I, p. 420.

23. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 219; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 66; “*Fathul-Bārī*”, Vol. VII, p. 301 (as quoted in “*Sīratun Nabī*” by Shiblī Nu’mānī, Vol. I, p. 420).

4. Banū Murrāh—400 well armed soldiers, under the leadership of Ḥārith bin 'Auf.
5. Banū Sulaim—700 well armed soldiers, under the leadership of Sufyān bin 'Abd Shams.

Abū Sufyān was the commander-in-chief of the Allied forces.²⁴ As they moved on to Madīna, Banū Sa'd and Banū Asad (under the command of Ṭalḥa bin Khuwailid Al-Asadī) also joined them, bringing their number to over 10,000—first biggest force of Arabs in the history—an irresistible army which Arabia had never witnessed before. Besides, they were also having moral support of all the Arabian non-believers. Their plan was to take the Muslims by surprise.

(ii) *Holy Prophet's (Ṣallallāhu 'alaihi wa Sallam) Action*

The reports of enemy preparations began to pour into Madīna and the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) got information of the plot in time. Although some of the Muslims were thunder-struck hearing the union of all the Arabs and the Jews against them, yet they had firm faith in Allāh, the Almighty and the Protector of His servants.

As usual the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) consulted his Companions. In the counsel, he appreciated the opinion of Ḥaḍrat Salmān Fārsī (Rad. A.), an Iranian, who suggested to dig a trench around the city of Madīna in order to fortify it. On three sides of the city, there were rows of houses and archards which served as fortification; only one side was unprotected. A trench, or fosse, five yards deep, five yards broad was dug. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) himself demarcated the site and worked like ordinary labourer. Three thousand sacred hands completed the trench in twenty days.²⁵ In winter nights, the Prophet and his Companions worked sometime without food for days. While digging the trench and throwing away the loads of earth, they recited

24. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 66; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 121.

25. Shīblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 421.

the Holy Qur'ān and also chanted the following couplets in chorus:

“We are those who have pledged at the hands of Muḥammad, to sacrifice our lives in the Path of Allāh.”²⁶

The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) prayed for them as follows:

“O Allāh, there is no welfare, but the welfare of the Hereafter; Shower thy Mercy on the Immigrants and Helpers.”²⁷

He also recited the following:

“By Allāh, had not Allāh guided us, we would not have been on the Right Path; nor did we know about the *Sadqah*, nor did we offer *Ṣalāt*. (O Allāh) make us firm (in Thy Path) and grant us Peace of mind, and strength against the enemy, who has arisen against us in revolt, but we refuse (to submit).”²⁸

While the trench was being dug, they came across a rock which could not be cut by any person. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), having taken no food for the last three days (because of which he had tied stones on his belly), came there and struck the rock with a spade. Then the rock was a heap of dust and gravels.²⁹

Ḥaḍrat Salmān narrates another similar incident.³⁰ While he

26. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 70; Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 421; "Ṣaḥīḥ al-Bukhārī" (Ghazwāt al-Aḥzāb); "Ṣaḥīḥ Muslim."

27. "Ṣaḥīḥ al-Bukhārī" (Ghazwāt al-Aḥzāb); Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 422; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 71.

28. "Ṣaḥīḥ al-Bukhārī" (Ghazwāt al-Khandaq); Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 71.

29. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Vol. II, p. 217.

30. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Vol. II, p. 219.

was digging the trench he came across a big rock which could not be broken by him. Seeing this the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) took his pick-axe and struck the stone three times. Every time a big spark of fire was produced due to the striking force and at last the rock cracked into pieces. Then the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) told Salmān that Allāh gave him victory over Yemen when the first spark was produced; He gave victory over Syria on the appearance of second spark; and He granted victory over the East (i.e. the Persian Empire) on the appearance of the third spark. All these prophecies proved to be true later on.

(iii) *The Siege of al-Madīnah al-Munawwarah*

The allies forces rushed towards Madīna under the joint command of Abū Sufyān. They were overwhelmed because of their number—drums beating, idols being held with praise, women shouting with joy for the victory—and were determined to crush Muslims and their Prophet. The enemy was caught with a surprise on reaching the city—a trench was dug around it. Most of them had never seen anything like it before. Their horses stopped neighing and reared back, and the camels as well would not go forward. As they were having enough supplies of arms and provisions, they decided to lay a siege of the Holy city saying that Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) would soon be starved out along with his Companions, and that victory would be theirs. The Muslims, about 3,000 in number,³¹ decided to guard the trench by day and night.

The Jews of Banū Quraizah were having a treaty with the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), but they kept aloof so far. Huayyi bin Akḥṭab, the leader of Banū Naḍir, tried to win them over. He went to Ka‘b bin Asad the chief of Banū Quraizah and asked him to join the Allies. In the beginning Ka‘b hesitated to do so and told that Banū Quraizah had a treaty with Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) and that he would never break the terms as he always found Muḥammad (*Ṣallallāhu*

31. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 570;
Ibn Hishām, "*al-Sirat al-Nabawiyyah*", Vol. II, p. 220.

'alaihi wa Sallam) keeping his words. But the magic of Ḥuayyi at last affected him and he agreed to join Allies for a big reward. On knowing this the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent his men, Sa'd bin Mu'ādh and Sa'd bin 'Ubādah to Banū Quraizah to remind them their treaty with the Muslims, but the Jews replied; "We do not know who is Muḥammad, and what is the treaty?"³² The Allies were very happy with the news of Banū Quraizah's treachrous behaviour with the Muslims. The Muslims were naturally perturbed with the incident. The hypocrites who were with the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) found it a good chance and started to go back their homes, one after the other, for the lame excuses.³³ Allāh portrays the whole scene as follows:

"When they came upon you from above you and from below you, and when eyes grew wild and hearts reached the throats, and ye were imagining vain thoughts concerning Allāh. They were the believers sorely tried, and shaken with a mighty shock. And when the hypocrites, and those in whose hearts is a disease were saying: Allāh and His messenger promised us naught but delusion. And when a party of them said: O folk of Yaṭhrib! There is no stand (possible) for you, therefore turn back. And some of them even sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. And verily they had already sworn unto Allāh that they would not turn their backs (to the foe). And oath to Allāh must be answered for." (XXXIII: 10-15)

The siege lasted for about a month. The Muslims had not enough provisions and they had to go without food for three consecutive times, and had to tie stones on their bellies. The

32. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 572; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 222.

33. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 572; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 222.

Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), upon complaint from a Companion about the hunger, uncovered his belly and there were found two stones tied over it.

During the siege, three famous warriors—‘Amr bin ‘Abduwudd, Jubairah and Ḍirār bin Khattāb—were successful to cross the trench. Arabia renowned ‘Amr bin ‘Abduwudd, who was considered to be equal to one thousand horsemen, was the first to cross. He challenged the Muslims to single combat. Ḥaḍrat ‘Alī (Rad. A.) stood up and accepted the challenge but the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) stopped him saying that he was ‘Amr bin ‘Abduwudd (the bravest in the Arabia). Ḥaḍrat ‘Alī (Rad. A.), therefore, sat down. ‘Amr again challenged the Muslims and nobody accepted it but Ḥaḍrat ‘Alī, who was again stopped by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). It happened thrice and at last the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) permitted ‘Ali and handed over to him a sword and put a turban on his head.³⁴ Seeing the young ‘Alī, ‘Amr said: “I do not want to kill you”, but Ḥaḍrat ‘Alī (Rad. A.) said, “I do.” A fight took place, and Ḥaḍrat ‘Alī killed him³⁵ in the first stroke. After the death of ‘Amr bin ‘Abduwudd, Ḍirār, and Jubairah attacked him but fell back. Another non-believer, Nawfal, fell into the ditch while crossing it. The Muslims aimed arrows but he requested an honourable death. Ḥaḍrat ‘Alī went into the ditch and killed him over there. This was the hardest day of fighting, when the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) missed some “*Ṣalāts*”³⁶ because it was not possible to leave his position due to the continuous shower of arrows by enemies and their unsuccessful attempts to cross the trench.

To defend any possible attack by Banū Quraizah, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) posted Ḥaḍrat Salamah bin Aslam with two hundred men on that side. The fort in which Muslim women had taken shelter was also close to the habitation of Banū Quraizah. When the Jews saw the Muslims

34. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 68.

35. Ibn Kathīr, “*Sīrat*”, Vol. III, pp. 202-203; Ibn Qayyim, “*Zād al-Ma‘ād*”.

36. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 428; Also refer to “*Sharah al-Mawāhib al-ladunniyah*”, by Muḥammad Zurqānī.

busy in fight, they tried to attack it. Once Ḥaḍrat Ṣafiyah (aunt of the Holy Prophet) saw a Jew spy near the fort. She asked Ḥaḍrat Ḥassān, the guard to kill him but he, on account of a disease, could not bear the sight of the fight. Therefore he did not give an ear to her request. Seeing the helpless situation Ḥaḍrat Ṣafiyah picked up a pole of the tent and struck on the head of the Jew who came to do spying on the ladies. The Jew died due to the stroke.³⁷ Then she cut his head and threw it down the fort to demoralize the Jews.

The longer the siege continued, the more were the besiegers losing heart. To arrange provision for such a big army was also a big problem. Various tribes, cooperating with the Quraish, were dis-heartened.³⁸

One of the chiefs of Ghaṭfān, Nuaim bin Mas'ūd Thaqafi, had accepted Islam, but the non-believers did not know that. He wanted that the non-believers would give up the siege and go back. Seeing the situation he negotiated with the Jews and the Quraish separately in such a way that they were at daggers drawn. At this juncture Allāh helped the Muslims through rain and a powerful wind which formed into a storm. The tents of the Quraish were blown and the cooking pots on the ovens were upturned.³⁹ It seemed to the non-believers that the very elements of nature were against them. Allāh describes it in the Holy Qur'ān as the Divine army:

“O ye who believe! Remember Allāh's favour unto you when there came against you hosts and we sent against them a great wind and hosts ye could not see.” (XXXIII: 9)

Banū Quraizah left the field and closed themselves inside their fortification. The Ghaṭfāns also retreated. The Quraish at last, lost every hope and within one night were driven away with bag and baggage.

37. Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. II, p. 129; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 228.

38. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, pp. 229-231.

39. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 71; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 232; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 579.

“And Allāh turned back those who disbelieved full of rage (in their hearts). They came to no good. And sufficient is Allāh to the Believers in respect of war—Allāh is Strong, Mighty.”
(XXXIII: 25)

Thus the dark clouds cleared and the bright sun shone with peace and tranquillity. The most powerful organised expedition against Islam, utterly failed. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and his Companions came back to their homes in the city and thanked Allāh for the retreat of the enemy.

Treason by Banū Quraizah

The Banū Quraizah were the only Jewish tribe now left in Madina. Until then they had not been guilty of any treachery against the Muslims, and they willingly renewed their agreement with the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) (as discussed before). During the Battle of ‘Aḥzāb’ they proved themselves traitors in spite of their sworn alliance with the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) to fight with him in case of an attack on Madina from outside.⁴⁰

In the beginning of the Battle of ‘Aḥzāb’, the Banū Quraizah were not keen to fight against the Muslims⁴¹ When Banū Naḍir (of the exterminated Jewish tribe) and other Jews asked them to join Quraish against Muslims, they even refused it. But later on Banū Naḍir informed them that all the tribes of the Arabia (alongwith the Quraish) were combining their forces to attack the Muslims and that the Muslims had, therefore, absolutely no chance of survival against such a gigantic combined force. The Banū Quraizah were told ‘to choose between joining the Muslims and being completely wiped out, or throwing in their lot with the other tribes, contributing their quota in attacking and overcoming the Muslims.’ Banū Quraizah pre-

40. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. I, pp. 503-504.

41. Refer to: “*al-Durar*” by Ibn ‘Abd al-Barr, p. 181. He has given a dialogue between Ka‘b bin Asad (the chief of Banū Quraizah) and Ḥuyayy bin Akḥḥab (a Jewish chief) which throws light on this fact. Also refer to: “*Zād al-Ma‘ād*” by Ibn Qayyim:

ferred the second option, and after breaking their agreement with the Muslims, joined hands with the anti-Islamic confederates, promising their help to them in the Battle of Aḥzāb. They, along with the hypocrites, became a great source of danger to the Muslims in Madīna during that battle. Some of them actually took part in the battle. The Holy Qur'ān says: "And those of the people of the Book who rendered them (the confederates) help." (XXXIII: 26). Ibn Khaldūn says: "Banū Quraizah were allies of the Holy Prophet. Ḥuyayy came to them and created enmity in them (against Muslims). So they broke the treaty and joined the confederates. On hearing this the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Sa'd bin Mu'ādh, Sa'd bin 'Ubādah, Khawān bin Jubair and 'Abdullāh bin Rawaḥa to find out the fact. They found them open traitors and abusing the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam)."⁴² According to Ibn 'Abd Barr and others, they said, "we do not have any treaty with him."⁴³ It is also said that they had even thought of attacking the Muslims. Not only this but they also gave asylum to Ḥuyayy bin Akḥṭab (the greatest enemy of Islam, who instigated various tribes of Arabia to join Quraish in the Battle) after the Battle of Aḥzāb.⁴⁴ "With twenty four thousand strong on the other side of the ditch, exerting tooth and nail to crush Islam, and with the hypocrites busy mongering mischief within, the treachery of Banū Quraizah added enormously to the Muslims difficulties." For their treason they should be punished.

Punishment of Banū Quraizah:

(*Dhī Qa'dah*, 5 A.H.⁴⁵; March/April 627 A.D.)

After the Battle of Aḥzāb, when the Holy Prophet (Ṣallal-

42. Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 774.

43. Ibn 'Abd al-Barr, "*al-Durar*", p. 182; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 220-223.

44. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 235; Ibn 'Abd al-Barr has quoted the dialogue of Ḥuyayy bin Akḥṭab with Ka'b bin Asad in which the former desired to stay with the latter in case the confederate returned after the battle; please refer to "*Al-Durar*", p. 182.

45. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 74.

lāhu 'alaihi wa Sallam) came back home, Jibra'il (the great arch angel) came to him⁴⁶ and advised him to go to Banū Quraizah. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), therefore asked the Muslims not to put off their arms but go and offer 'Aṣr *Ṣalāt* by Banū Quraizah's quarter.⁴⁷ The Muslims were tired and famished. Although they required rest, they did not hesitate to comply with Allāh's and His Messenger's order. Imām Suhailī says that some of the Muslims were late and reached Banū Quraizah's quarter after '*Ishā (ṣalāt)*'. Although they would have offered *Aṣr Ṣalāt* on their way, yet in compliance with the Prophet's order they did not do so and offered '*Aṣr Ṣalāt*' after '*Ishā*'.⁴⁸

When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) (along with the Companions) reached there, they (i.e. the Jews) started to abuse him. Ḥaḍrat 'Alī reported the matter to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*).⁴⁹ Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) himself went to talk with them but instead of obeying him they said to him, "You are not an ignorant (or barbarous) person." Hearing this from them he returned and asked the Companions to lay a siege to their fortress. The siege lasted for more than twenty days.⁵⁰

During the siege the Holy Prophet (*Ṣallallāhu 'alaihi wa*

46. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 233; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 74; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, pp. 126, 127; Ibn 'Abd al-Barr, "*al-Durar*", p. 188; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 777.

47. Most of the historians and traditionalists including Bukhārī—agree that the Holy Prophet and the Muslims offered '*Aṣr Ṣalat*' over there. Refer to; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 634; 'Abdur Raḥmān Suhailī, "*al-Rauḍ al-Unuf*", Vol. II, p. 195; Ibn 'Abd al-Barr, "*al-Durar*", p. 189; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-ladunniyah*", Vol. II, p. 169; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*".

48. 'Abdur Raḥmān Suhailī, "*al-Rauḍ al-Unuf*", Vol. II, p. 195; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 235.

49. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 234; Ibn 'Abd al-Barr, "*al-Durar*", p. 189.

50. Ibn 'Abd al-Barr, "*al-Durar*", p. 189.

(Note: According to Ibn Hishām, it lasted for 25 days: "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 235.

Sallam) approached them but in vain. When Ka'b bin Asad (Banū Quraizah's leader) felt that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), would not leave them until the matter is decided, he spoke to them, "O Jews! you can see what has happened to you; I offer you three alternatives, take which you please. First: We will follow this man and accept him as true, for by God it has become plain to you that he is a prophet who has been sent and that it is he that you find mentioned in your scripture; and then your lives, your property, your women and children will be saved." They said, "We will never abandon the laws of the Torah and never change it for another." He then said, "Then if you won't accept this suggestion (consider) the Second: Let us kill our wives and children and send men with their swords drawn to Muḥammad and his Companions leaving no encumbrances behind us, until God decides between us and Muḥammad. If we perish, we perish, and we shall not leave children behind us to cause us anxiety. If we conquer we can acquire other wives and children." They said, "Should we kill these poor creatures? What would be the good of life when they are dead." He then said, "Then if you will not accept this suggestion (consider) the Third: Tonight is the eve of the Sabbath and it may well be that Muḥammad and his Companions will feel secure from us then, so come down, perhaps we can take Muḥammad and his Companions by surprise." They said, "Are we to profane our Sabbath and do on the Sabbath what those before us of whom you well know did and were turned into apes?" Then Ka'b bin Asad said, "Not a single man among you from the day of your birth has ever passed a night resolved to do what he knows ought to be done."⁵¹

Then they asked the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to send Abū Lubāba to have a talk for mediation. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked him to go. They said to him, "O Abū Lubāba!, do you think that we should submit to Muḥammad's judgement?" Abū Lubāba said, "Yes"

51. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, pp. 235-36; Ibn Is'hāque, "*Sīrat Rasūl Allāh*" (English translation: "*The Life of Muḥammad*" by Guillaume), pp. 461-62, Ibn 'Abd al-Barr, "*al-Durar*", pp. 189-90.

and pointed with his hand to his throat, signifying killing."⁵² But Abū Lubāba realised his mistake and thought that he had been false to Allāh and His Messenger. Therefore instead of going back to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) he went straight to the Mosque of the Prophet and tided himself to one of the pillars (now known as " 'Umūd Abi Lubābah") in the Mosque, and vowed that he would not leave the place until Allāh forgave him for what he had done.⁵³ When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) heard about him, for he had been waiting for him a long time, he said, 'If he had come to me I would have asked forgiveness for him, but seeing that he had behaved as he did, I will not let him go from his place until Allāh forgive him.'⁵⁴ Then in a morning, forgiveness for Abū Lubāba came while the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was in the house of Umm Salama. The following verse was revealed:

"O Ye that believe! Betray not the trust of Allāh and the Messenger, nor misappropriate knowingly things entrusted to you."
(VIII: 27)

According to Ibn Ḥazm and others, Abū Lubāba remained tided to the pillar for seven days during which time only he was untided (by his wife) for *Ṣalāts*.⁵⁵

When despaired of all help, the Jews requested the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) that the matter might be entrusted to the leader of Aws Tribe, Ḥaḍrat Sa'd bin Mu'ādh and that they would accept his decision. Ḥaḍrat Sa'd bin Mu'ādh (Rad. A.) and his Aws tribe had been allies of Banū Quraizah. Such a relationship was considered to be stronger than blood relationship in Arabia. Although, Sa'd bin Mu'ādh

52. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 236; Ibn 'Abd al-Barr, "*al-Durar*", p. 190; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*", p. 135.

53. Ibn 'Abd al-Barr, "*al-Durar*", p. 180; Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 237; Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*", p. 135.

54. Ibn Is'hāque, "*Sīrat Rasūl-Allāh*" (English translation, "*The Life of Muhammad*" by Guillaume), p. 462.

55. Ibn Ḥazm, "*al-Sīrat al-Nabawiyyah*", p. 135.

was seriously injured in the Battle and was lying in bed, he accepted the offer with the condition that both sides will abide by his decision. When Sa'd came, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked the Companions, "Stand up for your Leader (Sayyid)."⁵⁶

Ḥaḍrat Sa'd then gave his decision in accordance with the 'Old Testament' (or "Torah"), the Jewish Scripture. According to the verdict all the active fighters must be put to sword, women and children must be taken prisoners and the property be confiscated.⁵⁷ The decision had to be put into effect and all their wealth and properties were distributed among Muslims. The verdict appears to be harsh and unjust but this was what the Jews used to do with their enemies. The 'Old Testament' says:

"When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you, then all the people who are found in it shall do forced labour for you and shall serve you (i.e. they will be enslaved). But if it makes no peace with you, but makes war against you, then you shall besiege it; and when the Lord your God gives it into your hands you shall put all its males to the sword, but the women and the little ones, the cattle, and everything else in the city, all its spoil, you shall enjoy the spoil of your enemies, which the Lord your God has given you."

(Deuteronomy—XX: 10-15)

Had they chosen the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) as the arbitrator, they would have met with a lenient attitude. Or had they asked pardon from the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) when he visited them, they might have been pardoned. But they were arrogant of their strong

56. Ibn 'Abd al-Barr, "*al-Durar*", p. 192; Ibn Ḥazm, "*al-Sīrat al-Nabawīyyah*", p. 136; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Iadunniyah*", Vol. II, p. 134.

57. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 240; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 75; Ibn 'Abd al-Barr; "*al-Durar*", p. 192.

fortification and power because of which they were insolent and wanted to kill him. Ḥaḍrat Sa'd (Rad. A.) therefore, was right to decide for the execution of the traitors and spies because there is no pardon for such people even in the modern days. If execution of traitors is declared to be unlawful, there would be no peace in the world.

Opinions of Various Authors on Banū Quraizah's Fate:

Dr. M. Ḥamīdullah comments: "In the case of Banū Quraizah, it was the arbitrator of their own choice who awarded exactly what Deuteronomy provided. Upon hearing the decision of the arbitrator, the Prophet made only the comment that God had predestined that from above the seven heavens. Had the Jews appealed to the mercy of the Prophet, they might have received a more lenient treatment, but they chose a former ally of theirs, an ordinary Muslim; and the Muslims had reason to be extremely angry with the Jews at the moment: they had treated the Nadirite Jews with leniency, who instead of being grateful, had arranged the siege of Khandaq, and just before the siege caused the Prophet to go, with a small army, to Dumat' ul-Jandal, a place at a distance of two weeks from Madīna, but fortunately the Prophet escaped the trap and returned to Madīna in time to prepare for the defence against the besiegers; and during the terrific siege of Khandaq these Jews of Banū-Quraizah lived in Madīna tried to stab the Muslims in the back. Even Wensinck, who is otherwise very hostile to the Prophet of Islam, admits (cf. *Dār Islam*, Vol. 2, p. 289) that the leniency shown previously to the Jews of Banu Nadir had produced to the contrary of the desired effect, and no statesman could possibly commit the same mistake of leniency again."⁵⁸

S. Ameer Ali says, "Human nature is so constituted that, however criminal the acts of an individual may be, the moment he is treated with a severity which to our minds seems harsh or cruel, a natural revulsion of feeling occurs, and the sentiment of justice gives place to pity within our hearts. No doubt

⁵⁸. M. Ḥamīdullah, "*Muslim Conduct of State*", pp. 240-41 (para 497).

the sentence on the Bani-Kuraizha, from our point of view, was severe. But, however much we may regret that the fate of these poor people should have been, though at their own special request, left in the hands of an infuriated soldier—however much we may regret that the sentence of this man should have been so carried into effect—we must not, in the sentiment of pity, overlook the stern question of justice and culpability. We must bear in mind the crimes of which they are guilty, their treachery, their open hostility, their defection from an alliance to which they were bound by every sacred tie. Nor must we altogether forget the temptations which they, the worshippers of the pure Jehovah, held out to the heathen Arabs to continue in the practice of idolatry. Some Moslems might naturally be inclined to say, with the Christian moralist: 'It is better that the wicked should be destroyed a hundred times over than that they should tempt those who are yet innocent to join their company.' (cf. Arnold's *Sermons*, 4th Sermon "Wars of the Israelites", pp. 35, 36). . . . Other Moslems, however, might look upon this fearful sentence on the Bani-Kuraizha in the same light as Carlyle looks upon the order of Cromwell for the promiscuous massacre of the Irish inhabitants of Drogheda: 'An armed soldier solemnly conscious of himself that he is the soldier of God the Just,—a consciousness which is well be- seems all soldiers and all men to have always,—armed soldier, terrible as death, relentless as doom; doing God's judgement on the enemies of God.'

We, however, are not disposed to look at the punishment of these Jews from either of these points of view. We simply look upon it as an act done in complete accordance with the laws of war as then understood by the nations of the world: 'A strict application of admitted customs of war in those days' (cf. An observation of Grote, *Hist. of Greece* Vol. VI. p. 499).⁵⁹

According to S. Ameer Ali's research: "The number of men executed could not have been more than 200 or 250."⁶⁰ He further says, "The mistake (in calculating the number of Jews

59. S. Ameer Ali, "The Spirit of Islam", pp. 80-81.

60. S. Ameer Ali, "The Spirit of Islam", p. 82.

executed) probably arose from confounding the whole body of prisoners, who fell into the hands of the Moslems with those executed."⁶¹

Lane-Poole writes, "It was a harsh, bloody sentence. . . . but it must be remembered that the crime of these men was high treason against the State during a time of siege. and those who have read how Wellington's march could be traced by the bodies of deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a traitorous clan."⁶²

Commenting upon Jew's behaviour and Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) nice treatment to them, W. Montgomery Watt says, "The Jews in general by their verbal criticisms of the Quranic revelation were trying to undermine the foundation of the whole Islamic community; and they were also giving political support to Mohammad's enemies and to opponents such as the Hypocrites. In so far as the Jews abandoned these forms of hostile activity Muhammad allowed them to live in Madina unmolested."⁶³

We finally quote S. Ameer Ali's again, "People judge of the massacres of king David according to the 'lights of his time.'⁶⁴ Even the fearful slaughters committed by the Christians in primitive times are judged according to certain 'lights'. Why should not the defensive wars of the early Moslems be looked at from the same standpoint. But, whatever the point of view, an unprejudiced mind⁶⁵ will perceive that no blame can possi-

61. S. Ameer Ali, "*A Critical Examination of the Life and Teachings of Mohammad*", p. 113 (as quoted in the "Life of Mohammad" by a Learned Mohammedan, p. 198).

62. Lane-Poole, "*Selections from the Koran*", Introd. p. LXV (as quoted in "*The Spirit of Islam*" by S. Ameer Ali, p. 80).

63. W. Montgomery Watt, "*Muhammad, the Prophet and Statesman*", p. 175.

64. Q. Sam. VIII: 2: "The conquered Ammonites he treated with even greater ferocity, tearing and hewing some of them into pieces with harrows, axes and saws; and roasting others in brick-kilns" (xii-31); Maitland, "*Jewish Literature and Modern Education*", p. 21; Compare also Stanley's *Lectures on the Jewish Church*, Vol. II, p. 99 (The reference are quoted by S. Ameer Ali in "*The Spirit of Islam*", p. 82).

65. S. Ameer Ali says, "I can only remember M. Barthelemy St. Hilaire, (Cont'd. p. 231)

bly attach to the Prophet in the execution of the Bani-Kuraizha."⁶⁶

The Fabricated Story about Reḥāna:

A number of non-Muslim writers have attacked the Prophet of Islam by fabricating a story that he took into his harem a slave girl named Reḥāna. There are three types of narrations in histories about Reḥāna. According to Ḥāfiẓ Ibn Mandah, "Reḥāna, who was made captive, was manumitted and then she returned to her family and lived there in seclusion."⁶⁷ According to some historians,⁶⁸ when Reḥāna fell in the lot of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) he offered her freedom and then marriage with him but she preferred to live as a slave girl. However, later on she accepted Islam.⁶⁹ According to a third group the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) married her after her acceptance of Islam and she remained as his wife until she died after his return from Ḥijjatul Wadā' and was buried in Baqī'.⁷⁰ 'Allāmah Shibli Nu'mānī has preferred the first narration i.e. the narration of Ḥāfiẓ Ibn Mandah,⁷¹ which is followed here.

All other legends built upon this captive of war are absolutely unfounded. There is no evidence that she was exceptionally pretty because of which the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) selected her for himself. If he offered her his hand in marriage it was to protect her and not for any selfish motive. The law as to marriages and the limit as to the number of wives had not yet been revealed to him and marriages were performed according to the old Arab custom.

Mr. Johnson and Mr. Stanley Lane-Poole among Europeans who have not been carried away by prejudice": "*Spirit of Islam*", p. 82.

66. S. Amcer Ali, "*The Spirit of Islam*", pp. 81-82.

67. "*Ṭabaqāt al-Ṣaḥābah*"; "*Isābah fī Ahwāl al-Ṣaḥābah*", *Dhikr Raiḥāna*, Vol. IV, p. 309 (These references are quoted by 'Allāmah Shibli Nu'mānī in "*Sīratun Nabī*", Vol. I, p. 440).

68. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 245.

69. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 245.

70. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 130.

71. Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 440.

Execution of Abū Rāfe', Sallām Bin Abul-Ḥuqaiq:

According to Ibn Is'hāque (and Ibn Hishām) the execution of Abū Rāfe' Sallām bin Abul-Ḥuqaiq (a Jewish chief of Khaibar) took place in *Dhul Hijjah*, 5 A.H.⁷²

According to Ibn Is'hāque, Abū Rāfe' was executed for intriguing against Muslims during the Battle of Aḥzāb. Since persons from Aws were responsible for the execution of Ka'b bin Ashraf, this time people of Khazraj sought Holy Prophet's (Ṣallallāhu 'alaihi wa Sallam) permission to execute him. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) granted them his permission. Five men, under the leadership of 'Abdullāh bin 'Atik, went to Khaibar to execute Abū Rāfe'. 'Abdullāh bin Unais, one of the five persons, was the one who actually executed the enemy of Islam.

Ḥassān bin Thābit, the famous Muslim poet of Madīna has mentioned the execution of Abū Rāfe' and Ka'b bin Ashraf in the following couplets:

“God, what a fine band you met,
O Ibnu'l Ḥuqaiq and Ibn'l-Ashraf!
They went to you with sharp swords,
Brisk as lions in a tangled ticket,
Until they came on you in your dwelling
And made you drink death with their swift-slaying swords,
Looking for the victory of their prophet's religion
Despising every risk of hurt.”⁷³

72. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, pp. 273-76; Ibn Is'hāque, “*Sīrat Rasūl Allāh*” (English translation, “*The Life of Muhammad*” by Guillaume), pp. 482-84.

Note: According to Ibn Sa'd, it took place in *Ramaḍān*, 6 A.H. Ṭabārī has quoted a tradition according to which it took place in *Jumādī al-Ūlā*, 3 A.H.: “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 493; Ibn al-Athīr has also supported this tradition: “*al-Kāmil fil Tārīkh*”, Vol. II, p. 146.

73. Ibn Is'hāque, “*Sīrat Rasūl Allāh*” (English translation, “*The Life of Muhammad*” by Guillaume), pp. 284-85.

MISCELLANEOUS EVENTS DURING THE 5TH YEAR OF THE HIJRAH

1. *Expedition of Abū 'Ubaidah:*⁷⁴ In *Dhul-Hijjah* the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) sent an expedition of 300 Muslims under Abū 'Ubaidah towards Red Sea to find out the condition of people over there. During the journey their provisions ran short, but they hunted a big fish on which they lived and then returned to Madīna.

2. A number of emigrants from Abyssinia were recalled.

3. In the same year the commandment about the "*Hijāb*" came under which the Muslim ladies should not show themselves to people other than their husbands, fathers, brothers, sons and uncles.

4. "*Zihār*", a kind of divorce, in force in Arabia was declared invalid this year.

5. The legality of "*Tayammum*" in the absence of water was declared this year.

Marriage of the Holy Prophet to Ḥaḍrat Zainab:

Under the commandment of Allāh (Holy Qur'ān, XXXIII: 37) Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) marriage with Ḥaḍrat Zainab bint Jaḥsh took place in the same year in the month of *Dhi-Qa'dah*. First she was married to the freed slave and adopted son of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), Ḥaḍrat Zaid (Rad. A.) but was divorced. In this way the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) broke a wrong tradition of Arabs who did not marry the divorced wives of their adopted sons.

74. H.G. Sarwar, "*Muhammad, the Holy Prophet*", p. 284; Akbar Shah Khan Najibabadi, "*Tārīkh-e-Islām*", Vol. I, p. 194.

The 6th Year of the Hijrah

In the sixth year of Hijrah no important battle was fought but a number of reconnaissances and small expeditions were sent either to check the enemies' advance or to repulse looters and robbers or for the chastisement of hostile tribes. According to some historians as many as seventeen such reconnaissances and expeditions (besides that of *Hudaibiyah*) took place.¹ They generally resulted in the dispersion of the enemy, robbers and looters.

Reconnaissance of Muḥammad Bin Muslimah to Qurāṭa:

In the month of *Muḥarram*, 6 A.H.² a small despatch of thirty men was sent under the leadership of Muḥammad bin Muslimah towards Qurāṭa a place where Banī Bakr lived. A tribe of Banī Bakr had done some damage around Dariyyah, about seven miles from Madīna. When the Muslims reached there, the enemy retreated after some fight. The Muslims returned with about 150 camels and 3,000 sheep.³

1. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 78-94.

2. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 78.

3. *Ibid.*

The Expedition to Banī Liḥyān:

The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), went himself to Banī Liḥyān with 3000 Companions, to avenge the massacre of Muslim Missionaries, which took place in 4 A.H. at Raji’. But no fight took place because the enemy ran away hearing the Muslim’s advance. According to Ibn Sa’d it took place in the month of *Rabī’ al-Awwal*, 6 A.H.⁴ which is preferred here. But according Ibn Is’hāque, Ibn Hishām, Ibn Ḥazm, Ṭabarī, Ibn Athīr, and Ibn ‘Abd al-Barr, it took place in the month of *Jumādī al Ūlā*.⁵

On his way back from this successful journey, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was praying as under:

“Returning and repenting yet if it pleases the Lord, praising His name and serving Him, I seek Refuge in Allāh from the troubles of the way, the vexation of return and the Evil eye affecting family and wealth.”⁶

The Expedition to Dhi-Qarad or Al-Ghābah:

According Ibn Sa’d, it took place in the month of *Rabī’ al-Awwal*, after the expedition of Banī Liḥyān.⁷ According to Ibn Is’hāque, Ibn Hishām, and Ibn ‘Abd al-Barr, it took place in the month of *Jumādī al-Awwal*.⁸

During the battle of Trench a man named ‘Uyaina bin Ḥiṣn

4. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 78.

5. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 279; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 197; Ibn Ḥazm, “*al-Sīrat al-Nabawīyyah*” (MS. Azad Library, A.M.U. Aligarh), p. 139; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 595; Ibn al-Athīr, “*al-Kāmil fil-Tārīkh*”, Vol. II, p. 188.

6. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 79.

7. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 80; Muḥammad Zurqānī, “*Sharḥ al-Mawāhib al-Ladunniyah*”, Vol. II, p. 148.

8. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 281; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 198.

Note: According to one tradition quoted by Ṭabarī and Ibn Athīr it took place after the truce of Ḥudaibiyyah: Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 596; Ibn al-Athīr, “*al-Kāmil fil-Tārīkh*”, Vol. II, p. 189.

treacherously helped allied forces with men and camels. This man was allowed free pasturage near Madīna as a mercy by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). Not only this that he helped the enemies but he also killed the caretaker of the Muslims, kidnapped his wife, and looted the camels of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam).⁹ On knowing this the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), along with a few Companions, pursued ‘Uyainah bin Ḥiṣn and his fellow robbers. The camels were overtook and the Muslim woman was brought back. On his way back to Madīna, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) stopped at a place called Dhu-Qarad where he sacrificed a camel and came back home. This expedition is also named as the “Expedition of al-Ghābah” in Ibn Sa’d.¹⁰

Reconnaissance of ‘Ukkāshah to Al-Ghamar:

In the month of *Rabī‘ al-Awwal*, according to Ibn Sa’d,¹¹ the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) sent 40 men under the leadership of ‘Ukkāshah bin Miḥṣin to face Banū Asad who gathered a small force at al-Ghamar to attack Madīna. No fight took place because the enemy fled. Muslims got a booty of 200 camels.

Mission of Muhammad Bin Muslimah to Dhil-Qaṣṣah:

Ten Muslim missionaries under the leadership of Muhammad bin Muslimah were sent in the month of *Rabī‘ al-Ākhir* to Banū Thā’libah.¹² They were asleep at a place named Dhil-

9. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 299; Ibn Ḥazm, “*al-Sīrat al-Nabawīyyah*” (MS., Azad Library, A.M.U., Aligarh), p. 140; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 781.

10. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 80.

11. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 74; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 640; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 153.

12. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 85; Muḥammad Zurqānī, “*Sharah al-Mawāhib al-Ladunniyah*”, Vol. II, p. 854.

Note: According to Ṭabarī it took place in *Rabī‘ al-Awwal*: Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 641.

Qaṣṣah, when bedouins belonging to Banū Thā'libah tribe attacked them. Nine of them were killed and Muḥammad bin Muslimah, the leader became injured.

Reconnaissance of Abū 'Ubaidah Bin Al-Jarrāḥ to Dhil-Qaṣṣah:

To take avenge of the assassination of the missionaries, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Abū 'Ubaidah bin al-Jarrāḥ with 40 men to Banū Thā'libah in the month of Rabī' al-Ākhir.¹³ On hearing the advance of Muslims, the enemy fled away.

Reconnaissance of Zaid Bin Ḥāritha to Banū Sulaim:

In the same month i.e. Rabī' al-Ākhir, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Zaid bin Ḥāritha to Banū Sulaim, at Jamūm.¹⁴ The enemy ran away and Zaid bin Ḥāritha brought with him a woman (named Ḥalimah), her husband (named Bilāl bin al-Ḥārith) and some sheep and goats. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) freed the woman and her husband.

Reconnaissance of Zaid Bin Ḥāritha to Al-'Īṣ:

In the month of Jumādī al-Ūlā, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent another reconnaissance under Zaid bin Ḥāritha to al-'Īṣ at the head of 170 men.¹⁵ This reconnaissance was sent to check a caravan of Quraish coming from Syria. They captured the caravan along with its goods and took a number of persons as prisoners, including Abul 'Āṣ bin al-Rabī', son-in-law of the Holy Prophet (the husband of Sayyidah Zainab). He was the same person who was taken prisoner during the battle of Badr and was freed under the condition

13. Ibn Sa'd, *al-Ṭabaqāt al-Kubrā'*, Vol. II, p. 86; Ibn Jarīr al-Ṭabarī, *"Tārīkh al-Rusul wal-Mulūk"*, Vol. II, p. 641.

14. Ibn Sa'd, *"al-Ṭabaqāt al-Kubrā'"*, Vol. II, p. 86; Ibn Jarīr al-Ṭabarī, *"Tārīkh al-Rusul wal-Mulūk"*, Vol. II, p. 641.

15. Ibn Sa'd, *"al-Ṭabaqāt al-Kubrā'"*, Vol. II, p. 87; Ibn Jarīr al-Ṭabarī, *"Tārīkh al-Rusul wal-Mulūk"*, Vol. II, p. 641.

that Sayyidah Zainab should be sent back to Madīna (from Mecca). Abul 'Āṣ was affected with the morals of the Muslims while he was in Madīna under custody but under the Protection of his wife Zainab. Her protection was honoured by the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) with the remark: "I swear by Him in whose hands is my life, that I know nothing of her guarantee until this moment. But the pledge of even the least of my followers must be respected." Seeing such a remarkable conduct Abul 'Āṣ embraced Islam and the couple started to live together again.

Reconnaissance of Zaid Bin Ḥāritha to Ṭaraf:

In the month of *Jumādī al-Akḥīr*,¹⁶ the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Zaid bin Ḥāritha with 15 men to search those bedouins of Banū Tha'libah who assassinated the Muslim missionaries. This time too, the enemy fled away and left behind 20 camels which were captured by Zaid bin Ḥāritha.

Reconnaissance of Zaid Bin Ḥāritha to Ḥisma (Wādi Al-Qurā):

In the same month i.e. *Jumādī al-Akḥīr*, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Ḥaḍrat Zaid bin Ḥāritha at the head of 500 men to Ḥisma, a place behind Wādi al-Qurā,¹⁷ where Diḥyā bin Khalīfah al-Kalbi (Rad. A.) was robbed by the bedouins of Ḥisma, while he was returning from Heraclius. Zaid bin Ḥāritha punished the bedouins, got one thousand camels and five thousand goats as booty, and rounded up one hundred persons.¹⁸ Later the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) asked Zaid bin Ḥāritha to return all this to them

16. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 87; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 155; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 641.

17. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 88; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 158; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 642.

18. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 88; Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Ladunniyah*", Vol. II, p. 159.

as their leader Zaid bin Rifā'ah al-Judhamī approached the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and sought his pardon.

The Reconnaissance of Zaid bin to Hāritha to Wādi al-Qurā:

Another small detachment under the leadership of Zaid bin Hāritha was sent to Wādi al-Qurā in the month of Rajab.¹⁹ The aim was to check some robbers.

Mission to Daumatul Jandal:

In the month of Sha'bān,²⁰ this year, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) despatched 'Abdur Raḥmān bin 'Auf to Daumatul Jandal to preach Islam. The Christian chief of that tribe, Asbagh bin 'Amr al-Kalbi and a number of people of that tribe accepted Islam. He also gave his daughter, named Tumāḍir, in marriage to 'Abdur Raḥmān bin 'Awf (Rad. A.)

Reconnaissance of 'Alī Bin Abū Ṭālib to Fadak:

One of the tribes known as Banū Bakr, was bitterest enemy of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the Muslims. They were working on a plot, in collaboration with the Jews of Khaibar, against the Muslims. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was informed well in time about that. In the month of Sha'bān he sent Ḥaḍrat 'Alī with 100 men to punish Banū Bakr.¹⁹ Ḥaḍrat 'Alī overtook them at Fadak, the enemy was routed and 'Alī returned to Madīna with a booty of about 500 camels and 2000 goats.

19. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 89; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 642.

20. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 89; Muḥammad Zurqānī, "Sharah al-Mawāhib al-Ladunniyah", Vol. II, p. 160; Ibn Jarīr al-Ṭabarī; "Tārīkh al-Rusul wal Mulūk", Vol. II, p. 642.

21. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 90; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 642.

The Business Caravan Led by Zaid Bin Hāritha and the Reconnaissance to Umm-i-Qirfa:

In the month of *Ramaḍān*,²² Zaid bin Hāritha (Rad. A.) set out upon a mercantile expedition to Syria, carrying with him goods, for barter over there, from a number of the Medinities. The caravan was plundered by Banū Fazāra at Wādi al-Qurā, about seven marches ("Manāzil") from Madīna. This caused annoyance to Muslims at Madīna. When Zaid was sufficiently recovered from the injuries inflicted by the robbers, he was sent forth with a strong force to execute vengeance upon them. He captured marauder's stronghold. Umm-I-Qirfa, aunt of 'Uyaina, who had gained notoriety as the mistress of this nest of robbers, was taken prisoner with her daughter. Umm Qirfa and two other persons of the same family were executed. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) on meeting Zaid bin Hāritha embraced and kissed him. Daughter of Umm Qirfa was presented to the Holy Prophet but he did not accept her and gave to one of his Companions.

Reconnaissance of 'Abdullāh Bin Rawāḥa to Usair Bin Zār'im:

After the execution of Abū Rafi' the Jewish chief at Khaiber, Usair bin Zārim was elected as their chief. He collected an army against the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). The Holy Prophet deputed 'Abdullāh bin Rawāḥa, a leader of Khaḥzraj tribe of Madīna, to Khaiber with three persons to make inquiries, in the month of *Ramaḍān*.²³ He informed the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) about Jewish plan. Then the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent 30 men under the leadership of 'Abdullāh bin Rawāḥa to Khaiber. 'Abdullāh and his Companions approached Usair and then executed him with wisdom. They informed the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) about this and he remarked, "Verily, Allāh has delivered you from unrighteous people."²⁴

22. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 90; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 642-643.

23. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 92.

24. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 93.

Reconnaissance of Kurz Bin Jābir to 'Urainah:

Some bedouins belonging to the tribe of 'Urainah came to Madina and accepted Islam. They were sick because of which the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent them to the hills and fed them on milk. When they became healthy and fat, they killed treacherously the camel-driver of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and ran away with his camels. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) despatched Kurz bin Khālid al-Fihri in their pursuit in the month of *Shawwāl*.²⁵ The treacherous bedouins were caught and executed.

Reconnaissance of 'Amr Bin Umayyah Al-Damarī:

In *Shawwāl*, 6 A.H., according to Ibn Sa'd,²⁶ 'Amr bin Umayyah was sent to Mecca to execute Abū Sufyān in retaliation to Abū Sufyān's despatchment of a bedouin Arab to Madina to assassinate the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam). But the mission of 'Amr was not successful as it was discovered by the non-believers in Mecca. 'Amr was recognised as he lurked near the Ka'ba and was obliged to come back to Madina safely.

As it is evident from the above discussion all the above mentioned expeditions took place either to punish the robbers or to safeguard Muslims' interest and to make Arabian Peninsula a peaceful place, free of robbers and dacoits.

25. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 93; Muḥammad Zurqānī, "*Sharāḥ al-Mawāhib al-Ladunniyah*", Vol. II, p. 171; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 644.

26. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 93.

Note: According to Ṭabarī, it took place in 4 A.H.: Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 542.

THE TRUCE OF HUDAIBIYAH:
(*Dhi Qa'dah* 6 A.H.;²⁷/March 628).

Since his arrival at Madīna, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) had hardly enjoyed peace even for a few consecutive months. Sometimes there was not a single month without one or another expedition. 'In the history of civilization such a harassment was never caused to any man than the Final Messenger of Allāh. He faced all these difficulties because of his characteristic courage, and Faith and Trust in Allāh's help, and because of the genius which Allāh exclusively bestowed upon him. He was having the best people (after Prophets) as his Companions who were fully devoted to him and who sacrificed everything to earn Allāh's and His Apostle's pleasure. Weeks and months passed over those exemplary personalities when they did not take off their arms from their bodies and slept in the same position because of the fear of enemy's attack. They loved their master as no man had ever been loved before or after. All these things counted together for the success of this greatest man ever born on the earth, which he achieved in a very short period against the most difficult odds. It was the Holy Prophet's exclusive energy and courage that accomplished all he did. Idleness was not known in his life, nor did he permit his Companions (and followers) to be idle. He was the bravest person and the greatest commander in the battlefield, and the most devoted worshipper all at the same time.

Although revelation (Holy Qur'an—II: 196-210) about the performance of pilgrimage (*Haj* and '*Umrah*) had already come, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims did not do it due to the enmity of the Quraish. It was the month of *Shawwāl*, 6 A.H. when the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) saw in a vision that he was shaving his head after the pilgrimage. This clearly meant that he should go on a pilgrimage though no fixed year or month was told in the

27. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 308; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 95; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 620; Ibn 'Abd al-Barr, "*al-Durar*", p. 204.

vision.²⁸ The Muslims residing in Madina were also very anxious to go to the Ka'ba and enjoy the bliss of its sight which they have been deprived of for so many years. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), therefore, decided to perform the pilgrimage of 'Umrah alongwith his Companions in the following month of *Dhi-Qa'dah*. He also informed the Muslims living in the neighbouring tribes to accompany him. In the month of *Dhi-Qa'dah*, 6 A.H. (around 13th March, 628) with 1400 Companions the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) started to perform pilgrimage peacefully without the least intention of giving a battle.²⁹

The Quraish whose animosity had not died yet, became ready to resist the Muslims. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was informed about the intention of Quraish through Budail, the chief of the tribe of *Khuzā'ah*, who was sympathetically inclined towards Islam. He sent word to Quraish through Budail that the Muslims were going there only for pilgrimage and not for fighting.³⁰ But the Quraish were determined to offer resistance to Muslims and they posted themselves outside Mecca, closing all access to the city, to be the entry of the Muslims. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), halted at a place called *Hudaibiya* and waited for the reply of his message which he sent through Budail. Some wiser people among the Quraish wanted to accept the peaceful proposal of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). They knew that if they did not allow him to perform pilgrimage the result may come up into a war. Moreover, a peace treaty may allow the Quraish to resume their trade relations with Syria, the route which was blocked by the Muslims. So the Quraish sent 'Urwa bin Mas'ūd to the Prophet as their spokes-

28. Refer to the commentary of verse 27 of *Sūrah "al-Fath"* (Chapter- XLVIII of the *Qur'ān*) by Ibn Kathīr.

29. Ibn Hishām, "*al-Sīrat al-Nabawīyah*", Vol. II, p. 308; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 95; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*"; Vol. II, p. 620; Ibn 'Abd al-Barr, "*al-Durar*", p. 204.

30. Ibn Hishām; "*al-Sīrat al-Nabawīyah*", Vol. II, p. 311; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 96; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, pp. 622-25.

man to conclude the terms of peace. 'Urwa came to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) but was not successful in concluding a treaty, and his unpleasant remarks in the course of discussion about the followers of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) were antagonistic. However 'Urwa noticed the exemplary love of the Companions for the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and on his return he told the Quraish, "I have seen the courts of Kesra, Caesar (Qaiṣar) and the Negus but have never witnessed a semblance of devotion Moḥammad commands."³¹

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was not disappointed and he sent another messenger, *Khiraṣh* bin Umayyah, to the Quraish but he was maltreated and the camel on which he rode was hamstrung.³² The Quraish showed more hostility towards the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Muslims and they sent a detachment to kill some of the Muslims. These people were however, made captives by the Muslims but the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) forgave them³³ and forbade the shedding of blood within the precincts of Mecca. He then sent *Ḥaḍrat 'Uṭhmān* to negotiate with the Quraish for peace. When *'Uṭhmān* reached Mecca, the Quraish imprisoned him. In the Muslim camp, the rumour about the murder of *Ḥaḍrat 'Uṭhmān* spread.³⁴ It made the Muslims believe that the Quraish were bent upon war. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was also shocked at this news because to murder an Arab chief in the sacred month inside the sacred territory was considered to be the most heinous sin for Arabs even during the non-Islamic period.

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) called upon his Companions to take a fresh oath to the effect that they would fight to the very last man for the sacred cause of

31. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 628; "*Ṣaḥīḥ al-Bukhārī*" (Kitāb al-*Shurūṭ*); "*Sīratun Nabī*" by 'Allāmah *Shibli Nu'mānī*, Vol. II, p. 452.

32. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 314.

33. Ibid.

34. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Vol. II, p. 315; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 632; Ibn 'Abd al-Barr, "*al-Durar*", p. 206.

their faith. The pledge was taken under a tree and is known in the history as “*BAI'AT-UR-RIDWĀN*”³⁵ (or “The PLEDGE OF ALLAH'S PLEASURE”). The Holy Qur'ān says :

“Surely Allāh was pleased with the Believers when they swore allegiance to thee under the tree; then He knew what was in their hearts. Therefore, He sent down tranquillity upon them and rewarded them with a near victory.”

(XLVIII: 18-19)

When all the Companions had finished taking the pledge, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) struck his own right hand on his left (representing 'Uthmān) and took the pledge for 'Uthmān³⁶ as though he was present in person. Later on it was disclosed that the rumour was wrong. 'Uthmān returned from the Quraish safe and sound.

The Quraish realised that they would not succeed in overthrowing this matchless and marvellous band of devotees. The unforgettable past and foul defeats were still in their minds. So they sent their emissary, Suhail bin 'Amr, to come to terms with the Muslims. After some discussion a truce was at last drawn up in which both the parties agreed to maintain peace for ten years on the following terms:³⁷

- The Muslims shall return this year without performing the pilgrimage (*'Umrah*).
- They may come next year to perform the pilgrimage but shall not stay in Mecca for more than three days.
- They shall visit the holy city unarmed. Only sword

35. Ibid.

36. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 316; Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 97; Ibn 'Abd al-Barr, “*al-Durar*”, p. 206.

37. Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 97; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 636; Shiblī Nu'mānī, “*Sīratun Nabī*”, Vol. I, p. 455; Also see “*Ṣaḥīḥ Muslim*” (Kitāb al-Jihād was-siyar, Chapter on Ṣulḥ al-Ḥudāibiyyah); and “*Ṣaḥīḥ al-Bukhārī*” (Kitāb al-Shurūt, Chapter on al-Shurūt fī Jihād).

would be allowed but that too shall remain in their sheaths.

- The Muslims shall not take back with them the Muslims living in Mecca, nor shall they stand in the way of anyone from among themselves, wishing to remain in Mecca.
- If any of the Meccans might go over to Madīna, the Muslims shall hand him over to them, but if any of the Muslims go over to Mecca, the Meccans shall not return him to Madīna.
- The Arab tribes shall be free to enter into alliance with which party they like.

The Muslims, in general, were not satisfied with the terms of the truce as they regarded it much humiliating to themselves. The obstinate attitude of the Quraysh during the drawing up of the truce also made the Muslims very angry but they kept quiet for the pleasure of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

The treaty was in the process of being written and the signatures were not placed on it, when Abū Jandal (who had accepted Islam), the son of Suhail bin ‘Amr (the man who concluded the terms of the treaty with the Holy Prophet) came to join the Muslims.³⁸ He showed the Muslims and the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) the scars of tortures on his body. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and the Muslims were greatly moved by seeing him in such a pitiable plight. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) tried to get for his sake an exception to the agreement, so that he might be saved from further tortures. Suhail bin ‘Amr not only refused to accept Prophet’s request but also caught hold of Abū Jandal, beat him and dragged him back. Abū Jandal cried for help³⁹ and the Muslims’ hearts were cut by his appeal but

38. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Vol. II, p. 318; Ibn ‘Abd al-Barr, "*al-Durar*", p. 206; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 635; Ibn Qayyim: "*Zād al-Ma‘ād*", Vol. I, p. 383; "*Ṣaḥīḥ al-Bukhārī*", (Kitāb al-Shurūṭ, Chapter on "*al-Shurūṭ fil-Jihād*").

39. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 635; Ibn Qayyim, "*Zād al-Ma‘ād*", Vol. I, p. 383.

the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) stood firm for fulfilling his treaty. He asked Abū Jandal to keep patience. Abū Jandal was taken back in custody to Mecca. “In fact Abū Jandal’s case was a trying one. Here was a man before the Prophet who had already suffered much in the cause of Islam. But how to protect him when that would mean going against the term of the truce that was only very recently signed.” Ḥadrat ‘Umar could not bear all this and was greatly moved. He spoke to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), “Are you not the true Apostle of Allāh? Is not ours a righteous cause?”⁴⁰ The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) answered in affirmative and said that he was doing everything as directed by Allāh. After signing the truce, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) sacrificed the animals and shaved his head. On seeing him sacrificing the animals and shaving his head, all the Muslims did the same. Then they started on their journey back to Madīna. Most of them, including ‘Umar, viewed it only as a matter that wrought great humiliation for them.

The Truce of Ḥudaibiyah, A Great Victory for the Muslims:

On their way to Madīna, Allāh revealed to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), a chapter of the Holy Qur’ān entitled, “*Al-Fath*” (The Victory).⁴¹ The chapter starts as follows:

“Surely We have given thee a victory, a very clear Victory
” (XLVIII: 1)

After receiving the revelation, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) sent for ‘Umar who was the most indignant, and told him that what he considered as humiliating retreat was a great victory in the eyes of Allāh. ‘Umar was now fully

40. “*Ṣaḥīḥ al-Bukhārī*”, (*Kitāb al-Shurūṭ*); “*Sīratun Nabī*” by Shibli Nu’mānī, Vol. I, p. 457.

41. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Vol. II, p. 320; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 98.

satisfied.⁴² The truce was indeed a great triumph in more senses than one. Events that followed amply show further how this truce was really a victory to the Muslims, and to the great cause of Islam. The writer in the "*Encyclopaedia Britanica*" says, "The treaty of Hudaibiya gave a breathing space to the two combatants, and of this the Prophet reaped the whole advantage. The truce which lasted for almost two years, brought to the Meccans an almost unbroken series of humiliations and losses. Contrary to all expectations, the provision made in their favour, by which Mohammed bound himself to send back such of their sons as deserted to him before their majority, turned to their hurt, so that they had to ask Mohammed to have it changed."*

Before the treaty the Muslims and the Non-believers of Mecca had no contacts. After the treaty the Meccans started to visit Madīna for business terms and also due to their family relations with the "*Muhājirīn*" (the Immigrants). They witnessed the social life of Muslims and were impressed by their morals, righteousness, sincerity and courtesy. The Muslims won their hearts. According to historians the number of new converts in the faith after the truce of Hudaibiyah and until the Victory of Mecca, is much more than the previous years. Ḥaḍrat Khālīd bin Walīd and 'Amr bin al-'Āṣ embraced Islam during the same period.

Post Truce Period:

On the return of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to Madīna another Meccan Muslim, Abū Baṣīr escaped to Madīna and besought Prophet's protection. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) refused his implorations and in deference to the truce conditions handed him over to the two persons who had been deputed by the Quraish to claim him.⁴³ He, however, advised him as he had done to Abū Jandal

42. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 458; "*Ṣaḥīḥ Muslim*", "*Kitāb al-Jihād was-Siyar*", Chapter on "*Ṣulḥ al-Hudaibiyah*".

*As quoted by H.G. Sarwar in "*Muhammad the Holy Prophet*", p. 267-68.

43. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 458.

to be patient and to hope for the help of Allāh. When Abū Baṣīr and his escorts were on their way back to Mecca, he killed one of the escorts. The other man took to his heels and reached Madīna to report to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam).⁴⁴ In the meantime Abū Baṣīr also reached there and said to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) that since he had returned him, he actually absolved himself of the truce obligation. Then Abū Baṣīr left Madīna and fled to a place in the desert on the sea-shore. Abū Jandal also managed his escape and joined him there. More Muslims of Mecca followed them, and in a few days quite a small group of such fugitives gathered in the wilderness. They had to undergo untold sufferings in the desert where there was neither population nor vegetation. They, however, being bound by no treaty proved a great nuisance for the Quraish by dealing blows after blows on their caravans passing that way. This compelled the Quraish to approach the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and beseech him to intervene and call the fugitives to Madīna so that they might be bound by the terms of the treaty like other Muslims and the caravans might pass in safety. On this the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) called them to Madīna.⁴⁵

44. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, pp. 323-24.

45. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Vol. II, p. 324; Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 639; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 208; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 788.

DA'WAH TO WORLD LEADERS:

By this time the ordinances as to *Ṣalat* (prayers), *Ṣawm* (fasting) and *Zakāt* (alms-giving) etc. had been revealed. Gambling and drinking had been forbidden. After his return from Hudaibiyah in the month of *Dhul Hijjah*,⁴⁶ the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) prepared ambassadors to the rulers of the world, known to him, inviting them to Islam. One day the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked his Companions to assemble in the Mosque and then addressed them as follows:

“O people! Allāh has sent me as the one who is compassionate to the mankind and the prophet of all the world. Therefore preach (the message of Islam) on my behalf, Allāh will have Mercy upon you. I advise you, therefore, not to differ like Jesus, son of Mary.⁴⁷”

Then he selected some intelligent Companions and entrusted them with despatches to various heads of states and kings. Following Companions were sent to various rulers:⁴⁸

Ḥadrat Diḥyah Kalbi	—Heracleus of Byzantine Empire (The Eastern Roman Empire).
Ḥadrat 'Abdullāh bin Hudhāfah	—Chosroes of Persia (The Emperor of Persian Empire).

46. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 644; Ibn Hishām, “*al-Sīrat al-Nabawīyah*”, Vol. II, p. 606; Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 258.

Note: According to one tradition quoted by Ibn al-Athīr, they were sent in the year, 8 A.H.: “*al-Kāmil fil-Tārīkh*”, Vol. II, p. 210. According to Ibn Khaldūn, they were sent sometime in between the Treaty of Hudaibiyah and the sad demise of the Holy Prophet: “*Tārīkh*”, Vol. II, p. 788. But the most accepted view is that the letters were sent in *Dhul-Hijjah*, 6 A.H.

47. Ibn Hishām, “*al-Sīrat al-Nabawīyah*”, Vol. II, p. 608; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 645.

48. Ibn Hishām, “*al-Sīrat al-Nabawīyah*”, Vol. II, p. 607; Ibn Sa'd, (Cont'd p. 251)

Ḥaḍrat Ḥāṭib bin

Ābī Baltah

Ḥaḍrat 'Amr bin

Umayyah

Ḥaḍrat Ṣālit bin

'Umar bin Abd Shams

Ḥaḍrat Shuja bin

Wahāb al-Asadī

Ḥaḍrat 'Amr bin 'Āṣ Sahmī

Ḥaḍrat 'Alā' bin

Ḥaḍrami

—Maquqas, the king of Egypt.

—Negus, the king of Abyssinia.

—The chief of Yemen.

—Ḥārith Ghassānī, the Governor of Syria.

—Rulers of 'Ammān

—al-Mundhir bin Sāwa, the Ruler of Bahrain.

The Holy Prophet (*Ṣallallāhu 'alaihi wa Ṣallam*) made a ring of silver and engraved it with the words: "*Muḥammad Rasūlullāh*" (Muḥammad the Messenger of Allāh). The letters were sealed with this ring. The wording of most of the letters was similar. Translation of the one sent to Heracleus is as under:⁴⁹

"In the name of Allāh, the most Merciful, the most Compassionate. From Muḥammad bin 'Abdullāh to Heracleus, the Chief of Rome (i.e. the Eastern Roman Empire). Peace be on him who follows the guidance. After that, I invite you to the call of Islam. (If) you submit you will enjoy safety and Allāh will grant you a double recompense. But if you turn your back, the sin of your subjects will be on you:

'O ye people of the Book! Come to a saying (*Kalimah*) the same for us and for you—that we serve not but Allāh, and that we do not make any partner with Him and that some of us do not worship any other than Allāh. But if they turn back then say 'Bear Ye witness that we are Muslims.'

(III: 64)⁵⁰

"*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 258-263; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 645; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 788.

49. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 649; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 789; "*Fathul-Bārī*" (Vol. I, p. 31) and "*Ṣaḥīḥ al-Bukhārī*" as quoted by Shiblī Nu'mānī, in "*Sīratun Nabī*", Vol. I, p. 466.

50. "*Ṣaḥīḥ al-Bukhārī*" (Chapter on Kaifa Kāna Bad al-Waḥy).

Heracleus was in Jerusalem to celebrate the victory of the Holy land over Persians. He sent for some Arabs, who were on a trade mission to Syria, for enquiry. Abū Sufyān, the Meccan leader happened to be in the trade mission. He was taken before the Emperor and on his enquiry Abū Sufyān confirmed the teachings of Islam, although he was a non-believer at that time. The Emperor was much impressed with what was told to him and remarked that Islam was the message of truth.

The Emperor of the Persian Empire, Khusro Parwez (Chosroes) was amazed at this boldness of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to address him on equal terms—“From Muḥammad bin ‘Abdullāh to Chosroes the chief of Persia.” He was enraged and tore the letter into two pieces.⁵¹ On hearing this the Holy Prophet remarked: “May Allāh tore his empire into pieces.”⁵² Chosroes went so far as to order the Governor of Yemen to arrest the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). When his men reached Madina, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) said to them: “Of course Islamic rule would prevail in the Persian Empire.” The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) also surprised them by telling: “My Lord has killed Chosroes last night.”⁵³ The prophecy turned out to be true, Chosroes’ son had assassinated him that night. Afterwards there was created a great chaos in the Persian Empire and it fell apart. The Governor of Yemen threw off the yoke of the Persian Empire and became a follower of Islam.

Negus, the king of Abyssinia (now Ethiopia) embraced Islam. The king of Egypt, Maqūqas did not do so but sent presents to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). Among the presents were also a mare and two young ladies,

51. Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 655; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 792; Muḥammad Yūsuf Kāndh-lawī, “*Ḥayātuṣ Ṣaḥābah*”, Vol. I, p. 113; Shiblī Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 470.

52. “*Ṣaḥīḥ al-Bukhārī*” (Chapter “*Kitāb al-Nabī, Ṣallallāhu ‘Alaihi wa Sallam, ilā Qaiṣar wa Kisrā*”).

53. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 260; Ibn Jarīr al-Ṭabarī, “*Tārīḥ al-Rusul wal-Mulūk*”, Vol. II, p. 656; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 783.

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لولا
هدايتنا ربنا العليم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لولا
هدايتنا ربنا العليم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لولا
هدايتنا ربنا العليم

Photograph of Holy Prophet's Original Letter to Heraclius.

who held in great respect in Egypt. One of these young ladies was Māria whom the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) took into his harem and the other named Sereen was given to the poet Ḥassān. The mare was named Duldul and the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) rode her in the Battle of Ḥunain.

Howdha bin ‘Alī, chief of Yemen replied, “Your teachings are very nice and if there is a share for me in your kingdom I am ready to follow.” The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) sent him an answer in the negative. Ḥārith Ghassānī, the Governor of Syria was very angry at reading the letter. He ordered his armies to attack Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*), and the Muslims were awaiting his onslaught every day, but the armies never appeared.

The 7th Year of the Hijrah

The Expedition of Khaibar:

There was a strong concentration of Jews at Khaibar, about 200 miles towards North of Madīna, close by Syrian border. Most of the Jews went into self-exile and settled in Khaibar. As already mentioned, Banū Qainuqā' and Banū Naḍīr of Madīna also made it their asylum. After the battle of Trench the malice of the Jews increased to greater intensity. 'Abdullāh bin Ubayy, the leader of hypocrites, was in a secret liaison with them and informed them of the movements of the Muslims. They again began to plot in co-operation with their allies, the Bedouin tribes, to invade Madīna. They looted some caravans, murdered a number of Muslims and plundered their houses and properties even near the surrounding villages of Madīna.

Meanwhile, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) came to know, through the intelligence, about the proposed plot of these enemies to attack Madīna. He wanted to take the fullest advantage of the information he received lest procrastination should afford the chance to the enemy to march on Madīna. Therefore, he launched into prompt and immediate action. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) this time considered it more proper to go to Khaibar in order to stop the Jews from invading Madīna. Thus he set out with

sixteen hundred (1600) believers from Madīna in the month of *Muharram* of 7th year A.H.¹ He left Ḥaḍrat Sibā' bin 'Urfuṭah Ghifārī in charge of Madīna in his absence. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) reached Khaibar, the strongest and most fortified settlement of the Jews, in three days. A place between Khaibar and Ghaṭfān, Rajī', had its strategic importance on the basic line, cutting off all communications and inter-course between the two places. The Holy Prophet stopped there and left a guard to watch the route, and not to let the neighbouring tribes go to the help of the Jews. The Ghaṭfān shut their doors and kept quite.

Preparation of Jews:

The Jews were caught in surprise on 4th (or 5th) of *Muharram*, 7 A.H. when they saw Muḥammad (Ṣallallāhu 'alaihi wa Sallam), with his men, marching on the Khaibar.² The Jews immediately rushed to their forts. They had realised that that was their last stand against the Muslims, hence they consulted together. There were several fortified quarters and six big forts in Khaibar: Nā'im; Sulālim; Qamūṣ; Naṭāṭ; Qiṣārah; Shaq; and Marbaṭ. According to historians there was a force of about 20,000 Jews in the forts.³ With the advice of their chief, Sallām bin Mishkam, they put their property and their families in the fortresses called Waṭīh and Sālim, and their warriors took shelter in forts called Nā'im, and Naṭāṭ and Qamūṣ etc. Qamūṣ was the strongest fort whose ruler was the all-Arab fame warrior, Marḥab.⁴ In this fort the exiled family of Ibn Abi al-Ḥuqaiq (of

1. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II (Vols. 3 & 4), p. 328; Ibn Jarīr al-Tabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 9; Ibn 'Abd al-Barr, "*al-Durar*", p. 209; Ibn Khaldūn, "*Tārīkh*", Vol. II, p. 795.

2. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 108.

3. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 484.

4. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 484. Also see "*Tārīkh*" by Ya'qūbī (Vol. II, p. 56) as quoted in "*Sīratun Nabī*".

Note: Ibn Is'hāque, Ibn Hishām, Ibn 'Abd al-Barr; al-Tabarī and Ibn Khaldūn etc. have mentioned about the fort of Qamūṣ as "the Fort of Ibn Abi al-Ḥuqaiq" i.e. the fort belonging to Ibn Abi

Khaibar) also used to live. Marḥab was thought to be stronger than one thousand horsemen.

On reaching Sahbā, a place near Khaibar the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) offered ‘*Aṣr Ṣalāt* and took food, which was “*Sawīq*” (the flour of roasted barley).⁵ Then he started again and reached suburbs of Khaibar by night. He offered prayers and ordered the army to rest at night.

Victory:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not want a long siege. When he realised that the Jews were prepared to fight, he ordered an attack. The first battle took place on the fort called Nā‘im.⁶ A fierce battle took place, in which the Muslim General Maḥmūd bin Muslimah was martyred but the fort was conquered. The Muslims captured other small fortresses as well without much difficulty, but when they reached the famous and impregnable fort of Qamūṣ they found a hard nut to crack. The fight prolonged to twenty days. Each day they had to re-

al-Ḥuḡaiq. Refer to: Ibn Is'hāque, “*Sīrat Rasūlallāh*” (English translation, “*The Life of Muhammad*” by Guillaume, p. 511); Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vol. 3 & 4), p. 331; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 9; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 795; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 210; Ibn al-Athīr, “*al-Kāmil fil-Tārīkh*”, Vol. II, p. 217.

The real position is that among the chiefs of exiled Banu Naḍīr who went to Khaibar were Sallām bin ‘Abd al-Ḥuḡaiq, Kināna bin al-Rabī‘ bin ‘Abd al-Ḥuḡaiq, and Ḥuyayy bin Akḥṭab. “When they got there the inhabitants became subject to them” (“*Sīrat Rasūlallāh*”, English translation, “*The Life of Muhammad*” by Guillaume, p. 438; “*al-Sīrat al-Nabawīyyah*”, by Ibn Hishām, Book II, p. 191). Since Sallām bin ‘Abd al-Ḥuḡaiq, commonly known as Ibn al-Ḥuḡaiq was superior among all of them, he became the chief of Qamūṣ whose ruler was the great warrior, Marḥab. Lady Ṣafīyah was living in this fort. She was the daughter of Ḥuyayy bin Akḥṭab, and the wife of Kināna bin al-Rabī‘ bin ‘Abd al-Ḥuḡaiq (“*al-Sīrat al-Nabawīyyah*”, Book II, p. 331).

5. “*Ṣaḥīḥ al-Bukhārī*” (Kitāb al-Maghāzī, Chapter: Ghazwatū-Khai-ber).

6. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4) p. 330; Shiblī Nu‘mānī, “*Sīratun Nabi*”, Vol. I, pp. 485-86.



Ruins of Qasr Marhab in the Khaibar Valley.

turn without success. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) sent Abū Bakr and ‘Umar as well but they too were not successful in capturing the fort. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was full of hope and courage. One evening the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) declared that he will give the standard the next day to a person who is beloved of Allāh and His Messenger and on whose hands the fort would be conquered.⁷ Every-body was anxious to be that man. In the morning the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) beckoned ‘Alī and with his own hands put the armour on him, handed him the sword and the staff and sent him as the commander of the troops for that day’s fight. Seeing Muslims under the command of ‘Alī; Marḥab, the famous warrior, came out of the fort and invited ‘Alī for a combat. The fight took place between Marḥab and ‘Alī⁸ in which ‘Alī killed him in the first attack.⁹ Then a fierce battle started. During the battle ‘Alī’s shield was broken, he took hold of a pillar of Fort’s gate and used it as a shield. The Jews were forced to give in and the fort was captured by the Muslims.

After losing their strongest fort, Qamūṣ, the Jews realised that the end must come. They requested the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to grant them peace on the con-

7. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4) p. 334; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 110; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 12; Ibn ‘Abd al-Barr, “*al-Durar*”, pp. 211, 212; Ibn al-Athīr, “*al-Kāmil fil-Tārīkh*”, Vol. II, p. 219.

8. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 112; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 13; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 112; Ibn ‘Abd al-Barr, “*al-Durar*”, pp. 212, 213; Ibn Kathīr, “*al-Bidāyah wal-Nihāyah*”, Vol. IV, p. 187.

Note: Ibn Is’hāque, Ibn Hishām and others say that Muḥammad bin Maslamah accepted the challenge and killed Marḥab: Ibn Is’hāque, “*Sīrat Rasūlallāh*” (English translation, “*The Life of Muḥammad*”, by Guillaume, p. 513); Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4) pp. 333-334; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, pp. 10-11. But in “*Ṣaḥīḥ Muslim*” the name of ‘Alī has been clearly stated in this combat “*Ṣaḥīḥ Muslim*” (Kitāb al-Jihād wal-Siyar, *Ḥadīth* No. 1807); Also refer to “*Zād al-Ma’ād*”, Vol. I, p. 392.

9. “*Ṣaḥīḥ Muslim*” (Kitāb al-Jihād wal-Siyar).

dition that they would pay him half the produce of their lands.¹⁰ Their lives, property, women and children were left untouched. Although the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) knew that they would not keep up to their word, he acceded to their request. It could easily be noted here that if Islam spread through the sword, it could have very well been enforced on them as an alternative to being put to death. Contrary to this whole-hearted and wholesale forgiveness, to an accursed enemy of irremediable character, was given.

Attempt to poison the Holy Prophet:

The Jews made the peace with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) apparently but worked to kill him treacherously. They are a people whose ways are queer. Immediately after the settlement they made with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) they conspired to take his life. For this purpose they instigated a woman named Zainab bint Ḥārith, the wife of a Jewish chief, Sallāin bin Mishkim, to invite the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to a dinner and give him the poison. On the dinner no sooner had the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) lifted a morsel to the mouth (and chewed a little) than he was informed, due to Divine Providence, by the food itself about the poison.¹¹ He immediately spat it out. However, the effect of the poison remained until the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) died. He refrained from eating further. One of his Companions, Ḥaḍrat Bishr bin Barā' had already eaten a good portion of food. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) summoned the woman for questioning. She confessed her guilt. But the benevolent and merciful Prophet forgave her. After two or three days Ḥaḍrat Bishr bin Barā'

10. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 337; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 114; Ibn 'Abd al-Barr, "*al-Durar*", p. 214; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 15.

11. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II, (Vols. 3 & 4) p. 338; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 15; Ibn 'Abd al-Barr, "*al-Durar*", p. 217.

died of the ill effects of the poison. Only then she was sentenced to death in accordance with the Islamic Law.¹²

Submission of the People of Fadak:

After the victory of Khaibar, Fadak, a Jewish town, not far from Khaibar also submitted to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) without any fight. A treaty on the terms similar to that of Khaibar, was signed with them. The share of Fadak was purely for the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) because no fight took place there.¹³

Submission of the People of Wādi Al-Qurā:

On his march home-wards from Khaibar, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) came to Wādi al-Qurā, a settlement of the Jews between Khaibar and Taimā. According to some historians this was the native place of Adites and Thamudites.¹⁴ The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had no intention of fighting there but the Jews started to aim arrows as a result of which a little fight took place, and the enemy surrendered. A treaty was signed on the similar terms as were for the residents of Khaibar.

Marriage with Ḥaḍrat Ṣafiyah (Rad. A.):

Sayyidah Ṣafiyah was the wife of Kināna, one of the chiefs of Khaibar who was slain during the battle, came to the lot of Ḥaḍrat Diḥyah Kalbi.¹⁵ Since she was the wife of a chief, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) bought her from

12. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 107; Shibli Nu'mānī, "Sīratun Nabī", Vol. I, p. 493; Bukhārī has also quoted this incident very briefly on the authority of Abū Ḥurairah: "Ṣaḥīḥ al-Bukhārī" (Chapter: al-Shāt al-lati sommat lin-nabiyi, Ṣallallāhu 'Alaihi wa Sallam bi-Khaibar).

13. Ibn Hishām, "al-Sīrat al-Nabawiyah", Vol. II, p. 353.

14. "Mu'jīm al-Buldān" (word "Qurā"). Also see "Sīratun Nabī" by Shibli Nu'mānī, Vol. I, p. 502.

15. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 116.

him for seven camels only to give her honour. Then he freed her and married her to maintain her previous status.¹⁶ The Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) nuptials with lady Ṣafiyah probably took place while he was still at Khaibar.¹⁷ The "*Walimah*" (wedding feast) was celebrated with abundance of dates, curdled milk, and butter. Earth was heaped into the shape of tables; on these the viand were spread and the guests were fed.¹⁸

Abū Ayyūb's Love for the Holy Prophet:

While the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was with lady Ṣafiyah (*Raḍiallāhu 'anhā*) in the bridal tent, Abū Ayyūb kept watch all the night with drawn sword. In the morning the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) surprised to see him there. Abū Ayyūb (Rad. A.) said, "O Messenger of Allāh! The damsel (i.e. lady Ṣafiyah) is young and is a new convert; it is but as yesterday she was married to Kināna, who was slain (which might had disturbed her). I thought to myself, I will watch by your tent and be close at hand, in case she attempts anything against you." The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) blessed him for his careful vigilance.¹⁹

Lady Safiyah's Dream:

Lady Ṣafiyah (Rad. A.) was very happy with the marriage. It is related that she bore the mark of a bruise upon her eye; when the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked her tenderly the cause, she told him that while yet Kināna's bride,

16. See the details in this connection in Chapter XX of this book under: "Lady Safiyah (Rad. A)".

17. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II, (Vols. 3 & 4), p. 339.

(Note: Ibn Hishām says that the marriage took place either at Khaibar or on the way back to Madīna).

Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 116.

18. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 116; Also see "*al-Sīrat al-Nabawīyyah*", by Ibn Hishām, Vol. II, p. 340.

19. Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*", Vol. IV, p. 212.

she saw in a dream as if the moon had fallen from the heavens into her lap; and that when she told Kināna, he struck her violently, saying: "What is the dream but that you covet this king of the Hijāz, the Prophet, for your husband."²⁰ The mark of the blow was the same which the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) saw.²¹

The Holy Prophet Welcomes Ja'far and other Muslims Migrated to Abyssinia:

While the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was returning from the expedition of Khaibar he had the pleasure to welcome back his cousin Ja'far bin Abū Ṭālib and other Muslims who migrated to Abyssinia. On receiving him the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) remarked, "I don't know, which of the two is more delightful to me: Ja'far's arrival or the conquest of Khaibar."²² Ibn Hishām has mentioned the names of the Muslims who returned from Abyssinia on this occasion.

Completion of the Marriage with Umm Ḥabībah:

On his return to Madīna, from Khaibar, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) completed the marriage with Umm Ḥabība (daughter of Abū Ṣufyān), which Najashy (Negus) had contracted for him in Abyssinia.

20. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4), p. 336;

Ibn Kathīr, "al-Bidāyah wal-Nihāyah", Vol. IV, p. 197.

21. Ibid.

22. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4), p. 359.

SMALL EXPEDITIONS:

A number of small expeditions ("*Sarāyah*"), which took place during this year after the Expedition of Tabuk but before the performance of the missed 'Umrah, have been mentioned in the books of histories. Here these are given briefly. The details could be seen in "*Al-Ṭabaqāt al-Kubrā*" by Ibn Sa'd (Vol. II, pp. 117-120).

(i) *Reconnaissance of 'Umar bin Khaṭṭāb:*²³

In the month of *Sha'bān* a detachment of 30 men was sent, under the leadership of 'Umar, to Turabah, a place situated on the road to Najrān from Mecca, where resided 'Ajuz tribe of Hawāzin. On hearing the Muslims, the enemies ran away.

(ii) *Reconnaissance of Abū Bakr Ṣiddīq:*²⁴

It also took place in the month of *Sha'bān* and was sent to Banī Kilāb in Najd. A fight took place and the enemies were routed.

(iii) *Reconnaissance of Bashīr bin Sa'd al-Anṣārī to Banī Murrah:*²⁵

It was sent to Banī Murrah in Fadak in the month of *Sha'bān* to warn the tribes against their help to Jews in the battle of *Khaibar*. A fight took place in which some Muslims were injured as a result of the arrows aimed by the enemy. However, the enemy retreated and two persons were taken captives.

(iv) *Reconnaissance of Ghālib bin 'Abdullāh:*²⁶

It was sent in the month of *Ramaḍān* to Maifa'ah in Najd.

23. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 117.

24. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 117-118.

25. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 118.

26. Ibn Sa'd, "*Al-Ṭabaqāt al-Kubrā*", Vol. II, p. 119.

In the battle which took place, Ḥaḍrat Usāmah bin Zaid killed a person which recited the *Kalimah* (i.e. embraced Islam) apparently to save his life. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) warned Usāmah and said, “Did you cut open his breast in order to see whether he was a truthful or a liar.” He then ordered that such persons who embraced Islam during a battle, would not be killed.

(v) *Reconnaissance of Bashīr bin Sa’d al-Anṣārī to Jabār.*

This was sent in the month of *Shawwāl* to Yemen and Jabār in *Ghaṭfān*. After a little fight, Muslims routed the enemies and got good booty.

The aim of these expeditions was to warn and punish the tribes who collaborated with Jews at *Khaibar* and to disperse the warring *bedouins* whose only aim was robbing and to plunder others property.

Performance of Missed ‘Umrah:

According to the truce of *Hudaibiyah*, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) had to perform the ‘*Umrah*, for which he had gone in the 6th A.H., in the following year. So the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) went for ‘*Umrah* in *Dhil Qa’dah*, 7 A.H.,²⁷ with 2000 of his devout Companions. For all seven years the sight of Mecca had been denied to him. Now he had a chance. He and his Companions carried no arms except the traveller’s sword in a sheath. According to the agreement the disbelievers evacuated the city. The Companions were full of joy and happiness. The Muslims descended on Mecca from the North. ‘Abdullāh bin Rawāḥa caught hold of the reins of *Qaṣwā*, the she-camel of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), and the rest of the Muslims followed on foot. The dream of the Holy Prophet (Ṣallal-

27. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 370; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 120; Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 23; Ibn ‘Abd al-Barr, “*al-Durār*”, p. 221.

lāhu 'alaihi wa Sallam) was being realised and Allāh's declaration was most truthful:

“Surely Allāh has in truth made good to His Messenger the Vision: Surely you will enter the holy Mosque, if it pleases Allāh, in safety. You will shave and cut your hair without any fear.”
(XLVIII: 27)

When he was returning after a period of three days, a most pathetic incident took place. The orphan daughter of Ḥaḍrat Ḥamzah happened to come there, calling the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*): “Uncle, Uncle”²⁸ (though he was her cousin but she called him so because of respect). Ḥaḍrat ‘Alī took her in his arms but later she was given under the care of Ḥaḍrat Asmā (her aunt) because Ḥaḍrat Ja‘far and Ḥaḍrat Zaid bin Ḥārith also claimed her as daughter of their uncle.

Conversion of Khālid Bin Walīd, ‘Amr Bin ‘Āṣ and Others:

Soon after the departure of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), Khālid bin Walīd, the General of Quraish cavalry declared that he had seen the truthfulness of Muhammad (*Ṣallallāhu 'alaihi wa Sallam*) and that he would accept Islam. ‘Ikramah and others tried to stop him from doing so but he did not listen to them. On hearing his decision Abū-Sufyān’s anger got the better of him and he was going to attack Khālid when ‘Ikramah intervened and said: “Will you kill him for his opinion while all the Quraish are of the same opinion as he? By God, I am afraid, If you do that, all the Quraish will migrate to Madīna”. Khālid finding himself unwelcome at Mecca migrated to Madīna and joined the Muslims. ‘Amr bin ‘Āṣ and ‘Uthmān bin Ṭalḥa also migrated to Madīna same time and embraced Islam. According to Ibn Sa‘d it was the Ist *Ṣafar*, 8 A.H. when Khālid bin Walīd, ‘Amr bin ‘Āṣ and ‘Uthmān bin Ṭalḥa arrived at Madīna.²⁹

By the end of the seventh year of Hijrah, Islam was firmly

28. “*Ṣaḥīḥ al-Bukhārī*” (Kitāb al-Maghāzī, Chapter: ‘Umratul-Qadā).

29. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 252.

established and it was a matter of time only when it would raise its head and overshadow all other faiths, as the Holy Qur'ān declares:

“...like seed-produced that puts forth its sprout, then strengthens it, so it becomes stout and stands, firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allāh has promised such of them as believe and do good, forgiveness and a great reward.”
(XLVIII: 29)

Reconnaissance of Ibn Abī 'Awja:

According to Ibn Sa'd,³⁰ the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Ibn Abī 'Awja in the month of *Dhul Hijjah*, 7 A.H. at the head of 50 men to Banī Sulaim. A fight took place, and the enemies were routed. The following year the people of Banū Sulaim came to Madīna and accepted Islām.

30. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 123.

SOME OF THE ORDINANCES REVEALED DURING
THIS YEAR:

(i) The flesh of domestic ass was forbidden, during the battle of Khaibar.

(ii) *Muta'* (contract marriage) was declared unlawful (i.e. "*Harām*").

(iii) The flesh of carnivorous animals was also declared unlawful (i.e. "*Harām*").

(iv) For a divorced woman or a widow, it was laid down that before re-marriage she must wait for a fixed period, the details of which could be seen in the Books of Islamic Law.

(v) Rules in connection with booty were also revealed. Details could be seen in the Books of Islamic Law.

Marriage with Lady Maimūna:

Marriage with lady Maimūna took place in Mecca while the Holy Prophet (*Ṣallallāhu 'alaihi wa Ṣallam*) was there in connection with the performance of the missed '*Umrah*. Lady Maimūna, sister of Umm al-Faḍal, the wife of 'Abbās (Rad. A.), was a widow. She offered her hand to the Blessed Prophet through Ḥaḍrat 'Abbās (Rad. A.). In order to establish good relations with the Quraish, the Holy Prophet accepted her hand. The "*Nikāḥ*" took place in Mecca but the marriage was consummated at Sarf (about ten miles away from Mecca) while he was returning to Madīna.³¹

(Note: see the details and causes of all the marriages of the Holy Prophet in Chapter XX of this book).

31. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 132.

The 8th Year of Hijrah

The Reconnaissance of Ghālib bin ‘Abdullāh to Banī Mulawwiḥ:

In the month of *Ṣafar*, 8 A.H. a reconnaissance was sent to Banī Mulawwiḥ (i.e. Banī Laith) near Kadied, on the road to Meccā under the leadership of Ghālib bin ‘Abdullāh al-Laiṭhi.¹ The attack was successful. Muslims got some cattle as booty. The enemy again gathered a force to attack Muslims but were not successful due to Allāh’s help in form of flood which came without any rain. Muslims returned home safely.

The Reconnaissance of Ghālib bin ‘Abdullāh to Muṣāb:

After the above mentioned reconnaissance the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) again sent Ghālib bin ‘Abdullāh at the head of 200 men on another expedition towards Muṣāb near Fadak.² The expedition was carried on successfully. Muslims got some booty in form of camels in this expedition as well.

1. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 609-610; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 124.
2. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 126.

The Reconnaissance of Shujā' bin Wahāb:

In the month of *Rabī' al-Awwal* the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) sent *Shujā' bin Wahāb* at the head of 24 men to Banī 'Āmir, at a distance of about five nights' journey from Madīna.³ The enemy retreated after a little fight and Muslims brought back with them camels and goats.

The Reconnaissance of Ka'b bin 'Umair to Dhāt Aṭlāḥ:

In the same month i.e. *Rabī' al-Awwal* another detachment of 15 men was sent to *Dhāt Aṭlāḥ*, a place on the border of Syria.⁴ It was sent to check the advance of enemy. On reaching there, they found a great assemblage of people, who were first called upon to embrace Islam. But they showered arrows in reply. The Muslims fought desparately but all were martyred besides one who returned to Madīna to tell the mishap to the Holy Prophet. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was much perturbed by this calamity and planned an expedition to go there. Before he left Madīna, he was informed that the enemy fled away so he gave up the idea for the moment.⁵

As discussed above (several times) the aim of such reconnaissances was either to punish robbers or to disperse enemies. The main means of living of the bedouins at the time were ravage, looting, devastation and robbing. When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) checked all these activities, they became his enemies and started to attack those Muslims who had embraced Islam. In order to create a healthy social atmosphere and to establish peace in the peninsula, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) had to fight with all such persons. The result is before us: In a very short period the peace was established in the whole of Arabia.

3. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 127.

4. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 127.

5. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 128.

THE EXPEDITION OF MUTTAH:⁶

Of the epistles that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) despatched to various kings and rulers inviting them towards Islam, one was sent to the king of Buṣrā through Ḥārith bin ‘Umair Azdi. When Ḥārith reached Muttah he was killed by Shuraḥbil Ghassānī.⁷ Shuraḥbil was one of the Governors of Heracleus. The murder of the envoy was against all laws of inter tribal morality. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was naturally very much upset when the news reached him. In *Jumādī al-Ūlā*, 8 A.H. (August/September, 629 A.C.), the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) prepared an expedition of 3000 Muslims under Zaid bin Ḥāritha⁸ to go north and to prove Romans that he was not afraid of them. While nominating Zaid bin Ḥāritha (Raḍ. A.), a freed slave, to command the army the Holy Prophet said:

“If Zaid is killed Ja‘far bin Abī Ṭālib will be your commander, and if he is also martyred then ‘Abdullāh bin Rawāḥah will take the command. If he too dies then you can select a commander from among yourselves.”⁹

Shuraḥbil received the information of the expedition through intelligence and prepared himself to meet the Muslims with an army of 1,00,000 strong. On their way they also heard a rumour that Heracleus himself was coming with another army of 1,00,000. The Muslims stopped at Mu‘ān for two nights to consider what they should do. On the enthusiastic and eloquent speech of ‘Abdullāh bin Rawāḥah,¹⁰ all of them decided to

6. Muttah is about 12 kilometres from the city of Kark in Jordan. It is about 1100 kilometres away from Madīna.

7. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 128; Ibn Qayyim: “*Zād al-Ma‘ād*”, Vol. I, p. 414.

8. Ibn Hishām, “*al-Sīrat al-Nabawiyah*”, Book II (Vols. 3 & 4), p. 373; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 198; Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 36.

9. Ibn Jarīr al-Tabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, pp. 40-41; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 128.

10. Ibn Qayyim: “*Zād al-Ma‘ād*”, Vol. I, p. 415.

meet the enemy at all cost.

Zaid with the standard in his hand directed the operations. A fierce battle took place. Shurahbil's brother was killed in action, and he himself fled from the field and took shelter in a fort. He sent a message to Heracleus who immediately despatched for his help another strong army. The Muslims were now fighting against very heavy odds. Zaid bin Hāritha was killed and the flag was taken over by Ja'far. He intentionally disabled his horse to dispel any idea of returning home from the battlefield, and jumped into the enemy lines. He fought to his death. Then 'Abdullāh bin Rawāḥah took the flag. He was also killed after a desperate fight. Then the Muslims selected Ḥaḍrat Khālid bin Walīd as their commander. Khālid took hold of the standard and realised the extreme peril of the Muslim forces. He was a man beyond a rival in the art of war and in courage and skill. He ordered a realignment of the Muslim forces. The Muslims fought the enemy with great advantage. Eight swords were broken in Khālid's hand.¹¹ In the evening the fight was postponed till the next day.¹²

The next day, Ḥaḍrat Khālid spread out his men in a long line as though he was going to envelop the enemy. But the Romans did not advance to fight, and Khālid, according to his plan, withdrew the army from Mutta to Madīna. The Romans were too glad that the fight was over as they did not like to meet Khālid any more. The Muslims at Madīna did not like their return in that way and on their return they threw dust on the faces of the returning soldiers saying: "O ye runaways! Ye ran away from the Path of Allāh!" But the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) consoled them and replied on their behalf, "Not runaways, but if it pleases Allāh, (would) go-back once more."¹³ The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and

11. Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 507. Also see, "*Ṣaḥīḥ al-Bukhārī*", 'Ghazwah Mutta'.

12. Details of the battle could be seen in: "*Zād al-Ma'ād*", Vol. I, pp. 414-15; "*al-Sīrat al-Nabawīyyah*" by Ibn Hishām, Book II, pp. 373-376; "*al-Ṭabaqāt al-Kubrā*" by Ibn Sa'd, Vol. II, pp. 128-129.

13. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 382; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 129; Ibn Jarīr al-Tabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 42.

the Companions were all in great sorrow on account of the loss of so many brave men and especially the three generals.

The Effects of the Battle of Muttah:

The Battle of Muttah had some strange effects on the minds of different communities. The Muslims were not pleased with the return of their fellows without an apparent victory. To them, there were only two ways—Victory or Martyrdom in the Path of Allāh. The Christians neither considered it their victory nor defeat. They were astonished by the courage, initiative and dash of Muslims. They thought that to make war with a people like that was to court certain a people who fought like lions and each of whom seemed to possess many lives. They realised their strength through men like Ja'far who fought after both arms had been cut off and Khālid who broke eight swords in a single afternoon. So the Romans were in favour of leaving the Muslims alone but due to their arrogance they could not declare peace, and the war went on.

However, the Jews and the non-believers were happy at the apparent catastrophe of the Muslims. They reached so far that they started to think about the fall of Muslims at the hands of Romans. Therefore, they conspired to harass the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) in the South while his men were engaged in the North with the Romans.

THE RECONNAISSANCE OF 'AMR BIN AL-'ĀṢ TO DHĀT AL-SALĀSIL:

In the month of *Jumādī al-Ākhir*, the Holy Prophet (*Ṣallā-lāhu 'alaihi wa Sallam*) sent an army of 300 men under the command of 'Amr bin al-'Āṣ (a new convert then) to *Dhāt al-Salāsil*, at a distance of ten days journey from *Madīna*.¹⁴ This battalion was sent to disperse *Banū Quḍā'ah* who had assembled in great force and were even threatening a descent upon *Madīna*. In the event of serious resistance he was advised to call upon those Arabs who had already tendered their submission (viz. *Banū Bāli*, and *Banū 'Udhrah* etc.) to come to his aid. After a march of ten days he encamped at the spring known as *Salāsil* near the Syrian confines. When he found out that the enemy was assembled in vast numbers he informed the Holy Prophet (*Ṣallā-lāhu 'alaihi wa Sallam*) who immediately despatched a reinforcement of 200 men under the command of *Abū 'Ubaidah bin al-Jarrāḥ*. 'Amr bin al-'Āṣ remained the commander-in-chief of the combined force. Afterwards he passed through the territories of *Banū Bāli* and *Banū 'Udhrah* and received their allegiance. But when he reached the place where the enemy had assembled he was informed that they had fled in alarm. *Ḥaḍrat 'Amr bin al-'Āṣ* immediately despatched a messenger to the Holy Prophet (*Ṣallā-lāhu 'alaihi wa Sallam*) to inform him about the success of the campaign.

Some small Reconnaissances before the conquest of Mecca:

Ibn Sa'd has mentioned following three expeditions after the expedition of *Dhāt al-Salāsil*.

(i) *The Reconnaissance of Abu 'Ubaidah:*

In the month of *Rajab*, 8 A.H., the Holy Prophet (*Ṣallā-lāhu 'alaihi wa Sallam*) sent *Abū 'Ubaidah bin al-Jarrāḥ* at the head of 300 men to a clan of *Juhainah* on the sea coast.¹⁵ There was

14. *Ibn Sa'd*, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 131.

15. *Ibn Sa'd*, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 132; "*Ṣaḥīḥ al-Bukhārī*" ("Kitāb al-Maghāzī", Chapter: *Ghazwah Ṣaif al-Baḥr*); *Ibn Qayyim*: "*Zād al-Ma'ād*", 'Saryah *Khabaṭ*'.

no fighting in this reconnaissance but it has become famous due to an incident. Provision ran short during the expedition and the "*Mujāhidīn*" (the Muslims in the way of Allāh) were famished. Allāh's help came and they caught a prodigious fish ("*Khabaṭ*") which sufficed amply to relieve their hunger.

(ii) *Reconnaissance of Abū Qatādah to Khudirah:*

Another pretty reconnaissance of 10 persons was sent in the month of *Sha'bān* to a tribe of *Ghaṭfān* in Najd,¹⁶ under the head of Abū Qatādah. A little fight took place and the Muslims got a good booty in form of camels, flocks, and prisoners.

(iii) *The Reconnaissance of Abū Qatādah to the Valley of Idam:*

In the month of *Ramaḍhān* another small reconnaissance of 8 person, was sent under Abū Qatādah to the valley of Idam.¹⁷ During the journey a man named Muḥallim bin Juthāmah (who was included in the detachment) killed a person 'Āmir although the latter paid "*Salām*" (greetings) according to Islam, showing his Islam. On this incident Allāh revealed (later on) the following verse:

"O Ye who believe! When ye go abroad in the cause of Allāh, investigate carefully, and say not anyone who offers you "*Salām*" (salutation): 'Thou art non-believer.' (IV: 94)

16. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 132.

17. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*" Vol. II, p. 133.

(Note: Ibn Qayyim has named it as "Ḍam", "*Zād al-Ma'ād*". Vol. I, 46th Chapter, "*Saryatu Ḍam*".)

EVENTS LEADING TO THE CONQUEST OF MECCA

The Quraish and their allies break the truce of Hudaibiyah:

The truce of Hudaibiyah had been in force for two years. The peace and quietness that prevailed during these days had considerably helped Islam and strengthened the Muslims. After the enforcement of the truce, the Khuzā'ah tribe had entered into friendly relations with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), while on the other hand their enemies, the Banū Bakr, had entered into alliance with the Quraish.¹⁸ From inside, the Quraish were growing more and more infuriated at the popularity of the Muslims. The Quraish incited Banū Bakr and their allies, to attack the Khuzā'ah tribe, allies of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Following this intrigue, one night, whilst Banū Khuzā'ah were sleeping at a watering place called *Wāṭir*, Banū Bakr fell on them, killed many of them and looted their property. According to some historians, the Quraish openly helped Banū Bakr with men and weapons.¹⁹ 'Ikramah bin Abū Jahl, Ṣafwān bin Umayyah and Suhail bin 'Amr etc. took part in the fight after masking themselves.²⁰ Banū Khuzā'ah took shelter in Mecca but Banū Bakr did not stop killing Banū Khuzā'ah even in the *Haram*, where bloodshed was forbidden according to time-honoured Arab traditions. Banū Khuzā'ah complained to the Quraish but got no redress. In consequence, a deputation of the Khuzā'ah tribe was sent to Maḍīna, beseeching the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to rise in defence. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), after consulting the Companions, sent message to the Quraish with three conditions, and asked them to accept one of them:

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18. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 43; *Shiblī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 509.
19. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 390; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 134; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 44; *Shiblī Nu'mānī*, "*Sīratun Nabī*", Vol. I, p. 510; Ibn 'Abd al-Barr, "*al-Durar*", p. 224; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 419.
20. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 44.

- (1) The Quraish were to pay blood-money for those slain among the Khuzā'ah tribe.
 or (2) They should have nothing to do with the Banū Bakr.
 or (3) They should declare the Truce of Ḥudaibiyah null and void.

The Quraish refused to accept the first two conditions and sent a message to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), through Qurṭ bin 'Umar that they would accept only the third condition.²¹ It was rather an unwise step on their part. Abū Sufyān, realising the grave danger for his people for their having so hastily broken the pact, went to Madina himself with a view of asking the Holy Prophet (*Sallallāhu 'alaihi wa Sallam*) to renew the Truce.²² But he was at the same time deaf to the demands of the Muslims. That was totally absurd. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) could very well understand it, therefore, he refused a renewal.

The Holy Prophet's Preparation for the Conquest of Mecca:

For over twenty years the Quraish had been constant source of trouble and misery to the Muslims. They had three times attacked Madīna—with the hope of entirely crushing out Islam—but had failed. It was a great chance for the Muslims to punish the Quraish for their treachery and misconduct. There was no use delaying, which would only further spoil the situation, affording further advantages to the enemy. Therefore, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) asked his followers to get preparations for war and sent word to all his allies and followers in Arabia to come to him²³ (ready for the fight but to keep their preparations absolutely secret). He kept his plan

21. Muḥammad Zurqānī, "*Sharah al-Mawāhib al-Iadunniyah*", Vol. II, p. 336.

22. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 396; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 134; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 46; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 420.

23. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 397; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, pp. 134-35; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. II, p. 47.

secret, and the common man in Madīna thought that he was going to Syria to punish Romans.

One of the Muslims named Ḥāṭib bin Abi Balta', who had some relations at Mecca and who was anxious about their safety, secretly sent a messenger to them with a letter informing them of what the Muslims intended to do. It was rather an ill-timed and unwise procedure. If the letter had reached Quraish, they would also have made the necessary preparations for a battle, probably resulting in unnecessary bloodshed and loss of lives. But the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was informed by Allāh (through revelation) about the letter. He immediately sent men who overtook the messenger and brought back the letter. The Muslims (especially Ḥaḍrat 'Umar) were much excited at the perfidy of Ḥāṭib, and they were for inflicting a severe punishment on him. Since, Ḥāṭib was sincerely sorry for what he had done, the merciful Prophet (Ṣallallāhu 'alaihi wa Sallam) forgave him.²⁴ 'It was indeed to be an imperishable example of forgiveness.'

The Quraish taken by surprise:

On the 10th of *Ramadhān*, 8 A.H. the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) set out, at the head of 10,000 followers,²⁵ thus fulfilling the prophecy of Prophet Moses, given two thousand years before: "He came with ten thousands of Holy ones." (Deut. 33: 2).²⁶ No other event in the post-Mosaic his-

24. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 399; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*". Vol. III, p. 49; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 512; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 421; "*Ṣaḥīḥ al-Bukhārī*" (Kitāb al-Maghāzī, Chapter: *Ghazwah al-Faṭḥ wa mā ba'atha Ḥāṭib-Ibn-Abi Balta'*).

25. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 400; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 50; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 135; "*Ṣaḥīḥ al-Bukhārī*" (Kitāb al-Maghāzī, Chapter: *Ghazwah al-Faṭḥ fi Ramaḍhān*).

26. The whole verse is as under:

He showed himself from Mount Paran,

tory fulfilled these prophetic words. Here were ten thousand Muslims and all were 'righteous' (as foretold) without any exception.

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) encamped at Marr-uz-Zahrān, a place only a few hours journey from Mecca. On seeing a huge army, the Quraish were taken by complete surprise. The Prophet ordered huge fires to be lit in every camp. This gave the Quraish the impression that the strength of Muslim army was considerably greater than it really was. They were impressed by seeing the whole desert lit up with fires of the camps in the darkness of the night. Their chief, Abū Sufyān, with other chiefs, came to heights above the Muslim camps to survey the situation but was recognized and was brought to the merciful Prophet (*Ṣallallāhu 'alaihi wa Sallam*). This was the same Abū Sufyān who was the bitterest enemy of Islam, who had waged so many battles against the very life of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), and had done his worst to wipe out Islam and the Muslims. But the merciful Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was an embodiment of love and compassion. He asked Abū Sufyān in a gentle mood, "O Abū Sufyān! Do you still consider any other power (god) than Allāh, Almighty?"²⁷ Abū Sufyān was ashamed and said, "If there was any then he served us." The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) then said, "All your faults are forgiven, Abū Sufyān! And the one who enters your

and with him were ten thousands of holy ones
streaming along his right hand.
Truly he loves his people
and blesses his saints."

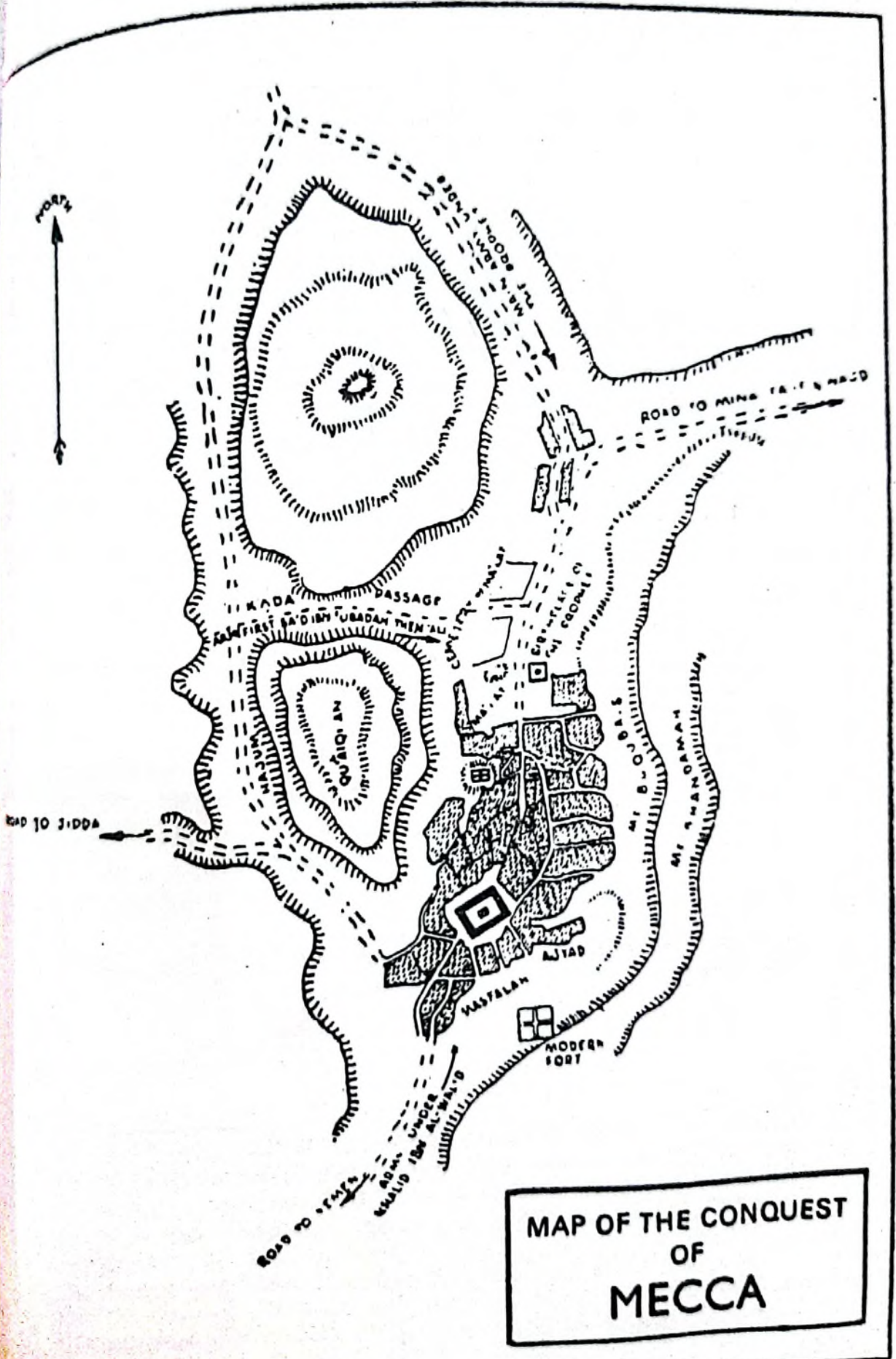
(Deut, 33: 2, 3)

Notes: 1. In some translations 'myriads' is used for 'ten' thousands' (*The New English Bible*, Oxford University Press).

2. Paran is synonymous to Fārān. See Chapter 1.

27. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 403; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 53; Shīblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 514; Ibn 'Abd al-Barr, "*al-Durar*", p. 230; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 422. Bukhārī has mentioned this incident briefly in this way "When Abū Sufyān was brought before the Holy Prophet, he accepted Islam": "*Ṣaḥīḥ al-Bukhārī*" (Kitāb al-Maghāzī, Chapter: Aynū rakaza al-Nabī, Ṣallallāhu 'alaihi wa Sallam Yaum al-Faṭḥ).

house shall also be safe." Most of the historians agree that Abū Sufyān acknowledged the Faith at that time but not in clear terms. However, later on he became a sincere Muslim. Look at this most exemplary and merciful treatment of the merciful Prophet that he not only forgave him but also made the house of his arch enemy a place of safety.



THE CONQUEST OF MECCA

Returning to Mecca, Abū Sufyān told the people about the safety guaranteed by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and also informed them of the great strength of the Muslim army, pointing out to them the utter futility of offering resistance to such an army.

Next morning the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) marched into Mecca peacefully. He ordered Muslims to shed no blood. All the armies of Muslims entered peacefully except that of Khālid bin Walid. When he was entering the city some obstinates amongst the Quraish and Banū Bakr under Ṣafwān, Subail, and ‘Ikramah (bin Abu Jahl), the inveterate enemies of the Islam, shot the Muslims with arrows. Two of the Muslims were martyred by the arrows aimed by them. Hadrat Khālid, therefore, asked the Muslims to give a reply. A little fight took place, the leaders of the enemies fled leaving behind 12 bodies of their dead fellows.²⁸

Meccans were told that they would be safe if they kept indoors or took refuge in the Ka‘bah or in Abū Sufyān’s house.²⁹ The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was himself riding on a white horse and while he was entering the holy city, his head was bent with humility to Allāh.³⁰

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) entered the Ka‘bah and cleaned all the idols while reciting the verse of the Holy Qur’ān:³¹

“Say, the TRUTH has come and falsehood has vanished
....”
(XVII: 81)

28. Ibn Qayyim, “*Zād al-Ma‘ād*”, Vol. I, pp. 407-408.

29. Ibn H. shām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 405; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 54; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 230; Ibn Qayyim, “*Zād al-Ma‘ād*”, Vol. I, p. 423.

30. Muḥammad Yūsuf Kāndhlawī, “*Hayātus Ṣahāba*”, Vol. II, p. 548.

31. Ibn Qayyim, “*Zād al-Ma‘ād*”, Vol. I, p. 424; Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II, p. 411; “*Ṣahīh al-Bukhārī*” (Kitāb al-Maghāzī).

Ḥaḍrat Bilāl, the all time Mu'adh-dhin of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) called the *Adhān* on the roof of the Ka'bah,³² and the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) led the Ṣalāt.

Exemplary Forgiveness of the Enemies:

After the Ṣalāt the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent for 'Uthmān bin-Ṭalḥa, who was the custodian of the key of the Ka'bah, and who once refused him to enter the Ka'bah and ill-treated him. Not only the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) entrusted the key to 'Uthmān bin Ṭalḥa but also said, "If any person took the key of Ka'bah from 'Uthmān bin Ṭalḥa (or his descendents), he will be cruel."³³

The Quraish and their leaders were watching quietly in the compound of the Ka'bah. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) then addressed them: "O leaders of Mecca! What treatment do you expect of me this day?" They said, "You are a noble brother (to the young) and a gentle nephew (to the aged)."³⁴ The Holy Prophet said, "I will treat you as Yūsuf (Joseph) treated his brothers. You are free from all fears today. May Allāh forgive you." When the Meccans heard this they could not believe at first. It touched the deepest cord of the human heart in the audience. He (the Holy Prophet) actually deserved the titles: "Best of Humanity", "The pride of Mankind", and "The Mercy for Nations."

Thus the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) showed an exemplary forgiveness to his enemies. He and his followers had been persecuted and oppressed in Mecca for thirteen

32. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 137.

33. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 136; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 425; Also refer to "*al-Durar*" (by Ibn 'Abd al-Barr), p. 234. Ibn 'Abd al-Barr has quoted only this much: "He (the Holy Prophet) said (to 'Uthmān bin Ṭalḥa), "Take it forever and for your progeny until the Day of Resurrection."

34. Ibn Hishām, "*al-Sīrat al-Nabawīyah*", Book II (Vols. 3 & 4), p. 412; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 61; Ibn Qayyim, "*Zād al-Ma'ād*", Vol. II, p. 424.

years. Their cruel persecution at last compelled the Muslims to migrate to Madīna. There were among them those who tried to murder the Holy Prophet. There were also the one who had caused the death of his daughter, and the woman like Hind (wife of Abū Sufyān) who chewed the liver and the heart of his beloved uncle, Ḥamzah after he was martyred by her slave, Waḥshī, in Uḥud. But all these sins were readily forgiven and forgotten. The bitterest enemy of Islam were pardoned and every sympathy was shown to them. Never in the history was there another victor who showed such love and mercy for the fallen enemy.

The European historians have admitted that "Through all the annals of conquest there has been no triumphant entry like unto this one."³⁵ No conquest was made without bloodshed and no forgiveness was shown like this one to vanquished in the history of the ancient and modern world. World's history has not produced another similar personality with such an extra-ordinary record of forgiveness, magnanimity and mercy reaching the sublimate heights. "This breadth of human sympathy and the magnanimous forgiveness is not met within the life of Christ. . . . He never acquired power to deal with his persecutors."

Bostworth Smith comments on the conquest of Mecca, "There was nothing left in Mecca that could thwart his pleasure. If ever he had worn a mark at all, he would now, at all events, have thrown it off; if lower aims had gradually sapped the higher, or his moderation had been directed as Gibbon supposes by his selfish interests, we should now have seen the effect; now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Is there anything of the kind? Read the account of the entry of Moḥammed into Mecca; side by side with that of Marius or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power, and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There

35. K. Ali, "A Study of Islamic History", p. 63.

were no proscription lists; no plunder, no wanton revenge.”³⁶

The Address on the Victory:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) gave the following historic address on this day:

“There is no diety but Allāh, He is One and has no partner. He fulfilled His promise and helped His servant and all by Himself crushed all the hosts. Today all the false prides and silly customs are trampled down under my feet. You are the children of Ādam and Ādam was created from dust. Allāh says: ‘O people! We have created you through a male and a female and have divided you into tribes and families so that you may know and distinguish one from the other. He is the gentlest amongst you that is most pious. And Allāh has full knowledge and is well acquainted (with all things).

(XLIX: 13)’ ”³⁷

He added:

“Verily Allāh and His Messenger have forbidden the sale of liquor (and intoxicants), and usury.”³⁸

He asked all the emigrants not to claim any property which was left by them while migrating to Mecca and then was under the control of Meccans.³⁹

It was, as a matter of fact, a unique conquest of Islam and the triumph of the Holy Prophet’s unshakable faith in his sacred cause.

36. Bostworth Smith, “*Mohammed and Mohammedanism*”, p. 142 as quoted in “*Muhammad, the Holy Prophet*” by H.G. Sarwar, p. 454.

37. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 41; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, pp. 60-61; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 809; Shiblī Nu’mānī, “*Sīratun Nabī*”, Vol. I, p. 517; Ibn Qayyim, “*Zād al-Ma’ād*”, Vol. I, p. 424.

38. Shiblī Nu’mānī, “*Sīratun Nabī*” Vol. I, p. 518. Also refer to “*Ṣaḥīḥ al-Bukhārī*”.

39. Shiblī Nu’mānī, “*Sīratun Nabī*”, Vol. I, p. 520.

Small Expeditions to Demolish Great Idols, after the Conquest of Mecca:

a. *Saryah Khālīd bin Walīd to demolish 'Uzza:*

After the conquest of Mecca the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Ḥaḍrat Khālīd bin Walīd on 25th Ramaḍhān to demolish 'Uzza (the idol), at the head of 30 horsemen.⁴⁰ He demolished the idol and returned to Mecca.

b. *Saryah 'Amr bin al-'Āṣ to demolish Suwā':*

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Ḥaḍra. 'Amr bin al-'Āṣ after the conquest of Mecca, to demolish Suwā', the idol of Hudhail.⁴¹ 'Amr destroyed the idol and its care-taker accepted Islam.

c. *Saryah Sa'd bin Zaid to demolish Manāt:*

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Sa'd bin Zaid to destroy Manāt.⁴² He went at the head of twenty horsemen. Its care-taker resisted but was killed and the idol was destroyed.

Expedition of Khālīd Bin Walīd to Jadhīmuh:

After the expedition of Khālīd to demolish 'Uzza, the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent him to Banī Jadhīmah, a tribe of Kanānah, at the head of 350 men, to call them towards Islam. When Ḥaḍrat Khālīd reached there, they told him that they had accepted Islam and that they believed in

40. Ibn Hishām, "al-Sīrat al-Nabawīyah", Vol. II, p. 436; Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 145; Ibn 'Abd al-Barr, "al-Durar", p. 236.

41. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 146

42. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. II, p. 147.

Allāh and in His Prophet.⁴³ But they were armed and Khālid tried to disarm them. After a little resistance they laid down their arms and were rounded up. While the prisoners were being driven to the Holy Prophet, a group of them resisted and were killed. When Khālid reached the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) along with the Prisoners, he was vex with him and said, "O Allāh, I absolve myself from what Khālid has committed."⁴⁴

43. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 428; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II pp. 147-48; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 66; Ibn 'Abd al-Barr, "*al-Durar*", p. 236.

44. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 148.

THE BATTLE OF HUNAIN:⁴⁵

Hawāzin and Thaqīf:

The victory of Mecca was indeed a door for Arabs to enter the Islam but by no means ended all opposition to Islam. The ruling tribe of Ṭā'if, Banū Thaqīf, and the war like tribe of Hawāzin, inhabiting between Mecca and Ṭā'if, were still enemies of Islam. The tribe of Hawāzin was very powerful and being situated in hilly districts, had never been subject to Meccans. Had the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) not been taken Meccans by surprise, the Hawāzin and Thaqīf might have joined the Quraish against him.

They were disturbed by the fall of Mecca in the hands of the Muslims and thus noticed a great danger to their religion and other un-Islamic ways of life. To meet this danger they gathered a huge army, while the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was preaching Islam at Mecca. The tribes of Nasr and Jushm also joined them. They marched to the hills of Awṭās to the South-east of Mecca, about a day or day and a half's journey from Mecca. The Hawāzin and Thaqīf encamped in the valley of Hunain and posted their archers covering the pass in the Valley which the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and his forces must cross before they could reach the other side.

The Holy Prophet Starts to meet Hawāzin and Thaqīf:

It was about a month after the conquest of Mecca that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was informed of what the Hawāzin, the Thaqīf and other neighbouring tribes were preparing to do. On hearing of these preparations he at once sent a messenger to watch the movements of the tribes and find if there was really any truth in the statement. The messen-

45. Ibn Qayyim has named it as "Ghazwatu-Awṭās" (The Battle of Awṭās). Refer to "*Zād al-Ma'ād*". However most of the historians and Muḥaddithīn (traditionists) including Bukhārī has mentioned "Ghazwatu-Awṭās" as a sub-expedition of "Ghazatu-Hunain" which took place before the "Ghazwatu-Ṭā'if".

ger soon returned confirming the news and gave the Holy Prophet (*Ṣallāllāhu 'alaihi wa Ṣallam*) details of what was going on.⁴⁶

As there was no time to be lost, the Holy Prophet (*Ṣallāllāhu 'alaihi wa Ṣallam*) immediately collected an army to scatter the enemy. The Muslim army was twelve thousand strong, including two thousands Meccans.⁴⁷ The Holy Prophet (*Ṣallāllāhu 'alaihi wa Ṣallam*) marched towards the valley of Ḥunain, where it was reported the Hawāzin had encamped, at the head of a big force.

It may be well noted here that the Muslims set out on this expedition with that sort of extreme confidence that mounted to over-confidence. Some of the new converts felt proud of their number, which was not liked by Allāh. The Holy Qur'ān mentions it as follows:

“Surely Allāh did help you in many battle fields, and on the day of Ḥunain when your great numbers elated you but it availed you naught; and the earth, for all that it is wide, did constrain you, and you turned back in retreat. Then Allāh did send His peace of reassurance down upon His messenger and upon the believers and sent down forces which you did not see, and punished those who disbelieved. Such is the reward of disbelievers.” (IX: 25-26)

The Battlefield:

The Hawāzin were noted for their skill in archery and they were also occupying favourable positions in the battlefield. The best archers among them were posted well on the surrounding hills. As the Muslims advanced, they were met with showers of arrows from all sides, while the main portion of Hawāzin's

46. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 440; Ibn Sa'd, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 150; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 73; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 812.

47. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 440; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 3; Ibn 'Aod al-Barr, “*al-Durar*”, p. 238.

army attacked them from the front. The Meccan auxiliaries, including the new-converts, under the command of Khālid, were the foremost in the fight, and so were the first to be attacked. They could not stand the fierce attack from the enemy's arrows. So they fell back, their retreat caused terrible disorder among the following Muslim ranks; one detachment fell over the other in utter confusion. Even the "Anṣār" (Medinites) and "*Muhājirīn*" (Immigrants) followed those who were retreating, which added more chaos and confusion.

When such was the deplorable state of affairs among the Muslims, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) with a small band of followers firmly stuck-up at his post with admirable tranquillity and courage. The Hawāzin and Thaqīf seeing the Muslims utterly retreated, descended from their positions and were quite near to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and ready to attack him.

Victory:

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was a rock of confidence; he was under the Omniscient protection of the Mightiest of the Mighty. He shouted again and again at the top of his voice, "I am the Prophet, there is no untruth in it. I am the son of 'Abdul-Muṭṭalib."⁴⁸ Ḥaḍrat 'Abbās, who was with him, also shouted: "O Ye *Anṣār!* who sheltered and helped the Muslims. O Ye *Muhājirīn!* who took the pledge under the tree, Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) is alive and here Come ye this side."

These magical and magnetic words had their desired effects. They had put fresh spirit into the minds of the retreating men. They uttered: "*Labbaik*" (Here we are at thy command), and were drawn towards the place where the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was standing. They threw themselves off their camels and horses and desperately attacked the enemy in all fury. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*)

48. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, pp. 74 & 76; Ibn 'Abd al-Barr, "*al-Durar*", p. 239; Shiblī Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 539; "*Ṣaḥīḥ al-Bukhārī*" (Kitāb al-Moghāzī, the Chapter concerning with the 'Battle of Ḥunaīn').

threw a handful of dust in the face of enemy saying: "Your faces be disfigured."⁴⁹ The effect of the dust was clear; the enemies were losing the ground, a portion of them had already taken their heels and fled, the rest offered resistance for a short time, but seeing their standard bearer falling dead, they also turned and fled, They left their women, children and cattle (which they brought with them so that their presence would keep up the spirits of the fighting men) behind them. The booty which Muslims got from this battle consisted of the following articles:⁵⁰

- (1) 24,000 camels
- (2) 40,000 sheep
- (3) 4,000 Oqyyahs of silver
- (4) 6,000 prisoners.

The Sub-Expedition to Awṭās:

The prisoners were removed to Wādi al-Ji'rāna and the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) chased the fleeing enemy. Muslims caught them at Awṭās. Again a fierce battle took place in which the enemies were defeated.⁵¹ Many of the enemies were killed and the remaining ones, with their leader, Mālik bin 'Awf, fled to Ṭā'if, a fortified city. Therefore, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) laid siege to Ṭā'if.⁵²

49. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 151.

Note: "Throwing of dust has also been mentioned by Ibn 'Abd al-Barr, "*al-Durar*", p. 240; and by Ibn Jarīr al-Ṭabarī in "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 78.

50. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 152; Shibli Nu'mānī, "*Sīratun Nabī*", Vol. I, p. 542.

51. Ibn Kathīr, "*Sīrat*", Vol. III, p. 460; "*Ṣaḥīḥ al-Bukhārī*" (Chapter: Gh'zwātu Awṭās).

52. Ibn Hishām, "*al-Sīrat al-Nabawīyah*", Book II (Vols. 3 & 4), p. 483; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol II, p. 158.

SIEGE TO ṬĀ'IF:

The Hawāzins, as a precaution, had stored enough provisions in Ṭā'if. Strong garrisons were also posted all around the city. The siege went on for a month and the enemy would not come out to give the Muslims a battle. They contended themselves with shooting arrows which killed a number of Muslims and wounded quite a lot. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) consulted the matter with his Companions and it was decided that siege be lifted off. So the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) left the enemy to themselves.⁵³ Discontinuation of siege clearly shows that the annexation of territory was not the object but this expedition as well as other similar expeditions were only to safe-guard Islām from the attacks of enemies. When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) started from Ṭā'if, some of the Companions asked him to curse the inhabitants of Ṭā'if but instead he prayed for them in the following words: "O Allāh! Give guidance to the tribes of Thaqīf and send them to me."⁵⁴ This prayer reflects clearly the aim of the fight and also gives a true picture of Holy Prophet's morals.

Generosity of the Holy Prophet:

On his way back to Mecca, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) stopped at Wādi al-Ji'rāna where the prisoners of war and the booty were kept. He divided the booty in accordance with the Quranic injunctions—one fifth to Allāh and His Messenger and the balance for the Muslim fighters. In his childhood the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was looked after by his foster-mother, lady Ḥalīma. He always had a good affection for her and her family. Among the captives was also his foster-sister, Shīma, the daughter of lady Ḥalīma. Recogn-

53. Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 457; Also refer to "*Ṣaḥīḥ al-Bukhārī*" (Chapter "*Ḡhazwatul-Ṭā'if*"); Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*", Vol. IV, p. 345.

54. Ibn Qayyim, "*Zād al-Ma'ād*", Vol. I, p. 457; Ibn Kathīr, "*al-Bidāyah wal-Nihāyah*", Vol. IV, p. 350.

nizing her he at once rose and spread his mantle for her to sit on.⁵⁵ He treated her with every kindness as though she was his own sister. He even asked her to accompany him to Madīna, but she told him she preferred to go to her own place. So, she was sent back with valuable presents for herself and her family.

A deputation of the enemy approached him to release the prisoners of war, whose number was six thousand. After *Zuhar* *Ṣalāṭ* the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) requested the Muslim congregation to be merciful and release the prisoners who had fallen to their share.⁵⁶ All of them agreed and the six thousand prisoners were set free in no time. This very example of the Holy Prophet (*Ṣallallāhu ‘aliahi wa Sallam*) refutes the fabrication of some western authors that Islam was spread at the point of sword.

The Holy Prophet (*Ṣallallāhu ‘aliahi wa Sallam*) was very generous for the new converts only to make them more inclined towards Islam. This gave a feeling of resentment and discontent among the “Anṣār” from Madīna, particularly the youths. They grumbled among themselves and said: “The Holy Prophet (*Ṣallallāhu ‘aliahi wa Sallam*) had been partial to his own kinsmen. Our swords are red with blood but the Quraish are loaded with booty.”⁵⁷

Historical Speech to the “Anṣār”:

On hearing the grumbling of the “Anṣār,” the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) called them in a tent made up of leather and enquired of the matter. When he found the statements to be true he said:

“O Anṣār! What a new thing have you found in your hearts?”

55. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 458.

56. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 459; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 87; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 245; Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 546.

57. Shibli Nu‘mānī, “*Sīratun Nabī*”, Vol. I, p. 544; “*Ṣaḥīḥ al-Bukhārī*”, (Chapter “*Ghazwatul-Tā’if*”).

Were you not misguided and Allāh gave you guidance? Were you not the enemies of one another and Allāh made you brothers? Were you not indigent and Allāh gave you prosperity?" On every question Ansar replied. "Very true, Allāh and His Messenger have been every kind to us." Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "O Anṣār! It will be just if you replied in this way: When others rejected you (O Prophet!) we accepted you. When others left you (O, Prophet!) in distress, we gave you shelter. When you were poor (O Prophet!), we helped you." The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) continued, "But don't you like, O Ansar,⁵⁸ that people take away sheep and goats and you take home Muḥammad, the Messenger of Allāh? By Allāh, who holds my soul in His hand, if all the people go in one way, while the "Anṣār" (Helpers) take another, I will tread along the path of the 'Anṣār."

Hearing this the "Anṣār" were deeply moved, they wept so much that their beards were wet with tears and sobbed loudly saying, "We need only Muḥammad." Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) clarified that the Meccans were new converts to Islam, and whatever they got was not given as their right but it was done only to acquaint them with the generosity of Islām.

The convincing speech of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to the "Anṣār" removed their unfounded misunderstanding about him, with regard to his generous grants to some Quraish and Bedouin tribes. The speech really reflects that the real value of life is in 'love', and not in wealth. He who has the love of his people has something more than wealth can buy.

'Umrah of the Holy Prophet from Ji'rāna:

From Ji'rāna, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*)

58. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vol. 3 & 4), p. 499; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 93; Ibn 'Abd al-Barr, "*al-Durar*", p. 250; "*Ṣaḥīḥ al-Bukhārī*" (Chapter "*Ghazwatul-Tā'if*"); "*Ṣaḥīḥ Muslim*", (Kitāb al-Jihād wal-Siyar).

returned to Mecca; performed another 'Umrah, appointed 'Atṭāb bin Usaid as his deputy over there and Mu'ādh bin Jabal as the religious teacher of the Meccans; and himself returned to Madīna.⁵⁹

The Effects of the Conquest of Mecca and the Victory of Ḥunain:

Mecca was the great spiritual centre for the whole of Arabia. Thousands of people used to gather there year after year from all parts of the peninsula during the months of pilgrimage. The Quraish were having a very influential position in this respect. That these people now (once the bitterest enemies of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and Islam, who wanted to crush him and his religion at any cost have one and all voluntarily joined his brotherhood, and that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had ultimately succeeded in an almost impossible task, did, no doubt, create considerable conviction and confidence in the minds of the people in general. They were, as a matter of fact, waiting for the moment when Prophet's own people would be convinced of his mission. That wonderful moment had come; Mecca fell and the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) captivated the hearts of all; his unbounded mercy overflowed the whole region of Arabia, not of Mecca alone. Therefore, the people flooded towards this great Apostle, who stood triumphant before them, who fought for years together single-handed, with that single aim in view, unswerving and unmoved, despite repeated persecutions and wars. Tribes after tribes turned to the Right Path—the Islam, the Path of Allāh:

“When Allāh's help and victory comes, and thou seest men entering the religion of Allāh in companies; celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).”
(CX: 1-3)

59. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vol. 3 & 4), p. 500; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 95; Ibn 'Abd al-Barr, “*al-Durar*”, p. 251.

This general spread of Islam took place after the conquest of Mecca. Commenting upon the conquest of Mecca, Imam Bukhārī writes: "The Arabs were waiting for the Quraish to become Muslims and they used to say: 'Let him (Muḥammad) and his people (the Quraish) be alone. If he conquers, he is surely a true Prophet.' So that when Mecca was conquered, all the tribes hastened to become Muslims."⁶⁰

Ibn Hishām, one of the greatest authorities on the life of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) says: "The Arabs were awaiting, with regard to Islam, the decision of the struggle between the Quraish and the Messenger of Allāh (*Ṣallallāhu 'alaihi wa Sallam*). And the reason for this was that the Quraish were their leaders and guides and were the guardians of the House (of Allāh) and of the Sacred Mosque. They were also the descendents of Abraham through Ishmael (Ismā'il) and the acknowledged leaders of the Arabs. And it was the Quraish who had started fighting with the Messenger of Allāh and opposing him (on all occasions). When Mecca was conquered and Islam overtook it, the Arabs realised that there was no power left to fight Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*) and that he was their friend and not their enemy; they entered the faith of Allāh in large numbers as Allāh says i.e. in *sūrah Al-Naṣr*."⁶¹ (Chapter 110 of the Holy Qur'ān, quoted above)

It will be noted from the number of soldiers that went with him in the Expedition of Tabūk (which took place in 9 A.H.) that within a year the number raised to three times or more. In the battle of Hunain only 12,000 fighters were with him while in the expedition of Tabūk the number was more than 30,000.

60. "*Ṣaḥīḥ al-Bukhārī*". Fath Makkah; H.G. Sarwar, "*Muhammad, the Holy Prophet*", p. 370.

61. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 560.

MISCELLANEOUS EVENTS DURING 8TH YEAR
OF THE HIJRAH:

Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) daughter Zainab, who had been assaulted and wounded by two of the Quraish when she was emigrating from Mecca to Madīna and had laid on her sickbed ever since, died the same year on his return to Madīna from Mecca. The second wife of Ḥadrat 'Uthmān, Umm-i-Kulthūm, a next daughter of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) also passed away the same year.

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was now over sixty but had no male issue. By the Grace of Allāh he got a son from Māria⁶² (the lady sent to him by the Ruler of Egypt). He was very pleased with his birth and named him Ibrāhīm after prophet Ibrāhīm's name. He distributed considerable sums of money and appointed a nurse for him. Lady Māria was promoted in his esteem and she was given a separate house to live. His great affection towards Māria made his other wives resentful towards her because none of them had any male child by him. He used to visit her house daily and stay there a long time nursing the child and looking after Māria. All this led to a serious trouble between him and his other wives. It will be discussed in the next chapter.

62. Ibn Jarīr al-Ṭabarī, "*Tārikh al-Rusul wal-Mulūk*", Vol. II, p. 95.

The 9th Year of the Hijrah

SOME MINOR RECONNAISSANCES IN THE BEGINNING OF THE 9TH YEAR OF THE HIJRAH

(i) Reconnaissance of 'Uyainah bin Ḥiṣn to Banī Tamīm:

In the month of *Muḥarram*, 9 A.H. a small detachment of 50 men was sent to Banī Tamīm under the leadership of 'Uyainah bin Ḥiṣn al-Fazārī.¹ The Muslims raided the enemy and after a little fight they took eleven men, eleven women and thirty youths as captives. They also got some booty in form of cattle. They were brought to Madīna where the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) confined the prisoners into the house of Ramlah bin al-Ḥārith. After the *Zuḥar* (afternoon) *Ṣalāt* the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) sat on the floor of his mosque and decided to set them free. It so happened that at the time of *Ṣalāt* of *Zuḥar* the captive women started to shout in front of the house of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and requested him to be merciful upon the prisoners. The following revelation came to warn them against their shouting:

1. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 160.

“Those who shout out to thee from without the Inner Apartments—most of them lack understanding. If only they had patience until thou couldst come out to them, it would be best for them; but Allāh is Oft-Forgiving, Most Merciful.”
(XLIX: 4-5)

(ii) *The Reconnaissance of Qutbah bin ‘Āmir to Khath‘am:*

In the month of *Şafar*, the Holy Prophet (*Şallallāhu ‘alaihi wa Sallam*) sent Qutbah bin ‘Āmir bin Ḥadīdah to Khath‘am at the head of twenty men. A fight took place in which some persons from both sides were injured. In the last the enemy was routed and some of the persons from enemy’s camp were also killed. The Muslims returned to Madina with good booty and some prisoners.

(iii) *The Reconnaissance of Daḥḥāk bin Sufyān to Bani Kilāb:*

The Holy Prophet (*Şallallāhu ‘alaihi wa Sallam*) sent Daḥḥāk bin Sufyān at the head of a small battalion to Qurāṭa (of Bani Kilāb) in the month of *Rabi‘ al-Awwal*, 9 A.H.² The Muslims went there and invited the inhabitants of that place towards Islam. They rejected the Faith and started to fight but were defeated.

(iv) *The Reconnaissance of ‘Alqamah bin Mujazziz to Abyssinians:*

In the month of *Rabi‘ al-Ākhir* the Holy Prophet (*Şallallāhu ‘alaihi wa Sallam*) was informed that a body of Abyssinians had crossed the Red Sea to join the Arabs of Jedda to oppose him. He sent three hundred men under the leadership of ‘Alqamah bin Mujazziz.³ The force reached an island on the shore of the Red Sea which the enemy had made their rendezvous. The enemy was forced to flee.

2. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 162.

3. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 163.

(v) Mission of 'Alī bin Abū Ṭālib to Banū Ṭai:

In the month of *Rabī' al-Ākhir*, 'Alī bin Abū Ṭālib was sent in command of one hundred and fifty men to destroy the temple of Fuls belonging to Banī Ṭai,⁴ a tribe divided between the profession of Idolatry and the Christian faith.⁵ He performed his mission effectively and returned with many prisoners and booty.

Amcng the prisoners was also daughter of Ḥātīm Ṭāiy. the Christian Bedouin Arab so famous for his generosity. Ḥātīm had died many years before, and his son 'Adī had fled with his family to Syria hearing about 'Alī's mission. When she was presented before the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), she was not only forgiven by the Merciful Prophet but was also provided with a camel and raiment, and was allowed to go to Syria to search her brother. She went there with a caravan and brought her brother to the Merciful Prophet. Seeing the remarkable character of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), 'Adī embraced Islam⁶ and was again appointed as the chief of his tribe.

(vi) The Reconnaissance of 'Ukkashah bin Miḥṣin:

One reconnaissance of 'Ukkashah bin Miḥṣin to Jināb has also been mentioned by Ibn Sa'd.⁷ It was sent in the month of *Rabī' al-Ākhir*. Details are missing in his book.

4. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 164; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, pp. 111-112.

Note : Ṭabarī has mentioned the names of two temples: Rasoob, and al-Makhḍham.

5. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 114.

Note : Ṭabarī has used the word, "*Rakusiah*" which means a nation having a religion between the profession of Idolatry and the Christian faith. Refer to footnote on "*Tārīkh al-Rusul wal-Mulūk*", by Ṭabarī, p. 114.

6. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 112.

7. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 164.

THE EVENT OF "ILĀ" (THE VOW):

There happened to mind domestic trouble with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in the beginning of the 9th year of the Hijrah.⁸ As a result the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) took an oath that he would not see his wives for the whole month. He left them severely alone. He would offer the *Ṣalāt* (with congregation) and retire to an uncovered cot in his private room allowing nobody to contact him. According to some historians he also vowed not to take honey. The Muslims thought that he had divorced his wives but he had not done so. He was merely giving them time to think over the matters and allow their jealousies to cool down. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) would allow no one to speak to him on the subject of his wives. The Muslims were very much disturbed with this incident. However, with great difficulty 'Umar (Rad. A.) got information from the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) that he had not divorced his wives. The news was given to Muslims who were waiting for that. Then Allāh revealed the *Sūrah Al-Taḥrīm* (Chapter 66 of the Holy Qur'ān) which begins as follows:

"O Prophet! Why do you prohibit (yourself) that which Allāh has made lawful to you, seeking to satisfy your wives. Allāh indeed has sanctioned for you the expiation of your oaths; and Allāh is your Patron, and He is the Knowing, the Wise." (LXVI: 1,2).

Many explanations are given by historians about the oath of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). According to Bukhārī the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) had been taking honey with his wife Zainab.⁹ Lady 'Ā'ishah and Lady Hafṣa (Rad. A.) chalked out a scheme to stop the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) from going to Zainab's house for taking honey. So both of them alleged, separately,

8. "*Fathul-Bārī*", Vol. IX, p. 250; Shibli Nu'mānī, "*Sīratun Nabi*", Vol. I, p. 547.

9. "*Ṣaḥīḥ al-Bukhārī*", Kitāb al-Taḥāq; "*Ṣaḥīḥ Muslim*"; "*Sīratun Nabi*" by Shibli Nu'mānī, Vol. I, p. 548.

that he smelt of *Maghāfir* (the exudations of a small shrub called *rimth*) when he had really taken honey at Zainab's house. Therefore, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) took an oath not to take honey. On this the above quoted verse was revealed.

According to some other historians,¹⁰ one day while Ḥafṣa was absent from her house, Lady Māriā visited the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in that house and remained there for some time. Meanwhile lady Ḥafṣa returned and had to wait till Lady Māriā left the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). This made Lady Ḥafṣa angry and she extorted a promise from the Prophet that he would not favour Māriā for a certain period. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) made her promise that she should not speak of the matter to others but Lady Ḥafṣa could not keep the secret and boasted of her success to Lady 'Ā'isha (Rad. A.). The following verses of *Sūrah Al-Tāhṛīm* refer to the same incident.

“And when the Prophet spoke something in secret to one of his wives, then when she informed (others) about it and Allāh made it known to him, he told her part and kept back part thereof. So when he told her of it, she said: Who informed thee of this? He said. The Knowing, the One (Who is) aware, informed me. If you both turn to Allāh, then indeed your hearts are inclined (to this); and if you back up one another against him, then surely Allāh is his Patron, and Gabriel and the righteous believers, and the angels after that are the aides. May be his Lord, if he divorced you, will give him in your place wives better than you, submissive, faithful, obedient, patient, adorers, fasters, widows and virgins.” (LXVI: 3-5)

The word “both” refers to Lady Ḥafṣa and Lady 'Ā'isha (Rad. A.) who chalked out the above mentioned scheme. With this incident their hearts had already repented of their audacity

10. “*Fathul-Bārī*”, Vol. VIII, p. 503; “*Sīratun Nabī*”, by *Shiblī Nu'mānī*, Vol. I, pp. 550 & 559. Also refer to “*Ṭabarānī*”; and “*Tafsīr*” by *Ibn Kathīr*.

and Allāh also made their repentance easy on the condition of no further annoyance.

Collection of Zakāt:

It was in this year that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) organised the collection of Zakāt from all the tribes who had joined the folds of Islam. He sent a number of collectors to various tribes for collecting the *Zakāt*. The *Zakāt* is one of the main items that went to replenish the “*Baitul Māl*” or the Public Treasury, which was controlled by the central authority. The orders of *Jizya* were also revealed this year.

THE EXPEDITION OF TABŪK:¹¹

With the conquest of Mecca, Islam marched with galloping speed throughout the length and breadth of Arabia, carrying on, with marked and marvellous success, its peaceful conquest of conversions. The neighbouring Christian states, especially the great Roman Empire, were watching this unprecedented, triumphant march with a great concern and anxiety. They grew jealous of this rapid and menacing growth of Islam. They foresaw a great danger in the rising power of Islam. Under the circumstances, they thought that a consolidated attack on Arabia would at least hamper this menacing growth of Islam. For this purpose the Romans, under the instructions of Heracleus, collected a huge army.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) heard of the preparations for a war against Islam by Romans and his other Christian confederates.¹² It was now necessary to defend and protect Islam. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) could not risk waiting and seeing his country invaded. It was a hot summer, the crops were not promising, and the last crop had been an utter failure. People hardly had anything to eat. But the rumours of Roman invasion became more and more persistent. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) therefore, ordered to prepare to meet this Roman invasion. He also sent his emissaries to all of his followers and allies throughout Arabia and asked them to join him at Madīna.

Hardships in the Journey:

The journey to Syria was very long and very difficult too in summer of Arabian desert. The heat was insufferable, and besides, the crop was standing in the fields ripe and ready for cutting. Many who were poor had not the means to provide themselves with horses or camels, nor was the Holy Prophet

11. Tabūk is a place in between Madīna and Damascus. Now-a-days it is an important cantonment of the Government of Saudi Arabia, and is about 700 kilometres away from Madīna al-Munawwarah.

12. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 165; Muḥammad Zurqānī, “*Sharāḥ al-Mawāhib al-Ladunniyah*”, Vol. III, pp. 63-64.

(*Ṣallallāhu ‘alaihi wa Sallam*) himself in a position to make these arrangements for them. Ḥaḍrat ‘*Uthmān* offered one thousand Dīnārs for the expedition,¹³ and according to some historians 200 camels as well. Ḥaḍrat Abū Bakr brought all of his property and gave it to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). ‘Umar gave half of his.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was able to collect an army of 30,000 men and 10,000 horses,¹⁴ the biggest army in the Arabian history at that time. He started in the month of *Rajab*, 9 A.H.¹⁵ It may be noted here that many had the fear of facing the well-trained and well disciplined Roman army. The Holy Qur’ān mentions about this tedious journey in the following words:

“Had it been a near advantage and a short journey, they would certainly have followed thee, but the tedious journey was too long for them.” (IX: 42)

Many hypocrites did not join the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and complained about the intense heat. Not only this but they asked others as well not to join the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The Holy Qur’ān points it out as under:

“Those who were left behind were glad on account of their sitting behind Allāh’s Messenger, and they were averse to strive in Allāh’s way with their property and their persons, and said: Go not forth in the heat. Say: The Fire of hell is fiercer in heat. If only they could understand.” (IX: 81)

13. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 518; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 253; Ibn Khaldūn, “*Tārīkh*”, Vol. II, p. 619.

Note: According to Ibn ‘Abd al-Barr and Ibn Khaldūn, ‘*Uthmān* gave 1000 dīnārs, 900 camels and 100 horses.

14. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 166.

15. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols 3 & 4), p. 515; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 165; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 100; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 253.

The Holy Prophet (ﷺ) left Ḥaḍrat 'Alī bin Abū Ṭālib in Madīna¹⁶ to look after Muslims' families and their properties.

Romans Retire to Syria:

After about a fortnight's journey, the Muslim army encamped at a place called Tabūk, that lay between Madīna and Damascus, awaiting to hear further news about the movements of the enemy. The Romans had their spies all over the country and had been informed of Holy Prophet's preparations for war and knew that he had come to meet them and retrieve the loss of Muslims at Mutta. They quickly retired behind their frontiers. The aim of the Holy Prophet (ﷺ) was to defend Muslims and not invade Syria, so he did not pursue them.

One of the chiefs of the frontier, named Yuḥanna (John) bin Ruba of Ā'ila, came and submitted to the Holy Prophet. He agreed to pay *Jizya* (tax in lieu of war services). The Holy Prophet (ﷺ) signed with him a treaty of Peace.¹⁷ He also gave presents, gold and other tokens of submission to the Holy Prophet (ﷺ). Several other Christian tribes such as Jizba and 'Udhrah also made submission to the Holy Prophet (ﷺ).

After staying about 20 days the Holy Prophet (ﷺ) returned to Madīna. The Tabūk expedition gave a deep impression to all Arab tribes of the Physical and Spiritual strength of Islam. Deputations from all parts of the land came to Madīna and accepted Islām and ultimately Islām was declared as the Religion of whole Arabia.

16. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II (Vols. 3 & 4), p. 519; Ibn Jarīr al-Ṭabarī, "*al-Ṭabaqāt al-Kubrā*", Vol. III, p. 104; Ibn 'Abd al-Barr, "*al-Durar*", p. 254; "*Ṣaḥīḥ al-Bukhārī*" (Chapter "*Ghazwatu-Tabūk*").

Note: According to Ibn Sa'd, the Holy Prophet left Muḥammad bin Muslimah in Madīna: "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 165; but most of the historians (referred above) disagree with him.

17. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II (Vols. 3 & 4), pp. 525-26.

Exposure of Hypocrites and Death of Ibn Ubayy:

The hypocrites were a regular thorn in the side of the Muslims. They built a mosque of their own before the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left for Tabūk. They used to assemble and hold secret meeting against the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in the mosque. They also wanted him to perform the opening ceremony of that mosque and to offer *Ṣalāt* therein, but the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) put it off for a time.¹⁸ Then Allāh informed him, through revelation, about all their intentions. He also revealed the following verses in respect of the mosque:

“And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allāh and His Messenger before. And they will certainly swear: We desired naught but good. And Allāh bears witness that they are certainly liars. Never stand in it. . . .”

(IX: 107-108)

As a result of clear revelation against the house of conspiracy, which the hypocrites named as mosque, it was demolished and burnt¹⁹ by the order of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) so that it might not be used against Allāh’s word to hurt Islam. Soon after this the leader of hypocrites ‘Abdullāh bin Ubbay died and their activities cooled down.

Death of Ibrāhīm, the Holy Prophet’s Son:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was very pleased to have a son. But Allāh wanted something else. Ibrāhīm fell ill whilst he was a few months old. He wanted to see

18. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 529; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 110; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 257.

19. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 530; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, p. 110; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 257.

Ibrāhīm but he was in the lap of his mother in the agony of death. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) took him gently in his own lap. Ibrāhīm breathed his last. His mother and aunt cried the natural cry of bereaved souls, and Holy Prophet’s eyes filled with tears. But he recovered himself and said: “O Ibrāhīm! were it not that Allāh’s Commands are true and His Promises are to be fulfilled and the last of us is to join the first, we would have mourned thee more than this.” He continued. “Our eyes are filled with tears, our hearts with grief, but we say nothing with our lips except that which pleases Allāh, and we mourn thee. O Ibrāhīm.”

It so happened that the sun was eclipsed on the day of the death of Holy Prophet’s son and people regarded it the effect of the death and that the heaven and earth were mourning the death of Ibrāhīm. On hearing this the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) gave a brief sermon:

“The sun and the moon are two signs out of Allāh’s signs. They are not eclipsed because of the death or birth of any human being. When you see these eclipses hasten to the remembrance of God in Ṣalāt.”²⁰

Abū Bakr leads Ḥaj Group:²¹

Until now the Ḥaj had been performed by Arabs in accordance with the old pagan rites. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) sent Ḥaḍrat Abū Bakr at the head of three hundred pilgrims. He asked them to teach people the correct way of Ḥaj. After Abū Bakr had left, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) received revelation from Allāh prohibiting pagans to enter the mosque at Mecca. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) asked Ḥaḍrat ‘Alī bin Abū Ṭālib

20. Shīblī Nu‘mānī, “Sīratun Nabī”, Vol. I, p. 546.

21. Ibn Hishām, “al-Sīrat al-Nabawīyyah”, Book II (Vols. 3 & 4), pp. 543-554; Ibn Sa’d, “al-Ṭabaqāt al-Kubrā”, Vol. II, pp. 168-69; Ibn ‘Abd al-Barr, “al-Durar”, pp. 266-67; Ibn Qayyim, “Zād al-Ma’ād”, Vol. II, p. 24; Ibn Kathīr, “al-Bidāyah wal-Nihāyah”, Vol. V, p. 36.

to follow Abū Bakr and make the new proclamation to all the concerned people. Abū Bakr, as the deputy of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and ‘Alī as the proclaimer performed their duties very well. They returned to Madīna along with the 300 Companions after the Ḥaj.

DEPUTATIONS OF VARIOUS TRIBES:

After the conquest of Mecca, Madīna was not only "Maḍīnatun-Nabi" (the City of the Prophet) but also the Capital of Islam. Deputations from all over the Arabia poured into Madīna.²² The following are the names of the few of such tribes that visited the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam):

Muzaina; Asad; Tamīm; 'Abs; Fazāra; Murrā; Tha'laba; Muharab; Kilāb; Ruwas bin Kilāb; Ashja; Baḥīla; Slain; Thaqīf; 'Abdul Qais; Ḥanīfa; Shaiban; Murād; Zubaid; Saddi; Khush'am; Azd; 'Ans; Ghamid; Aslam; Judhām; Mahra; Ḥamir; Najrān; Jaishan etc.

The deputations used to stay in Madīna (mostly in Prophet's Mosque) for sometime and learnt Islam from the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and his Companions. Sometime the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) asked his Companions to host a certain deputation and teach the visitors the Islām. A few important deputations are mentioned here:

(i) The Deputations of Thaqīf:

One of the important deputations, which came to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), was that of the tribe of Thaqīf of Ṭā'if. This deputation came in the month of *Ramaḍān*, 9 A.H.²³ when the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had just returned from Tabūk. Earlier in the 8th year of Hijrah 'Urwa, the Thaqīf chief, was so much impressed with

22. For details refer to: Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), pp. 560-598; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. I, pp. 291-359; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, pp. 115-125 and 130-145; Ibn 'Abd al-Barr, "*al-Durar*", pp. 269-274.

23. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 537; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 97.

the words of the great teacher that he had accepted Islam when the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was returning from the Expedition of Ṭā’if and sought permission to go to Ṭā’if to invite his fellow-citizens. He went to Ṭā’if and after declaring his faith publicly invited them towards Islām. The people of Ṭā’if could not tolerate it and they stoned him to death. He died saying thanks to Allāh for the martyrdom: “It is a gift which Allāh has honoured me with and a martyrdom which Allāh has led me to. . . .”²⁴ The words, uttered by ‘Urwah at the time of his death, had very good effect upon his compatriots. The martyr’s blood bloomed into faith in the hearts of his murderers.

After killing ‘Urwah, the leaders of Thaqif consulted among themselves and decided that they could not fight the Arabs all around them who had accepted Islam. ‘Abdu Ya’lib, one of the chiefs, consulted some other chiefs and decided to visit Madīna along with five other persons. When they came to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), he pitched a tent for them near his mosque (i.e. in the courtyard). They accepted Islām and asked the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to give them some time before they break their idol al-Lāt. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) refused that. However, he agreed that they might not break the idol with their own hands and deputed Abū Sufyān bin Ḥarb and Mughira bin Shu’ba for that. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) appointed ‘Uthman bin Abul-‘Āṣ over them (as their leader) although he was the youngest of them. This was due to his zeal for the Islamic knowledge and learning the Holy Qur’ān.

(ii) *The Deputation of Banū Tamīm:*

One of the important deputations, that came to the Holy

24. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 537; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 9; Ibn Is’hāque, “*Sīrat Rasūl Allāh*”, English translation, “*Life of Muhammad*”, by Guillaume, p. 614.

Prophet was of Banū Tamim.²⁵ They were arrogant of their poets. When they came to the Holy Prophet they said, "O Muḥammad, we have come to compete with you in boasting (the oratory), so give permission to one poet and our Orator."²⁶ Their Orator 'Utārid bin Ḥājib gave a short lecture whose answer was given by Thābit bin Qais by Holy Prophet's order. Then one of their poets, Zibriqān recited a poem whose answer was given by Ḥassān bin Thābit by Holy Prophet's order. Then they admitted that the Holy Prophet's orator and his poet were better than theirs. In the end they accepted Islam and the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) gave them valuable gifts.

(iii) The Deputation of Banū 'Āmir:²⁷

A deputation of Banū 'Āmir came with their three chiefs, 'Āmir bin Ṭufail; Arbad bin Qais, and Jabbār bin Salma. 'Āmir bin Ṭufail came with the intention to kill the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) treacherously. He had planned to do so with the help of Arbad, but the latter did not cooperate with him and accepted Islam. However, 'Āmir died on his way back to his home due to plague.²⁸

Some of the important figures of Arabia who accepted Islam during that time, and came to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) were: 'Ādi bin Ḥāṭim (a Christian chief of Ṭayyi' tribe); Farwa bin Musaik al-Murādi (of Kinda); 'Amr

25. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II, (Vols. 3 & 4), p. 560; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 115; Ibn 'Abd al-Barr, "al-Durar", p. 271.

26. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4), p. 562; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 116; Ibn Is'hāque, "Sīrat Rasūl Allāh", English translation, "Life of Muhammad" by Guillaume, p. 628.

27. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4) pp. 567-573; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. II, p. 144.

28. Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4), p. 568; Ibn Jarīr al-Ṭabarī, "Tārīkh al-Rusul wal-Mulūk", Vol. III, p. 145; Ibn 'Abd al-Barr, "al-Durar", p. 270.

bin Ma'dikarib (of Banū Zubaid); Al-Ash'ath bin Qais (of Kinda); Şurad bin 'Abdullāh al-Azdi (one of the chiefs of Azd tribe); the kings of Himyār: al-Harith bin 'Abdu-Kulāl, Nu'aim bin 'Abdū-Kulāl, and al-Nu'mān (prince of Dhu Ru'yān, Ma'āfir and Hamadan); Farwa bin 'Amr al-Judhamī (of Nufātha).

The details of their acceptance of Islām can be seen in "*al-Sirat al-Nabawiyyah*" (by Ibn Hishām) and in other books on this subject.

Miscellaneous Events During the 9th Year of Hijrah:

The usury was declared unlawful through revelation. Negus, the Emperor of Abyssinia, who embraced Islam, also died this year. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) offered funeral prayers for him.

The 10th and 11th Year of the Hijrah

Khālid Sent to Najrān and 'Alī to Yemen:

A number of Christians of Najrān had embraced Islam but still there were many who stood out. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent Khālid bin Walid (Rad. A.) on a mission to Najrān.¹ He worked there and remained in Najrān till the people sent a deputation to Madīna. The deputation was received by the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) with great honour.

In Yemen there were still many pagans. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) sent 'Alī (Rad. A.) to them in the month of *Ramaḍān*, 10 A.H.² with 300 horsemen. When

1. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 169; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 126. Also refer to "*al-Sīrat al-Nabawiyyah*", by Ibn Hishām, Book II, p. 641.
2. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 169; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 131.

Notes: 1. Ibn Hishām has also mentioned this but no date has been given: "*al-Sīrat al-Nabawiyyah*", Book II, p. 641.
2. Ḥaḍrat 'Alī was sent to Yemen twice: Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II, p. 641; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 169.

'Ali reached Yemen, he invited the Yemenites towards Islam but they fought him. A small fight took place in which the pagans were defeated and finally they submitted and sent a deputation to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) which met him at Madīna just before his death. Ḥaḍrat 'Ali (Rad. A.) remained in Yemen until the end of *Dhul Qa'dah*, 10 A.H.

THE FAREWELL PILGRIMAGE

The military expeditions nearly ended by the Tabūk expedition. And within a year (after the expedition of Tabūk), the whole of Arabia was under the complete domination of Islam. Now the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) remained in Madīna to receive deputations and people from the four corners of the Arabian Peninsula and to teach them Islam. As a result of the revelation of the following chapter of the Holy Qur’ān (after the conquest of Mecca) he became aware of the end of his mission:

“When Allāh’s help and victory comes, and you see men entering the religion of Allāh in companies; celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).”

(Chapt. CX)

Until now he had not performed any obligatory Ḥaj (i.e. Ḥaj after it was made obligatory through Islam). He was unable to attend the first compulsory Ḥaj (in Islam) which took place in 9 A.H. and in which he sent Ḥaḍrat Abū Bakr as his deputy to lead Ḥaj.

In the 10th year of Hijrah the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) proclaimed his intention of going on the Ḥaj pilgrimage to Mecca. He sent messengers to all parts of Arabia asking them to join him in this great Pilgrimage.³ The people responded to his call not in hundreds or thousands but in tens of thousands. Tents were pitched outside Madīna for the pilgrims. Men and women from all over Arabia marched to Madīna and assembled under Islām’s standard to go on to Ḥaj with the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The number exceeded one hundred thousand people. (Note: The number of the people assembled in ‘Arafāt on the Ḥaj day is said to be 1,20,000).

3. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 601; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 171; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 148; Ibn ‘Abd al-Barr, “*al-Durar*”, p. 275.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left Madīna on 26th of *Dhul-Qa’dah* with his Companions. After going six miles, he put on the “pilgrim’s garb” (*Ihrām*), at *Dhul-Hulaifah*; this was followed by all of his Companions. After putting *Ihrām* he uttered:

“O Allāh, here am I,
O here am I for Thy Service,
None is Thy partner and we are in Thy presence,
All praise and blessings are due to thee,
Thy State is kingly, none is a partner in Thee.”

The words were repeated by thousands of voices and the whole desert sang with these shouts. On the 5th of *Dhul-Hijjah* (and according to some on 4th) the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) reached Mecca. After offering *Ṣalāt* of two *rak’āts* he climbed the Mount *Ṣafā* and on seeing Ka’bah he said:

“None is worthy of worship than Allāh. He has no partner. His kingdom is great, He gives life and causes death. He is Omnipotent. There is no other deity than Allāh. He is above. He made good His promise, Helped His servant and all by Himself crushed all factious groups.”

Then he performed “*Sa’i*” (seven perambulations) between the hills of *Ṣafā* and *Marwa*. Afterwards, he and all those who had no animals (for sacrifice) with them shaved their heads. *Ḥaḍrat ‘Alī* also joined him with a group of Yemenites. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) stayed in Mecca until 8th *Dhul Hijjah*. On the 8th of *Dhul Hijjah* the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) left Mecca for *Minā* and passed the night over there. From *Minā* he started for *‘Arafāt* in the morning of 9th *Dhul Hijjah*.

The Historical Sermon:

In the afternoon of 9th *Dhul Hijjah* the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) rode his she-camel, *Qaṣwā*, and gave his historical address in a gathering of more than

100,000 people. The full address is not given in any book of *Ḥadīth* or biography of the Holy Prophet. Different books have given different parts. The following sermon was delivered:⁴

“Verily all the rites and traditions of the Ignorance Period (the Pre-Islamic Period) are tremped under my feet.” (“*al-Durar*”; “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”).

“No Arab is superior to an ‘*Ajamī* (non-Arab) and no ‘*Ajamī* (non-Arab) has superiority over an Arab. You all are in the progeny of Ādam and Ādam was created out of dust.” (“*Iqḍul Farīd*”).

“(You must know) that every Muslim is the brother of another Muslim.” (“*Tārīkh*” by Ṭabari; “*al-Ṭabaqāt*” by Ibn Sa‘d).

“Do justice with your slaves. See that you give them to eat of what you eat and clothe them with what you clothe yourselves.” (“*al-Ṭabaqāt*” by Ibn Sa‘d)

“The revenge of all the bloods of Ignorance Period are treated as cancelled; and first of all I cancel the blood of the son of Rabī‘ah bin al-Ḥārith (belonging to my family).”
 (“*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”;
 and “*Sunan Abī Dāwūd*”).

“This day all sums of interest of the Days of Ignorance are remitted, including that of my family and that of ‘Abbās-bin-‘Abdul Muṭṭalib.”
 (“*Ṣaḥīḥ Muslim*”; “*Sunan Abī Dāwūd*”)

4. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II, (Vols. 3 & 4) pp. 603-604; Ibn Jarīr al-Ṭabari, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. III, pp. 150-152; Ibn ‘Abd al-Barr, “*al-Durar*”, pp. 282-283; *Shibīl Nu‘mānī*, “*Sīratun Nabī*” Vol. II, pp. 124-25.
 Also see: “*al-Bidāyah wal-Nihāyah*”; “*Sharah al-Mawāhib al-Ladunniyah*”; “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; “*Sunan Abī Dāwūd*”; and “*Juz Hijjatul-Wadā*” by *Shaikh Maulānā Muḥammad Zakariyā al-Kāndhlawī*.

“(O my people!) Fear Allāh in the treatment with women.”
 (“*Ṣaḥīḥ Muslim*” and “*Sunan Abī Dāwūd*”)

“You have certain rights over them and they have rights over you.” (“*Sīrat* by Ibn Hishām; “*Tarīkh*” by Ṭabarī)

“(I warn you that) your lives, your properties and your honour are as sacred to one another as this Sacred Day, as this Sacred Month and as this Sacred City.” (“*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; and “*Sunan Abī Dāwūd*”).

“Verily I leave behind me one great thing, if you hold fast to it you shall never go astray. That is the Book of Allāh (i.e. the Holy Qur’ān).”

(“*Ṣaḥīḥ al Bukhārī*”; “*Ṣaḥīḥ Muslim*”).

Then the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) told certain laws:

“Allāh has given the rights of possession (as a result of the laws of inheritance). Therefore, there is no right of leaving a Will in ancestral rights of inheritance (against the Islamic laws). The proper wedded life begetteth a true son, adultery is subject to stoning and Allāh shall not take him to task. Allāh’s curse is on the person who claims a lineage other than that of his own father, and on the slave who relates himself to a person other than his own master. Without the consent of her husband, a wife has no right to give away any part of her husband’s property or wealth. The debt must be paid; the borrowed things must be returned; a guarantor must be responsible for the loss.”

(“*al-Ṭabaqāt*” by Ibn Sa’d; “*Sīrat*” by Ibn Is’hāque; “*Sunan*” by Ibn Mājah).

Then the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) said, “What shall you tell when Allāh asks you about me on the Day of Judgement?” The Companions said in one voice, “We shall say that you have delivered the Message.” Then the Holy Prophet directed his eyes towards the heavens and said, “O Lord! Thou art my witness.” (“*Sunan Abī Dāwūd*”; “*Ṣaḥīḥ Muslim*”).

Then the following revelation came to the Holy Prophet:⁵

“This Day I have perfected for you the Religion and completed My Favour on you and have chosen Islam as your Religion.” (III: 5).

Afterwards the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) asked Ḥaḍrat Bilāl to call *Adhān* and then offered *Zuḥar* and *‘Aṣr Ṣalāts* (together) with congregation. After offering the *Ṣalāts* he remained busy in the remembrance of Allāh and prayers (*Du‘ā*) and left *Minā* for *Muzdalifah* after Sunset. At *Muzdalifah* he offered *Maghrib* and *‘Ishā Ṣalāts* (together) in congregation. After offering *Ṣalāts* he took rest until *Fajar* time. According to scholars of *Ḥadīth*, this is the only night in which the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) did not offer *Tahajjud Ṣalāt*. In the morning of 10th *Dhul Hijjah* he left *Muzdalifah* after *Fajr Ṣalāt* (but before sunrise) and reached *Minā* where he first threw pebbles on the *Jamarāt* and then offered sacrifice. Afterwards he came to *Mecca*, performed “*Ṭawāf*” and drank the water of *Zam Zam*. After the performance of “*Ṭawāf*” he returned to *Minā* and stayed there until 12th of *Dhul Hijjah*. On 13th of *Dhul Hijjah* he came to the valley of *Muḥṣab* and took some rest, then came back to *Mecca*, performed the last “*Ṭawāf*” and left *Mecca* for *Madina* on 14th of *Dhul Hijjah*.

5. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; “*Sunan Abī Dāwūd*”; “*al-Ṭabaqāt al-Kubrā*” (by Ibn Sa‘d). Vol. II, p. 188; “*Sīratun Nabī*” by *Shiblī Nu‘mānī*, Vol. II, p. 125.

TOTAL EXPEDITIONS OF THE HOLY PROPHET:

According to most of the historians the number of expeditions (*Ghazwāt*) in which the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) himself took part are twenty seven. These are as follows:

(i) Expedition of Abwā (or Wuddān); (ii) Expedition of Buwāt; (iii) Expedition of ‘Ushairah; (iv) Expedition of Badr-al-Ūlā; (v) Expedition of Badr (i.e. Badr al-Kubrā); (vi) Expedition of Banī Sulaim; (vii) Expedition of Sawīq; (viii) Expedition of Ghaṭfān; (ix) Expedition of Buḥrān; (x) Expedition of Uḥud; (xi) Expedition of Ḥamrā al-Asad; (xii) Expedition of Banī Naḍīr; (xiii) Expedition of Dhāt al-Riqā’; (xiv) Expedition of Badr al-Akhīrah; (xv) Expedition of Dawmatul Jandal; (xvi) Expedition of Trench; (xvii) Expedition of Banī Quraizah; (xviii) Expedition of Banī Liḥyān; (xix) Expedition of Dhi-Qarad; (xx) Expedition of Banī Muṣṭaliq; (xxi) Expedition of Ḥudaibiyah; (xxii) Expedition of Khaibar; (xxiii) Expedition of the Missed ‘Umrah; (xxiv) Expedition of the conquest of Mecca; (xxv) Expedition of Ḥunain; (xxvi) Expedition of Ṭā’if; (xxvii) Expedition of Tabūk. Out of these twenty seven expeditions, fight took place in nine expeditions. These are: Expedition of Badr; Expedition of Uḥud; Expedition of Trench; Expedition of Banī Quraizah; Expedition of Banī Muṣṭaliq; Expedition of Khaibar; Expedition of the conquest of Mecca; Expedition of Ḥunain and the Expedition of Ṭā’if.

As regards the reconnaissances (small expeditions), which were sent by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), and in which he did not take part personally, the historians differ. According to Ibn Hishām the number of such expeditions, termed as “*Sarāyah*” and “*Ba’ūth*”, is thirtynine (39);⁶ but according to Ibn Sa’d forty seven (47) small reconnaissances (“*Sarāyah*”) were sent.⁷ Most of reconnaissances (“*Sarāyah*”) mentioned by Ibn Sa’d have been given in this book.

6. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II, (Vol. 3 & 4), p. 609.

7. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. I, p. 6.

THE FALSE PROPHETS

After the "Farewell Pilgrimage", the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) returned to Madīna and the Arabs returned to their homes. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was much satisfied with the spread of Islam. He was thinking to meet the challenge of Romans who were becoming an apparent danger against Islam and the Muslims.

In the meantime the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was informed about Musailma (the Liar) who dared to declare himself a prophet and wrote to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) that half of the earth belonged to him and the half to Quraish.⁸ The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) replied to Musailma: "From Muḥammad, the Messenger of Allāh, to Musailma the Liar: The earth belongs to Allāh and He causes it to be inherited by whom He pleases among His virtuous servants and peace be upon him who follows the guidance."⁹

Two other persons claimed to be prophets. One was Ṭulaiḥa Zā'im bin Asad of Nejd, but he was afraid of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and waited to declare himself till after the sad demise of the Holy Prophet. The other was Aswad 'Awi of Yemen, who through his magic gathered a big following. He killed the Governor of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in Yemen and they advanced towards Najrān and after killing the late ruler of Yemen, Ibn Bādhān, married his widow. Later the same woman, widow of Ibn Bādhān, killed him.

The Holy Prophet Prepares an Army Against Romans:

As discussed earlier, a clash between the Muslims and the Christians was inevitable. The Romans were looking at the progress of Muslims and they would have invaded Islamic territory long ago had it not been for their fear of those great warriors (and martyrs) among the Muslims who fought either

8. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 146.

9. Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 146.

to win (for the sake of Allāh) or to die in His Path.

During his last days, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) heard about the news, from Syrian frontier (of Roman's preparation against Muslims). He ordered that a battalion should be prepared. Usāmah bin Zaid bin Ḥāritha, whose father was martyred in a previous battle, was appointed its commander.¹⁰ Leading Companions like Abū Bakr, ‘Umar, ‘Abbās and ‘Alī were included in this expedition. The Holy Prophet asked Usāmah to go by the boundaries of Balqa' and to enter the enemy's territory via Palestine close to Mutta, where his father had been martyred.

Usāmah's battalion had hardly proceeded a few miles that they heard about Holy Prophet's sad demise, therefore they stopped at Jurf (a place not far from Madīna) in order to take part in funeral rites.

HOLY PROPHET'S LAST SICKNESS AND DEMISE

Two months after performing the memorable *Hijjat-al-Widā'* (the Farewell Ḥajj), the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) fell sick, but all the time he carried on his duties as usual. He also went to Uḥud and prayed for the martyrs. He addressed there: "I don't fear that you may indulge in idolatry after me, but I do fear that you would be so lost in the world that you may kill each other. Then you would be perished as others perished before you."

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) continued offering *Ṣalāt* in congregation until he became so weak that he could not move. Then he ordered Abū Bakr to lead *Ṣalāt*, who did so for several days. Four days before his sad demise he felt some relief and took a bath before *Zuhar Ṣalāt*. Afterwards he came out to the Mosque supported by Ḥaḍrat ‘Abbās and Ḥaḍrat ‘Alī. Ḥaḍrat Abū Bakr was leading *Ṣalāt* as usual. When he felt the coming out of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) he started to move but the Holy Prophet

10. Ibn Hishām, "*al-Sīrat al-Nabawiyyah*", Book II (Vols. 3 & 4), p. 641; Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. II, p. 189; Ibn Jarīr al-Ṭabarī, "*Tārīkh al-Rusul wal-Mulūk*", Vol. III, p. 184.

(*Ṣallallāhu 'alaihi wa Sallam*) stopped him and sat down by his side. After the *Ṣalāt* he addressed as follows:

“Allāh bestowed upon His servant a choice between this world and the Hereafter. He chose the latter. I warn you O Muslims, to be good to the “Anṣār.” They have, of course, performed their duty well. Muslims in general will increase in number but “Anṣār” will dwindle and be as salt in a meal.

Woe to those nations before you who worshipped the tombs of their prophets and holymen. I forbid you to do that. I owe much to Abū Bakr. If I could call anyone my friend it would be Abū Bakr, but the relation of Islam (is enough for friendship). O my dear daughter Fāṭimah, and O my dear aunt Ṣafiyah, do something for the Hereafter for I will not be able to help you against the will of Allāh.”

This was the last sermon of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Then the illness took a serious turn. He felt a little better on the morning of Monday, the 12th *Rabī' al-Awwal*, but in the afternoon the condition was again serious. He fainted quite a few times. Even in the agony of death he did not forget his Lord. He was constantly saying: “Forgive me O Lord!” The breath lingered on in the late afternoon and struggled against the breast, the lips of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) moved and a low voice was heard by the people sitting around him:

“Stick to *Ṣalāt* and treat slaves kindly.”

There was a basin full of water kept near by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). He used to wet his hands again and again and wiped his face. Then raising his hand and pointing with his finger pronounced three times:

“Unto the Companion, Most High” (*Bal-ir-Rafīq al-A'lā*).

The soul returned to the loving Bosom of Companionship on High. It was the evening of Monday the 12th of *Rabī' al-*

Awwal, 11 A.H.¹¹ (8th June, 632 A.D.).¹² The burial ceremony took place the next day i.e. on Tuesday. Ḥaḍrat Faḍal bin ‘Abbās, Ḥaḍrat ‘Alī and Ḥaḍrat Usāmah gave a bath to the Holy Body, then it was lowered into the grave in the very apartment of Lady ‘Ā’ishā (Radiallaha ‘Anhā) where he breathed last. Now the same room is known as “*Rauḍat-un Nabawī*”, the Holy Mausoleum of the Last Prophet and the Final Messenger.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَىٰ آلِهِ
وَاصْحَابِهِ صَلَوَةً كَثِيرًا كَثِيرًا

[O Allāh shower Thy Blessings and send peace, in large number, in large number, upon him (i.e. the Holy Prophet) and upon his Companions].

11. According to most of the historians the Holy Prophet (Ṣallāllāhu ‘alaihi wa Ṣallam) passed away on 12th *Rabī’ al-Awwal*. Refer to Muḥammad Zurqānī, “*Sharah al-Mawāhib al-ladunniyah*”, Vol. III, p. 110; Ibn Jarīr al-Ṭabarī, “*Tārīkh al-Rusul wal-Mulūk*”, Vol. II, p. 200; Ibn ‘Abd al-Barr, “*al-Durar*”, Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. II, p. 272; Ibn Kathīr, “*al-Bidāyah wal-Nihayah*”, Vol. V, p. 254-256.

12. According to the comparative tables of Hijri and Christian calendar (“*Miftāḥut-Taqwīm*” by H.R. Khan Ṣābri and “*Comparative Tables of Hijri and Christian Dates*” compiled by A.M. Khālidi; etc.) 12th *Rabī’ al-Awwal*, 11 A.H. falls on Sunday the 7th June 632 in case the preceding month i.e. Ṣafar, 11 A.H. is of 29 days. But if we assume that the preceding month i.e., Ṣafar, 11 A.H. was of 30 days then 12th *Rabī’ al-Awwal*, 11 A.H. falls exactly on Monday the 8th June 632 A.D.

Morals, Character and Personality

Among all the great personalities of the world, be they the Prophets, the Apostles, the religious and social reformers, it is the exclusive privilege of the Final Messenger, that his record of life was better maintained throughout the past fourteen centuries of Islamic era. Thus each facet of his Mission, the minutest details of his life, his relations with his kin, companions, and the rest, his ideal character can be known from the Holy Qur'ān and the collections of his Sayings (Aḥādīth). These and the works of early scholars form a complete account of his Apostolate.

The Western historians and critics have admitted the fact that among all the religious personalities of human race and great leaders of the world, he is the only man, whose each and every aspect of life is preserved historically. In this connection Bosworth Smith writes:

“In Muhammadanism every thing is different here. Instead of the shadowy and the mysterious, we have history We know of the external history of Muḥammad . . . while for his internal history after his mission had been proclaimed, we have a book absolutely unique in its origin, in its preservation . . . on the substantial authority of which no one

has ever been able to cast a serious doubt."¹

Commenting on the history of the persons who recorded Holy Prophet's life, Dr. Sprenger writes: "There is no nation, nor has there been any which like them has during twelve centuries, recorded the life of every man of letters. If the biographical records of the Mussalmans were collected, we should probably have accounts of the lives of half a million of distinguished persons"

Professor Margoliouth comments:

"The Biographers of the Prophet Muhammad form a long series, it is impossible to end but in which it would be honourable to find a place."

Mr. John Deven-Ports, in his book, "*Apology for Muhammad and the Holy Quran*" has written that of all law-makers and conquerors there is not one the events of whose life are more true or more detailed than those of Prophet Mohammad."

In the following pages we would give a very brief account of the Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) morals under various heads:

The Ideal Manners and Character of the Holy Prophet:

The most striking aspect of Holy Prophet's life is his 'practicability'. He conducted his treatment according to his teachings. He was very kind, sympathetic and soft-hearted in his treatment. The Holy Qur'ān bears witness to this fact as under:

"It is part of the Mercy of Allāh that thou dost deal gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee. . . ." (III: 159)

At another place the Holy Qur'ān says:

"Now hath come unto you an Apostle (Messengers) from amongst yourselves; it grieves him that ye should perish:

1. Bosworth Smith, "*Muhammad and Muhammadanism*", pp. 14-15.

ardently anxious is he over you: to the Believers is he most kind and merciful.” (IX: 128)

Mu‘ādh (Rad. A.) reports that the last of what the Messenger of Allāh advised him when he put his feet in the stirrup to accept the post of the governor of Yemen was: “O Mu‘ādh make your treatment with the people good.”² The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam), also said, “I have been sent to complete good manners.”³

Once a Bedouin (desert Arab) came to the Mosque of the Holy Prophet and started to urinate in the Mosque’s compound. Whereupon the people became very annoyed. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) said, “Leave him; throw a bucket of water upon his urine (in order to clean the Mosque’s floor). Certainly you have been raised up to give ease and you have not been raised up to give trouble.”⁴

Once the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was walking with Anas. Suddenly a Bedouin (desert Arab) fell upon him and pulled him very hard till the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) came near to the throat of the Bedouin. The pull was so strong and rough that the impressions of the cloth were seen on the body of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). The Bedouin then said, ‘O Muḥammad! Give me some property of Allāh which is with you.’ The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) turned his look towards him and smiled. Then he gave him some gifts.”⁵

Ḥaḍrāt ‘Ā’ishā (Rad. A) reported that the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) always wore a very smiling face. She further said, “I have never seen the Prophet bursting into laughter.”⁶

Ḥaḍrat Anas reported, “I worked for ten years for the Prophet but he never pulled me up nor scolded me.”⁷ Ḥaḍrat Jābir reported, “The Prophet would never refuse when anyone

2. “*Muṭṭā Imām Mālik*”; *Mishkāt*.

3. “*Muṭṭā Imām Mālik*”; “*Musnad Aḥmad*”; *Mishkāt*.

4. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

5. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

6. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

7. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

asked him for something.”⁸ Ḥaḍrat Anas reported, “The Prophet would never curse or abuse anyone, nor speak anything foul, when angered he would only say, ‘May your forehead be covered with dust,’”⁹ Abū Ḥurairah reported, “The Prophet was asked to curse the ‘infidels. He said, ‘I have not been sent to curse people but as a mercy to mankind’.”¹⁰

Lady ‘Ā’ishah narrates: “If the Prophet had an option between two courses of action, he would adopt the easier one, provided there was nothing objectionable in it. He never took revenge for any personal wrong but if anybody tried to trifle with Allāh’s ordinances making lawful for himself what God has declared unlawful, the Prophet was strict in dealing with him.”¹¹ Ḥaḍrat ‘Ā’ishah again narrates: “When the Prophet shook hands with anyone, he would not withdraw his hands till the other man withdrew his, nor would he turn his face till the other did. No one ever saw the Prophet sitting in a manner that his legs extended before anyone.”¹²

‘Abdullāh bin Ḥārith narrates: “I never saw anyone who would keep smiling more than the Prophet.”¹³ When Ja‘far bin Abī Ṭālib returned from Abyssinia, he went direct to Madīnah. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) met him and then after embracing him said joyfully: “I do not know whether the conquest of Khaibar is more pleasant to me or the return of Ja‘far.”¹⁴ His return coincided with the conquest of Khaibar. Whenever the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) visited a house of a person, he never came to the door from its front direction but from its right or left side (that was because mostly the doors had no veil or screen in those days) and then used to greet: “As-Salāmu ‘Alaikum” (Peace be on You) twice or thrice.¹⁵ Once the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) went to see Sa‘d bin ‘Ubādah. When he was return-

8. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

9. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

10. “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

11. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; “*Sunan Abū Dāwūd*”; *Mishkāt*.

12. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

13. “*Jāmi‘ Tirmidhī*”; *Mishkāt*.

14. “*Sharah al-Sunnah*” as quoted in *Mishkāt*.

15. “*Sunan Abū Dāwūd*”; *Mishkāt*.

ing, Sa'd ordered his son Qais to accompany him to his house. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) asked Qais to ride his camel along with him, but he declined out of modesty. Then the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) said to him: "Either climb upon the camel or return to your house."¹⁶ Thereupon Qais had to return to his house.

Once a Jewish scholar had some dīnārs due on the Messenger of Allāh. He went to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and demanded his dues, but the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had nothing with him at that time to satisfy him. The Jew said, "O Muḥammad, I shall not go away from you till you give me my dues. The Holy Prophet offered thereafter *Zuḥar*, *'Aṣr*, *Maghrib*, *'Ishā* and *Fajr Ṣalāts* (i.e. the next morning prayer), but the creditor was for all these times sitting with the Holy Prophet. The Companions of the Holy Prophet were threatening him and were about to drive him out when the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) said, "My Lord has prohibited me to oppress a covenanted man or anyone besides him." When the day dawn, the Jew said, "I bear witness that there is no deity but Allāh and that you are the Messenger (Apostle) of Allāh, and that half of my property is donated to the way of Allāh. Behold, by Allāh I have not treated you but to ascertain your description as found in the Torah."¹⁷

His Affection and Kindness to the Creatures of God:

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) attained the greatest perfection in the attribute or kindness that is destined for man. Ḥaḍrat Jābir bin 'Abdullāh narrates that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) said, "Allāh is not merciful to him who is not merciful to men." (*Bukhārī* and *Muslim*). Nu'mān bin Bashīr narrated that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) said, "You will find believers as kind, affectionate and considerate to one another as in a body when one organ is in pain, the entire body shares the agony and

16. "Sunan Abū Dāwūd" (Kitāb al-Adab).

17. "Balhaqī" as quoted in *Mishkāt*.

the whole body is affected in fever of restlessness."¹⁸

'Abdullāh bin 'Umar narrated that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "Those who show kindness and consideration to God's creatures, God bestows His kindness and affection on them. Show kindness to dwellers on earth so that God on High may show mercy to you."¹⁹ Ayyūb bin Mūsā narrates from his father who heard from his father that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "No parent can give his child anything better than good manners."²⁰ Ḥaḍrat Abū Hurairah (Rad. A) narrated that the Holy Prophet said, "A Muslim is a symbol of love and affection. He has no goodness in him who is not considerate to fellow Muslim, nor are fellow Muslims considerate to him." (*Aḥmad, Baihaqī*). The Holy Qur'ān also declares for the Holy Prophet:

" . . . A mercy from the Lord that thou mayest warn a people to whom no warner came before thee that they might be merciful." (XXVIII: 46).

"A mercy for those of you who believe." (IX: 61).

"To the believers he is compassionate, merciful." (IX: 128).

Among relatives, none was more close to him, than Ḥaḍrat 'Alī who says: "He was good-natured and kind-hearted; he never spoke a harsh word; he never found fault. He kept silent when he could not accede to any request. He did not like to disappoint anybody by saying 'no' but had recourse to silence. People understood the meaning of it. He was kind-hearted and so he assuaged distress." Ḥaḍrat 'Alī again says, "He was generous, truthful, and good natured. His company delighted people. He who first saw him was filled with awe but later on he began to love him."²¹

His beloved wife, Ḥaḍrat 'Ā'ishā had the highest claim on

18. "*Ṣaḥīḥ al-Bukhārī*"; "*Ṣaḥīḥ Muslim*".

19. "*Sunan Abū Dāwūd*"; "*Jāmi' Tirmidhī*"; *Miṣḥkāt*.

20. "*Jāmi' Tirmidhī*"; "*Baihaqī*"; *Miṣḥkāt*.

21. "*Ṣhamā'il Tirmidhī*".

Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) attention. She testifies, "He never censured anyone, but always forgave evil mongers. He hated sin and never avenged himself for personal injuries. He never beat either a slave or a servant or any animal; he never rejected legitimate requests."²²

Ḥaḍrat Hind (Step-son of the Holy Prophet and the son of Ḥaḍrat Khadijah) was nurtured under his care. He testifies, "He was kind-hearted and good natured. He did not disappoint or disparage anybody. He thanked for the merest trifles. He never under-rated anything. He took gladly, whatever was offered to him. He never avenged himself on his personal enemies. But if one opposed truth (i.e. Islām), he was wholeheartedly against him."²³

These evidences, of those who were very close to him, emphasise his kindness to all.

With regard to kindness to animals, the Holy Prophet's examples are unprecedented. He said, "Certainly Allāh has inscribed kindness on every thing. So when you slaughter, make your slaughter good. When you sacrifice, make your sacrifice good. Let everybody sharpen his knife and give ease to his sacrificial animal."²⁴ The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) prohibited killing animals for mere sport.²⁵ The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was once passing by a camel whose back reached its belly. He said, "Fear Allāh with regard to these animals. Ride on them in health and leave them in health."²⁶

Holy Prophet's Love for His Enemies:

If one wants to see 'Love thine enemy' in practical shape, he should see in the Holy Prophet's life. Not only on one or two occasions but on innumerable occasions the Merciful Prophet demonstrated it. Only a few examples are as under:

22. "*Ṣaḥīḥ al-Bukhārī*"; "*Ṣaḥīḥ Muslim*"; "*Sunan Abū Dāwūd*" (Kitāb al-Ācāb).

23. "*Shamā'il Tirmidhī*."

24. "*Ṣaḥīḥ Muslim*"; "*Mishkāt*."

25. "*Ṣaḥīḥ Muslim*"; "*Mishkāt*."

26. "*Sunan Abu Dāwūd*"; "*Mishkāt*."

Abū Sufyān, the worst enemy of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and Islam, the instigator of the battle of Badr, Uḥud and Aḥzāb, the one whose sword had fed on spilt Muslim blood, the person who had plotted the Prophet's assassination several times, who opposed Islam at every step of its progress, is brought before the Merciful Prophet on the occasion of the conquest of Mecca. His record of crimes deserves severe punishment but the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), above all revenge, not only forgave him but also made his house a place for shelter and general pardon.

Ḥindah, the wife of Abū Sufyān, the woman who (along with other enemy ladies of Quraish) sang songs of war to encourage the Quraish soldiers at Uḥud, who treated with contumacy the corpse of Ḥaḍrat Ḥamzah, chewed his liver, cut his heart, nose and ears to make garland of them, came veiled before the Merciful Prophet with her usual impudence. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) forgave her miraculously and she exclaimed, "Muḥammad, I hated no tent more than yours; now I love no tent more (than yours)." ²⁷

Waḥshī, the murderer of the great martyr Ḥamzah, flees away from Mecca to Ṭā'if and from Ṭā'if to some other place after its conquest by the Muslims. People said to him, "Waḥshī, you have not recognized Muḥammad. There is no safety for you but at his door." He comes to the Merciful Prophet. The Holy Prophet's eyes, seeing Waḥshī, shed tears in the memory of his beloved uncle, Ḥamzah, but he still forgave him and only advised: "Please don't come before me for you remind me of my uncle." ²⁸

Hibār bin al-Aswad, who is responsible for the murder of Zainab (the daughter of the Holy Prophet), wanted to flee to Persia (on the conquest of Mecca), but later changed his mind and came to the Merciful Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and said, "I wanted to flee away to Persia but I was reminded of your mercy and forgiveness. I accept all my crimes." Upon this the Holy Prophet (*Ṣallallāhu ‘alaihi wa*

27. "*Ṣaḥīḥ al-Bukhārī*" (*Dhikr Hinda*).

28. "*Ṣaḥīḥ al-Bukhārī*".

Sallam) forgave him.²⁹ After the battle of Badr, 'Umair bin Wahb, with a sword bathed in poison, came to Madīna with the intention to kill the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). He was caught red-handed, but was forgiven.³⁰ Ṣafwān bin Umayyah, the person who incited 'Umair bin Wahb to kill the Holy Prophet (and promised 'Umair to maintain his family in case he was slain for the murder) flees away to Jeddah enroute to Yemen. 'Umair went to the Merciful Prophet and said, "Ṣafwān is about to consign himself to the billows of the sea (for the fear of his crime)." The Merciful Prophet (*Sallallāhu 'alaihi wa Sallam*) replied, "He is safe." Not only this but he also gave 'Umair, his headgear as a sign for Ṣafwān's pardon.³¹

After the conquest of Khaiber, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was invited by a Jewess on a feast. She treacherously put poison in the meals to be served to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Through Divine Providence, he was informed about the treachery. The Jewess admitted her guilt, but still was forgiven by the Merciful Prophet.³² Three days later when one of the Companions died due to the effect of the poison, she was executed for the murder of the Companion, in accordance with Islamic *Sharī'ah*.

Once he was returning from Najd (after an expedition). On his way back to Madīna, he was lying alone in the shade of a tree, far from his Companions. His sword was hanging by the tree. A Bedouin, in ambush, took hold of his sword and after unsheathing it said to him, "Muḥammad, who shall save you?" The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) replied very calmly and quietly, "Allāh". The Bedouin was terrified; and the sword fell down off his hands. In the meantime the Companions also came. Now the sword was in the hands of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). The unbeliever was shaking out of fear. But the Merciful Prophet said, "Don't fear" and did not retaliate.³³

29. "*Sīrat*" by Ibn Hishām; "*Sīrat*" by Ibn Is'hāque; "*Sīratun Nabī*" by Shibli Nu'mānī.

30. "*Tārīkh*" by Ṭabarī; "*Sīratun Nabī*" by Shibli Nu'mānī.

31. "*Sīrat*" by Ibn Hishām; "*Sīratun Nabī*" by Shibli Nu'mānī.

32. "*Ṣaḥīḥ al-Bukhārī*"; "*Sīrat*" by Ibn Hishām.

33. "*Ṣaḥīḥ al-Bukhārī*".

Abū 'Abd Ya-Lail, who harassed the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in Ṭā'if, laughed at his teachings, his family scoffed at him, (on his incitation) the vagabonds of the city jeered at his words and rained down a hail of stones till blood oozed out of his feet and his shoes were filled with it, comes to the Merciful Prophet at the head of a deputation from Ṭā'if to Mecca. He is warmly received by the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), a tent is being pitched for him right in the Mosque's courtyard. The Merciful Prophet takes care of them every night. They were deeply impressed by his morals and embraced Islam.

The above examples are but a few in a long list of his loving nature and exemplary treatment with his enemies. Is it not an example of "Love thine enemy?"

Holy Prophet's Strict Adherence to Promise and Trust:

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was always true to his word. He never told a lie. He was given the title of "Al-Ṣādiq" (the Truthful) and "Al-Amin" (the Trustworthy) in Mecca long before the declaration of his Prophethood.

Once the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) promised 'Abdullāh bin- Abī al-Ḥaiṭh_{ma} to be present at a certain appointed place on a certain date. The man forgot to call on at that place as appointed. Three days later, he suddenly remembered his promise and went to the place, where he found to his astonishment that the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) had been waiting for him for the last three days.³⁴

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) made it incumbent upon the Believers to keep promise in all lawful things. Whenever he extended any promise to any nation or people in the form of treaties, pledges and guarantees, he always used to adhere to them inspite of the greatest perils to his life or to the lives of Muslims for the matter.

In the opinion of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), trust is a great thing and it is one of the noblest

34. "Sunan Abū Dāwūd"; *Mishkāt*.

attributes of a human being. He said, "There will be a standard for every treacherous man on the Resurrection Day in proportion to his treachery in this world and there will be no greater treachery than the treachery of a public leader. His standard will be penetrated unto his buttocks."³⁵ When the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was about to migrate to Madīna, he was conscious of all the trusts (kept by the unbelievers with him). Therefore, he asked Ḥaḍrat 'Alī to stay at Mecca until all the trusts were returned to the owners. He has said at another place, "Pay trust to one who has entrusted you and be not treacherous to one who was treacherous to you."³⁶

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "When four things are in you, there is nothing against you in the world which may cause you harm: Guarding of trust; truthfulness in speech; beauty in conduct; and moderation in food."³⁷ Ḥaḍrat Anas reported, "Hardly had the Prophet addressed us without saying: 'There is no faith in him who has got no trust, and no religion for him who has got no promise.'³⁸ Regarding the sin of breach of trust, the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "The Almighty says: 'I am the third in the midst of the two partners as long as one does not commit treachery with another. When he commits treachery with him, I go out from the midst of the two.'³⁹ According to the teachings of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), it is also a breach of trust if a man confides secrets to another but the latter discloses them. He said, "When a man holds a conversation and then draws his attention (to keep it secret), it is a trust."⁴⁰ Furthermore, if a man consults another, the latter has got a trust from the former and he should not disclose it. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "One consulted shall be trusted." According to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), secrecy

35. "Jāmi' Tirmidhī"; *Mishkāt*.

36. "Jāmi' Tirmidhī"; *Mishkāt*; "Sunan Abū Dāwūd".

37. *Mishkāt*.

38. "Baihaqī" as quoted in *Mishkāt*.

39. "Sunan Abū Dāwūd"; *Mishkāt*.

40. "Jāmi' Tirmidhī"; "Sunan Abū Dāwūd"; *Mishkāt*.

and trust are the bases of the proceedings of all meetings and consultations. He said, "All meetings are on trust except three—the meeting for shedding unlawful blood, or for enjoying private parts unlawfully, or for taking away property without just cause."⁴¹

There are a number of Traditions on this topic. We have mentioned only a few to have a glance on the character of this Great Personality.

The Personality of the Holy Prophet:

Ḥaḍrat Anas reported, "The Messenger of Allāh was neither too long nor short, neither too white nor brown, neither too curly-haired nor of straight haired."⁴² Mentioning the description of the Holy Prophet (*Ṣallallūhu 'alaihi wa Sallam*) Anas again said, "He was of the middle stature among the people, neither long nor short, and of bright colour." In another *Ḥadīth*, he said, "The hair of the Messenger of Allāh extended upto the middle of his ears."⁴³ Ḥaḍrat Anas also reported: "He (the Holy Prophet) was of bulky head and feet the like of which I have not seen before him or after him, and he was of broad palms."⁴⁴ Ḥaḍrat Barā reported, "I have not seen anybody having a lock of hairs within a reddish gown more beautiful than the Messenger of Allāh. His hairs used to strike his two shoulders, and what was between his two shoulders was neither long, nor short."⁴⁵

Ḥaḍrat Anas reported in a *Ḥadīth*, "The Messenger to Allāh had bright complexion as if his perspiration was pearl. When he walked, he stepped firm, and I have never touched any cushion or silk softer than the palm of the Messenger of Allāh, nor have I smelt any musk or ambergris more fragrant than the air of the Prophet!"⁴⁶

41. "Sunan Abū Dāwūd"; *Mishkāt*.

42. "Ṣaḥīḥ al-Bukhārī"; "Ṣaḥīḥ Muslim"; *Mishkāt*.

43. "Ṣaḥīḥ al-Bukhārī"; "Ṣaḥīḥ Muslim"; *Mishkāt*.

44. "Ṣaḥīḥ al-Bukhārī"; *Mishkāt*.

45. "Ṣaḥīḥ Muslim"; *Mishkāt*.

46. "Ṣaḥīḥ al-Bukhārī"; "Ṣaḥīḥ Muslim"; *Mishkāt*.

Ḥaḍrat 'Alī (Rad. A.) reported: "The Messenger of Allāh was neither long nor short, big of head and beard, fleshy of hands and feet, red-white complexioned, thick of joints, and had a long-haired chest. When he walked, he stepped a step as if he came down from a high land. I have not seen like him either before him or after him." Ḥaḍrat 'Alī again reported, "He was not too long nor too short, middle-statured among the people; not greatly curly haired, nor straight haired; strong and stout, neither too big nor too short, round of face, white-the people; not greatly curly haired, nor straight haired; strong and stout, neither too big nor too short, round of face, white-red complexioned, black of eye-balls, long of eye-lashes, fleshy walked, he stepped firm as if he was walking in a slopping ground, when he turned, he turned the whole body; there was the seal of prophethood between his shoulders and it was the seal of the prophets, most generous of men in generosity, most truthful of men in tongue, most affable of them in department, most honourable of them in lineage. Who so saw him all of a sudden, he frightened him, and who mixed with him with acquaintance, he loved him. One who described him said: 'I saw nobody like him before him and after him'."⁴⁷

Jābir bin Samurah (Rad. A.) narrated "I saw the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in a full moon night. I began to look at the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) and the moon while there was a red gown upon him, (I found that) he was more handsome to me than the moon."⁴⁸ Abū Ḥurairah (Rad. A.) reported. "I have not seen anything more handsome than the Messenger of Allāh, as if the sun was shining on his face; and I have seen nobody quicker in his walk than the Messenger of Allāh, as if the earth was scrolled up for him. We certainly exert ourselves (for provisions) but without anxiety."⁴⁹

47. "Jāmi' Tirmidhī"; *Mishkāt*.

48. "Jāmi' Tirmidhī"; *Mishkāt*.

49. "Jāmi' Tirmidhī"; *Mishkāt*.

Holy Prophet Peace and Blessing for the Mankind

'As soon as Islam was declared the religion of the Arabian Peninsula the warfare of the Tribes which was going on since generations, ended. For the first time in the history, the Arabs felt (themselves) a peaceful nation. Before the advent of Islam, robberies and murders were very common. No one felt secured. Adultery was common and a man could have unlawful relations with a number of women. Married women were allowed by their husbands to conjugate with others for the sake of offspring (by high-blood). A man could marry as many wives he liked and could divorce as he wished. The position of women was worst. Pre-Islamic Arabs regarded their women as chattles and looked upon them with bitter contempt. Many a father killed their female children. Slavery was in vogue among the pre-Islamic Arabs, and they treated the slaves most inhumanly. The whole society of Arabia was steeped in vice, superstition and barbarism. Thus the Arabs were in the depths of darkness before Islam. The period preceeding the rise of Islam is called as the "Age of Ignorance" (or "*Ayyām-al-Jāhiliyah*").

"Arabia, whose history was unknown to the then civilised world at once rose into prominence and the radiant personality

of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) brightened the land with the glorious glimmer of Islām, that every particle of sand reflected, with the LIGHT OF TRUTH.”

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) brought unity among all the tribes. Their tribal feuds and constant unrest were stopped. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) prophesied, “A woman will travel from San‘ā (Yemen) to Madina alone with the fear of nobody else than One Allāh.” For the first time he gave in Madina a written charter to the world, which granted security of life, property and religion of both Muslims and non-Muslims. After coming to an agreement with the Jews he was the first and foremost man who brought a permanent peace between the conflicting religions. He also wanted peace with Christians (see Chapter III of the Holy Qur’ān, verses 64-80). He made no social discrimination in extending his patronage and bore no ill-will to the former prophets, rather it became compulsory for the Muslims and a part and parcel of their faith to believe in all the Prophets.

The woman in Islām was endowed with the same rights as men. She got rights of maintaining her property. In the matter of inheritance and individual right of property the position of a Muslim woman is unique in the history of religions and in the history of whole human civilization. He enforced respect for women as one of the essential teachings of Islam. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) said that “paradise lieth at the feet of thy mother”; and “the woman is sovereign in the house of her husband.” He said, “The best of you is he who treats his wife (and family) best.” Thus the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) gave women the fullest possible liberty and actually he liberated them from bondage of the males by allowing them to choose their husbands and to enjoy the share of their father’s and deceased husband’s property. The killing of daughters was stopped forever.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) was the first in the history of the world to abolish the slavery system which was practised by the Arabs in a similar way as it was practised by the west during the days of colonization. Thus the West followed him centuries after by abolishing the slavery system. He emphatically declared that to Allāh no service is more acceptable than the emancipation of slaves. Freeing of

slaves is encouraged in many ways in Islām. He was the first to marry divorced wife of his freed slave, Zaid, (then his adopted son) about which the Holy Qur'an has also spoken

(XXXIII: 37). He was the first to remove social inequality and to declare in the words of God: "The most honoured among you is the one who is more pious." He told it to be totally unreasonable for any distinction between man and man on account of mere accident of birth in a particular family or particular country. Thus he broke down all the barriers which were set up in the society, and still exist to fortify privileges of wealth, work or colour. In the way he established an international and inter-racial brotherhood which welded high and low, rich and poor, white and black (i.e. coloured) into one fraternity. He declared, "Allāh does not look at your lineage or face, but He looks into hearts . . . he among you, that is most favoured by Allāh, is the one who is most pious."

On the political side he gave to each and every person equal rights. People were given equal voice in the determination of the policy of government. This could well be studied after going through the various consultations ("*Shūrā*") which were organised by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). He framed, as a matter of fact, a systematic code and ensured peace and prosperity in the country.

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was also a great reformer in the field of economics, and in the modern terms he was a great 'Economist.' The people were being exploited economically by a section of people, practising usury. In Islām, therefore, the usury was made totally unlawful ('*Ḥarām*'). A system to support the poor was established in the form of '*Zakāt*', '*Ṣadqah*', and '*Ṣadqatul-fitr*' etc. The laws of inheritance were made compulsory to be applied by each and every Muslim so that the wealth may be distributed equally rather than to be accumulated in the hands of a few persons. After turning the attention of the people towards trade and agriculture he initiated the concept of national economy. The formation of "*Baitul Māl*" was indeed the establishment of the first Public Treasury in the world.¹

1. Majid Ali Khan, "*The Last Prophet*", pp. 58-59.

Thus we see that the Holy Prophet (*Ṣallallāhu 'alaihi wa Ṣallam*) was the greatest reformer ever born in this world and so 'The Blessing for the entire globe' as the Holy Qur'ān rightfully says:

"We sent thee not, but as a Mercy for all mankind."

(XXI: 107)

Commenting on this Shaikh Abul Ḥasan 'Alī Nadwī writes: "Not only our age but all the ages to come up to the Day of Judgement fall in the realm of prophethood of Muhammad (Peace be on him), of his message and mission. He removed the sword dangling over people's heads and bestowed on men such benevolence and bounties that a new life, a new zeal and endeavour, a renewed vigour, new notions of honour and dignity and a new ideal took their birth. A new age of refined culture and civilisation, arts and learning, sincerity and spiritualism came into existence through his holy efforts."²

He further writes, "The greatest blessing that he gave to the world is the faith in Oneness of God. A more revolutionary, a more life giving, a more promising concept was never presented to the world ever before nor can be presented till its end. . . . The second great favour and benevolence conferred on mankind was the proclamation of the concept of unity and the brotherhood of man. The world before him was divided into nations, countries, castes and classes, some claiming nobility for themselves and condemning others to the status of slaves and chattels. For the first time the world heard the revolutionary message of equality from the Prophet of Islam. In a clarion voice he announced, "O people, your God is one and you are all descended from one father, you are the progeny of Adam who was made of clay. In the sight of God the most exalted is the one who is the most righteous. No Arab has any superiority over non-Arabs except on the basis of righteousness". . . . The third manifestation of the blessing of the Prophet of Islam and the third obligation that mankind owes to him is the Islamic concept of dignity of man. When

2. Abul Ḥasan 'Alī Nadwī, "*The Benefactor of Mankind*", p. 15.

Islam made its first appearance, man was giving very low place to himself. Quite often animals, and trees, with which legends and superstitions had wound up, were treated more valuable and worthy of veneration and protection than man. Offering of human sacrifices at the altar of deities was a common spectacle. Even today such practices can be observed in some countries. The Prophet engrained in the minds of men that man was the most valuable and respectable creature worthy of affection and protection. He raised his stature to such heights that only God ranked above him. The Qur'ān announced that man was the vicegerent of God and the entire universe was created for him:

'He it is Who created you all that there is in the earth.'
(Q. 2: 39).

Man was declared to be the best of creations. Says the Qur'ān:

'And now have We given honour to the children of Adam: by land and by sea do We carry them; We provide for them of goodly things and have made them to excel many of those whom We have created.'

(Q. 17: 70)

What greater honour and importance could be conferred on man than the announcement that he constitutes the family of God and that man is the most beloved of God who treats his family well? . . . Yet another radical change brought about by the Prophet in the life of man was to make him conscious of his ultimate end. Before him, the people had forgotten this goal. They had lost sight of their objective and the proper field of activity. Their goal was vague and their field of action confined in which they were exhausting their strength and intelligence. Their notions of success and greatness could not rise higher than the acquisition of wealth, strength and power. They could not conceive anything beyond paintings and decorations, music and colour, delicious victuals, costly apparels and fine perfumes, merry-making and amusement. . . . The Prophet presented before mankind its real goal and imprinted upon their minds that gnosticism of Creator of the universe, of His

Being and attributes of His omnipotence and wisdom, knowledge of immensity of the universe and the forces of nature, acquisition of certitude and the good pleasure of God, contentment and concord, are real felicity and the pinnacle of human excellence. . . . Thus the Prophet of Islam made a clean sweep of the existing order of things. As a result of his painstaking efforts the thinking of men changed, the love of God was kindled in their hearts, quest for Eternal Truth became the general endeavour, and a new key-note was struck. . . . This complete revolution, this dawn of new era is a **MIRACLE** worked by the Prophet Muhammad (Peace be upon him).

In his beautiful Persian poem Iqbal says:

‘Though he rested on a palm leaf mattress,
The crown of chosroes lay underneath his follower’s feet.
He chose the nightly solitude of mount Hira,
And founded a nation, laws and government;
He passed his nights with sleepless eyes,
That his Millat might sleep on chosroes’ throne;
In battle iron was melted by the flash of his sword,
But in prayers his eyes wept in profound submission;
‘Amin’ by him in prayers for victory would work as
sword;
In battle his sword would cut the chain of despotic kings;
He established a new order in the world,
And over turned the authority of empires old;
With the key of faith he opened the gate of the world,
A son like him the earth has never produced;
In his eyes the high and low were one,
His slave would join him in his frugal meals;
He demolished the distinction of race and blood,
The fervour of his faith extinguished all rubbish and
sludge.’

Hali in his couplet has said:

‘The bloom that has suffused the land,
Is the fructification of the holy plan.’

In truth God has said,

“We have not sent thee save as a blessing for all mankind.”³

3. Abul Hasan 'Ali Nadwi, *“The Benefactor of Mankind”*, pp. 15-24.

Some of the Important Miracles of the Holy Prophet

In Islamic terminology the miracles performed by Prophets are known as "*Mu'jizāt*" (Sing. "*Mu'jizah*"). It is derived from the root "*'Jz*" which means 'to be unable', or 'to lack in strength for.' "*Mu'jizah*" is therefore an act which is not within the ordinary comprehension of man and which cannot be proved in materialistic terms or in ordinary and general way. In the Holy Qur'ān a "*Mu'jizah*" is generally termed as "*Āyat*" (i.e. sign).

In Islam the supernatural acts are divided into the following categories:

1. "*Al-Mu'jizah*": It is a super-natural act performed by the Prophets only. In this book 'Miracle' would be used for "*Mu'jizah*".
2. "*Al-Karāmat*": It is a super-natural act performed by a great pious Muslim or a Muslim saint.
3. "*Ma'ūnah*": It is a super-natural act performed by an ordinary Muslim.
4. "*Istidrāj*": It is a super-natural act performed by unbelievers and transgressors. The super-natural acts to be performed by

“Dajjāl” (Anti Christ) also fall in this category.

A miraculous or super-natural act is opposed to natural or ordinary acts, hence it is hard to be comprehended by men unless they have seen the performance by their own eyes or have a firm belief in it.

Allāh has bestowed miracles upon the Prophet as signs (“*Āyāt*”) of their Prophethood. The Miracles of Abraham, Moses, David, Solomon and Jesus are very famous, and are also mentioned in the Holy Qur’ān along with the miracles of other Prophets.

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) is the Leader of all the Prophets. As a matter of fact the number of miracles performed by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) far exceeds those performed by any of the Prophets.

‘Allāmah Sulaimān Nadwī has devoted a full volume (the 3rd volume of his book “*Sīratun Nabī*” consisting of 792 pages) on the miracles of the Holy Prophet. Other important works on this topic are: “*Dalā’il al-Nubuwah*” by Imām Baihaqī; “*Dalā’il al-Nubuwah*” by Abū Na’īm Isfahānī; “*Dalā’il al-Nubuwah*” by Mustaghfarī; and “*Khaṣā’is al-Kubrā*” by Imām Suyūṭī etc.

‘Allāmah Sulaimān Nadwī has described in his book about 200 miracles performed by the Holy Prophet (*Sallallāhu ‘alaihi wa Sallam*). According to him out of these 45 have been mentioned in the Holy Qur’ān and about 155 in authentic *Aḥādith* (the Traditions). If miracles mentioned in unauthentic *Aḥādith* be counted, the number would far exceed 200. Due to brevity, it is very hard to mention all the miracles of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in this book. However, only some of the very important miracles are mentioned as under.

1. SOME OF THE MIRACLES MENTIONED IN THE HOLY QUR’ĀN

(i) *Mi’rāj*

Mi’rāj (i.e. the Ascension to heavens), also known as *Isrā* (i.e. the heavenly journey by night) is one of the most remarkable miracle. As discussed previously, according to a number

of historians it took place 18 months before the Hijrah. The Holy Qur'ān mentions it in the following words:

“Praise be to Him who carried his servant by night from the sacred Mosque to the Farthest Mosque (i.e. the Masjid al-Aqṣā) whose precincts We have blessed, that We might show him some of Our signs for He is the Hearer and the Seer.”

(XVII: 1)

At another place, the Holy Qur'ān says:

“While he was in the highest part of the horizon; then he approached and came closer; and was at a distance of but two bow-lengths or (even) nearer; so did (Allāh) convey the inspiration to His Servant—(conveyed) what He (meant) to convey.”

(LIII: 8-10)

The miracle of *Mi'rāj* has been described in almost all the books of histories and also in authentic books of *Aḥādith* (Traditions). Here is mentioned its full description as given in “*Sīrat Rasūl Allāh*” by Ibn Is'hāque:

Note: Only important parts of various narrations, mentioned by Ibn Is'hāque, are taken in order to give a description in sequence. For details, refer to “*al-Sīrat al-Nabawiyah*”, by Ibn Hishām, Book I (Vols. 1 and 2), pp 403-408. Most of the part, mentioned below is taken from “*The Life of Muhammad*” (A translation of Is'hāque's “*Sīrat Rasūl Allāh*”) by A. Guillaume, pp. 181-187.

The Apostle (Messenger of Allāh) said, “While I was sleeping in the Hijr, Gabriel came and stirred me with his foot. I sat up but saw nothing and lay down again. He came a second time and stirred me with his foot. I sat up but saw nothing and lay down again. He came to me the third time and stirred me with foot. I sat up and he took hold of my arm and I stood beside him and he brought me out to the door of the mosque and there was a white animal (i.e. the “Burāq”) half mule, half

donkey, with wings on its sides with which it propelled its feet, putting down each forefoot at the limit of its sight and he mounted me on it. Then he (i.e. Gabriel) went out with me keeping close. . . .”

The Apostle (Messenger of Allāh) and Gabriel went their way until they arrived at the Mosque at Jerusalem. There he found Abraham, Moses, and Jesus among a company of the prophets. The Apostle acted as their *Imām* in the *Ṣalāt*. Then he brought two vessels, one containing wine and the other milk. The Apostle took the milk and drank it, leaving the wine. Gabriel said, “Muḥammad! You have been rightly guided to the way of nature and so will your people be. Wine is forbidden to you.” . . .

The Holy Prophet said: “After the completion of the business (at Jerusalem), a ladder was brought to me finer than I have even seen. . . . My companion (i.e. Gabriel) mounted it with me,¹ until we came to one of the gates of heaven called the ‘Gate of Watchers.’ An angel called Ismā‘il was in charge of it, and under his command were twelve thousand angles, each of them having twelve thousand angels under his command When Gabriel brought me in, Ismā‘il asked me who I was, and when he was told that I was Muḥammad he asked if I had been given a mission, and on being assured of this he wished me well. . . . All the angels who met me when I entered the lowest heaven smiled in welcome and wished me well (i.e. except one, who was Mālik, in charge of Hell). . . . When I entered the lowest heaven I saw a man. . . . In my answer to my question Gabriel told me that this was our father Ādam”

(Note: The details of persons, suffering from various punishments due to their sins, are ignored here).

The Holy Prophet continued: “Then I was taken up to the second heaven and there were the two maternal cousins Jesus, son of Mary, and John, son of Zakariah. Then to the

1. According to Bukhārī, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Ṣallam*) ascended to heaven on “Burāq”. The description of “Burāq” has already been given above.

third heaven and there was a man whose face was as the moon at the full. This was my brother Joseph, son of Jacob. Then to the fourth heaven and there was a man called Idris. . . . Then to the fifth heaven and there was a man with white hair and a long beard, never I have seen a more handsome man than him. This was beloved among his people Aaron son of 'Imrān. Then to the Sixth heaven, and there was a dark man with a hooked nose like the Shanū'a. This was my brother Moses, son of 'Imrān. Then to the seventh heaven and there was a man sitting on a throne at the gate of the immortal mansion (i.e. "*al-Bait al-Ma'mūr*"). Every day seventy thousand angels went in not to come back until the resurrection day. Never have I seen a man more like myself. This was my father Abraham. Then he took me into Paradise. . . ."

From a tradition of 'Abdullah bin Mas'ūd from the Prophet there has reached me (i.e. to Ibn Is'hāque) the following: "When Gabriel took him up to each of the heavens and asked permission to enter he had to say whom he had brought and whether he had received a mission and they would say 'God grant him life, brother and friend!' until they reached the seventh heaven and his Lord. There the duty of fifty '*Ṣalāts*' (Prayers) a day was laid upon him. The Apostle said: 'On my return I passed by Moses and what a fine friend of yours he was! He asked me how many '*Ṣalāts*' (Prayers) had been laid upon me and when I told him fifty he said, "*Ṣalāt* (Prayer) is a weighty matter and your people are weak, so go back to your Lord and ask him to reduce the number for you and your community." I did so and He took off ten. Again I passed by Moses and he said the same again; and so it went on until only five '*Ṣalāts*' (Prayers) for the whole day and night were left. Moses again gave me the same advice. I replied that I had been back to my Lord and asked him to reduce the number until I was ashamed, and I would not do it again. He of you performs them in Faith and Trust will have the reward of fifty '*Ṣalāts*' (Prayers)."

According to the *Ḥadīth* transmitted by Bukhārī and Mus-

2. Ibn Is'hāque, "*Sīrat Rasūl Allāh*" (English translation, "*The Life of Muhammad*" by A. Guillaume, pp. 181-187.

lim, Holy Prophet's (*Ṣallallahu 'alaihi wa Sallam*) chest was also split open before he went to Jerusalem and the heavens on "Burāq" with Gabriel. The early part of the *Hadith* is as follows:

"He (i.e. the Holy Prophet) said, 'While I lay in the Ḥaṭīm', and often he said: in Ḥijr (as also mentioned above), 'Someone came to me and split open what is between this and this (that is, from the uppermost part of his breast to below his navel). Then he took out my heart. Thereafter a cup of gold full of faith was brought to me and my heart was washed and filled up (with faith) and then it was kept as before. (And in another narration): Then the belly was washed with Zamzam water and filled up with faith and wisdom. Thereafter a white animal smaller than a mule and bigger than an ass, called "Burāq" was brought to me. It put its step as long as its eye sight reached. I was mounted there. . . .'"³

The Miracle of "Mi'rāj" can be explained very easily in the modern age when man has stepped on the moon. He is trying to reach other planets as well, and has developed fast-moving satellites and supersonic planes. When a man can invent such fast moving vehicles why not then the Messenger of Allāh could be carried by the Creator of the Universe across the seven heavens within a very short period of time.

Most of the Companions of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and scholars of Islam agree that the ascent was physical i.e. the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was ascended to heavens with body. They lay stress on the word, "Asra bi-'abdihi Lailā" (Who carried His servant by night). They say that the word "'Abd" (servant) as distinguished from "Rūḥ" (soul) signifies physical ascent.⁴

The miracle of "Mi'rāj" is considered to be a great miracle because the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) ascended physically, otherwise spiritual ascension is common to many pious person (and "ṣūfis"). Moreover, if it was not a physical ascension, the non-believers of Mecca did not reject it outright. The rejection by the non-believers is mentioned by

3. "Mishkāt al-Maṣābiḥ" (Chapter of Mi'rāj).

4. "Sharah al-'Aqīdah al-Ṭahāwīyyah", p. 249.

Ibn Is'hāque in the following words: "In the morning he told Quraish what had happened. Most of them said, 'By God, this is a plain absurdity! A caravan takes a month to go to Syria and a month to return and can Muḥammad do the return journey in one night?' Many Muslims gave up their faith; some went to Abū Bakr and said, 'What do you think of your friend now, Abū Bakr? He alleges that he went to Jerusalem last night and prayed there and comeback to Mecca.' He replied that they were lying about the apostle, but they said that he was in the mosque at that very moment telling the people about it. Abū Bakr said, "If he says so then it is true. And what is so surprising in that? He tells me that communications from God (and) from heaven to earth come to him in an hour of a day or night and I believe him, and that is more extraordinary than that at which you boggle!" He then went to the Messenger of Allāh and asked him if these reports were true, and when he (the Holy Prophet) said they were (true) he requested him to describe Jerusalem to him. Al-Ḥasan (The reporter of this *Hadīth*) says that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said: "It (i.e. Jerusalem) was lifted before me as though I was seeing it." Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) described it before Abū Bakr. Whenever the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) described a part of it Abū Bakr said, 'That's true. I testify that you are the Messenger of Allāh', until he had completed the description, and then the Messenger of Allāh said, 'And you, Abū Bakr, are the *Ṣiddiq* (i.e. 'Testifier to the Truth')." This was the occasion on which Abū Bakr got this honorific."⁵

(ii) *Splitting of the Moon into two Pieces:*

Once the non believers of Mecca asked the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) to show them a sign regarding his Prophethood. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) pointed his finger towards the moon and it splitted up into two pieces. The Holy Qur'ān describes it as under:

5. Ibn Is'hāque, "*Sīrat Rasūl Allāh*", English translation, "*The Life of Muhammad*" by A. Guillaume, pp. 182-83.

“The Hour of (Judgement) is nigh, and the moon is cleft asunder. But if they see a sign, they turn away, and say, ‘This is (but) transient magic.’”

(LIV: 1, 2)

However, the non-believers still rejected the Faith and called the miracle as a magic, as the Holy Qur’ān has also pointed out. This miracle is also mentioned in “*Ṣaḥīḥ al-Bukhārī*”, “*Ṣaḥīḥ Muslim*” and other authentic books of *Ḥadīth*:

“Ḥaḍrat Anas reported, ‘Verily the people of Mecca asked the Messenger of Allāh to show them a miracle. So he showed them the moon into two parts, so that they could see Hira (a mountain in Mecca) between the two (pieces).’”⁶ Ibn Mas‘ūd (Rad. A.) reported that the moon was split up during the time of the Messenger of Allāh into two portions—one portion above the mountain and another below it. The Messenger of Allāh said: “Bear witness.”⁷ Ibn Mas‘ūd again says, “We were in Minā with the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), that the moon was split up. Its one piece went to one side of the mountain and other piece on other side. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) said, “Bear witness.”⁸ Tirmidhī has reported: “People (non-believers) of Mecca asked the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to show a sign. So the moon split up into two pieces and Allāh revealed: ‘The Hour (of Judgement) is nigh, and the moon is cleft asunder.’”⁹ In another narration it is reported that on seeing the miracle the non-believers said, “Muhammad has performed magic on us.” Tirmidhī, *Tafsīr Sūrah al-Qamar*; and *Musnad Aḥmad*. It is also reported that the travellers also testified to the splitting of the moon.

The moon, to travel towards which has been possible as a result of tremendous scientific research, is no more than a creature of Allāh Almighty. He caused it to split into two pieces through the notion of His Messenger’s finger thus showed to

6. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

7. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”; *Mishkāt*.

8. “*Ṣaḥīḥ al-Bukhārī*”; “*Jāmi‘ Tirmidhī*”; “*Ṣaḥīḥ Muslim*”.

9. “*Jāmi‘ Tirmidhī*” (commentary of *Sūrah al-Qamar*, chapt. 54 of the Holy Qur’ān).

people that the notion of the fingers of Final Messenger is more valuable than it.

According to Prof. Ḥamīdullāh, "There is a very old tradition in Malabar, South-West Coast of India, that Chakrawati Farma, one of their kings, had observed the splitting of the moon, the celebrated miracle of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) at Mecca, and learning on inquiry that there was a prediction of the coming of a Messenger of God from Arabia, he appointed his son as regent and set out to meet him. He embraced Islam at the hand of the Prophet, and when returning home, at the direction of the Prophet, died in the port of Zafar, Yemen, where the tomb of 'the Indian king' was piously visited for long centuries. An old MS. in the India Office Library, London (No. Arabic, 2807, fols. 152-173) speaks of it at length."¹⁰

(iii) *The Holy Qur'ān as a Miracle:*

The Holy Qur'ān has declared at a number of places that it is a miracle. It says:

"And thou (i.e. the Holy Prophet) was not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand and in that case, indeed, would the talkers of vanities have doubted. Nay, here are signs self-evident in the hearts of those endowed with knowledge, and none but the unjust reject Our signs. Yet they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are indeed with Allāh; and I am indeed a clear Warner."
(XXIX: 48-50)

In the above verses, the Holy Qur'ān claims that its revelation is a standing miracle of the Holy Prophet who never knew before how to read or write anything and yet he has presented to the world a "Book containing the truths of life, having no rival to it in any language, ancient or modern, for the beauty, force, and sweetness of its diction, for clearness, depth, and

10. Prof. M. Ḥamīdullāh, "*Muhammad Rasullullah*", para 240, p. 107.

profoundness of its similies, metaphors and other figures of speech, for the immediate penetrating and lasting effect of its admonitions, for its richness of ideas, for its unimpeachable style, its unparalleled grace, and a comprehensive sweep of its subjects, and for the enlightenment and complete code of life it provides for those who wish to tread the right path.”¹¹

The Holy Qur’ān challenges all the men and Jinns to produce a similar book if they could:

“Say: ‘If the whole of mankind and Jinns were combined together to produce the like of this Qur’ān, they could not produce the like thereof, even if they backed up each other with help and support.’ ” (XVII: 88)

“Or do they say, ‘He forgets it?’ Say: ‘Bring then a *Sūrah* like unto it, and call (to your aid) anyone you can, besides Allāh, if you are true in your claim’.” (X: 38).

“Or do they say, ‘He fabricated the (Qur’ān)?’ Nay, they have no faith! Let them then produce a recital like unto it, if they are truthful.” (LII: 33-34)

“And thus have We, by Our command, sent Revelation (or Inspiration) to thee; thou knowest not (before) what was Revelation, and what was Faith, but We have made the (Qur’ān) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the straight Path.” (XLII: 52)

The miracle of the Holy Qur’ān stands until the Day of Judgement. It is the only revealed Book which is preserved in its pure form for over fourteen hundred years. It cannot be changed as Allāh promised:

“Surely We have revealed the Reminder and We will surely be its guardian.” (XV 9)

11. A.M.R. Muhājir, “*Muhammad As Depicted In The Holy Quran*,” pp. 177-78.

“Most surely it is an honoured Qur’ān in a book that is protected.” (LVI: 77-78)

“Nay, this is a Glorious Qur’ān, (inscribed) in a Tablet preserved.” (LXXXV: 21-22)

The above verses contain a most wonderful prophecy whose fulfilment is and shall always continue to be a standing miracle bearing testimony to the Divine Origin of Holy Qur’ān, and, of course, to the truth of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

(iv) Other Miracles Mentioned in the Holy Qur’ān:

We have given only three important miracles which are mentioned in the Holy Qur’ān. Details of other miracles, mentioned in the Holy Book, are ignored here. However, some of them are enumerated as under:

- (a) The prophecy about the victory of Roman Empire over the Persians, viz. Chapter 30, verses 1-6.
- (b) Flights of Birds over Abraha’s (Abyssinian’s) army and striking them with stones of baked clay, viz. Chapter 105, verse 1-5.
- (c) “*Sharah Ṣadr*” or “The expansion of the chest” of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in order to enlighten it with the Divine Light, viz. Chapter 94, verses 1-4.
- (d) Exposition of the conspiracy of Quraish to murder the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) at the time of his migration to Madīna, viz. Chapter 8, verse 30.
- (e) Seeing of the Holy Prophet (in dream) the number of non-believers much less than their actual number on the occasion of the Battle of Badr, viz. Chapter 8, verse 44.
- (f) Seeing of the Muslims the number of non-believers much less than their actual number during the Battle of Badr, viz. Chapter 8, verse 45.
- (g) Seeing of the non-believers the number of Muslims double than their actual number, viz. Chapter 3,

verse 13.

- (h) Coming down of angels during various battles, viz. Chapter 3, Verses 124-125; Chapter 8, verse 9.
- (i) Coming down of the rain before the Battle of Badr to quench Muslims' thirst, viz. Chapter 8, verse 11.
- (j) Due to throwing of gravels by the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), the non-believers were defeated, viz. Chapter 8, verse 17.
- (k) The great dust-storm during the battle of Trench due to which the confederate forces of non-believers lost heart and fled, viz. Chapter 33, verse 9.
- (l) Allāh's help, due to which the enemies were defeated, in the Battle of Hunain, viz. Chapter 9, verse 25.
- (m) Exposition of the conspiracy of Banū Naḍīr, viz. Chapter 5, verse 12.
- (n) Promise of "Khilāfat" (i.e. inheritance on the land) viz. Chapter 24, verse 55. The promise was totally fulfilled during the period of pious Caliphs.
- (o) Promise of the victory over non-believers of Mecca and fall of Mecca at the hands of Muslims, viz. Chapter 28, verse 85; Chapter 61, verse 13; Chapter 48, verse 27; Chapter 48, verses 1.
- (p) Prophecy of the sad demise of the Holy Prophet, viz. Chapter 110, verses 1-3.

2. SOME OF THE MIRACLES MENTIONED IN THE BOOKS OF AHĀDĪTH

(i) *The Opening of the Chest:*

As already described in the book, the miracle of "*Shaqḡ-al-Ṣadr*", the opening of the chest, occurred twice during the life of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*): (1) when he was about 5 years old and was living with his foster mother, lady Ḥalimah; (2) when he was to go on the heavenly journey of Mi'rāj. On the first occasion the 'Satanic part' was taken out from his chest, while on the second occasion, when this miracle took place on the occasion of "*Isrā*" (or "*Mi'rāj*"), 'Knowledge and Wisdom' were put into his heart and the chest was washed with Zam Zam. For details, refer to Chapter IV, "*The Miracle of the Opening of the Chest*", in this book.

(ii) *Joining of the Broken Bone Immediately:*

Barā (Raḍiallāhu ‘anhu) reported, “The Holy Prophet sent a party to Abū Rāfi‘. ‘Abdullāh bin ‘Atīk entered his house at night while he was asleep and killed him. ‘Abdullāh bin ‘Atīk said afterwards, ‘I fixed my sword over his belly till it went out by his back. Then I could recognize that I had killed him. I began to open the doors until I came to a staircase. I put my feet and fell down in a moonlit night. So my leg was fractured and I had it bandaged with my turban. Then I went to my companions and met the Prophet. I narrated to him and he said, ‘Spread your leg.’ So I spread my leg. Thereupon he passed his hand over it (and it was cured) as if I did never complain of it before.”¹²

(iii) *Gushing out Springs of Water from His Fingers:*

On a number of occasions when the Companions fell short of water during journeys, they complained to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and he put his hand in a bowl of water. Then the springs of water started to gush out of his fingers and the companions filled their basins, pots and skins of cattle (used as bags) with water. Jābir (Rad. A.) reported, “The people were thirsty on the Day of Ḥudaibiyah and there was a jug in front of the Prophet out of which he made ablution (*Wuḍū*). Therefore the people approached him. They said, ‘There is no water with us to make therewith ablution (*Wuḍū*) and to drink except what is in your jug.’ Then the Prophet placed his hand unto the jug and water began to gush forth between his fingers like springs. Thereupon we took it, drank, and made ablution (*Wuḍū*).” Jābir was asked, “How many were you?” He said, “Had we been one hundred thousands, it would have surely sufficed us. We were fifteen hundreds (on that occasion).”¹³

There are a number of other authentic Traditions as well in this connection which are ignored.

12. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

13. “*Ṣaḥīḥ al-Bukhārī*”; *Mishkāt*.

(iv) *Healing of Wound due to His Breath:*

Salmah bin Akwa' had a serious wound on his leg during the Battle of Khaibar. The people started to say, "Salmah has been wounded." Thereupon he came to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) who puffed off therein three breaths, due to which the wound healed up.¹⁴

(v) *Exposition of the Enchantment done upon the Holy Prophet:*

Lady 'Ā'ishā reported, "The Messenger of Allāh was enchanted, so much so that he conjectured that he did a thing while he did not do it, so much so that when he was one day near me, he supplicated to Allāh and supplicated to Him again. Thereafter he said, "O 'Ā'ishā! Do you know that Allāh has revealed to me about what I sought decision from Him? Two men (angels) came to me; one of them sat near my head and another near my legs. Thereafter one of them said to his companion 'What is the pain of the man?' He said, 'He has been enchanted.' The first man (angel) again asked, 'And who enchanted him?' The second person (angel) replied, 'Labīd bin al-A'ṣam, the Jew'. The first angel further enquired, 'In what thing?' The second angel said, 'In a comb and combed hairs and the spathe of a male palm-tree.' The first angel again asked, 'Where is it?' The second said, 'In the well of Dharwān.' Then the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went with a party of his companions to the well and said, 'This is the well which was shown to me.' Its water was as it were reddish-brown, complexion of Henna, and its date trees were as it were the heads of devils. Then they (searched the well and) took (all the things, told by angels) out (of the well)."¹⁵

(vi) *Prophecy about the Death of Rifā'a bin Darīr, one of the Leading Hypocrites:*

Jābir (Rad. A.) narrates, "The Holy Prophet (*Ṣallallāhu*

14. "*Ṣaḥīḥ al-Bukhārī*"; *Mishkāt*.

15. "*Ṣaḥīḥ al-Bukhārī*"; "*Ṣaḥīḥ Muslim*"; *Mishkāt*.

'*alaihi wa Sallam*) returned from a journey. When he was near Madīna, the wind began to blow in such a way as it could bury a rider. The Messenger of Allāh said, 'This wind has been sent for the death of a hypocrite.' Then he approached Madīna, and it was found out that the chief of the hypocrites (i.e. Rifā'a bin Ḍarīr) has died."¹⁶

(vii) Greetings ('*Salām*') by Trees and Stones:

'Alī bin Abū Ṭālib (Rad. A.) reported, "I was with the Prophet at Mecca and we came out by one of its sides. No mountain or tree met him but it was saying: *As-Salāmu 'Alaika ya Rasūl-Allāh* (Peace be on thee, O Messenger of Allāh).!"¹⁷

(viii) Movement (i.e. walk) of Trees by His Order:

Ibn 'Abbās (Rad. A.) reported that a Bedouin Arab came to the Messenger of Allah and asked, "How shall I know that you are a Prophet?" He (the Holy Prophet) said, "In case I call this date out of this date tree bearing witness that I am the Messenger of Allāh." Then the Messenger of Allāh called it and it began to come from the date-tree till it fell down near the Prophet. Then he (the Holy Prophet) said, "Return." Then the tree returned (to its place). Whereupon the Arab accepted Islam."¹⁸

Once the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) went out to excrete. Jābir (Rad. A.), with a bowl of water to wash, was with him. In the field the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) searched a fence of trees but could not get any. However, he saw two trees away in the side of the field. He went to one of them after holding its branch said, "With commandment of Allāh, obey me." The tree came with him. He did similarly with the other tree which also came with him near the former tree. Then he asked them to join together to make a fence. Then he answered his nature's call behind the trees. Afterwards he ordered both the trees to go back to their

16. "*Ṣaḥīḥ Muslim*"; *Mishkāt*.

17. "*Jāmi' Tirmidhī*"; Ḍārmī as quoted in *Mishkāt*.

18. "*Jāmi' Tirmidhī*"; *Mishkāt*.

places and they did so.¹⁹

There are a number of similiar incidents in which other companions like Usamah bin Zaid (on the occasion of Hijjatul Wada'), 'Abdullah bin Mas'ud (in the Battle of Khaibar), and Ya'la bin Murrah (in a journey) have witnessed the movements of trees.

(ix) *Information by Roasted Flesh of Goat about the Poison:*

Jābir (Rad. A.) reported that a Jewess from among the inhabitants of Khaibar mixed poison with roasted mutton and then gave it a present to the Messenger of Allāh (on a feast arranged for him by her). The Messenger of Allāh took a (cooked) arm and ate (a little) therefrom, and a party of his companions also ate with him. The Messenger of Allāh said, "Raise up your hands." Then he sent for the Jewess and summoned her. He asked, "Have you poisoned this mutton?" She replied, "Who has informed you?" He (the Holy Prophet) said, "This in my hand of the (cooked) arm informed me." "Yes", she said, "I (did it) to know if you are a Prophet it will never injure you; and if you are not a Prophet, we will be secured from you." Then the Messenger of Allāh pardoned her and did not meet out any punishment to her. One of his Companions who partook of the mutton died²⁰

(x) *Crying and Weeping by a Dead Stem of Date Tree due to its Love for Him:*

Jābir (Rad. A.) reported that whenever the Holy Prophet delivered sermon, he used to lean against the (dead) stem of a date tree out of the pillars of the mosque. When a pulpit was prepared for him, he stood upon it. The date stem near which he delivered sermons cried aloud till it was about to be split up. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) got down till he caught hold of it and embraced it. Then it began to groan the groaning of a child who is silenced, till it became quiet.

19. "Ṣaḥīḥ Muslim"; "Sīratun Nabī" by S. Sulaimān Nadwī.

20. "Sunan Abū Dāwūd"; Dārmī as quoted in *Mishkāt*; "Ṣaḥīḥ al-Bukhārī."

On this the Holy Prophet said, "It wept for what it used to hear from the Reminder (i.e. the Holy Prophet)."²¹

(xi) *Little Food Enough for Thousands of Persons:*

On the occasion of the Battle of Trench, when the trench was being dug, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), and the Companions were working day and night without food. Jābir (Rad. A.) had a lamb. He slaughtered it at his home and asked his wife to cook the mutton and prepare some breads from barley flour. He then came to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) and invited him to the feast. He actually wanted him alone. But the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) made an announcement and invited all the Companions (about 3000) to the feast. Jābir was embarrassed with the situation. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) came to his house with his Companions and asked him to bring the food. Then he said, "In the name of Allāh" and started to serve the people. All of them ate fully.²² (According to a narration given in "*Ṣaḥīḥ al-Bukhārī*", the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) mixed his revered saliva in the food and it was enough for all the Companions).

The miracles of increase in the food has been mentioned variously on various occasions. It is hard to mention all of them in this book. ‘Allāmah Sulaimān Nadwī has mentioned 17 different miraculous events in this connection. (Refer to "*Sīratun Nabī*", Vol. III, pp. 592-602).

Only above mentioned miracles are quoted here. In the books of *Ḥadīth* more than 155 miracles of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) have been mentioned. It is not possible to mention all of them here.

21. "*Ṣaḥīḥ al-Bukhārī*"; *Mishkāt*.

22. Ibn Hishām, "*al-Sīrat al-Nabawīyah*", Book II (Vols. 3 & 4), pp. 218-19.

The Finality of the Prophethood and Messengership

A. AIM OF A PROPHET

A Prophet in any community or nation was sent mainly because of three reasons:

1. That previously no Prophet was sent to guide them.
2. That Prophets were sent but their teachings were not preserved or were abrogated and it became practically impossible for the people of that nation or community to follow them.
3. That the teachings of past Prophets were inadequate to cope with the further advancement of the society.

When we examine the case of the Holy Prophet, Ḥaḍrat Muḥammed (*Ṣallallāhu 'alaihi wa Sallam*) keeping in view the above points, we see that all these three causes have been eliminated in his case. His mission is universal, hence the need of a national prophet has been eradicated. The message he brought has been preserved since his advent without any change and not only that but all the private and public records of his life and doings have also been conserved in their pristine purity. All those who want to follow him could see such records.

Thirdly his message is perfect and complete and his preachings, admonitions and injunctions are universally applicable. There is no sphere of human society in which his guidance is not available and there is 'no room of human conduct or activity which leave a room for improvement.' Therefore, Ḥaḍrat Muḥammad (Ṣallallāhu 'alaihi wa Sallam) is the last of all the prophets and there is no need of any prophet, whether within the sphere of Islam or outside, after him.

About the above mentioned facts, the Holy Qur'ān speaks as under:

(a) *Universal Mission (of the Holy Prophet)*

“Say O Muḥammad! I am indeed the Messenger of Allāh towards you all—The messenger of Him unto Whom belongeth the sovereignty of the heavens and of the earth. There is no god save Him. He quickeneth to life and giveth death. So, believe in Allāh and His Messenger the Prophet who is unlettered and who believeth in Allāh and in His words and follow him that happily ye may be led right.” (VII: 158)

At another place the Holy Qur'ān speaks:

“And We have not sent thee (O Muḥammad!) save as a bringer of good tidings and warner unto mankind, but most of mankind, know not.” (XXXIV: 28)

It further declares:

“We sent thee not (O Muḥammad!) but as a mercy for the worlds.” (XXI: 107)

Again it says:

‘Ramaḍān is the (month) in which was sent down the Qur'ān, as a guide to mankind.’ (II: 185)

(b) *Protection and Preservation of his Message.*

Allāh has clearly told that His Message will be protected till

the day of Judgement:

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” (XV: 9)

He further says:

“But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: “Bring us a Reading other than this, or change this.” Say: “It is not for me, of my own accord, to change it. I follow not but what is revealed unto me: If I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come).” (X: 15)

It may also be noted here that the Holy Qur’ān also speaks about the abrogation of Older Scriptures by their followers:

“O people of the Book! Now Our Messenger hath come unto you much of that which you used to hide in the Scripture and forgiving much. Now hath come unto you light from Allāh, and a clear Scripture. Whereby Allāh guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree and Guideth them unto a Straight path.” (V: 16-18)

“Some of those who are Jews change the words from their context. . . .” (IV: 46)

“. . . and of the Jews: listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given to you, receive it” (V: 44)

“. . . a party of them used to listen to the word of Allāh (i.e. Torah), used to change it after they had understood it, knowing” (II: 75)

Since the teachings of the previous Scriptures, as described, above, were changed, it was necessary to send the Final Messenger with a guarantee of its protection.

(c) *Perfection of the Guidance:*

The third important aspect, as a matter of fact the most important feature, of Holy Prophet's (*Ṣallallāhu 'alaihi wa Sallam*) mission is its perfection and completion. The Holy Qur'ān says:

“This Day have I perfected your Religion for you and completed my favour unto you. I have chosen for you ISLAM as your Religion.” (V: 4)

It further Says:

“This Qur'ān is not such as can be produced by other than Allāh; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book—wherein there is no doubt—from the Lord of the Worlds.” (X: 37)

“And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allāh).” (XVI: 89)

Besides the above facts the Holy Qur'ān clearly declares that the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) was the last of the Prophets. It says:

“Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of all the Prophets (i.e. the last of all the Prophets). And Allāh is ever Knower of all things.” (XXXIII. 40)

The Word “Khātam” (“Seal”):

The Arabic word “*Khātam*” used in the above verse means “*Mā Yukhātama bihi (Al-Qāmūs al-‘Aṣri)* i.e. the “Seal” with which a thing is ended or “the last part or portion of a thing.” The same meaning are more explicitly expressed by the word “*Khātim*” (which have been used by some *Imāms* of Qirat; for details see the commentary of the Holy Qur'ān by Ibn Jarīr al-

Ṭabarī and Ibn Ḥibbān al-Undlaṣī). It may further be noted that "*Khātām al-qawm*" always means "the last of the people" i.e. "*Ākhiru-hum*" (Refer to: '*Tāj al-'Arūs*'—Dictionary by Imām Muḥibb al-Din Abul-Faiḍ Murtaḍā; and Arabic-English Lexicon by Edward William Lane).

All the famous commentators of the Holy Qur'ān agree on this point that the phrase "*Khātaman Nabiyīn*" means the last of the prophets. Zamkhuṣhrī, in his commentary "*al-Kaṣh-shāf*" says: "*Khātaman-Nabiyīn* means the last of all the prophets." Ibn Ḥayyān writes in "*al-Baḥr al-Muḥīṭ*": "It means that there will be no prophet after him (i.e. after Muḥammad, *Ṣallallāhu 'alaihi wa Sallam*)."¹ Muḥiyyus-Sunnah Ḥusain bin Mas'ūd writes in his commentary, "*Ma'ālim al-Tanzīl*": "*Khātām*" means the last of them (i.e. the prophets). Thus Allāh has ended the prophet-hood with him (i.e. upon Muḥammad, *Ṣallallāhu 'alaihi wa Sallam*)" Ḥafīz 'Imāduddin Ibn Kathīr says: "This verse is the definite proof ("*Naṣ*") of the fact that there will be no prophet after him (i.e. after Muḥammad, *Ṣallallāhu 'alaihi wa Sallam*) about which a number of "*Mutawātir Aḥādith*" (successively authentic traditions) have been transmitted through a large number of Companions and their Followers." 'Allāmah Ṣhahābuddin Sayyad Mahmūd writes in "*Ruḥ al-Ma'ānī*": "Such persons who do not accept this fact (i.e. the last Prophethood of Muḥammad, *Ṣallallāhu 'alaihi wa Sallam*) are definitely "*Kāfir*" (Non-Believers) and must be executed in an Islamic State."¹ Ibn Ḥayyān has written the same point of view in his commentary, "*Baḥr al-Muḥīṭ*", and tells "*Ijmā'*" (unanimous decision of Islamic Scholars) on the execution of such persons who do not accept the last prophethood of the Holy Prophet, Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*).

Moreover, in the Holy Qur'ān the word "*Khātām*" has been used in the same meaning at several places:

- (a) "That Day We set a Seal on their mouths (i.e. their mouths will be closed)." (XXXVI: 65)

In this verse it is clearly used in the meaning referred above, and shows that their 'mouths' will be sealed i.e. closed so that

1. It means that if pretending as Muslims they denied the above fact. Then they will be prosecuted in accordance with Islamic Law.

they will not say anything.

- (b) "Allāh hath set a seal on their hearts (i.e. their hearts have been closed for guidance)" (II: 7)

It means that since their "hearts" are sealed i.e. closed for guidance, no advice would be accepted by them.

- (c) ". . . And He sealed his hearing and heart (and understanding).:" (XLV: 23)

- (d) "Their thirst will be slaked with Pure Wine sealed." (LXXXIII: 25)

- (e) "The seal thereof will be Musk. . . ." (LXXXIII: 26)

At all the places the word "*Khātama*" clearly means the end of a thing.

The word "*Khātama*" used in the Holy Qur'ān has a deeper significance. The phrase of the Holy Qur'ān: '*Khātama an-Nabi-yīn*' not only indicates the 'finality' of the prophethood but also its 'perfection'. It also indicates that although the office of prophets has been closed till the Day of Judgement, the work of prophets will continue to be carried by the followers of the Last Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in form of preaching and propagation of the Truth,—the work which was exclusive only to the Prophets before the advent of the Last Prophet, Ḥaḍrat Muḥammad (*Ṣallallāhu 'alaihi wa Sallam*). He is the 'Seal of Prophets' because with him the coming of '*Wahy*' or 'Revelation' to guide humanity through Divine Will in Laws, has been stopped; and he is also the 'Seal of the Prophets' because the great work of Prophets was to continue forever among his followers towards which the following verse of the Holy Qur'ān (and a number of other verses as well) point out:

"You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allāh. . . ." (III: 110)

Regarding the following verse:

“And We have not sent thee O Muhammad but as a mercy (blessing) to the worlds.” (XXI: 107),

Maulānā Muhammad Yūsuf Kāndhalawī (R.A.) said (in his lectures) that one of the great mercies and blessing (“*Rahmah*”) of Allah is to send prophets to guide people from time to time. Since no Prophet will come after the advent of the Final Messenger (Ḥaḍrat Muhammad, *Ṣallallāhu ‘alaihi wa Sallam*) the above mentioned “Blessings” of Allāh will continue through his *Ummah* i.e. every follower of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) is responsible (according to the means available to him) to carry on the work of the prophets i.e. to preach and propagate the Truth—Islam. The office of the prophet was needed, as explained above, to guide mankind, through Divine Laws and Injunctions, and to remove the imperfections of previous laws. It was also needed to give directions to suit the necessities of various places and generations. For this reason before the last Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) Prophets were constantly raised. Since the most perfect law, suited to the demands of all times and all places, was given to the Last Prophet, there remained no need of a Prophet, hence the office of the prophet was terminated forever, because it was no more required. On this point all the Muslims in each and every age, fully agree since time of the advent of the Last Prophet (*Ṣallallāhu ‘alaihi wa Sallam*).

Aḥādith on the Finality of the Prophethood:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) himself spoke about it at a number of places:

“Abū Hurairah (*Raḍiallāhu ‘Anhu*) reported that the Messenger of Allāh said: The parable of myself and the parable of the Prophets is as the parable of a palace of which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wandering at its good construction except for the place of the brick. The construction has therefore been sealed by me, and the messengers have come to an end with me. And

in a narration he said: I am the brick and I am the seal of the Prophets.”²

Here it has been distinctly stated by an example that the Holy Prophet is the last of the Prophets and that there will be no Prophet after him, and that all Prophets came to preach one religion, the religion of Islam, the grand super-structure spoken in this tradition. The Prophet Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) gave this religion a final shape.

In another *Ḥaīdth* he said:

“Abū Hurairah (*Raḍiallāhu ‘Anhu*) reported that the Apostle of Allāh said: “I have been given superiority over all other prophets for six things. I have been given the perfect and collective revelation (i.e. the Holy Qur’ān); I have been granted awe (as a special help against the enemy); booties have been made lawful for me the earth has been made a praying place for me; and a means of purification; I have been sent towards the entire creation; and the (coming of) prophets came to an end with me.”³

A next *Ḥadīth* says:

“Irbad bin Sariyah (*Raḍiallāhu ‘Anhu*) reported from the Apostle of Allāh who said: “I have been recorded by Allāh as the Seal of the Prophets, and Adam was then mingled with his dust. I am just informing you the first of my affairs: The invocation of Ibrāhīm (Abraham), the good news of Jesus, and the dream of my mother who dreamt when she conceived me, and there went out of her a light which shed lustre on the palaces of Syria.”⁴

Now it is clear that Ḥaḍrat Muḥammad (*Ṣallallāhu ‘alaihi wa Sallam*) was the last of all the Prophets and Messengers and no Prophet or Messenger will come after him.

2. “*Ṣaḥīḥ al-Bukhārī*”; “*Ṣaḥīḥ Muslim*”.

3. “*Ṣaḥīḥ Muslim*”.

4. “*Musnad Aḥmad*”; “*Sharah Sunnah*” as quoted in *Mishkāt*.

At this place I would like to clarify the belief of Ahl-al-Sunnah wal Jamā'ah regarding the descent of Jesus ('*Alaihi Salām*). In the late days he will descend but as a follower of Muhammad (*Ṣallallāhu 'alaihi wa Sallam*).

B. "DESCENT OF JESUS"

The descent of Jesus ('*Alaihi Salām*) is proved from the authentic *Aḥādīth* transmitted by no less than BUKHĀRĪ and MUSLIM. 'The rightly guided Caliphs, the companions of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), the pious *Imāms* and Jurists of Islam have all admitted this fact. Not the least controversy or even a semblance of controversy was raised by them about it. This is therefore, an "*Ijmā'*" (unanimous decision of all the scholars of Islam) which is binding upon the Muslims. The Christians, also believe the second advent of Jesus as truth' but there is fundamental difference between them and us as regards his personality because we believe that he will descend as a follower of the Holy Prophet, Muhammad (*Sallallāhu 'alaihi wa Sallam*), although he will be having enormous spiritual Power. Before I give the relevant '*Aḥādīth*' on this subject, I would like to clarify misleading beliefs of some people (Qādiānīs and Aḥmadīs).

They (Qādiānīs and Aḥmadīs) believe that Jesus will not come again as he died a natural death and was buried at Srinagar, Kashmīr, India (see note 1723, pp. 670/671; and note 118, pp. 276/277 of Muhammad Ali's translation of the Holy Qur'ān). The Holy Qur'ān clearly says that Jesus ('*Alaihis Salām*) did not die on the cross but was raised by Allāh to Him:

"And they said (in boast) "We killed Christ Jesus, the Son of Mary, the Apostle of Allāh", but they killed him not nor they crucified him, but so it was made to appear to them, and those who differ therein are full of doubts with no (certain) knowledge, but only conjecture to follow, for of a surety, they killed him not. Nay Allāh raised him up unto Himself; and Allāh is Exalted in Power, Wise". (IV: 157)

The Holy Qur'ān again says:

“Behold! Allāh said: “O Jesus! I will take thee and raise thee to Myself, and clear thee from (the charges of) those who disbelieve. . . .” (III: 55)

These verses clearly disclose the fact Jesus (*‘Alaihi Salām*) was neither killed nor was he crucified, but was raised by Allāh to Him. These people (Qādiānīs and Aḥmadīs) misinterpret the word “*tawaffaitanī*” used in the above verse (III: 55) and in the following verse:

“Never said I to them aught except what Thou didst command me to say, to wit, “Worship Allāh, my Lord and Your Lord”. And I was a witness over thou whilst I dwelt amongst them, when thou didst take me up Thou wast the Watcher over them and Thou art a witness to all things”. (V: 120)

This translation is in accordance with ‘Abdullah Yūsuf ‘Alī; Marmaduke Pickthall has also translated “*Tawaffaitanī*” in the same way: “When Thou tookest me”. Moreover in the translation of the Holy Qur'ān in other languages and in the commentaries in Arabic as well “*Tawaffaitanī*” has been translated as: “You take me up”. But Muḥammad ‘Alī has translated: “When thou didst cause me to die.” It should be noted here that the word “*Tawaffa*” does not always mean death, for example the Holy Qur'ān at another place uses the word in the following way:

“It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day; then He raises you up again; that a term appointed be fulfilled; in the end unto Him will be your return.” (VI: 60)

Here in this verse the word “*Yatawaffa*” has been used in the same meaning as it has been used in the verse 120 of chapter V for Jesus. If it meant to die then the translation of the above verse would be: “It is He who doth cause your souls die at night”, this translation will be absurd and will not convey

any meaning. Muhammad 'Alī has given the same translation (as we have given above) of "Yatawaffa" at this place, thus he agrees with us regarding its meaning in this verse. Then why not at the first place?

Again the Holy Qur'ān uses the word "Tawaffa" in the same way (i.e. to take up) in the following verse:

"It is Allāh that takes the Souls (of men) at death and those that die not (He takes) during their sleep". (XXXIX: 42)

Moḥammad 'Alī too accepts the same meaning in this case as well because the change of meaning of that word will not give any sense. Thus the meaning of this word in all the above mentioned verses of the Holy Qur'ān will be: "to take up". These people (Qādiānis and Aḥmadīs) have abrogated the verses of the Holy Qur'ān and have twisted their meaning to support their wrong and un-Islamic beliefs.

Moreover the speech of Jesus ('*Alaihi Salām*) as given in the verse 120 of chapter V of the Holy Qur'ān is his reply to Allāh which he will give on the Day of Judgement. When Allāh will ask him: "O! Jesus the son of Mary: Didst thou say unto men, worship me and my mother as Gods in derogation of Allāh." (Verse 119 Chapter V). When it is a fact then it should be noted that Jesus meant his death on this earth after his descent from the heaven i.e. after his second advent.

Furthermore the following verse of the Holy Qur'ān leaves no room for doubt about the fact that Jesus has not died:

"Nay, Allāh raised him up, unto Himself, and Allāh is Exalted in Power, Wise. And there is none of the People of the Book, but must believe in him before his death; and on the Day of Judgement he will be a witness against them."
(IV: 159)

According to the interpreters among "Ahl al-Sunnah wal-Jamā'ah" this verse clearly means that "Jesus is still living (bodily) in the heaven and that he will appear before the Final Day in support of the great *Imām* of Muslims, the *Imām* Mahdī, when the world will be purified of sin and unbelief. He will break the Cross throughout the world and will also des-

troy swines, and ask the people to follow Islam. There will be a final death to him before the final Resurrection (i.e. before the *Qiyāmah*) and all the people of the Book (i.e. Christians and Jews) will have believed in him (and in Islam) before that final death". Besides the above mentioned verses of the Holy Qur'an, following *Aḥādith* also support this belief perfectly and completely:

"Abū Hurairah (Rad. A.) reported that the Messenger of Allāh said: "By One in whose hand there is my life, it is certainly near that Son of Mary will bring down to you justice and administration; that he will destroy the Cross, kill swines and establish *Jizya*; that wealth will increase so much so that nobody will accept it, so much so that one prostration (Sajdah) will be better than the world and what will be therein. Afterwards Abū Hurairah (Rad. A.) said: Read if you like the verse of the Holy Qur'an: And verify there will be none among the people of the Book who will not believe in him (i.e. in Jesus) before his death (Holy Qur'an IV: 159)."⁴

This *Ḥadīth* is a clear commentary of the above mentioned verse (IV: 159) and tells that Jesus (*'Alaihi Salām*) will die on earth after his descent from the heaven on the second advent.

Another *Ḥadīth* tells us:

Ḥaḍrat Abū Hurairah (Rad. A.) reported that the Messenger of Allāh said:

"The Son of Mary will certainly come down as just administrator. He shall break the cross, kill swines, establish *Jizya*, and leave the young she-camels without riding over them; and mutual enmity, hatred and malice will certainly disappear. He shall call towards wealth but none will accept it." (Muslim narrated it.)⁵ And in a narration reported by them (i.e. Bukhārī and Muslim), he said: "How will you be

4. "*Ṣaḥīḥ al-Bukhārī*"; "*Ṣaḥīḥ Muslim*".

5. "*Ṣaḥīḥ Muslim*".

when the Son of Mary will come down amongst you, and your Imām will be from among you.”

This *Hadīth* tells us that Imām Mahdi and Jesus (*‘Alaihi Salām*) will be two separate persons and that Imām Mahdī will be among the Muslims and will be the Imām or the “Leader” whom Jesus (*‘Alaihi Salām*) will follow. The Following *Hadīth* tells this more clearly:

“Ḥaḍrat Jābir (Rad. A.) reported that the Messenger of Allāh said: A Party of my followers will not cease to fight for truth with victory up to the Resurrection Day. He said: The Jesus Son of Mary, will come down. Their ruler (Amīr) will say: Come! lead our *Ṣalāt*. (But) he (Jesus) will say: ‘No, verily some of you are rulers over others on account of Divine honour upon this “*Ummah*” (People).’”⁶

Another *Hadīth* says:

“Abdullāh bin ‘Umar (Rad. A.) reported that the Messenger of Allāh said: Jesus, Son of Mary, will come down to the world. He will marry and there will be his issues (children) and he will live for fortyfive years and then die. He will be buried with me in my grave. Then I and Jesus, son of Mary, will stand up in one grave between Abū Bakr and ‘Umar.”⁷

There are a number of other *Aḥādīth* as well on this subject. On the basis of all the *Aḥādīth*, mentioned on this topic, the Scholars of “*Ahl al-Sunrah wal-Jamā‘ah*” believe as follows:

“During the last days, *Dajjāl* (Anti Christ) will appear. When *Dajjāl* (Anti Christ) representing the embodiment of evils will let flow his poisonous teachings attended with general oppressions and sham (false) miracles, Jesus will come down from heaven placing his two palms upon the wings of angels

6. “*Ṣaḥīḥ Muslim*”.

7. *Mishkāt*.

and descend in the White Minaret to the east of Damascus (in a mosque). He will offer *Ṣalāt* behind Imām Mehdī thereby showing that he will establish the *Shari'at* of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) of Arabia. He will destroy the Cross which represents the crucifixion of Jesus Christ because it is a gross misrepresentation. He will establish the Kingdom of Allāh (what Christian call as the 'Kingdom of God'), according to Islamic Law, on the earth in which there will remain no mutual hatred, jealousy, enmity and valour. He will be nearly of square size, red, extremely handsome, having hanging (long) hairs. He will take wife, and issues (children) will be born to him. He will search for *Dajjāl* (Anti Christ) and find him out near Lod (i.e. Lydda, name of a place, now in the occupied Palestine), and he will kill him there with his own hand. Thereafter almost all, including the Jews and the Christians will accept Islam thus proving the truth of the Quranic verse:

“He it is who sent His Apostle with guidance and religion in order that He may cause it to prevail over all religion.”

(IX: 33)

Jesus (*'Alaihi Salām*) will live on this earth for 45 years and then he will die a natural death and will be buried at the Holy Prophets' Sepulchre just by his side.”

Maulana Shaikh Abul Hasan 'Alī Nadwi writes in his book, “*Qadianism*”: “The ascent of Jesus to the heavens and his return to the world in future is one of those beliefs of Muslims which have their basis in *Qur'ān* and are also proved by Prophetic Traditions, and in which Muslims have believed consistently. Ibn Kathīr says that the Prophetic Traditions regarding the return of Jesus are numerous enough to be regarded as one supported by an unbroken Chain of transmission. Hajar also quotes Abdul Husain Abari in '*Faṭh-al-Bāri*' regarding the 'twātur' of traditions on this question. Shaukāni has written a treatise just on this subject entitled '*Taṣḍīq fi mā Ja'fi' al-muntazir wa al-Dajjāl wa al-Masīh*'. None of the important religious personalities has been recorded as denying this belief, not even the 'Mu'tazilah'. Ibn Ḥazm, in his renowned work '*Al-Fiṣāl fi al-Milal wa al-Nihal*' writes that this belief is estab-

lished by the unbroken continuity of transmission. This question has been discussed in detail in Anwar Shāh Kashmīrī's "Aqīdat al-Islam". As for the rational aspect of the question, if one accepts the omnipotence of God and affirms the perfection of His Attributes one can have no reason to doubt the possibility of statements found in those Traditions whose authenticity and continuity are established. In an age of such tremendous scientific progress as ours, when a number of things which were considered hitherto impossible are taking place before our own eyes, when man made satellites revolve round the world after every few hours, when man has already landed on the moon and is trying to proceed to other planets as well, the idea that a man should ascend to the heavens and stay there alive for a certain period of time can hardly be regarded as inconceivable. To put forward objections which are based on Greek concepts of astronomy or on other worn-out notions appear palpably childish in this age of scientific advancement."⁸

8. Abul Hasan 'All Nadwī, "Qadianism, a critical study", pp. 43-44.

Wives and Children

Wives

In this chapter only a very brief account of the wives of the Messenger of Allāh, and the reasons for various marriages have been mentioned.

Lady Khadījah bint Khuwailid (Raḍiallāhu ‘Anhā)

She was the first among all the wives of the Holy Prophet. At the time of her marriage she was a widow of 40 years old while the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) was twenty five. Professor Hamīdullāh has the opinion: “According to better reports she was 28 years old.”¹ Her first husband was ‘Atīq-bin-‘Ā’idh. She had a daughter, named Hind with him, who grew up and embraced Islam. On the death of ‘Atīq, Khadījah was married to Abū Hālah and begot two children from him viz. Hind and Halah. On the death of Abū Hālah, she was married to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). She died in Ramaḍān of 10th year of the mission at the age of sixty five. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) loved her very much and did not marry any other

1. Prof. M. Hamīdullāh, “Muhammad Rasulallah”, Para 337, p. 144.

woman during her lifetime. On her death the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) laid her in the grave with his own hands. The funeral service had not till then been enjoined. She was buried in the general graveyard of Muslims at Ma‘lā at Mecca, and the grave is still shown.

Lady Sauda bint Zam‘a (Raḍiallāhu ‘Anhā)

Lady Sauda bint Zam‘ah bin Qais was the second wife of the Holy Prophet. She was also a widow and previously married to her cousin Sukrān bin ‘Amr.² The couple embraced Islam and emigrated to Abyssinia (during the second Hijrah to that place), where Sukrān died and Sauda returned to Mecca. On the death of lady Khadijah, the Holy Prophet married Sauda in the month of *Shawwāl*³ of the same year in which lady Khadijah died. After the marriage with lady ‘Ā’isha, the Holy Prophet once intended to divorce her on which she said, “O Prophet of Allāh! I am ready to forego my turn in favour of ‘Ā’isha. There is absolutely no interest for me in conjugal life (due to old age), but I want to be resurrected on the Day of Judgement as your wife.”⁴ The Holy Prophet immediately agreed to this suggestion. Prof. Hamidullah says, “The Prophet has left a personal example of the revokable divorce also.”⁵ She died in about 55 A.H.⁶ According to some historians she died in 19 A.H., during the caliphate of ‘Umar (Rad. A.).⁷

Lady ‘Ā’isha bint Abū Bakr (Raḍiallāhu ‘Anhā)

Lady ‘Ā’isha was the only virgin girl with whom the Holy

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2. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 52; Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols 3 & 4), p. 644.
 3. According to Ibn Sa‘d in the month of *Ramaḍān*, 10 A.H.: “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 53.
 4. Almost same dialogue of lady Sauda has been quoted by Ibn Sa‘d: “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 54.
 5. Prof. M. Hamidullah, “*Muhammad Rasūlullah*”, para 337, p. 145.
 6. According to one tradition quoted by Ibn Sa‘d, she died in the month of *Shawwāl*, 54 A.H.: “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 55.
 7. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 55.

Prophet was married.⁸ She was also married in the month of *Shawwāl*, 10th year of the mission (after his marriage with lady Sauda).⁹ Lady 'Ā'ishā was the daughter of Abū Bakr, the most intimate friend of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*). Since she was a minor at the time of her marriage, she was sent back to her parents to live. Lady 'Ā'ishā started to live with the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) in the year 2 A.H.¹⁰ She died in the night of Tuesday, the 17th *Ramaḍān* 57 A.H.¹¹ at the age of sixty six or sixty seven. She was the most learned lady of her time.

Lady Ḥafṣah bint 'Umar (Raḍiallāhu 'Anhā)

Ḥafṣah was the daughter of 'Umar (*Raḍiallāhu 'Anhu*) and was born in Mecca five year before the mission. She was first married to *Khunais-bin-Hudhāfah* (*Raḍiallāhu 'Anhu*).¹² He was one of the very early Muslims. He first emigrated to Abyssinia and then to Madina. He participated in Badr. In the battle of Uḥud he fell martyr. She was still young so her father, 'Umar started to search a suitable hand for her. He first suggested to his close friend Abū Bakr but received no reply.¹³ Then he suggested to 'Uṭhmān (who had just lost his wife, Prophet's daughter) but he excused himself¹⁴ as he was cherishing the hope to marry another daughter of the Holy Prophet. 'Umar felt wounded with this and complained to the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) who said, "I tell you of a husband for Ḥafṣah better than 'Uṭhmān and of a wife for 'Uṭhmān better than Ḥafṣah."¹⁵ He then took Ḥafṣah as his next wife and gave

8. Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 644.
9. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 58.
10. According to Ibn Sa'd, she started to live in the month of *Shawwāl*, 1 A.H. "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 58.
11. According to Ibn Sa'd, in the month of *Ramaḍān*, 58 A.H. "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 80.
12. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 81; Ibn Hishām, "*al-Sīrat al-Nabawīyyah*", Book II (Vols. 3 & 4), p. 645.
13. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, pp. 81 & 82.
14. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, pp. 81 & 82.
15. Ibn Sa'd has quoted almost similar words: "*Al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 83.

his own daughter, Umm Kulthūm, in marriage to 'Uthmān. Later Abū Bakr explained his silence to 'Umar and said, "I could neither accept your offer nor disclose the Prophet's secret to you."¹⁶ I, therefore kept quiet. If the Prophet (Ṣallallāhu 'alaihi wa Sallam) had changed his mind I would have gladly married her."

Lady Ḥafṣah died in *Jumādī al-Ūla*, 45 A.H.¹⁷ at the age of 63.

Lady Zainab bint Khuzaima (Raḍiallāhu 'Anhā)

According to most of the historians, she was married to 'Ubaidullāh bin al-Ḥārith, before her marriage to the Holy Prophet.¹⁸ 'Ubaidullāh was martyred in the battle of Badr. The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) married her in *Ramaḍān* 3 A.H.¹⁹ She lived with the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) for eight months only, as she died in *Rabī' al Ākhir* 4 A.H.²⁰ According to Prof. Ḥamīdullāh she died only three months after her marriage to the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam), at the age of 30.²¹ Zainab and Khadijah (Raḍiallāhu 'Anhumā) are the two wives of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) who died during his life time. All other wives lived after him and died later. Lady Zainab spent very lavishly on the poor and was known as "Ummulmasākīn" (mother of the poor) even before Islam.²²

Lady Umm Salmah or Hind bint Abū Umayyah (Raḍiallāhu 'Anhā)

She was the daughter of Abū Umayyah and her name was Hind. She was first married to her cousin 'Abdullāh bin 'Abdul

16. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 82.

17. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 86.

18. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 115; Ibn Hishām, "al-Sīrat al-Nabawīyyah", Book II (Vols. 3 & 4) p. 647.

19. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 115.

20. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 116.

21. Prof. M. Ḥamīdullāh, "Muhammad Rasulallah", para 345, p. 150.

22. Ibn Sa'd, "al-Ṭabaqāt al-Kubrā", Vol. VIII, p. 115.

Asad,²³ commonly known as Abū Salmah (*Raḍiallāhu ‘Anhu*).²⁴ The couple embraced Islam and migrated to Abyssinia due to persecutions of Quraish. A son was born to them in exile who was named Salmah. After returning from Abyssinia the family emigrated to Madīna. In Madīna they got another son, ‘Umar and two daughters, Darah and Zainab. In the battle of Uḥud, ‘Abdullah got a bad wound which did not heal up for a long time. In *Ṣafar*, 4 A.H. he went on another expedition and on his return from there, the old wound again started giving trouble and at last he died of the same on 8th *Jumādī al-Ākhir*, 4 A.H.²⁵ Umm Salmah (*Raḍiallāhu ‘Anhā*) was pregnant at that time. Zainab was born to her after the death of her husband. The unfortunate lady began to weep and lament after the death of her husband. “Although she was advance in age, and had several children, the Prophet who esteemed much the family, decided to console her by marrying her.”²⁶ She was married in the end of *Shawwāl*, 4 A.H.²⁷ As she was married after the death of Lady Zainab bin *Khuzaimah*, she lived in Zainab’s house.

Lady Umm Salmah was the last of the Prophet’s wives to die. She died in 59 A.H.²⁸ (or 62 A.H. according to some other historians). She was 84 at the time of her death²⁹ and as such she was born 9 years before the mission.

Lady Zainab bint Jaḥsh (Raḍiallāhu ‘Anhā)

She was the cousin of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). Her father was an Arab from North Arabia but had settled in Mecca for some personal reasons, and had married an aunt of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*), viz. *Umayma bint ‘Abd al-Muṭṭalib*.³⁰

23. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 87.

24. Ibn Hishām, “*al-Sīrat al-Nabawīyyah*”, Book II (Vols. 3 & 4), p. 645.

25. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 87.

26. Prof. M. Ḥamīdullah, “*Muhammad Rasulallah*”, p. 150.

27. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 87.

28. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 96.

29. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 97.

30. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 101.

Zainab (*Raḍiallāhu ‘Anhā*) was first given in marriage by the Holy Prophet to his adopted son, Zaid bin Hāritha. There was some dispute between her and Zaid, so Zaid divorced her. After the divorce, she got married to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) by Allāh as mentioned in *Sūrah al-Aḥzab* (Chapt. XXXIII).

She was married to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) in *Dhī Qa‘dah*, 5 A.H.³¹ At that time she was 35, therefore, she was born 17 years before the mission.

Lady Zainab (Rad. A.) was the first to die among the wives of the Holy Prophet after his death. It was about her that the Holy Prophet prophesied: “My wife with long hands will be the first to meet me after my death.”³² The wives took this to mean the length of physical arms and began to measure their hands with a stick. The hands of Saudah came out to be the longest by measurement. And when Zainab died first the meaning of the metaphor used by the Prophet dawned upon them. By this metaphor, the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) actually meant, “long hands in almsgiving”³³ i.e. she gives alms and spends upon the poor very much. She kept fast very often. She died in 20 A.H. and ‘Umar (*Raḍiallāhu ‘Anhu*) led the funeral service.³⁴ She was fifty at the time of her death.

Lady Juwairiyah bint al-Ḥārith (Raḍiallāhu ‘Anhā) :

Juwairiyah (*Raḍiallāhu ‘Anhā*) was the daughter of Hārith, the chief of Banū Muṣṭaliq and was married to Musāfe‘ bin Ṣafwān.³⁵ She was one of the large number of captives who fell to Muslim hands after the battle of Muraisī‘ and was given to Thābit bin Qais (*Raḍiallāhu ‘Anhu*).³⁶ When she came to the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) to seek his help in paying off the ransom, he offered to pay her ransom, set her

31. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 114.

32. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 108.

33. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 108.

34. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, pp. 112 and 113.

35. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, p. 116.

36. Ibn Hishām, “*al-Sīrat al-Nabawiyyah*”, Book II (Vols. 3 & 4), p. 645; Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 116.

free and then to take her as his wife.³⁷ She was very glad to accept the offer. She was married to the Holy Prophet in 5 A.H. As a consequence to this marriage the prisoners of Banū Muṣṭaliq (Juwairiyah's tribe), about a hundred families, were all set free by the Muslims. "The tribe which was so honoured by the Prophet's relationship," they said, "should not remain in slavery." Lady Juwairiyah was very pretty, her face was very attractive. She was 20 at the time of her marriage with the Holy Prophet (Ṣallallāu 'alaihi wa Sallam). Lady Juwairiyah died in *Rabi' al-Awwal*, 50 A.H. in Madīna at the age of 65.³⁸ According to some other historians she died in 56 A.H.³⁹

Lady Umm: Ḥabībah or Ramlah bint Abū Sufyān (Raḍiallāhu 'Anhā)

She belonged to the famous tribe of Mecca, Banū Umayyah and was the daughter of Abū Sufyān. She was first married to 'Ubaidullāh bin Jaḥsh in Mecca.⁴⁰ The couple embraced Islām and then emigrated to Abyssinia due to persecution by the Quraish. One night she saw her husband (in a dream) in a most ugly and obnoxious form.⁴¹ The next day she came to know that he had turned Christian. She, however, remained a Muslim and was therefore separated from him. She was now all alone in exile. But Allāh soon recompensed her loss. The Holy Prophet (Ṣallallahu 'alaihi wa Sallam) sent her an offer of marriage through the King Negus who sent a woman named Abrahah to her with the message.⁴² She was so happy with the good news that she made over all the Jewellery that she was wearing, to the woman in gratification. King Negus represented the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) in the "*Nikāh*" ceremony and gave her 400 dinars as her dowry and many other things as gift from himself. He also feasted and gave Dinars as gift to all those who were present in the ceremony.⁴³ The

37. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 120.

38. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 120.

39. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 120.

40. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 96.

41. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 97.

42. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 97.

43. Ibn Sa'd, "*al-Ṭabaqāt al-Kubrā*", Vol. VIII, p. 98.

Negus then despatched her to Madina with her dowry and other gifts such as perfume etc. This marriage took place in 7 A.H.⁴⁴

Lady Umma Ḥabībah most probably died in 44 A.H.⁴⁵ According to some historians she passed away in 59 A.H.⁴⁶

Lady Ṣafiyah bint Ḥuyayy (Raḍiallāhu ‘Anhā):

She was originally a Jewess and was the daughter of Ḥuyayy bin Akḥṭab. She was first married to Sallām bin Miṣḥkam and then to Kīnānah bin Abi-Ḥuqaiq.⁴⁷ After the battle at Khaibar, in 7 A.H. she fell in booty. According to some traditions, Dihyā Kalbi requested for a maid and the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) made her over to him.⁴⁸ At this other companions approached the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and said, “O Messenger of Allāh! Banū Naḍir and Banū Quraizah (the Jewish tribes) will feel offended to see the daughter of a Jewish chief working as a maid. We therefore, suggest that she may be taken as your own wife.”⁴⁹ On this the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) paid a reasonable sum of money to Dihya Kalbi (Raḍiallāhu ‘Anhu) as ransom and said to Ṣafiyah, “You are now free, if you like you can go back to your tribe or can be my wife.”⁵⁰ She preferred to come in marriage with the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) as she had dreamt so.⁵¹ The dream has been quoted at the appropriate place in the book.

Lady Ṣafiyah died in 50 A.H.⁵² when she was about 60.

44. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 99.

45. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 100.

46. Prof. M. Ḥamidullah, “*Muhammad Rasulallah*”, p. 154.

47. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 120.

48. Shaikh Muḥammad Zakariyyā, “*Hikāyāt-e-Ṣahābah*” (English tr.), p. 196.

49. Shaikh Muḥammad Zakariyyā, “*Hikāyāt-e-Ṣahābah*” (English tr.), p. 196.

50. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, pp. 121 and 123.

51. For details see: “*al-Ṭabaqāt al-Kubrā*” by Ibn Sa‘d, Vol. VIII, pp. 121-123.

52. Ibn Sa‘d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 128.

Lady Maimūna bint al-Ḥārith (Raḍiallāhu ‘Anhā):—

She was the daughter of Ḥārith bin Hazan and belonged to the tribe of ‘Āmir bin Sa’sā⁵³ of Najd. Her original name was Barah but she was later renamed Maimūna by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). She had been married twice, before she became “Ummulmuminīn” (the Mother of the Believers). She had been widowed lately when the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) married her at Saraf a place lying on his journey to Mecca for ‘Umrah in *Dhi-Qa’dah*, 7 A.H.⁵⁴ The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) had intended to start living with her while he was in Mecca after performing ‘Umrah. But he had to remain in Mecca only three days. When the stipulated time expired, a delegation of the pagans of Mecca arrived, demanding his departure. He told them: “What matters you a little prolongation? I have just married. I invited the whole town of Mecca to the nuptial feast.” But they refused to accept the invitation and the Holy Prophet left Mecca. The nuptial feast was given by the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) on his return journey at Saraf, the place where the “*Nikāḥ*” ceremony was performed.⁵⁵

Lady Maimūna died in 51 A.H.⁵⁶ at the same place where nuptial feast was given and was buried there. This is a strange coincidence that at a certain place during one journey she is married, at the same place on returned journey she starts living with the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and at the very place during another journey she dies and is buried.⁵⁷

Lady ‘Ā’isha says about her, “Maimūna was the most pious and the most regardful of her kith and kin among the Prophet’s wives.” She was the last woman to be married to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam).

These are the eleven wives of the Holy Prophet, also called

53. Ibn Hishām. “*al-Sīrat al-Nabawīyah*”, Book II (Vols. 3 & 4), p. 646; Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 132.

54. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 132.

55. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 133.

56. According to Ibn Sa’d, in 61 A.H.: “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 140.

57. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 139.

as "*Ummahātul Muminin*" (The Mothers of the Believers). Two of them had died earlier and at no time more than nine were together in his house.

REASONS FOR SO MANY MARRIAGES OF THE HOLY PROPHET (*Ṣallallāhu 'alaihi wa Sallam*)

1. *The teaching of inter caste marriages:*

Through some of the marriages of the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*), the distinctions between tribes and tribes on account of birth and parentage was removed e.g. marriage with Umm Ḥabībah (Raḍ. A.) and Maimūna (Raḍ. A.). Through the marriage of Ṣafiyah (Raḍ. A.) the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) removed the barriers of nationality, the barrier between Ismailites and Israelites, and taught that after accepting Islam all are similar in the sight of Allāh. The only difference would be on the basis of piety. When 'Ā'isha (Raḍ. A.) remarked for Ṣafiyah (Raḍ. A.): "I have seen a Jewess!" The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) said, "Do not say that; she has become a good Muslim." (Sunan Ibn Mājah; Iṣābah Vol. VIII.)

2. *To teach th: marriage with a divorced woman:*

During that time the Arabs kept the divorced woman without marriage. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) made it unlawful and taught them (that it is lawful) to marry a divorced woman by marrying Zainab bint Jaḥsh (Raḍ. A.). The same marriage also teaches that to marry a cousin is lawful.

3. *To marry the divorced wife of adopted son is lawful:*

By marrying Zainab bint Jaḥsh (Raḍ. A.) the Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) also taught that to marry the divorced wife of an adopted son is lawful.

4. *The protection of the innumerable widows and their children:*

Through the loss of a number lives in various battles the problem of taking care and protection of widows and saving their children, from destruction, ruin and starvation arose. By marrying Ḥafṣa (Raḍ. A.), Zainab bint Khuzaima (Raḍ. A.) and Umm Salmā (Raḍ. A.) the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) set a practical example in this respect.

5. *To give status of free persons to prisoners of wars:*

In those days the prisoners of wars were taken as slaves. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) set an example by freeing them on ransom, but some of them still remained as captives because they were not able to pay ransom. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) practically gave a lesson by not only paying ransom of Juwairiah (Raḍ. A.) and freeing her but also by accepting her as his wife. Same merciful act was also repeated in the case of Ṣafiyah (Raḍ. A.) who was not only freed but was also given option to be married to the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) which she accepted happily.

6. *The problem of shortage of Muslim males:*

A general shortage of Muslim males was prevailing in those days and if the number continued to decrease Is‘ām would have been effaced. Through his sayings, the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) advised Muslims to pay attention to that. Polygamy was a fair solution to that problem. It is evident through history that through polygamy the birth rate of the Muslims increased to a large extent. Thus through his personal example he encouraged Muslims for this noble cause.

7. *Education to the ladies:*

During that time colleges and universities were not known to Arabs. The Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) encouraged Muslims to gain knowledge and to educate their children. However, the problem of female education was not

solved. He needed certain ladies fully trained and educated in this respect. The best way to solve this problem was to give personal training to a few ladies. This was one of the reasons (in my opinion) why he preferred to marry a very young girl like 'Ā'ishā (Raḍ. A.), the only virgin woman married to him. Records bear witness to this that lady 'Ā'ishā (Raḍ. A.) became one of the great scholars of Islām—especially among ladies—who not only educated a number of ladies but also gents (keeping herself behind the veil). But for 'Ā'ishā's marriage the world would have lost a great deal of Holy Prophet's personal life and sayings.

8. *Preservation of the Private life of the Holy Prophet (Ṣallallāhu 'alaihi wa Sallam).*

The Holy Prophet (Ṣallallāhu 'alaihi wa Sallam) was the greatest teacher of mankind whose all the teachings and doings were guided by Divine Wisdom. The Holy Qur'ān says: "Nor does he say (ought) of (his own) desire. It is no less than inspiration sent down to him (LIII: 3, 4) By (marrying women of varied temperaments he was able to get his private life and actions preserved in a better way in order to set a complete and perfect example to the mankind. It was possible for men to forget many things of his personal life on account of their constant conflict with the outside world but women (house-wives) cannot forget it. It was necessary, therefore, to marry a number of women of different places and clans having varied tastes, habits and temperaments. Besides, a number of laws and rules of the "*Shari'ah*" concerned to the women could be promulgated only through wives. Thus this is one of the most important reasons of the Holy Prophet's (Ṣallallāhu 'alaihi wa Sallam) many marriages. Allāh ordered implicitly to teach him his wives so that they would teach others:

"And recite ("teach", "publish" and "make known") what is rehearsed to you in your homes, of the Signs of Allāh and His Wisdom: for Allāh understands the finest mysteries and is well acquainted (with them)."

(XXXIII: 34)

9. *The example of the best husband:*

A whole volume is needed to write on this topic. Some contemporary authors have already written on this topic. I would like to point out that the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) showed ‘the best example to mankind how a young husband should deal with an old wife (*Khadījah* in this case); an old husband with a young virgin wife (*‘Ā’isha* for example); a virgin husband with a married lady; a married husband with an unmarried lady; a widow with the widower.’

10. *Political reasons:*

A number of marriages of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) became the cause for suppressing enmity towards Islām. The clan of Banū Muṣṭaliq and their allied tribes were gained over because of the marriage of Juwairiyah (Raḍ. A.) the daughter of Ḥārith, the Chief of Banū Muṣṭaliq. By the marriage of Ṣafiyah the enmity of a section of Jewish community towards Islam was suppressed. Some of the other marriages (e.g. with Umm Ḥabībah and Maimūnah, Raḍ. A.), as described before, were also done, with this aim.

11. *Preservation of the teachings*

He established morality and religion in the world. ‘By his forceful integrity of character and strong measures for promiscuous intercourse and abolition of drinking, the whole devilish atmosphere was cleared. How could he see with his eyes so many women, young and old, rendered widows after war, adopting corrupt ways to satisfy their natural appetite. If physical preservation is the primary factor, moral preservation is no less important. He awarded death sentences in case of adultery in accordance with Allāh’s Commandments. But he was not forgetful of the human instinct of passion. Therefore he allotted almost all the widows to his Companions and also set personal examples in this respect. All of his wives besides ‘Ā’isha (Raḍ. A.) were either widows or divorced’. Sometime a lady (like Ḥafṣa) was not accepted by anyone but was accepted by the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). In this way the

society was given a protection from corruption; and the moral tone of the Arabs was totally and perfectly changed. Had these widows been let loose free and unrestrained, the whole atmosphere would have been vitiated with corrupt breaths and the Kingdom of Allāh which he came to establish would have been a thing of the past.'

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) and the Companions did not keep these women in their harem without the tie of legal marriage. "Had these women been kept otherwise, we would have termed them today as concubines of the Prophet and his Companions," and the whole world would have cast a disgusting eye on early Muslims. The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) never allowed concubinage in Islam. Could anybody suggest a better remedy for these helpless widows and their orphans?

12. *To present an exemplary home life*

The Holy Prophet (*Ṣallallāhu 'alaihi wa Sallam*) showed the best example to the mankind how a man can live with all the commodities of a complex world, in the midst of a number of wives but with a hermit's life without the least interference of their charm in the cause of Allāh. He also set an example that how a man could lead a life of celibacy upto the age of twenty five year (the best years of a person's youth) in that dirty society, and then how a person could lead a monogamous life with an old widow during the pretty age of his life, and finally how a man could turn himself suddenly a prolific (because of the need) when even the passions of a most sensual man become cool. His life was so perfect and pure that Allāh asked him to declare. "... Indeed I have lived a life time (of pure life) among you before it will you then understand." (X: 16)

WESTERN AUTHORS ON POLYGAMY

1. James A. Michener says, "Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad however, men were able to take innumerable wives; he limited them to four only, and the

Qur'an explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one."⁵⁸

2. Another group of Western authors says, "...Under Islamic Law the capacities of women were in general much more extended than they are today according to the conception of law."⁵⁹

3. William Kelley writes, "In fact most Mohammadans in all ages have had only one wife."⁶⁰

4. According to J.E. Clare McFarlane: "Whether the question is considered socially, ethically or religiously, it can be demonstrated that polygamy is not contrary to the highest standards of civilization. The suggestion offers a practical remedy for the problem of the destitute and unwanted females; the alternative is continual and increased prostitution, concubinage and distressing spinsterhood."⁶¹

5. Annie Besant is of the opinion: "You can find others stating that the religion (Islam) is evil, because it sanctions a limited polygamy. But do you not hear as a rule the criticism which I spoke out one day in a London hall where I know that the audience was entirely uninstructed. I pointed out to them that monogamy a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally as statement like that gives offence but it had to be made, because it must be remembered that the law of Islam in relation to women was until lately when parts of it have been imitated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in which people are hypnotised by the words Monogamy and Polygamy and do not look at what lies behind it in the West—the frightful degradation women who are thrown into the streets when their

58. "Islam the Misunderstood Religion".

59. "La Vie Juridique des Reuples", Vol. VII, edited by Levy-Ullman and Mirkin-Guetzevich, Paris 1939, p. 154.

60. "Philosophy of Religions", New York, 1935, p. 508.

61. "The Case of Polygamy", London, 1934, p. 30.

first protectors, weary of them, no longer give them any assistance."⁶²

6. He further says, "I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In Al-Qur'ān the law about women is more just and liberal. It is only in the last twenty years that Christian England has recognized the right of woman to property, while Islam has allowed this right from all times. . . . It is a slander to say that Islam preaches that women have no souls."⁶³

Note: The above references (No. 1 to No. 6) have been taken from "*The Prophet Mohammad*", Dr. Nizam Ajmir Mohammad, an article published by the Anjuman Sunnatul Jamaat Ass. Inc., Trinidad, W.I. (no date of publication).

In his book, "*The Future of Marriage in Western Civilization*" Westermarck has quoted a number of writers on this topic:

"Dr. Cope sees no objection to voluntary polygamy or polyandry being permitted if agreed to by all the parties. Under ordinary circumstances, he says, very few persons would be willing to make such a contract, but there are some cases for hardship which such permission would remedy. . . .

. . . So also, according to Mr. Southern, the preference that most people give to monogamy is no reason why the state should enforce it. So far as other forms of marriages can be practised by mutual consent, and without detrimentally affecting, the state hasn't the ghost of a right to veto them. Dr. Norman Haire, who maintains that legalised polygamy would offer many advantages to the majority of people, argues that if the children are supported by the state, there need be no limit to the number of legal mates.

. . . Professor Dunlop thinks it may well be that certain

62. "*The Life and Teachings of Muhammad*", Madras, June 1932, p. 3.

63. *Ibid.*, pp. 25-26.

individuals cannot attain complete satisfaction in monogamy, but may reach a highly satisfying adaptation in polygamous marriages, and that the system of the future will leave individuals free to form whatever types of matrimonial alliances are most advantageous to them. . . .

In France, Dr. Le Bon has predicted that European legislation in the future will recognize polygamy. . . .

A return to polygamy, the natural relationship between the sexes, would remedy many evils: prostitution, venereal diseases, abortion, the misery of illegitimate children, the misfortune of millions of unmarried women, resulting from the disproportion between the sexes, adultery, and even jealousy, since the disregarded wife would find consolation in her cognizance of not being secretly deceived by her husband.”⁶⁴

THE CHILDREN OF THE HOLY PROPHET

(*Ṣallallāhu ‘alaihi wa Sallam*):

Sons:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) had three sons, two from his first wife lady *Khadijah* (Raḍ. A.), and one from his woman slave, *Māriah Qibṭiah* (Raḍ. A.).

1. *Qāsim*:⁶⁵ He was his eldest son after whom he is also known as “Abul Qāsim”. He was born before the Holy Prophet got revelation, and died at the age of two.

2. *‘Abdullāh*:⁶⁶ He was the second son. He was born after the mission and hence was called as “Ṭayyab” and “Ṭāhir”.⁶⁷ He also died in childhood. On his death ‘Āṣ bin Wā’il (leader of non-believers in Mecca) said, “The pedigree (or race) of Muḥammad has cut off.” On this Allāh revealed chapter 108 of the Holy Qur’ān in which He declared: “For he who hateth

64. “*Women in Islam*”, by Mazharuddīn Siḍḍīqī, p. 134, 135.

65. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*” Vol. III, p. 7.

66. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. III, p. 7.

67. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. III, p. 7.

thee (O Muhammad), he will be cut off (from future hope).” (Chapt. CVIII: 3).⁶⁸

3. *Ibrāhīm*:⁶⁹ He was the third son and was born in 8 A.H. His woman slave, Māriah Qibṭiah begot this for him. He was the last child of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*). The Holy Prophet performed *‘Aqīqah* on the seventh day of his birth. Two lambs were slaughtered, the child’s head was shaved and silver equal in weight to his hair was distributed in charity and the hair were buried. The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) named this child after the Prophet Ibrāhīm. He died on 10th of *Rabī‘ al-Awwal*, 10 A.H. at the age of 18 months only. On his death the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) remarked “Allāh has appointed a heavenly nurse to fend to Ibrāhīm in the garden of the Paradise.”

Daughters:

The Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*) had only four daughters and all these were from his first wife, lady *Khadijah (Raḍiallāhu ‘Anhā)*.

1. *Zainab (Raḍiallāhu ‘Anhā)*⁷⁰

She was the eldest daughter of the Holy Prophet (*Ṣallallāhu ‘alaihi wa Sallam*)⁷¹ and was born in the fifth year of his marriage when she was thirty she was married to Abul ‘Āṣ bin al-Rabī‘. When Zainab (Raḍ. A.) was migrating to Madina, she was wounded at the hands of disbelievers. She suffered very long from that wound and at last died of it in the beginning of 8 A.H.⁷²

68. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. III, p. 7.

69. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. III, p. 7.

70. For details see: “*al-Ṭabaqāt al-Kubrā*”, b; Ibn Sa’d, Vol. VIII, pp. 30-36.

71. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 30.

72. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 34.

2. Ruqayyah (Raḍiallāhu ‘Anhā)⁷³

She was born three years after the birth of Zainab (Raḍiallāhu ‘Anhā) when the Holy Prophet was 33. She was first married to ‘Utbaḥ, son of Abū Lahb.⁷⁴ But ‘Utbaḥ divorced her on the insistence of his father. Then she was married to Ḥaḍrat ‘Uṯmān (Raḍ. A.) and migrated with him to Abyssinia.⁷⁵ At the time of the battle of Badr, she was sick and died before the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) and the Muslims returned from Badr. The Holy Prophet was not present in her funeral service.⁷⁶

3. Umm Kulthūm (Raḍiallāhu ‘Anhā):⁷⁷

She was the third daughter of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). She was also married to a disbeliever, ‘Utaibah, brother of ‘Utbaḥ and son of Abū Lahb.⁷⁸ He also divorced her after the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam) declared his mission. After the death of Ruqayyah (her sister) she was married to Ḥaḍrat ‘Uṯmān. She died in Sha‘bān, 9 A.H.⁷⁹

4. Fāṭimah (Raḍiallāhu ‘Anhā)⁸⁰

She was the fourth and the youngest daughter of the Holy Prophet (Ṣallallāhu ‘alaihi wa Sallam). She was the most beloved to him and is the “head of the ladies in Paradise”. She was born in the 1st year of the mission, and was married to

73. For details see: “*al-Ṭabaqāt al-Kubrā*” by Ibn Sa’d, Vol. VIII, pp. 36-37.

74. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 36.

75. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 36.

76. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 37.

77. For details see: “*al-Ṭabaqāt al-Kubrā*” by Ibn Sa’d, Vol. VIII, pp. 37-39.

78. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 37.

79. Ibn Sa’d, “*al-Ṭabaqāt al-Kubrā*”, Vol. VIII, p. 38.

80. For details see: “*al-Ṭabaqāt al-Kubrā*” by Ibn Sa’d, Vol. VIII, pp. 19-30.

Ḥaḍrat 'Ali (Raḍ. A.) in 2 A.H. Sayyidanā Ḥasan and Sayyidanā Ḥusain (Raḍiallāhu 'Anhumā) were her sons. The Holy Prophet's family continued and shall remain so through her children. She died three months after the sad demise of the Holy Prophet.⁸¹

81. Ibn Sa'd, *'al-Ṭabaqāt al-Kubrā'*, Vol. VIII, p. 28.

Dates of Some Important Events of the Life of the Final Messenger

Note: (1) There are much differences as regards the Islamic dates corresponding to Christian calendar. Following dates are calculated taking 16th July 622 A.D. as the beginning of the Hijrah Calendar (i.e. 1st *Muḥarram*, A.H.) This is in accordance with:

- (i) "*Comparative Tables of Hijri and Christian Dates*" compiled by A.M. Khālīdī, published by Anjuman-e-Taraqqi-e-Urdu (India), Delhi in 1939; and
- (ii) "*Miftāḥut-Taqwīm*," compiled by Ḥabībūr Raḥmān Khan Ṣābrī, published by Taraqqi-e-Urdu Board, New Delhi in 1977. Both of these tables are based upon: "WUSTENFELD-MAHLER'SCHE VERGLEICHUNGS-TABELLENDER MOHAMMEDANISCHEN AND CHRISTLICHEN ZEITRECHUNG BY EDUARD MAHLER (LEIPZIG, 1926)." The compiler of "*Miftāḥut-Taqwīm*" has also consulted the famous table in this connection: "A Table of the Christian and Mahomedan eras, from the beginning of the Hijra A.D. 622 to A.D. 1900. Extracted from canons calculated by order of the celebrated eastern astronomer, Sultan Ulug Beg, grandson of Tamerlane from the edition of the learned Gravius; re-produced in

W Davy's English Persian and Arabic Dictionary, printed in Gloucester (England), 8th March 1780."

(2) The differences in dates according to Islamic calendar have already been discussed in the book.

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate Date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
1.	The Birth of the Holy Prophet		570 (Probably in the month of March/April)
2.	Death of Āminah		576
3.	Death of 'Abd al-Muṭṭalib		578
4.	Journey to Syria		582
5.	The Battle of Fijār		585
6.	Marriage to <u>Khadijah</u>		595
7.	First Revelation		610 (Probably in the month of August)
8.	Emmigration to Abyssinia		615
9.	Death of Abū Ṭālib		620
10.	Death of <u>Khadijah</u>		620
11.	Marriage to lady Sauda		620
12.	"Nikāḥ" with lady 'Ā'isha		620
13.	Mi'rāj		621
14.	The First Pledge of 'Aqaba		621
15.	Emmigration to (i.e. Arrival at) Madīna	12th Rabi' al-Awwal, 1 A.H.	24th September, 622 A.H.

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
16.	Completion of Marriage with lady 'Ā'isha	Shawwāl I A.H.	April, 623
17.	The Expedition of Waddān or Abwā	Şafar, 2 A H.	August, 623
18.	Reconnaissance of 'Ubaidah bin Hāri th	Rabī'al-Awwal, 2 A.H.	September, 623
19.	The Expedition of Buwwāṭ	Rabī'al-Awwal/Rabī'al-Ākhir, 2 A.H.	September/October, 623
20.	The Expedition of al-'Ushairah	Jumādī al-Ūlā, 2 A.H.	November, 623
21.	The Expedition of Şafwān	Jumādī al-Ūlā, 2 A.H.	November, 623
22.	The Reconnaissance of Sa'd bin Waqqāş	Jumādī al-Ūlā, 2 A H.	November, 623
23.	The Reconnaissance of 'Abdullāh bin Jahşh	Rajab, 2 A.H.	December 623/Jan., 624
24.	The Change of Qiblah	Rajab, 2 A H.	January, 624
25.	The Battle of Badr	17th Ramadān, 2 A.H.	13th March, 624
26.	The Expedition of Banū Sulaim	Ramadān/Shawwāl, 2 A.H.	March/April, 624
27.	Execution of Abu 'Ifk and Asmā	Shawwāl, 2 A.H.	April, 624
28.	The Expedition of Banū Qainūqā'	Shawwāl, 2 A.H.	April, 624
29.	The Expedition of Sawīq	Dhul Hījjah, 2 A.H.	May/June, 624

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
30.	Marriage of Fāṭimah	Dhul Ḥijjah, 2	June, 624
31.	The Execution of Ka'b bin Ashraf	14th Rabi' al-Awwal, 3	4th September, 624
32.	The Expedition of Dhil-Amar (Banū Ghatafān)	Rabi' al-Awwal, 3	Sept., 624
33.	The Expedition of Buhrān	Jumādī al-Ūlā, 3	Oct./Nov., 624
34.	Reconnaissance Zaid bin Ḥaritha to Qaradaḥ	Jumādī al-Ākhīra, 3	Nov., 624
35.	Marriage to Zainab bint Khu-zaimah (Raḍ. A.)	Ramaḍān, 3	Feb, 625
36.	The Battle of Uḥud	15th Shawwāl, 3*	Saturday, 30th March, 625
37.	Marriage to Ḥafṣah	Dhul Qa'dah, 3	April, 625
38.	The Reconnaissance of Abū Salmah	Muḥarram, 4	June, 625
39.	The Reconnaissance of Ibn Unais	5th Muḥarram, 4	17th June, 625
40.	The Incident of Bīr Ma'ūnah	Ṣafar, 4	July, 625
41.	The Incident of Raji'	Ṣafar, 4	July, 625

*If we calculate the preceding month i.e. Ramaḍān, 3 A.H. to be of 29 days then 15th Shawwāl, 3 A.H. will fall on Saturday the 30th March, 625.

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
42.	The Expedition of Banū Naḍir	Rabī' al-Aw-wal, 4	August, 625
43.	The Expedition of second Badr	Rajab, 4	Dec., 625
44.	Marriage to Umm Salmah	<u>Shawwāl</u> , 4	March, 626
45.	The Expedition of <u>Dhāt al-Riqā'</u>	Muḥarram, 5	June, 626
46.	The Expedition of Daumat al-Jandal	Rabī' al-Aw-wal, 5	Aug. 626
47.	The Expedition of Banū Muṣṭaliq	<u>Sha'bān</u> , 5	Dec. 626/Jan. 627
48.	Marriage to Lady Juwāiriyah	<u>Sha'bān</u> , 5	Jan. 627
49.	The Battle of Trench	<u>Shawwāl/Dhul Qa'dah</u> , 5	Feb./March, 627
50.	The Expedition of Banū Qurayzah	<u>Dhul Qa'dah</u> , 5	March/April, 627
51.	Marriage to Lady Zainab bint Jaḥsh	<u>Dhul Qa'dah</u> , 5	April, 627
52.	The Reconnaissance of Muḥammad bin Muslimah to Qurṭa	Muḥarram, 6	May/June, 627
53.	The Expedition of Banī Liḥyān	Rabī' al-Aw-wal, 6	July/August, 627
54.	The Expedition of al-Ghabah	Rabī' al-Aw-wal, 6	August, 627

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
55.	The Reconnaissance of 'Ukāshah to al-Ghamar	Rabī' al-Awwal, 6	August, 627
56.	The Reconnaissance of Muhammad bin Muslimah to Dhil Qasṣah	Rabī' al-Ākhir, 6	Aug./Sept., 627
57.	The Reconnaissance of 'Ubadah bin al-Jarrāh to Dhil-Qasṣah	Rabī' al-Ākhir, 6	Aug./Sept., 627
58.	The Reconnaissance of Zaid bin Hāritha to Sulaim	Rabī' al-Ākhir, 6	Aug./Sept., 627.
59.	The Reconnaissance of Zaid bin Hāritha to al-'Īṣ	Jumādī al-Ūlā, 6	Sept./Oct., 627
60.	The Reconnaissance of Zaid bin Hāritha to Himsah	Jumādī al-Ākhir, 6	October/November, 627
61.	The Reconnaissance of Zaid bin Hāritha to wādī al-Qurā	Rajab, 6	November, 627
62.	The Reconnaissance to Daumat al-Jandal	Sha'bān, 6	Dec 627/Jan., 628
63.	The Reconnaissance of 'Alī bin Ṭālib to Fadak	Sha'bān, 6	Dec. 627/Jan. 628

<i>S. No.</i>	<i>Name of the Event</i>	<i>Approximate date in Islamic Calendar</i>	<i>Approximate date in Christian Calendar</i>
64.	The Caravan of Zaid bin Hāritha to Syria	Ramaḍān, 6	Jan./Feb., 628
65.	The Reconnaissance of 'Abdullāh bin Rawāḥa	Ramaḍān, 6	Jan./Feb., 628
66.	The Reconnaissance of Kurz bin Jābir to 'Uyainah	Shawwāl, 6	Feb., 628
67.	The Reconnaissance of 'Amr bin Umayyah al-Ḍamari	Shawwāl, 6	Feb., 628
68.	The Treaty of Hudaibiyah	Dhul Qa'dah, 6	March, 628
69.	Invitation to the Kings and world leaders	Dhul Hijjah, 6	April/May, 628
70.	The Expedition of Khaibar	Muḥarram/Ṣafar, 7	May/June, 628
71.	Marriage to Ṣafiyah (Raḍ. A.)	Ṣafar, 7	June, 628
72.	Completion of Marriage to Umm Habībah (Raḍ. A.)	Ṣafar, 7	June, 628
73.	The Reconnaissance of 'Umar bin Khattāb	Sha'bān, 7	Dec., 628
74.	The Reconnaissance of Abū Bakr	Sha'bān, 7	Dec., 628

S. No.	Name of the Event	Approximate date in Islamic Calendar	Approximate date in Christian Calendar
75.	The Reconnaissance of <u>Bashīr</u> bin Sa'd al-Anṣārī	Sha'bān, 7	Dec., 628
76.	The Reconnaissance of <u>Ghālib</u> bin 'Abdullāh al-Laiṭhī	Ramadān, 7	Jan., 629
77.	The Reconnaissance of <u>Bashīr</u> bin Sa'd al-Anṣārī	Shawwāl, 7	Feb., 629
78.	The Missed 'Umrah	Dhul Qa'dah, 7	March, 629
79.	Marriage to Lady Maimūna	Dhul Qa'dah, 7	March, 629
80.	The Reconnaissance of Ibn Abī Awja	Dhul Hijjah, 7	April, 629
81.	Conversion of <u>Khalīd</u> and 'Amr bin al-'Āṣ	Ṣafar, 8	June, 629
82.	The Reconnaissance of <u>Ghālib</u> bin 'Abdullāh to Banī Mulawwih	Ṣafar, 8	June, 629
83.	The Reconnaissance of <u>Ghālib</u> bin 'Abdullāh to Muṣab	Rabī' al-Awwal, 8	July, 629
84.	The Reconnaissance of <u>Shujā</u> bin Wahāb	Rabī' al-Awwal, 8	July, 629

S. No.	Name of the Event	Adproximate date in Islamic Calendar	Approximate date in Christian Calendar
85.	The Reconnaissance of <u>Dhāt al-Tala</u>	Rabī' al-Awwal, 8	July, 629
86.	The Reconnaissance of Muttah	Jumādī al-Ūlā, 8	Aug./Sept., 629
87.	The Reconnaissance of <u>Dhāt al-Salāsīl</u>	Jumādī al-Ākhīr, 8	Sept./Oct., 629
88.	The Victory of Mecca	Ramaḍān, 8	Dec., 629/Jan , 630
89.	The Expedition of <u>Hunain</u>	<u>Shawwāl</u> , 8	Jan./Feb., 630
90.	The Expedition of <u>Ṭā'if</u>	<u>Shawwāl/Dhul Qa'dah</u> , 8	Feb./March, 630
91.	Birth of Ibrāhīm	<u>Dhul Hījjah</u> , 8	March, 630
92.	The Expedition of <u>Tabūk</u>	Rajab, 9	Oct., to December, 630
93.	Death of Ibrāhīm	Probably <u>Shawwāl</u> , 9	Jan., 631
94.	<u>Haj Pilgrimage</u> of Abū Bakr	<u>Dhul Hījjah</u> , 9	March, 631
95.	The Reconnaissance of <u>Khālid bin Walid</u>	Rabī' al-Awwal, 10	June, 631
96.	<u>Ḥaḍrat 'Alī</u> goes to Yemen	Ramaḍān, 10	Dec , 631
97.	<u>Hījjat al-Wadā'</u>	<u>Dhul-Hījjah</u> , 10	Feb./March, 632

S. No	Name of the Event	Approximate date in Islamic Calendar	Approximate date in Christian Calendar
98.	The Sad Demise	Monday, the 12th Rabi' al-Awwal, 11	8th June, 632. ¹

1. According to the comparative tables of Hijri and Christian Calendars by A.M. Khalidī, and by H.R. Khan Şābrī, referred above, 12th Rabi' al-Awwal, 11A.H. falls on Sunday the 7th June, 632 A.D., in case the preceding month i.e. Şafar, 11 A.H. is of 29 days. But if we assume that the preceding month i.e. Şafar, 11A.H. was of 30 days, then 12th Rabi' al-Awwal, 11 A.H. falls exactly on Monday, the 8th June 632 A.D. Some Western authors like W.M. Watt also agree on this date.

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ABOUT THE BOOK

During the last two centuries Western Orientalists have put all their efforts at stake to have hostile criticism on the life of the Messenger of Allah, Muhammad (Sallallahu 'alaihi wa Sallam). They have openly and unhesitatingly painted lurid pictures of Islam and its Prophet to accomplish political ends of the Christian world. In the present century the Orientalists have started making insinuations and innuendoes, in place of blatant criticism, in such a manner that they may pass them as facts of history. For this they have taken support from false and fabricated traditions.

An effort has been made in this book to present the life of the Prophet of Islam in its pure and unadulterated form on the basis of original, authentic, and universally accepted Islamic sources. Controversies raised by the Western Orientalists have been cleaned in every possible manner. The guiding motive of the learned author is to give an objective description of the life of the Prophet of Islam to the world.

ABOUT THE AUTHOR

Born in 1942, Dr. Majid Ali Khan has had the privilege of having education both in the West and the Oriental ways. He obtained his M.Sc. (Botany) degree in 1962, from the Aligarh Muslim University. His thirst for Islamic Studies rewarded when he obtained his Bachelor of Theology (B.Th) and Master of Theology (M.Th.) in First Division and First Position in 1962 and 1968 respectively from the Aligarh Muslim University. He did his Ph.D. in Sunni Theology in 1971 from the same University. Dr. Khan also studied at the Arabic College, Darul Uloom, Meerut, and passed the examination of "Maulvi Fazil" in Darse-Nizami in First Division. He has taught Islamic Studies at A.S.J.A. College, Trinidad, West Indies for about four and a half years; and Sunni Theology at the Aligarh Muslim University during 1975-76. Now he has been teaching Islamic Studies at another famous University, Jamia Millia Islamia, New Delhi, since August 1976. Dr. Majid Ali Khan is the author of more than a dozen books and a number of Research Articles on various aspects of Islam.