

SEERAT AL-NABI

The Life and Times of the Great Prophet of Islam
Hadrat Muhammad *Rasool-Allah* (may peace be on him)
and
His Chief Companions

By

Professor Dr. Mahmud Brelvi

Author of
ISLAM RE-DEFINED etc. etc.

With a Foreword by

Mr. A. K. Brohi
Chairman, National Hijra Committee

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INSTITUTE OF SINDHOLOGY

University of Sindh

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THE AUTHOR

The Author of this SEERAT AL-ABI, Professor Mahmud Brelvi, needs no introduction as an indefatigable worker in the field of the projection of Islam, which he has pursued most successfully as a non-professional Muslim missionary. He is an internationally-known Muslim writer, speaker and historian, and is the author of over 50 published works on Islamic affairs and the Muslim world.

Dr. Brelvi was born in Bareilly, P., Northern India, in 1908, in a noble Muslim family. For over 40 years past, he has been closely associated with all the movements for the renaissance of Islam in the Indian sub-continent. Professor Brelvi has travelled widely throughout the Middle East, South-East Asia and the Far East, having stayed, for about 8 years, also in the various parts of Africa. He was connected with the 'Khilafat Movement' of the celebrated 'Ali brothers, in Bombay (India), in the early 30s, and, during the 50s, he was, for 4 years, a Director of the ISLAMIC CONGRESS (*Al-Iqtamar Al-Islami*), Cairo, Egypt.

His most noteworthy publications, ISLAM RE-DEFINED, ISLAM ON THE MARCH, ISLAM IN AFRICA, ISLAM AND WORLD RELIGIONS, and ISLAMIC IDEOLOGY AND ITS IMPACT ON OUR TIMES, have earned great applause. An incomplete list of his publications is included in this monograph elsewhere. One notable feature of his writings, in the words of Maulana Sayyad Abul-ala Maududi, is that "Dr. Brelvi is one of the few writers on Islam in English, who is conspicuous by the fact that, he does not seek to modernise Islam" (Review on one of his books in *Tarjumanul-Quran*, Lahore).

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PUBLISHER'S NOTE

The Institute of Sindhology was founded in 1962 to serve as a resource centre for research on all aspects of Sind. Since then it is successfully pursuing its extensive programme of research and publication and so far 89 books covering the religious, literary, economic, cultural, social, historical and other fields have been published.

One of the objectives of the Institute of Sindhology is to publish books on various aspects of Islamic history and culture as well, and so far nearly 10 books including the "Seerat-e-Tayyeba", "Masnavi Bu Ali Qalandar", "Musleh-ul-Miftah", "Catalogue of Deeni Literature in Sind", "Dastan-e-Undlus", "Arab Kingdom of Al-Mansurah", "Jahaniyan Khandan", etc. have been published on this topic.

It is the honoured privilege of this Institute to publish the present work "Seerat Al-Nabi" on the Life and Times of the the great Prophet of Islam, Hadrat Muhammad *Rasool-Allah* (may peace be on him) and it is the 90th book in the series of publications of the Institute of Sindhology. The book which is based on the original source-material of the Holy Prophet's *Seerat* is the result of the long and strenuous research and labour of the renowned author and historian Professor Dr. Mahmud Brelvi, who is an internationally-known Muslim writer and historian and is the author of several valuable works on the various aspects of Islam and the Muslim world. It is hoped that it will be a valuable addition to the existing literature on the biography of the great Prophet of Islam, Hadrat Muhammad *Rasool-Allah* (may peace be on him) I am grateful to Dr. Mahmud Brelvi for his kind cooperation in going through the final proofs of the book.

The book is being published in collaboration with the National Hijra Committee in commemoration of the 15th Hijra Centenary celebrations. I am highly thankful to Mr. A. K. Brohi, a renowned scholar and Chairman, National Hijra Committee, the late Muhammad Siddiq Ghangro, former Secretary, National Hijra Committee, Mr. Ejaz Ahmed Faruqi, present Secretary, National Hijra Committee, and Mr.

Saeed Ahmed Shah, Administrative Officer, National Hijra Committee, for the generous assistance and contribution in financing the publication of the book.

The production of the book has been a laborious and painstaking effort and in this connection I have received valuable cooperation from Mr. Aijaz Mohammed Siddiqui, Manager, Sind University Press, Hyderabad Sind, Dr. Najm-ul-Islam, Chairman, Department of Urdu, University of Sind, Mr. Ahmed Shaikh, Proprietor, Sind Printing Press, Dr. Ali Bakhsh Jatoi, Proprietor, Hina Offset Printing Press, and Mr. Allah Bachayo Bhutto, Publication Assistant, Institute of Sindhology, University of Sind. I offer my sincere gratitude to all of them. Mr. Aijaz Mohammed Siddiqui has prepared a comprehensive and useful Index which is undoubtedly a very commendable work and I am thankful to him for the strenuous labour that he has put in.

DR. GHULAM ALI ALLANA
Professor Incharge,
Institute of Sindhology,
University of Sind.

FOREWORD

I have much pleasure in writing this foreword to Prof. Dr. Mahmud Brelvi's *Seerat Al-Nabi*, a biography of considerable importance at a time such as this when we find that Islam is coming into its own. The sub-title to the book viz. "The Life and Times of the Great Prophet of Islam, Hadrat Muhammad Rasool-Allah (may peace be on him)" summarises the range of the topics on which the author has done much research, offered his reflections & observations and presented the fruit of his thinking to the students of the life of Prophet of Islam. Though there have already been in existence many biographies of the Prophet, I have no doubt till the final day of reckoning on this planet, there will be many more scholars who will undertake to write biographies of the Prophet and indeed this impulse to look at the Prophet *de novo*, at each stage of history, is quite natural because with the passage of time and with the radical changes that have taken place in the world in which we live there is a paramount need to see the life of the Prophet of Islam in the light of his experience that humanity has gained as a result of advancement of philosophical, scientific and technological knowledge. There is to be a re-interpretation of the facts which by now are so well-known to the students of the life of the Prophet that it is virtually impossible to add to their number if only because laborious undertakings by the biographers of the Prophet of the early days of Islam have virtually brought forth to the surface all that was available in the oral tradition as also in writing material that were available. What is to be done each time when the biography of the Prophet is written is not so much to stress the fact that a new set of facts have been discovered which radically go to alter our view of the life of the Prophet but rather to stress the *significance* of the facts that are already known about the Prophet's life and to show their historical reference to our present day needs, so that the problems of the age in which the biographer is portraying the life and character of the Prophet of Islam can be solved in the light of Islamic teaching.

It appears to me as I have glanced through the pages of the present book at its proof-reading stage that the present writer has, no doubt, been meticulous in the presentation of the biographical material and great deal of information touching and concerning the ancestors of the Prophet, his contemporaries, his companions who collaborated with him in spreading the mission of Islam and sided with him by making all kinds of sacrifices to fulfil the great Human destiny by giving to the world universal religion. Besides, he has presented human character of the Prophet par excellence. Here was a Prophet who, curiously enough, claimed no more for himself than being a man like any other man except, of course, that revelation came to him through Angel Gabriel from God. No wonder his example is capable of being followed by all the believers.

The research into the biographical details instituted by the present writer to bring to surface even some obscure aspects of the life of the Prophet is no doubt commendable and I would have very much wished that comparable amount of labour should have been put forward in the presentation of what may be called *an interpretation of the life of the Prophet having regard to the light he and his example throw on the way in which we are to solve contemporary problems with which we are being continually confronted in the closing decades of the 20th Century (A. D.) or the dawn of 15th Century Hijra.* Of course I have not read the whole book but I understand the last chapter of the book, according to the information supplied to me, comprises of the life of our Prophet's Companions: the book as a whole comprises of 81 main chapters while there are also as many as 56 sub-chapters. I have glanced through the first 63 of these but not had the privilege of looking at the rest. But it is my surmise, having regard to the way the biography is attempted, that the author has not found it worth his while to offer in any appreciable measure of detail his appreciation of the impact that personality of the Prophet has made on the warp and woof of world history. I understand the last chapter which deals with the Chief Companions of the Prophet occupies almost one-sixth part of the whole of the book. It is difficult to put premium on the value of extending such an extensive treatment on the companions of the Prophet in the biography of the Prophet: in my submission however relevant such a treatment may be it is apt to cast a cloud on the centrality of the theme which is no other than the life of the Prophet himself. Having said that, in order to avoid misunderstanding, I have no hesitation in saying that the author must have had cogent reasons for the copious references he has made to the lives of the companions of the Prophet.

The Hijra Committee is privileged to publish the present book and trusts that the discerning public of Pakistan would find in it a storehouse of information and enlightenment and a perennial source of inspiration. The book should be a welcome addition to the literature on the biography of the Prophet of Islam particularly because it is research-oriented and traverses such facts which are after all not given much importance in other standard biographies of the Prophet.

(A. K. BROHI)
CHAIRMAN
National Hijra Committee

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P R E F A C E

It is historically proved that, the family of the great Prophet of Islam, Hadrat Muhammad Rasool-Allah (may peace be on him), was related to that branch of Prophet Ibrahim's (Abraham's) progeny, who had descended from his elder son, Hadrat Isma'il, and has been called Bani-Isma'il. This family connection has a great significance for the Seerat (biography) of the great Prophet of Islam. So, it is in the fitness of things that, the auspicious Seerat of Hadrat Muhammad Rasool-Allah (may peace be on him) should be commenced with the relevant narratives, connected with the lives of Prophet Ibrahim and Prophet Isma'il, since, without them, it is not comprehensible as to why this Iraqi dynasty reached a distant place inside Arabia - Mecca; how the Qiblah of the believers in ONE GOD was founded at Ka'bah (in Mecca); and what the relation of the Prophet of Islam was with most of the Arab tribes.

Hadrat Ibrahim was an inhabitant of Iraq. His native place, Ur, was the capital of Nimrod's kingdom, and a great centre of trade and civilization, about 2,100 years before Jesus Christ, which was also the time when Hadrat Ibrahim lived there; it was, simultaneously, the stronghold of that nation's irreligiosity and unbelief. When Hadrat Ibrahim endeavoured to oppose their erratic ways of life and commenced the preaching of the belief in One God, then the existing government, the entire nation, his own family, even Prophet Ibrahim's father, all, became his enemies, and when their combined intimidation failed to retract his stand, they decided to kill him, and threw him into a ditch, burning with fire. However, Allah saved His true Prophet, by extinguishing the fire, out of which he emerged safe and sound. This miraculous incident is mentioned, in detail, in the Quranic *Surahs* of *Al-Anbiya* (Ayaat 68-9), *Al-'Ankabut* (Ayat 24), and *Al-Saffat* (Ayaat 97-8).

The holy Quran says that, after that incident in Iraq, Prophet Ibrahim abandoned his native land and migrated towards Syria and Palestine, which land was then known as Canaan (Kan'an). In this

migration, Prophet Ibrahim's nephew, Hadrat Lut, was also with him, as he was the lone person, of that misguided nation, who had followed Hadrat Ibrahim. Later, Hadrat Lut, too, became a Prophet. Another companion of Hadrat Ibrahim was his faithful wife, Sarah (mother of Hadrat Ishaq).

After the migration of Hadrat Ibrahim from Iraq to the land of Kan'an (Syria and Palestine), his people were punished Providentially (vide *Surah Taubah, Ayat 70*). According to *Surah Saffat*, at the time of Hadrat Ibrahim's *hijrat*, he was already married and had his wife, Sarah, with him, besides Hadrat Lut. After Prophet Nuh (Noah), Hadrat Ibrahim was the first Prophet, whom Allah had chosen to spread the preachings of Islam throughout the world. At first, he, himself, by wandering extensively from Iraq to Egypt and from Kan'an to the deserts of Arabia, carried out this Providential mission (of Islam, i. e., the submission to the only One God) for years; then he appointed his deputies in various parts to continue his mission. For this purpose, he sent his nephew, Lut, to Transjordan; his younger son, Ishaq, to Syria and Palestine; and his elder son, Isma'il, to the interior of Arabia. Thereafter, both Hadrat Ibrahim and Hadrat Isma'il built, in Mecca, the House of Allah, named Ka'bah, which, by Allah's will, became the centre of the mission for the propagation of the strict Unity of God.

Two distinct racial divisions originated from the person of Prophet Ibrahim: (1) the descendants of Hadrat Isma'il, who inhabited Arabia, like Quraish and other Arab tribes; and (2) the descendants of Hadrat Ishaq (Isaac), among whom were born great Prophets, Ya'qub (Jacob), Yusuf (Joseph), Musa (Moses), Da'ud (David), Sulaiman (Solomon), Yahya and 'Isa (Jesus Christ), etc. Since the name of Prophet Ya'qub was Isra'il, therefore, this section of Hadrat Ibrahim's progeny was called Bani-Isra'il. When those people stooped to moral and religious degradation, then, at first, Judaism, and, later, Christianity, were introduced among them. After Hadrat Ibrahim, the leadership was transferred to Bani-Isra'il, i. e. the descendants of Hadrat Ishaq and Hadrat Ya'qub, among whom numerous Prophets were born, and who were entrusted with the mission of leading the world towards the belief in One God. Allah has reminded Bani-Isra'il again and again in the holy Quran of His Blessings to them in this respect. Bani-Isra'il, during Hadrat Sulaiman's time, established their religious centre at Baitul-Maqdis (Jerusalem); hence, so long as Bani-Isra'il did not deviate

Preface

from the correct path, chosen for them by Allah, it remained the centre of all worshippers of One God and Qiblah of their devotions.

Bani-Isra'il, who began to be infected with many vices and evils, were obsessed with a vain sense of superiority complex, which prompted them to distort history wilfully, attributing to themselves whatever belonged to others, and spared no opportunity of maligning others out of jealousy. For instance, they denied the Prophethood of Hadrat Lut. According to the holy Quran, Hadrat Ibrahim, while migrating from Iraq, had prayed to Allah *Rabbe hab-li minas-Saliheen* (O, My God, bless me with a 'righteous' son—*Surah As-Saffat*). This prayer was fulfilled by Allah after a considerably long time, when Hadrat Ibrahim was an old man. In the holy Quran is mentioned also Hadrat Ibrahim's gratitude, that he paid to Allah, for giving him two sons, Hadrat Isma'il and Hadrat Ishaq (*Surah Ibrahim*, 39), before the births of whom, Allah had already conveyed the good tidings to Hadrat Ibrahim. First, Allah informed Hadrat Ibrahim of the impending birth of Hadrat Isma'il in these words: *Fabashshirnahi bi-Ghulamin Haleem* (so, We gave him the tidings of the birth of a 'sober' son—*As-Saffat*, 101). Then, a few years later, when Hadrat Isma'il was a youth, Allah prophesied about another son to Hadrat Ibrahim thus: *Wa-Bashsharuhe bi-Ghulamin 'Aleem* (And, the angels gave him—Hadrat Ibrahim—the good news of the impending birth of a 'knowledgable' son—*Adh-Dhariyaat*, 28 and *Al-Hijr*, 54). It is said that, Hadrat Ibrahim was 86 years old, when Hadrat Isma'il was born, and of 100 years, when Hadrat Ishaq was born.

According to *Surah Haj*, *Ayat* 26, Allah had indicated to Hadrat Ibrahim the place in Arabia, where His House (Ka'bah) was to be built, as the centre of the Islamic world. According to the direction of Allah, Hadrat Ibrahim conducted his baby-son—Isma'il—and the latter's mother—Hajirah—to that particular place, in the interior of Arabia, where, later, the present city of Mecca was founded, and within which the holy Ka'bah was to be built. He left both of them there helpless and unprotected (save the help and protection of Allah) and returned to the place from where he had come. *Bukhari* says, with the authority of Hadrat 'Abdullah Bin 'Abbas, that Hadrat Ibrahim had left Hajirah and little Isma'il with some dates and water, at a place, where, later, miraculously, the well of Zamzam appeared (*Surah Ibrahim*, 37).

When water was exhausted, both the mother and her baby started feeling thirsty, and, with the passage of time, their misery became worse. Thereupon, Hadrat Hajirah ran hither and thither, to and fro, in search of someone, who could help them. She ran desperately seven times on the hillocks of Safa and Marwah and in the valley between them, looking for assistance, but no one was seen. (This running between Safa and Marwah has since become a vital factor of the performance of Hajj, reminiscent of Hadrat Hajirah's agonizing search for help). Last time, when she climbed over the hillock of Marwah, she noticed, at the place where Zamzam now exists, an angel, digging the ground till water appeared. Thus, Hadrat Hajirah quenched her thirst and comfortably nursed her baby, Isma'il. After some time, some people of the Jurham tribe (belonging to the ancient Qahtani Arabs of Yemen) arrived there and were surprised to find water there. They sought the permission of Hadrat Hajirah to stay there, which Hadrat Hajirah gave them on the condition that, they would not lay claim to the water of Zamzam. They agreed and made the place their colony, till the place became quite populated. Hadrat Isma'il grew among them and learned the Arabic language from them.¹ The tribe of Jurham liked the boy (Isma'il) and wanted to marry him with a Jurhami girl.

Prophet Ibrahim used to visit Hajirah and Isma'il occasionally at the place, which was desolate, when he had left them before, but, now, in response to his prayers to Allah, it had been converted into a populous habitation. Then occurred a very strange and unusual incident, when the old Prophet Ibrahim, in obedience to his God's Will, prepared to sacrifice his first and, till then, the only son, who was then in his teens (*As-Saffat*, 102-107). This incident had occurred in Mecca and Hadrat Ibrahim had taken Hadrat Isma'il to sacrifice him to Mina, which has since been the sacrificial place on the particular date of 10 Zil-Hijjah, symbolically. Hadrat Isma'il was not yet 14, then, and Hadrat Ishaq was not yet born. Hadrat Ibrahim had seen a dream purporting to sacrifice his dear son, with his own hands, to please the Will of Allah, and he immediately prepared to translate it into actuality, believing it to be his Allah's Pleasure. However, when Hadrat Ibrahim put his obedient son on the ground blindfolded for his sacrifice and drew his knife over his throat, Allah, in His

1. Arabic was not the mother-tongue of Hadrat Ibrahim, as he was an Iraqi, and had later lived in Kan'an. Hadrat Hajirah's language, too, was not Arabic, as she was an Egyptian.

Great Mercy, miraculously exchanged Hadrat Isma'il for a ram, that was sacrificed instead: this animal sacrifice has, also, since become a necessary factor for the performance of Haj.¹

As we have already pointed out, it had been the usual practice of Bani-Isra'il to distort the historical facts into their favour dishonestly. Thus, both in the Taurah and the Bible (Old as well as New Testament), Hadrat Ishaq, and not Hadrat Isma'il, is named as the son, whom Hadrat Ibrahim had intended to sacrifice. This Jewish misguidance paid its dividends in the sense that, even some Arab Mufasssireen, who have narrated the statements of Sahabah and Tabi'een, in this respect, opine just on the lines, adopted by the Jewish and Christian Orientalists, in favour of Hadrat Ishaq. But, another group of these Arab Mufasssireen rejects the Jewish and Christian theory and is in favour of Hadrat Isma'il's intended sacrifice. The comparison of these statements shows that, some names were common in both. This confusion was the result of the same misguidance, emanating from Jewish sources. The holy Quran (*Surah Saffat, Ibrahim-39, Adh-Dhariyat-28, Al-Hijr-53, Hud-71*) leaves no doubt whatsoever that, in fact, Hadrat Isma'il, and not Hadrat Ishaq, was offered for sacrifice to Allah by Hadrat Ibrahim. It has reliably been recorded that, the horns of the ram, that was sacrificed in place of Hadrat Isma'il, were preserved till the time of Hadrat 'Abdullah Bin Zubair, inside Ka'bah, but when the holy Ka'bah was desecrated and destroyed by Hujjaj Bin Yusuf, these horns, too, were lost.

One day, Hadrat Ibrahim arrived in Mecca and met his son—Hadrat Isma'il — whom he apprised of Allah's Will to get His House (Ka'bah) built there. So, both, father and son, joined hands to lay the foundations of this Bait-Allah. Hadrat Isma'il fetched the stones, which the old Prophet Ibrahim placed in their proper positions. When the walls of the holy Ka'bah became high, Hadrat Ibrahim brought a stone to the site, on which he stood to raise the walls still higher. This stone has since been known as Maqam-i-Ibrahim. The holy Ka'bah was not meant to be merely a place of worship, like an ordinary mosque, but it was destined to be the centre of the world-wide movement for the propagation of Islam and total devotion to the One and Only God — ALLAH — and for the gathering there of

1. 'The Family of the great Prophet of Islam', by Maulana Sayyad Abul-A'la Maududi, *Tarjumanul-Quran*, vol. 79, No. 4, Lahore (Pakistan), June, 1973; also *Tafhimul-Quran*, vol. 1.

like-minded believers in ALLAH, coming from far-flung places on earth. This congregation was to be named as Haj, about which the holy Quran has explained in detail in *Surah Aal-i-'Imran-96-7*, *Al-'Ankabut-67*, *Al-Baqarah-125*, *Ibrahim-35-7*, and *Al-Haj-26-8*. It may be kept in mind that, Baitul-Maqdis (in Jerusalem) came into existence, a thousand years after the holy Ka'bah was built in Mecca, during the Prophethood of Hadrat Sulaiman; hence, the holy Ka'bah was the first and the earliest House of One God—ALLAH. One of the greatest gifts, that the Institution of Haj gave, then, to the Arabs, was the sanctity, granted to the four Haram months, one-third part of the year (i.e. the month of Rajab for 'Umrah, and Zi-Qa'dah, Zil-Haj and Muharram for the performance of Haj), when all wars were suspended and highway-robbery was stopped, allowing the Arabs safe passage throughout the country.¹

Hadrat Isma'il was raised to Prophethood by Allah, most probably, about the same time when he, alongwith his father, Hadrat Ibrahim, had built the holy Ka'bah and established the annual institution of Haj (*Surah Maryam-54-5*), making it the centre of all activities in Arabia. The period between the foundation of Ka'bah by Hadrat Isma'il and the Last Prophethood of Hadrat Muhammad has been reckoned as approximately 2,500 years. The holy Quran confirms that, as a result of Hadrat Ibrahim and Hadrat Isma'il's preachings, the belief in Deen-i-Ibrahimi continued to linger in the minds of the Arabs during all this long span of time of about 2,500 years, till the great Prophet of Islam revived and invigorated it, with the name of ISLAM (vide *Surah Zukhruf-87*, *'Ankabut-61-3*, *Mominun-61-3*, *Yunus-22-3*, and *Bani-Isra'il-67*). Moreover, it was also the result of Prophet Isma'il's preachings that, upto the time of the Prophethood of the great Prophet of Islam, a group of the Arabs was found in the country, who have been known to history as Hunafa', and who were found in all the Arab tribes, rejecting idolatry, affirming the strict Unity of Allah, and trying to follow Deen-i-Ibrahimi.

So long as Hadrat Isma'il lived, he remained the sole guardian of the holy Ka'bah. After him, this guardianship came into the hands of

1. 'The Family of the great Prophet of Islam', by Maulana Sayyad Abul-A'la Maududi, in *Tarjumanul-Quran*, vol. 79, No. 5, July, 1973, Lahore (Pakistan), and *Tafhimul-Quran*, vol. IV.

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his eldest son, Nabit; but after Nabit, the tribe of Jurham, which had settled in Mecca from the days of Hadrat Hajirah, captured it and kept it in their possession for centuries, disgracing the Ka'bah, in the process, by their misdeeds. At last, Bani-Bakar Bin 'Abd-i-Manat (from among Bani-Kinanah) and Ghubshan (from among Bani-Khuza'ah) combined to defeat and oust them out of Mecca; but, before retiring to their original home in Yemen, the Jurhamis closed, sealed and made to disappear the well of Zamzam. After them, the guardianship of Ka'bah came into the hands of that branch of Bani-Khuza'ah, which was known as Ghubshan. During their guardianship, lasting for about 4 centuries, Ka'bah was converted into a temple of idols. The chief of this tribe, 'Amru Bin Luhayyi, once visited Syria, from where he brought an idol, named Hubal, to Mecca, and erected it inside Ka'bah. Gradually, other idols were added to it, including those of Hadrat Ibrahim, Hadrat Isma'il and Virgin Mary — mother of Jesus Christ. The guardianship of Ka'bah by Khuza'ah ended, when it was inherited by Qusa'i Bin Kilab of the Quraish from his Khuza'i father-in-law.

Hadrat Isma'il had a dozen sons. When Mecca came under the dominance of Bani-Jurham, most of them left it to settle in other parts of Arabia. 'Adnan had descended from Hadrat Isma'il's eldest son, Nabit. Before 'Adnan upto Hadrat Isma'il, there is no authentic and reliable record of their ancestry and genealogy. But, this gap in the record does not, by any means, entail to any suspicion that, 'Adnan did not belong to Bani-Isma'il, as almost all the Arab genealogists affirm that, 'Adnan was a descendant of Hadrat Isma'il. After 'Adnan, the genealogies of all those Arab tribes are intact, who were the descendants of 'Adnan, and there is no controversy, whatsoever, in this respect, among the Arab genealogists, who confirm that, 'Quraish' was the title of either An-Nadr Bin Kinanah, or else of his grandson, Malik Bin An-Nadr's son, Fehr, whose progeny was called 'the Quraish'. But, others contend that, 'Quraish' was the title of Qusa'i Bin Kilab. However, the consensus of opinion is in favour of 'Bani-Fehr'.

From the Prophet's grandfather, 'Abdul-Muttalib's one wife, Fatimah Bint 'Amru Bin 'Aa'idh (of Bani-Makhzum), were born the Prophet's own father, 'Abdullah, two uncles, Abu-Talib and Zubair, and 5 aunts (father's sisters — Barrah, Ummul-Hakeem Al-Baida', 'Aatikah, Umaimah and Arwa). Hadrat Abu-Salmah and Abu-Sabrah

were the sons of Barrah. Ummul-Hakeem Al-Baida' was the mother of Urdi and the maternal grandmother of Hadrat 'Uthman. Umaimah was the mother of Hadrat 'Abdullah Bin Jahash and *Ummul-Momineen* Hadrat Zainab. 'Abdul-Muttalib's second wife, Halah Bint Uhaib, belonged to Bani-Zuhra, and was a cousin-sister of the Prophet's mother, Hadrat Aaminah. From her were born the Prophet's three uncles, Hadrat Hamzah, Muqawwim and Hajl, and the Prophet's aunt, Hadrat Safyah, whose son was Hadrat Zubair Bin Al-'Awwam; his father, 'Awwam Bin Khuwailad, was the brother of Hadrat Khadijah. The third wife of 'Abdul-Muttalib, Nutailah Bint Janab, who belonged to Bani An-Namir Bin Qasit, was the mother of Hadrat 'Abbas and Dirar. Another (4th) wife of 'Abdul-Muttalib, Samra' Bint Jandub, who belonged to Bani-Bakr Bin Hawazin, was the mother of Harith. From yet another (5th) wife of 'Abdul-Muttalib, Lubna Bint Hajirah (from Bani-Khuza'ah), was born Abu-Lahab.

Approximately four centuries after Jesus Christ, Qusa'i Bin Kilab had ended the hegemony of the guardianship of Ka'bah by Bani-Ghubshan, and the Quraish had become the masters of Mecca and the guardians of holy Ka'bah. It is said that, the period of time between the death of Qusa'i's great-grandfather, Ka'b Bin Luwa'i, and the Prophethood of Hadrat Muhammad, was approximately 560 years, making, thus, Ghalib Bin Fehr a contemporary of Jesus Christ. The time of Ma'd Bin 'Adnan has been enumerated as 587 B. C., when Nebuchednazer devastated Jerusalem and took away the Jews as captives to Babylon.

After the father of Qusa'i, Kilab Bin Murrah, died, Qusa'i's mother, Fatimah Bint Sa'd (who belonged to *Azd-i-Shanawa't*), remarried with one, Rabi'ah Bin Haram of Bani-Quza'ah, and migrated with him to Syria. When Qusa'i became young, he returned to his father's family in Mecca from Syria, and stayed in Mecca with his real brother, Zuhra Bin Kilab. There, Qusa'i married Hubba, the daughter of Hulail Bin Hubshiyah Khuza'i, the-then guardian of Ka'bah.

After the death of Hulail Khuza'i, Qusa'i claimed for the guardianship of the Ka'bah, but both Bani-Khuza'ah and Bani-Bakr rejected his claim, whereupon, Qusa'i invited his step-brother, Rizah Bin Rabi'ah, from Syria, and Bani-Kinanah to help him against Khuza'ah and Bani-Bakr, who were expelled from Mecca, and Qusa'i became the undisputed leader of the Meccans and the legitimate

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guardian of Ka'bah, as he was from Bani-Isma'il. Thereafter, Qusa'i invited all the descendants of Fehr, who were called the 'Quraish', from all the parts of Arabia and settled them in Mecca; that's why the Quraish called Qusa'i as Mujamme' (Collector). For these commendable deeds of Qusa'i, all the Quraish tribes accepted him, unanimously, as their Chief, whose house was *Darun-Nadwah* (council house). On the occasion of war, one of Qusa'i's family members was appointed as the flag-bearer of the army, which title was called *Al-Liwa'*. All the other important functions, like *As-Siqayah* (supplying water to the pilgrims), *Ar-Rifadah* (feeding the pilgrims), and *Al-Hijabah* (custodianship of the key of the Ka'bah), were centred in the person of Qusa'i. Thus, throughout his life, Qusa'i remained the undisputed leader of the-then government of Mecca. Before his death, Qusa'i, appreciating the fact that, his eldest son, 'Abd-i-Manaf, was already recognised as a leader in the Arab circles, gave away to his second son, 'Abdud-Dar, all the authorities of the Meccan government, viz., *Nadwah*, *Hijabah*, *Siqayah*, *Rifadah* and *Liwa*. For a certain period of time, after the death of Qusa'i, this arrangement remained in vogue, but, later, the dispute arose among the descendants of 'Abd-i-Manaf and 'Abdud-Dar for the equitable distribution of the aforesaid functions, with the result that, some Quraish families sided with Bani 'Abd-i-Manaf and some others sided with Bani-'Abdud-Dar. At last, the dispute was resolved with the decision that, *Hijabah*, *Liwa* and *Nadwah* were to remain with Bani-'Abdud-Dar, and *Siqayah* and *Rifadah* with Bani-'Abd-i-Manaf, which the latter transferred to Hashim, whose real name was 'Amru. Because of his generosity and hospitality, Hashim soon became immensely popular throughout Arabia. He collected his three brothers, 'Abd-i-Shams, Muttalib and Naufal, together, and conceived a plan for initiating and promoting international trade with Syria and Egypt, and for making Mecca the entrepot of this vast trade, with their help. Thus, Mecca became a very important trade centre in Arabia. Also, from Iraq that script (Kufi) was borrowed, which, later, became the vehicle of Quranic language.

Mecca was, thus, on the zenith of material prosperity, when the Abyssinian army from Yemen, under Abraha, attacked it. However, a miracle occurred, when another army of birds rained stone-pebbles over Abraha's 60,000 hordes, with their flock of elephants, killing and destroying them all their way back from Mecca to Yemen.

Hashim had, earlier, during one of his business trips to Syria, married, in Medinah, a woman of Bani-Khazraj, from whom were born Hayyah, a girl, and Abu-Saifi, a boy. During another such journey, he married another woman, in Medinah, named Salma Bint 'Amru Bin Zaid of a branch of Bani-Khazraj—Bani Najjar. From her was born the Prophet's grandfather, 'Abdul-Muttalib, about 495 C.E. in Medinah. During the same journey, Hashim fell ill in Ghazzah (Gaza) and died. 'Abdul-Muttalib lived in Medinah, till his youth, with his mother. Before his death, Hashim had willed that, after him, his brother, Muttalib, would be the custodian of both *Siqayah* and *Rifadah*, as well as the guardian of his family and property. From that time, both Bani-Hashim and Bani-Muttalib continued to remain close associates till the end. Against them, Bani-'Abd-Shams (from whom sprang Bani-Umayyah) and Bani-Naufal became mutual allies and remained so till the end. That's why, during the Propbthood of Hadrat Muhammad (may peace be on him), when all the tribes of the Quraish had boycotted him and besieged him inside *She'b-i-Abu-Talib*, then Bani-Muttalib had accompanied Bani-Hashim in their adversity, while Bani-Naufal and Bani-'Abd-Shams had joined their enemies.

'Abdul-Muttalib (whose real name was Shaibah) was living in Medinah, when, one day, Thabit Bin Mundhir (father of Hadrat Hissan Bin Thabit) went to Mecca and reminded Muttalib of his nephew, Shaibah Bin Hashim, who was, therefore, brought back by his uncle, Muttalib, from Medinah to Mecca, where he was known as 'Abdul-Muttalib. Later, Muttalib died in Yemen, and 'Abdul-Muttalib replaced him as the custodian of *Siqayah* and *Rifadah*. 'Abdul-Muttalib's uncle, Naufal, had usurped some property of his brother, Hashim, which 'Abdul-Muttalib claimed back, but Naufal rejected the claim, whereupon 'Abdul-Muttalib invited the family of his mother (Bani-'Adi Bin Najjar of Medinah) to his help, who came and forced Naufal to yield, after which, Naufal, too, joined Bani-'Abd-Shams against Bani-Hashim. Thereupon, 'Abdul-Muttalib allied with Bani-Khuza'ah against Bani-Naufal. That's why, on the occasion of the Peace of Hudaibiyah, Bani-Khuza'ah had sided with the Prophet.

'Abdul-Muttalib was also responsible for tracing out and reopening of the well of Zamzam in Mecca, which Bani-Jurham had closed and concealed before they had returned from Mecca to Yemen. After 'Abdul-Muttalib, the function of *Siqayah* was inherited by Abu-Talib, but he forsook it in favour of his brother, Hadrat 'Abbas, and Bani-

'Abbas held it during the Islamic period. 'Abdul-Muttalib had prayed to Allah to give him ten sons, and, in thanksgiving, he had promised to sacrifice one of them for Allah at the site of Ka'bah. Allah granted his supplication, and he had, in course of time, ten sons, who lived to be young. Now, 'Abdul-Muttalib prepared to fulfil his promise to God and took his sons to the Hubal-god in the Ka'bah for the selection of one of them for sacrifice. It so happened that, the oracle chose 'Abdul-Muttalib's most handsome and favourite son, 'Abdullah, for sacrifice. When 'Abdul-Muttalib prepared to sacrifice 'Abdullah, the Quraish objected unanimously to this human sacrifice on the plea, lest it might become a precedent for others to be followed. At last, 100 camels were sacrificed for the fulfilment of 'Abdul-Muttalib's promise in place of 'Abdullah.

'Abdullah was 25, when his father married him with Aaminah Bint Wahab Bin 'Abd-Manaf of Bani-Zuhrah Bin Kilab of Medinah. After a few months' married life, when Hadrat Aaminah was pregnant, 'Abdullah went to Ghazzah in Palestine, on a trade mission. When he returned to Medinah, he fell ill. He stayed with the family of his grandmother—Bani-'Adi Bin Najjar—in Medinah for a month and died there. He was buried at *Darun-Nabighah*. The Prophet was not yet born, when his father died.¹

The incident of *Ashab Al-Feel*, i.e., the attack of Abrahah on Mecca, had occurred in the month of Muharram. It is generally accepted that the Prophet was born 50 days after that incident. The Prophet's first wet-nurse, Umm-i-Aiman (real name, Barakah), was his father's slave-girl, an Abyssinian, who had first nursed and reared him. The Prophet had later married her to his freed slave, Hadrat Zaid Bin Harith, father of Hadrat Usamah. The second wet-nurse of the Prophet was his uncle, Abu-Lahab's slave-girl, Thuwaibah.

The alleged incident of *Shaqq-i-Sadar* (opening of the chest) of the Prophet was narrated by his foster-mother, Halimah Sa'diyah, when the Prophet was being reared and brought up by the former. It has been the subject of some controversy, but similar strange and unusual incidents had occurred in the lives of other Prophets, too, which

1. 'The Family of the great Prophet of Islam', by Maulana Sayyad Abul-A'la Maududi, *Tarjumanul-Quran*, vol. 79, No. 6, August, 1973, Lahore (Pakistan), also *Tafhimul-Quran*, vol. VI, Preface, *Surah Quraish*.

could not be rationalised, in line with our common chain of events; however, they cannot be totally rejected, as incredible, simply because we have no proof for their justification and substantiation. When the Prophet was among Bani-Sa'd Bin Bakr (a branch of Bani-Hawazin), being brought up by Halimah Bint Abi-Zuwaib and her husband, Harith Bin 'Abdullah, he used to graze, alongwith his foster-brothers and foster-sisters, their sheep and goats. The Prophet, later in Mecca, earned his living by the same avocation, when he was a protege of his uncle, Abu-Talib, who was a poor man.

Anti-Islamic Western Jewish and Christian scholars have vainly tried to smear the Prophet's unimpeachable character by their citation of the number of his several wives at the tail-end of his life and have attributed it, God forbid, to his "abnormal sexual appetite". However, these anti-Islamic objectors and detractors forget the fact that, the Prophet had taken his first wife, when she was 40 and he a young man of only 25, and he never re-married for the next 25 years, till she was an old lady of 65, and he had grown to be an elderly man of 50 years of age. These figures, themselves, belie his critics and slanderers. All the later marriages of the Prophet were prompted by political considerations to cement the bonds of conciliation with various inimical Arab tribes, rather to satiate his carnal desires.¹

The beginning of *Wahi* (Revelations) to the Prophet was preceded by his dreams. Thereafter, he adopted seclusion and used to spend several days and nights continually in the cave of Hira, indulging in intensive devotion and meditation, which Hadrat 'Aa'ishah called *Tahannuth* and Imam Zahri *Ta'abbud*. *Surah Alam-Nashrah* (*Aayaat* 2-3) throws light on its reasons. It is said that, the Prophet spent a month every year in the cave of Hira, till, in his 40th year, on a day during the month of Ramadan, he received the first *Wahi* inside the same cave, based on the first 5 *Aayaat* of *Surah 'Alaq*. Then there was a long respite till the Prophet received the first seven *Aayaat* of *Surah Muddathir* in the second *Wahi*, revealed to him.²

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1. 'From the Birth to the Beginning of the Prophethood of Hadrat Muhammad Rasool Allah,' by Maulana Sayyad Abul-A'la Maududi, Lahore, in *Tarjumanul-Quran*, Vol. 80, No. 1, September, 1973.
 2. '*Tafhimul-Quran*,' Vol. VI, *Al-'Alaq*; and 'The Beginning of Hadrat Muhammad's Prophethood', by Maulana Sayyad Abul-A'la Maududi, in *Tarjumanul-Quran*, Vol. 80, No. 4, December, 1975, Lahore (Pakistan).

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Authentic *Riwayat* affirm that, during the life of the Prophet, a number of his Sahabah had written down the holy Quran or its various parts, some of whom were: Hadrat 'Uthman, 'Ali, 'Abdullah Bin Mas'ud, 'Abdullah Bin 'Amru Bin 'Aas, Salim Maula Hudhaifah, Zaid Bin Thabit, Mu'adh Bin Jabal, Ubbi Bin Ka'b and Abu-Zaid Qais Bin As-Sakan, etc. The arrangement of the *Aayaat* of the Quran was not made by the later Islamic authorities, but it was made by the Prophet himself under the Guidance of Allah. The method was that whenever a *Surah* was revealed, the Prophet immediately summoned one of his trusted scribes, who wrote it down in the version of the Prophet faithfully; the latter used to instruct also as to its proper inclusion before or after a certain *Surah*. Similarly, if some *Aayaat* were revealed, not in the form of a complete *Surah*, then the Prophet instructed his scribe as to its proper place inside the relevant *Surah*. The Prophet used to recite the Quran during prayers or on other occasions in the same order, and the Sahabah remembered these *Surahs* and *Aayaat* accordingly. Therefore, this is an uncontroversial historical fact that, by the time the revelation of the holy Quran completed, simultaneously completed also the arrangement of its *Surahs* and *Aayaat*, as they are found today. Whoever had revealed the holy Quran to the Prophet, had also accomplished its proper arrangement, as it exists today. Whoever had received it, had also arranged it under its Revealer's Guidance.

Since, prayers were obligatory on the Muslims from the very beginning, and the recitation of the holy Quran was a vital factor of prayers, therefore, alongwith the revelation of the Quran, the Muslims continued to learn it by heart. Thus, while the Quran was being revealed in parts, the Muslims promptly preserved it in their minds. Thus, the preservation of the holy Quran did not depend on the date-palm leaves and flat bones etc., on which the scribes of the Prophet used to record it, but it was immediately inscribed on the hearts and minds of the thousands of the Prophet's Sahabah, leaving no possibility for the satan to tamper with it even minutely.

When, after the demise of the Prophet, Arabia faced a critical period of general apostacy of the Arab tribes, which entailed to various battles to subdue the rebels during the first Caliphate of Hadrat Abu-Bakr Siddiq, and when many *Huffaz* (persons who remembered by heart) of the holy Quran were killed as a consequence, Hadrat 'Umar

Farooq became anxious for the security and preservation of the Quran, as, he thought, it was not safe to rely on one source of the safety of the Quran, that is by its *Huffaz*. He wanted the Quran to be written down for its permanent preservation. Therefore, he advised Hadrat Abu-Bakr to look into this vital matter, and the latter, after some hesitation, agreed with Hadrat 'Umar, and invited Hadrat Zaid Bin Thabit Ansari, who had been the Prophet's scribe of *Wahi*, to take charge of the job, for which the following method was adopted :

First, all those written parts of the Quran were collected, which the Prophet had left after him; second, all the written material of the Quran, that was in the possession of numerous Sahabah, was gathered; and, thirdly and lastly, all the *Huffaz* of the Quran were associated to help in the correct preservation of the entire Quran. All the afore-said three sources were combined and verified for the correct and authentic version of the holy Quran, that was ultimately prepared. With this arrangement, an authentic copy of the entire Quran was prepared and deposited in the custody of *Ummul-Momineen* Hadrat Hafsah, and a general permission was given that, anybody could copy from this Quran and could correct his own copy of the Quran after comparing it with this accredited copy of the holy Book. Later, Hadrat 'Uthman decided, with the advice of the other Sahabah, that the copies of the Quran, that was prepared under the orders of Hadrat Abu-Bakr and was in the custody of Hadrat Hafsah, be made and distributed throughout the Muslim world, and all the other copies of holy Book, that were in the possession of many other people, be destroyed and declared unauthentic. Thus, the Quran, that we have today, is the exact copy of the one, that was prepared by Hadrat Abu-Bakr Siddiq, the copies of which were made by the orders of Hadrat 'Uthman and widely disseminated. At many places in the world, Hadrat 'Uthman's copies of the Quran are still preserved. In some major libraries of the world, the copies of the Quran, prepared during the intervening centuries, starting from the time of Hadrat 'Uthman till today, can be seen. Any sceptic can, if he so desires, doubt the holy Quran to be the Word of God, but there cannot be even an iota of suspicion in the fact that, the existing Quran is the exact replica of the holy Book, that the great Prophet of Islam had, himself, passed on to humanity, without any alteration or amendment whatsoever, and this historical truth cannot be challenged.

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As regards the problem of the slave-girls in Islam, *Surah Al-Nisa'* allows the women "to be used as wives, who are given in your possession;" i.e., the women, who are the prisoners of war, and are distributed by the Islamic government among its subjects. It means that, if you are incapable of marrying a free Muslim lady, because of economic considerations, then you can marry a slave-girl; or else, if you need more than one woman and you cannot keep justice and equal treatment with your more than one free Muslim wives, then you can have slave-girls. According to another *Aayat* of *Surah Al-Nisa'*, "And those women are also not permissible to you, who are the wives of other men, excepting those, who are captured in war and are given to you by the Muslim State," i.e., those married women, who are captured in war, while their infidel husbands were present in *Darul-Harb*, are permissible, because the bond of marriage of such women with their former non-Muslim husbands was broken, when they left *Darul-Harb* and entered *Darul-Islam*. *Nikah* can be performed with such women, as well as they can be subjected to the sexual union by the Muslims, whom they were given by the Islamic State. There are serious misunderstandings as regards the sexual relations with the slave-girls. The following clarifications may be helpful:

1. No Muslim soldier is permitted to indulge in sexual union with a woman immediately after she is captured in the war. The Islamic law demands all such women to be handed over first to the Islamic government, which will be free either to release them, or accept *Fidyah* (cost of liberty) from them to set them free, or exchange them for the Muslim prisoners of war in the possession of the enemy, or else distribute them to the Muslim combatants. A Muslim soldier can enjoy sexual relations with that particular woman only, that has been given to him by the State.

2. A slave-girl cannot be subjected to the sexual act by the man, whom she be given, unless she has menses and it is ascertained that she was not already pregnant. Before it, sexual relations are forbidden, and if she be pregnant, then it is forbidden to have sexual relations with her until she delivers her baby.

3. The women, that are captured in a war, can be subjected to sexual relations, irrespective of the fact, whether they belong to *Ahl-i-Kitab* (Jews and Christians) or not. Whatever their beliefs may be, when they become prisoners of war and are properly distributed by

the State, those, who will possess them thus, will be free to enjoy sexual union with them.

4. Only that man, who has, thus, received a woman from the State, is permitted to use her for his sexual needs; no other man can touch her. The offsprings of such a woman from her man, to whom she is given by the State, will be considered his legal and legitimate heirs. The legal rights of such children will be the same in *Shari'ah* as of those, born of free married women. When a mother, that slave-girl could not be sold out again, and, after the death of her master, she would automatically become a free woman.

5. The master of a slave-girl, who had come in his possession in the aforesaid manner, if gives her away in the *Nikah* of any other man, then the former will have no right on her for his sexual satisfaction any longer.

6. As the *Shari'ah* has imposed on the Muslims the limitation of only 4 wives, the same has not been applied to the number of slave-girls. However, by not imposing any limitation on the number of slave-girls to be taken, the *Shari'ah* never meant that, the wealthy men were free to purchase as many slave-girls as they pleased merely for the sake of lust and lasciviousness; on the contrary, the limitlessness, in this case, was due to the-then uncertain conditions of wars and their aftermath.

7. Similar to all other rights of possessions and their transfers, the owners of slave-girls, who obtained them from the State as their property, were authorised to dispose them off, too, as they pleased.

8. The right of possession, granted by the State properly, is as legal an act as *Nikah* itself. Therefore, there is no reason whatsoever as to why a man, who has no objection in accepting a woman after *Nikah*, should raise objections in accepting a slave-girl given to him properly by the State, as his mate.

9. After having given away a woman in the possession of a man from among the prisoners of war, the State has no right to take her back from him, just like a *Wali* of a woman, after giving her away in the *Nikah* of someone, has no right to take her back.

Preface

10. If any military commander gives away women prisoners-of-war to his men, only temporarily, to satisfy their sexual urge, then this act will be quite contrary to the laws of Islam and akin to promiscuity.¹

In the 3rd Christian century, Jacobite Christians arrived to settle in Arabia. They were exiled from the Eastern Roman (Byzantine) empire, and had settled in Iraq, Egypt and Arabia. The famous Christian Arab tribes in Arabia were: Banu-Harith of Najran, Banu-Hanifah of Tamamah, and Banu-Tai of Taimah. Before Islam, in 'Akkaz, near Mecca, a general fair of Arab tribes was used to be held annually, where literary and poetic competitions in Arabic took place. At that time, seven most famous and popular Arabic poems (*Al-Mu'allaqat al-Sab'ah*) were displayed at the Ka'bah, whose authors were :

1. Imri'ul-Qais Bin Hujril-Kindi ;
2. Tarafah Bin 'Abdil-Bikri;
3. Zuhair Bin Abi-Sulma-ul-Mazni;
4. 'Antarah Bin Shaddad Al-'Abasi;
5. 'Amru Bin Kulthum Al-Taghlabi;
6. Labeed Bin Rabi'ah Al-'Aamiri; and
7. Harith Bin Hilazzah Al-Yashkari.

Description of the Table :

1. *SIFARAH*, i.e., the representation of the Quraish in other Arab tribes and countries—Hadrat 'Umar Bin Khattab.

2. *KHAZINAH*, i.e., the custody of treasury and supervision of the finances—Harith Bin Qais.

3. *KHAIMAH*, i.e., the inauguration of the Council and the authority of conscription and military recruitment—Hadrat Khalid Bin Waleed.

4. *DAYAT*, i.e., the judiciary and justice—'Abdullah Bin 'Uthman, who was later known as Hadrat Abu-Bakr Siddiq.

1. *Tafhimul-Quran*, Vol. I, Preface, Footnotes, pp. 28-34, by Maulana Sayyad Abu-A'la Maududi, Lahore (Pakistan), 1951.

5. *NADWAH*, i.e., in charge of government and administration of Mecca, which was presided over by Asad Bin 'Abdul-'Uzza.

6. *HIJABAH*, i.e., the custody of the keys of Ka'bah—'Uthman Bin Talhah.

7. *SIQAYAH*, i.e., the responsibility to procure drinking water for the pilgrims—Hadrat 'Abbas Bin 'Abdul-Muttalib.

8. *RIFADAH*, i.e., feeding the poor—Harith Bin 'Amru.

9. *LIWA*, i.e., the command-in-chief of the forces—Abu-Sufyan.

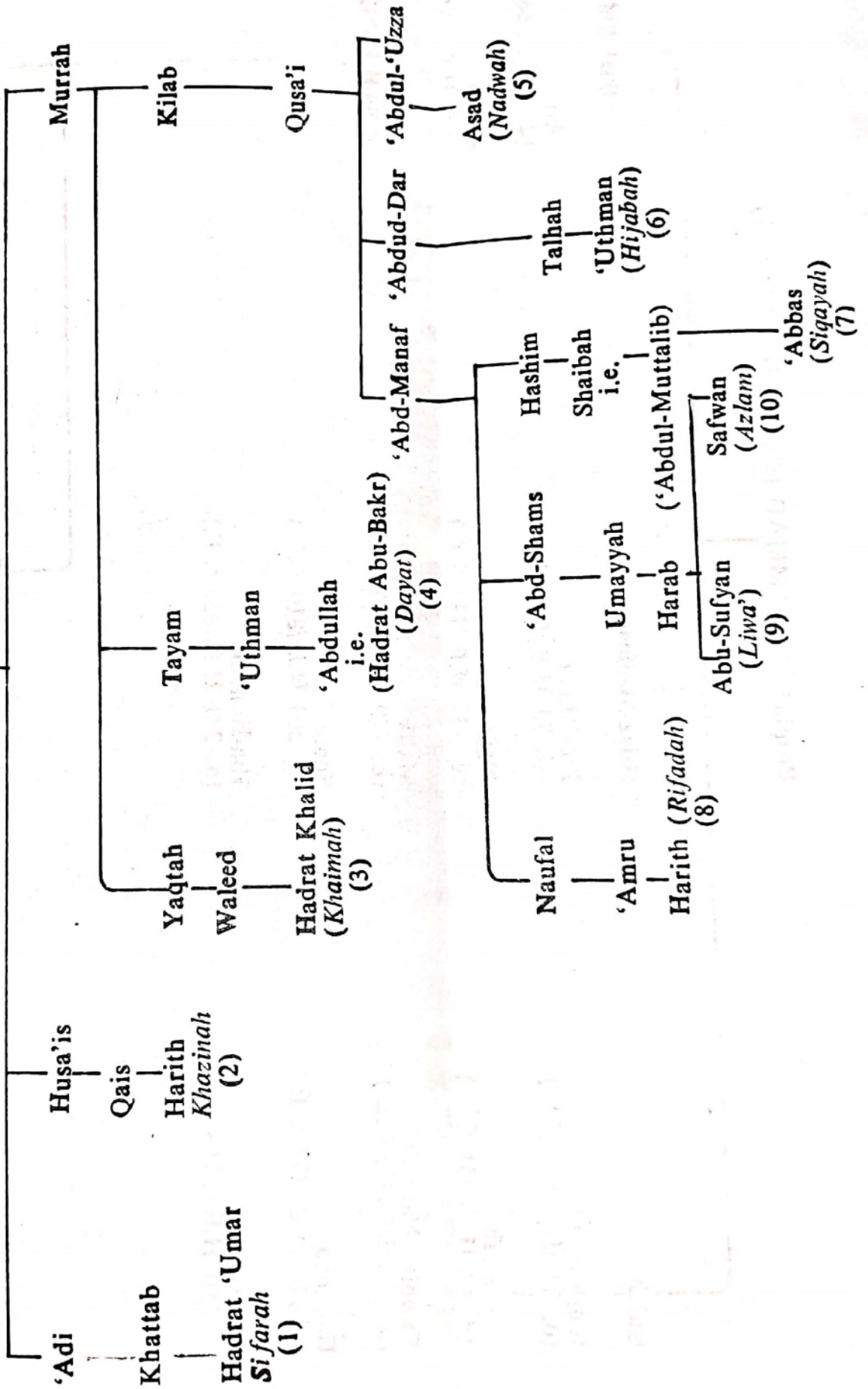
10. *AZLAM*, i.e., the security of the sacred arrows—Safwan, brother of Abu-Sufyan.

The birthday of the Prophet Muhammad (may peace be on him) is given not only as 12 Rabi' ul-Awwal, Monday—the traditional day among the Sunnis—but also 2, 8, 9, 10, 17 and 22 of the same month, and, sometimes, also, in Safar, Rabi' ul-Aakhir, Rajab or Ramadan. According to the calculations by Dr. Muhammad Hamidullah of Paris—the celebrated and internationally-reputed scholar of Islam—the correct date of the birth of the Prophet, as well as other dates of the most important events in the Prophet's life, were as under:¹

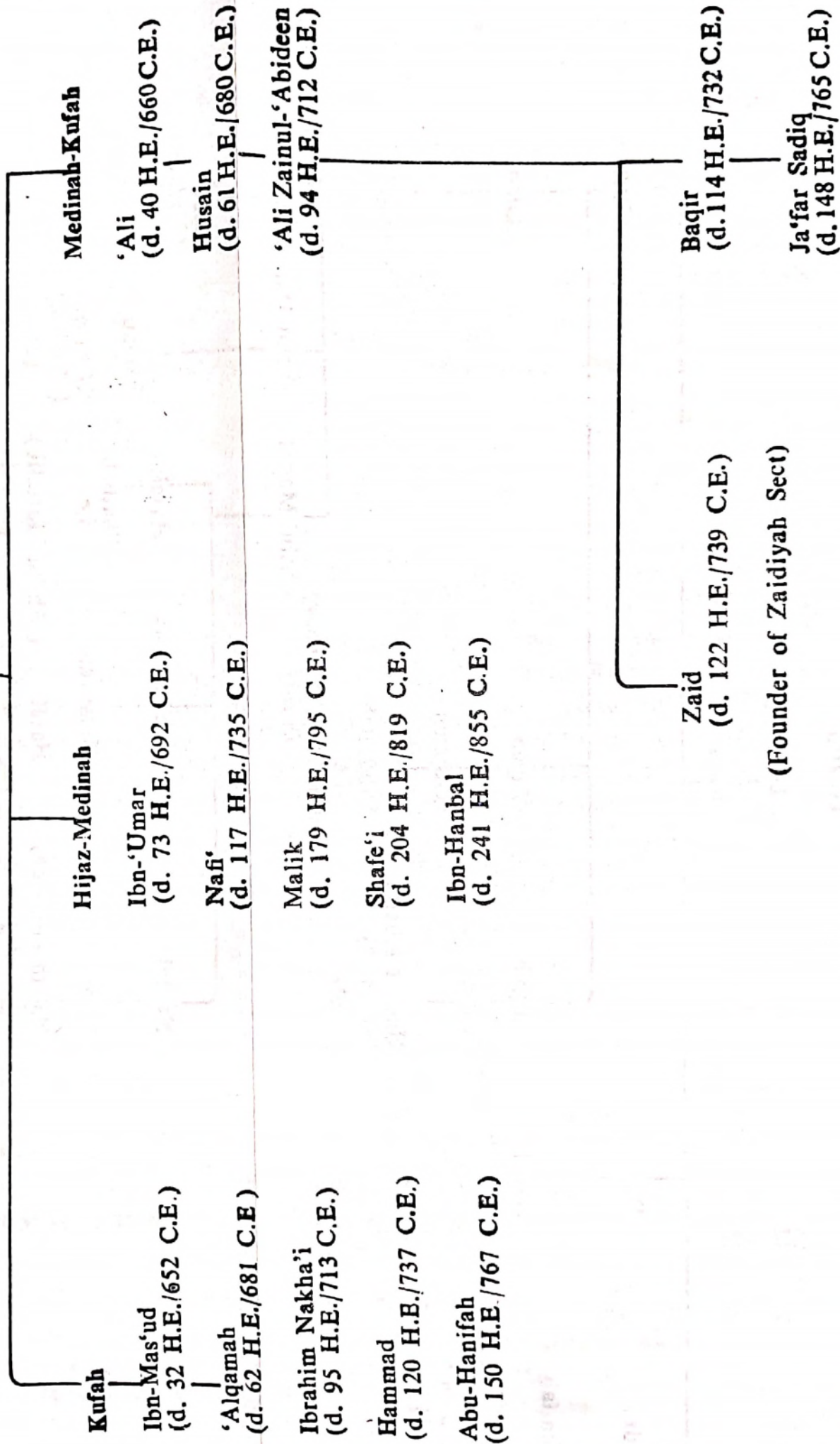
Event	Traditional Date	Dr. Hamidullah's Calculation
Prophet's Birth	12 Rabi' I, 53 before Hijrah, Monday	17 June, 569 C.E., Monday
First Revelation	17 Ramadan, 13 before Hijrah, Monday	22 December, 609 C.E., Monday
Hijrah Era Began	1 Muharram, 1 H.E. (16 July, 622 C.E.)	21 March, 622 C.E., Sunday
Prophet's Migration to Medinah	12 Rabi' I, 1 H.E., Monday	31 May, 622 C.E., Monday
Battle of Badr	17 Ramadan, 2 H.E. (623 C.E.)	18 November, 623 C.E., Friday

1. 'The Islamic Review', London, February, 1969, pp. 9-10. We have, however, in the text of this monograph, accepted 9 Rabi' I/20 April, 571 C.E., Monday, as the date of the birth of the Prophet, as calculated by Mahmud Pasha Falaki. (Vide Chapter 8)

FEHR (QURAIISH)



Prophet MUHAMMAD (died 11 H.E./632 C.E.)



Preface

Battle of the Ditch	End of Shawwal, 5 H.E.	24 January, 627 C.E., (626 C.E.)	Saturday
Last Pilgrimage	9 Dhul-Hijjah, 10 H.E.	6 March, 632 C.E.,	Friday
Death of the Prophet	2 Rabi' I, 11 H.E.	25 May, 632 C.E.,	Monday

The Prophet had left Medinah 27 times on various missions—peaceful or war—from 2 H. E. to 10 H. E. (623-631 C.E.), after having left his trusted lieutenants in charge of the affairs there, as under: Ibn Umm-i-Maktum 'the Blind' (Quraishite), 13 times; Abu Lubabah Bin 'Abdul-Mundhir al-Khazraji, 3 times; Zaid Bin Harithah al-Kalbi, twice; 'Uthman Bin 'Affan (Quraishite), twice; Sa'd Bin 'Ubadah al-Khazraji, 1; Sa'd Bin Mu'adh al-Ausi, 1; Abu-Salmah al-Makhzumi, 1; 'Abdullah Bin Rawahah al-Khazraji, 1; Sibaa' Bin 'Urfutah al-Kinani, twice; and Abu-Dhar al-Ghifari, 1.¹

The Four Imams of *Ahl-i-Sunnat Wal-Jama'at* were :

Name	Year of Birth	Date of Death	Buried in
1. Imam-i-A'zam Abu-Hanifah Nu'man Bin Thabit	80 H.E. (699 C.E.)	2 Sha'ban, 150 H.E.: 70 years (767 C.E.)	Baghdad
2. Imam Malik Bin Uns	93 H.E. (711 C.E.)	10 Rabi' I, 179 H.E.: 86 years (795 C.E.)	Medinah
3. Imam Shafe'i Bin Idris Bin 'Uthman	150 H.E. (767 C.E.)	1 Sha'ban, 204 H.E.: 54 years (819 C.E.)	Cairo
4. Imam Ahmed Bin Hanbal	164 H.E. (780 C.E.)	13 Rabi' I, 241 H.E.: 77 years (855 C.E.)	Baghdad

Muhadditheen Sihah-Sittah were :

Name	No. of Hadeeth Remembered	Birth-Date	Death	Burial
1. Imam Bukhari, Abu-'Abdullah Bin Muhammad Bin Abi Hasan Bin Isma'il Bin Ibrahim	7,00,000	194 H.E. (809 C.E.)	9 Shawwal, 256 H.E.: 62 years (869 C.E.)	Khartang, Samarqand
2. Imam Muslim, Abul-Hasan Bin Hujjaj	3,00,000	204 H.E. (819 C.E.)	25 Rajab, 261 H.E.: 57 years (874 C.E.)	Nishapur, Khurasan

1. Dr. M. Hamidullah, Paris, in 'The Islamic Review', London, March, 1957, pp. 5-7.

- | | | | |
|---|------------------|----------|---|
| 3. Imam Abu-Da'ud, Sulaiman
Bin Ash'ab Bin Ishaq | 5,00,000 | 202 H.E. | 16 Shawwal, Basrah
275 H.E.:
73 years |
| 4. Imam Tirmidhi, Abu-'Isa
Muhammad Bin 'Isa | Over
1,00,000 | 209 H.E. | 27 Rajab. Zend, Iran
279 H.E.:
70 years |
| 5. Imam Nisa'i, Abu 'Abdur-
Rahman Ahmed Bin 'Ali
Bin Shu'aib | Over
1,00,000 | 215 H.E. | 13 Safar, Mecca
303 H.E.:
88 years |
| 6. Imam Ahmad Ibn-Majah,
Abu-'Abdullah Muhammad
Bin Yazid Bin Majah | 4,00,000 | 190 H.E. | 27 Ramadan,
273 H.E.:
83 years |

Different Schools of Islamic Law:¹

This monograph on SEERAT AL-NABI has been compiled with two main purposes: 1. to reply to the attacks on the Prophet's life and its various aspects by the Western Jewish and Christian so-called 'Islamists' and Orientalists, rectifying their mischievous misrepresentations of Islam; and 2. to invite the Western-educated so-called modern Muslims, who have gone astray in their Islamic beliefs and practices, as a result of the widespread anti-Islamic propaganda of the West, to re-examine their misgivings about their own faith in the light of the Quranic injunctions, that are based totally on reason and human intelligence. The author thanks Almighty Allah to have afforded him this auspicious chance of including himself among the great Seerat writers of our dear Prophet, which may be a factor for his own spiritual salvation. The author is satisfied that he has spared no pains in making this study as complete as possible.

This monograph contains 81 main chapters, while there are also as many as 56 sub-chapters. It starts with a detailed Prologue, and ends in 4 Genealogical and Statistical Tables, including the 'Charter of Medinah' and *KHUTBAH-E-HAJJATUL-WADA'*. The book is complete with a useful Bibliography. This monograph is profusely annotated,

1. 'Codification of Muslim Law by Abu-Hanifah' (died 767 C.E.), by Dr. Muhammad Hamidullah, Paris, 'The Islamic Review', London, April, 1957, pp. 10-13.

Preface

citing relevant references at the foot of almost every page. For the compilation of this book, authenticity of facts has been the overriding consideration of the author, who is particularly indebted to 'Allamah Shibli's world-famous and valuable *SEERATUN-NABI*, in Urdu, for guidance. Not the least helpful have been the precious writings of both Maulana Sayyad Abul-A'la Maududi (founder of Jama't-e-Islami, Lahore, Pakistan) and Dr. Muhammad Hamidullah of Paris, to both of whom the author pays his grateful thanks for enlightening and guiding him on a number of knotty problems pertaining to Islam. The author pays his tributes to all other learned authors, too, whose publications have been used for the preparation of this study.

Concluding, I want to thank Dr G. A. Allana, Professor Incharge, Institute of Sindhology, University of Sind; Mr. Aijaz Mobammed Siddiqui, Manager, Sind University Press, Hyderabad Sind; and the Sind Printing Press, Hyderabad Sind, for their kindness to cooperate in the production of the sacred work. I also want to offer my gratitude for the FOREWORD written by Mr. A. K. Brohi, Chairman, National Hijra Centenary Committee.

It may be relevant to add that Mr. Aijaz Mohammed Siddiqui has taken pains in the preparation of the comprehensive and useful Index of the book which is undoubtedly a very commendable work.

32, 'A', Malir Colony
Karachi-37

MAHMUD BRELVI

THE PROLOGUE

Very few books have been written on the Seerat of Hadrat Muhammad Rasool-Allah, based on the authentic riwayat only.¹ It is a common belief that, Seerat is a branch of Hadeeth, and since absolutely correct and reliable Hadeeth books (like *Sahih Bukhari* and *Muslim* etc.) are extant, Seerat books should also be relied on. Now, according to the general practice, adopted by the early Muhadditheen and Arbab-i-Rijaal, particular Ghazwat of Hadrat Muhammad Rasool-Allah were termed as Maghazi and Seerat.² For three centuries after Hijrat, this practice remained in vogue and Seerat books contained mostly the events related to Ghazwat.³ Thereafter, Muhadditheen excluded Maghazi and Seerat from the authentic arena of Hadeeth, which, unlike the books on Maghazi and Seerat, has been accepted to be the source-material for the Islamic Shari'ah after the holy Quran. Thus, the Sahih Hadeeth has been accepted vis-a-vis the combined riwayat of Seerat writers.⁴ Seerat and Hadeeth are, thus, two different branches of Islamic learning, but Seerat books do not compete in authenticity with the Hadeeth books, and are not so scrupulously compiled as *Bukhari* and *Muslim*, etc. Islamic fiqh is based, after the holy Quran, on Sahih Hadeeth and not on Seerat books.⁵

The art of writing was known to the Arabs even in olden times. Arabic script was invented a little before the advent of Islam, the present form of which has passed through many vicissitudes. In Arabia, generally, and particularly in Mecca and Medinah, during the lifetime of Hadrat Muhammad Rasool-Allah, reading and writing in Arabic

1. cf. *Seerat-i-Nabawi* by Hafiz Zainuddin Iraqi (teacher of Hafiz Ibn-Hajar).
2. Ibn-Ishaq's book was termed both as Maghazi and Seerat. In *Fatahul-Bari, Kitab Al-Maghazi*, Hafiz Ibn-Hajar uses both the terms for the same book.
3. vide *Seerat Ibn-Hisham*, etc.
4. cf. *Fatahul-Bari* by Hafiz Ibn-Hajar.
5. e.g., *Seerat Ibn-Ishaq*, *Seerat Ibn-Hisham*, *Seerat Dumyati* etc.

were common.¹ However, it is yet to be ascertained whether or not the riwayaat were reduced to writing during the life-time of the great Prophet of Islam (may peace be on him) and, whether any Seerat material did exist then in written form. As regards the Hadeeth, some Muhadditheen insist that, they were forbidden, by the Prophet, to be recorded.² But, their majority corroborates the fact that, the Prophet had permitted some of his Sahabah to write down his Hadeeth.³ Thus, by the time of the Prophet's death, the written material, that existed, then, besides the Hadeeth, was the Prophet's written instructions to various tribes, his agreements with the non-Muslims (Hudaibiyah, etc.), his letters to the kings and rulers, and the names of 1500 of the Prophet's companions.⁴ And, in Seerat, the Maghazi writers were considered to have been on the lowest ladder; though popular with the common people, the elite did not accept them as authentic writers. Both Maghazi writers—Waqdi and Ibn Ishaq—were rejected by the Muhadditheen.⁵

During the time of Khulafa-i-Rashideen, fiqh and Hadeeth, though very popular, were not yet reduced to writing, but the Umayyad rulers ordered the 'Ulema to start compiling them, and Ameer Mu'awiyah set the ball rolling.⁶ After Ameer Mu'awiyah, 'Abdul Malik Bin Marwan (ascended in 65 H. E. or 684 C. E.) got the 'Ulema to compile books in all the fields of Islamic learning, particularly the tafseer of the holy Quran by Imam Sa'eed Bin Jubair.⁷ Thereafter, Caliph 'Umar Bin 'Abdul 'Aziz encouraged the compilation of Hadeeth much more. Sa'd Bin Ibrahim Muhaddith (Qadi of Medinah) compiled many volumes of Hadeeth, which Hadrat 'Umar Bin 'Abdul 'Aziz got distributed

1. Among Quraish, Shafa Bint 'Abdullah, Abu Sufyan, Abu Hazifah, Zaid, Talha, Abu 'Ubaidah, Hadrat 'Uthman, Hadrat 'Ali and Hadrat 'Umar, and others, were literate— *Futuh-ul-Buldan*.
2. *Sahih Muslim*.
3. Abu-Hurairah, 'Abdullah Bin 'Amru Bin Al-'As, and Hadrat Uns, Hadrat 'Ali etc.—*Sahih Bukhari, Abu Da'ud*.
4. *Sahih Bukhari, Sunan Ibn-Majah, Abu Da'ud*.
5. Imam Ahmed Bin Hanbal in Khatib Baghdadi—*Maudu'at Mulla 'Ali Qari*.
6. *Fihrist Ibn al-Nadeem*.—*Akhbar al-Madieen* by 'Ubaid bin Shari'yah Yamani.
7. *Mizanul-I'tidal* (trans. 'Ata Bin Dinar).

throughout the Umayyad Empire.¹ Abu Bakr Bin Muhammad Bin 'Amru Bin Hazm Ansari Muhaddith (teacher of Imam Zahri and Qadi of Medinah), too, was officially employed by the great Umayyad Caliph to collate and compile Hadeeth.² Hadrat 'Umar Bin 'Abdul Aziz turned his particular attention to the compilation of books on Maghazi and Seerat. 'Asim Bin 'Umar Bin Qatawah Ansari (died in 121 H. E., or 738 C. E.) was appointed to conduct classes on them in the Jame' Mosque of Damascus.³ About the same time, Imam Zahri compiled the first book on Maghazi.⁴ Imam Zahri, a Quraishite, was the teacher of Imam Bukhari. He was born in 50 H.E., or 670 C. E., and died in 124 H.E., or 741 C.E. His *Kitab al-Maghazi* was probably written by him at the instance of Hadrat 'Umar Bin 'Abdul 'Aziz. Imam Zahri's book created a general interest among the people in Maghazi and Seerat. His disciples, particularly Ya'qub Bin Ibrahim, Muhammad Bin Saleh Tammar, and 'Abdurrahman Bin 'Abdul 'Aziz, were known as Sahib al-Maghazi. Among Imam Zahri's pupils, two persons achieved great popularity: Musa Bin 'Uqbah and Muhammad Bin Ishaq. The former was a slave of the Zubair family. In the science of Hadeeth, Imam Malik was his disciple. Musa died in 141 H.E., or 758 C. E. His book on Maghazi and Seerat is not available now, but early Seerat books refer to it frequently.⁵

Muhammad Bin Ishaq was considered as the Imam of the science of Maghazi. Though Waqdi was not less famous in this science, yet he was condemned as a liar. Muhammad Bin Ishaq was considered an authority on Hadeeth, though Imam Malik rejected his authority. He popularised Maghazi so much that, the Abbasid Caliphs, who were generally indifferent to it, started to take interest in it. He was a controversial figure as regards the authenticity of his riwayat on Maghazi, and 'Allamah Dhahbi has accused him to have taken his inspiration from the Jewish and Christian riwayat.⁶ He died in 151 H.E., or 768 C.E. However, his *Kitab al-Maghazi* attained tremendous popularity. The same book (now scarce) was revised and is now known

1. 'Allamah Ibn-'Abdul Bar in *Jame' Bayanul 'Ilm*, published in Egypt.
2. *Tabaqat-i-Ibn-Sa'd*.
3. *Tahzeeb at-Tahzeeb*, trans. 'Asim Bin 'Umar Bin Qatawah.
4. Imam Suhaili in *Raud al-Anf*.
5. *Tahzeeb at-Tahzeeb*, trans. Musa Bin 'Uqbah.
6. *Tahzeeb at-Tahzeeb*.

as *Seerat Ibn-Hisham*; 'Abdul Malik Ibn-Hisham, a celebrated Muhaddith and historian, died in 213 H.E., or 828 C.E. Owing to its great popularity, it was versified, also. Though Waqdi, himself, was unreliable, yet his pupil, Ibn-Sa'd, compiled such a comprehensive and authentic book on *Seerat*, as has not yet been surpassed. Ibn-Sa'd was a famous Muhaddith. Khatib Baghdadi confirms his authenticity.¹ Born at Basrah, he resided in Baghdad. The illustrious historian, Biladhari, was his disciple. Ibn-Sa'd died in 230 H. E., or 844 C. E. His book, in 12 volumes, is known as *Tabaqat*. Its two volumes are reserved for the *Seerat* of the great Prophet of Islam (may peace be on him); the remaining 10 volumes narrate the lives of his Sahabah (and of Tabi'een). Its present edition was re-published at Leiden. A large portion of this book, however, is based on Waqdi's riwayat.

Besides *Seerat* are those books of history, that have been compiled after the manner and method of Hadeeth, i.e., with the citation of authorities. In this category, the best book is *Tareekh-i-Kabeer* of Imam Tabari, whose *Tafseer* is the most popular. He died in 310 H.E., or 922 C.E. Some Muhadditheen have accused him that, he used to fabricate Hadeeth in favour of Shi'ism. 'Allamah Dhabbi, too, has corroborated about his leanings towards Shi'ism. Nevertheless, all the authentic and comprehensive histories of Islam, like *Tareekh Kamil* Ibn al-Atheer, Ibn-Khaldun, Abul-Fida, etc. have been derived from it. *Tabari* has been republished in Europe.

Some of the earliest *Seerat*-writers were the following:² (1) 'Urwah Bin Zubair (died 94 H.E.,—712 C.E.), son of Zubair and maternal grandson of Hadrat Abu-Bakr Siddiq, is mentioned in *Tazkiratul-Huffaz* by Dhabbi, and in *Kashf az-Zunun*, according to which the first book on Maghazi was compiled by him; (2) Sha'bi (d. 109 H.E.,—727 C.E.), famous Muhaddith, who was an authority on *Seerat* and Maghazi; (3) Wahab Bin Munabbah Yamani (d. 114 H.E.,—732 C.E.); (4) 'Asim Bin 'Umar Bin Qatawah Ansari, famous Tabi'ee (d. 121 H.E.,—738 C.E.), used to teach the subjects of *Seerat* and Maghazi in the Jame' Mosque of Damascus by the order of the Umayyad Caliph, Hadrat 'Umar Bin 'Abdul-'Aziz; (5) Muhammad Bin Muslim Bin Shahab Zahri (d. 123 H.E.,—740 C.E.); (6) Ya'qub Bin 'Utbah Bin Mughirah, a great 'Alim of *Seerat* and faqih of Medinah

1. *Tahzeeb at-Tahzeeb*, trans. Muhammad Bin Sa'd.

2. Most of these books are not available now, but they have been mentioned in *Tahzeeb at-Tahzeeb* for reference.

(d. 128 H.E.,—745 C. E.), whose grandfather, Akhnas Bin Shareeq, was one of the bitterest enemies of the great Prophet of Islam: (7) Musa Bin 'Uqbah al-Asadi (d. 141 H.E.,—758 C.E.); (8) Hisham Bin 'Urwah Bin Zubair, an authority on Seerat, a disciple of Zahri and an 'Alim of Medinah (d. 146 H.E.,—763 C. E.); (9) Muhammad Bin Ishaq Bin Yasar al-Muttalabi (d. 150 H.E.,—767 C. E.); (10) 'Umar Bin Rashid Al-Azdi, a disciple of Imam Zahri and second only to Imam Malik in Hadeeth, and author (according to Ibn-Nadeem) of *Kitab al-Maghazi*, (d. 152 H.E.,—769 C.E.);(11) Muhammad Bin Saleh Bin Dinar at-Tamar, a disciple of Zahri and teacher of Waqdi, as well as an 'Alim of Seerat and Maghazi, according to Ibn-Sa'd (d. 168 H. E.,—784 C. E.); (12) Abu Ma'shar Najih al-Madani, a disciple of Hisham Bin 'Urwah, was commended by Imam Ibn-Hanbal, and Ibn-Nadeem quotes from his *Kitab al-Maghazi* (d. 170 H. E.,—786 C. E.); (13) 'Abdullah Bin Ja'far Bin 'Abdurrahman Al-Makhzumi was commended by Ibn-Sa'd as a great 'Alim of Seerat (d. 170 H.E.,—786 C.E.); (14) 'Abdul Malik Bin Muhammad Bin Abi-Bakr Bin 'Amru Bin Hazm al-Ansari, author of *Kitab al-Maghazi*, a recognized 'Alim of Seerat, and the grandson of the first compiler of Hadeeth, at the instance of Umayyad Caliph, Hadrat 'Umar Bin 'Abdul 'Aziz (d. 176 H.E.,—792 C.E.); (15) 'Ali Bin Mujahid Al-Razi Al-Kindi, author on Maghazi, but considered unreliable (d. 180 H. E.,—796 C. E.); (16) Ziyad Bin 'Abdullah Bin At-Tufail Al-Bakka'i, a disciple of Ibn-Ishaq and the teacher of Ibn-Hisham, a reliable narrator of Seerat (d. 183 H.E.,—799 C. E.); (17) Salmah Bin Al-Fadl Al-Abrash Al-Ansari, a disciple of Ibn-Ishaq: Tabari has quoted his riwayaat (d. 191 H.E.,—806 C.E.); (18) Waleed Bin Muslim Al-Qarshi, famous Muhaddith and 'Alim of Tareekh and Maghazi of Syria, his *Kitab al-Maghazi* is mentioned in *Kitab-al Fihrist* (d. 195 H. E.,—810 C.E.); (19) Muhammad Bin 'Umar Al-Waqdi Al-Aslami, author of two books on Seerat, i e. *Kitab-al-Seerat* and *Kitab at-Tareekh Wal-Maghazi Wal-Mab'ath*. Imam Shafe'i condemns him as a liar, since most of the unacceptable riwayaat of Seerat emanate from him (d. 207 H. E.,—822 C. E.); (20) Ya'qub Bin Ibrahim az-Zahri, a great authority on Maghazi (d. 208 H.E.,—823 C.E.); (21) 'Umar Bin Shubbatul Basri, a great authority on Seerat. Ibn-Majah in Hadeeth and Baladhuri in Tareekh were his disciples; (22) Muhammad Bin 'Isa Tirmidhi, famous Muhaddith (whose book on Hadeeth ranks third in Sihah Sittah) and author of *Kitab as-Shima'el* on Seerat (d. 279 H.E.,—892 C.E.); (23) Ibrahim Bin Ishaq Bin Ibrahim, a great Muhaddith and author of *Musnad-i-Sahabah*, which concludes with *Kitab al-*

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Maghazi (d. 285 H. E.,—898 C. E.); (24) Abu Bakr Ahmed Bin Abi Khasimatul Baghdadi, a reputed 'Alim of Tareekh and Seerat and author of *Tareekh-i-Kabeer*, which contains Seerat also (d. 299 H. E.,—911 C. E.); The later books on Seerat were :

(1) *Raud al-Anf*—an explanation of *Seerat Ibn-Ishaq*, by 'Abdurrahman Suhaili (d. 581 H. E.,—1185 C. E.), the basic source-book for all the later Seerat writers; (2) *Seerat Damyati* by Hafiz 'Abdul Momin Damyati (d. 705 H. E.,—1305 C. E.); (3) *Seerat Khalati*, by 'Ala'uddin 'Ali Bin Muhammad Khalati Hanafi (d. 708 H. E.,—1308 C. E.); (4) *Seerat Gazaruni* by Shaikh Zaheeruddin 'Ali Bin Muhammad Gazaruni (d. 694 H. E.,—1294 C. E.); (5) *Seerat Mughalta'i*; (6) *Iktifa'* by Hafiz Abu al-Rabi' Sulaiman Bin Musa al-Kala'i (d. 634 H. E.,—1226 C. E.); (7) *Seerat Ibn-'Abdul Bar*; (8) *'Uyunul Athar* by Ibn-Syed un-Nas, a famous 'Alim of Andalusia (Spain), who died in 734 H. E., or 1333 C. E.; (9) *Mawahib Ladunniyah* by Qastalani, was the source-book for *Muta'akhireen*; (10) *Zarqani 'alal Mawahib*, an explanation of *Mawahib-i-Ladunniyah*.

The records on Seerat were compiled almost a century after Nabuwwat, based exclusively on oral riwayat, which originated the purely Islamic science of *Asma'ur Rijal*, recording the biographies of over a hundred thousand persons, and, according to the German Dr. Springer, the world-famous Arabist, of 500,000 persons. Hundreds of books were compiled on this Islamic science. First of all, Yahya Bin Sa'eed compiled his pioneer work on this science. After him, many books were written on *Asma'ur-Rijal*, some of the notable ones were as under: (1) *Rijal 'Uqaili*, (2) *Rijal Ahmed Bin 'Abdul 'Ajli* (d. 261 H. E.,—874 C. E.), whose proper name was *Kitab al-Jirah wat-Ta'deel*; (3) *Rijal Imam 'Abdur Rahman Bin Hatim Ar-Razi* (d. 327 H. E.,—938 C. E.); (4) *Rijal Imam Darqatni*; (5) *Kamil Ibn 'Adi*—the most popular book on this science and the source-book for all the later Muhadditheen. These books are not available now, but their derivatives are. In this respect, the most famous book is *Tahzeeb al-Kamaal*, by 'Allamah Mazzi, (Yusuf Bin Az-Zaki), who died in 742 H. E.,—1341 C. E., Hafiz Ibn-Hajar based his masterly work, *Tahzeeb at-Tahzeeb*, on it in 12 volumes (published from Hyderabad, Deccan, India). Another very reliable work on the subject was *Mizanul-I'tidal* by 'Allamah Dhabbi (d. 748 H. E.,—1347 C. E.); Hafiz Ibn-Hajar expanded it with the name of *Lisanul-Mizan*.

With the start of the compilation of books on Hadeeth, the Muhadditheen had invented some basic principles for Dirayat.¹

It will be inferred from the aforesaid brief resume of the early Seerat literature that, though, today, hundreds of books, on this subject, are available, yet their source can be traced to the following three or four earliest basic-books only, viz., *Seerat Ibn-Ishaq*, *Waqdi*, *Ibn-Sa'd* and *Tabari*. Others are later productions, derived from the same sources. Out of the aforesaid four books, *Waqdi* has universally been condemned as utterly unreliable. *Ibn-Ishaq*, though his reliability has been questioned by Imam Malik and some other Muhadditheen, yet Imam Bukhari quotes him as an authority. *Ibn-Ishaq's* original work is not available. Whatever is available is its edited version by *Ibn-Hisham*, using the medium of *Ziyad Bakka'i*, whom *Ibn-Madini* (the teacher of Imam Bukhari) considered unauthentic. Half of *Ibn-Sa'd's* riwayat were based on *Waqdi*, hence open to criticism. The same can be said about *Tabari*, as regards its reliability, since *Tabari's* authorities were equally questionable. Thus, generally speaking, the Seerat literature cannot be compared favourably with the Hadeeth. 'Allamah *Ibn-Taimiyah* rejects the unauthentic stories narrated by *Hakim* in his *Mustadrak*² Similar fantastic and unauthorised stories are narrated in *Maudu'at-i-Mulla 'Ali Qari*, termed as Hadeeth, which were rejected by Imam *Ibn-Jarir Tabari* and others. Even among the books of *SIHAH SITTAH*, *Bukhari* and *Muslim* stand out prominently, as regards their reliability, since they were more cautious and critical than *Nisa'i*, *Ibn-Majah* and *Tirmidhi*, etc., while *Baihaqi*, *Abu-Na'im* and *Tabarani* etc. were unscrupulous compilers of Seerat stories, that are not accepted by the Muhadditheen. The greater part of *Maghazi*, attributed to Imam *Zahri*, and narrated in *Seerat Ibn-Hisham* and *Tabaqat Ibn-Sa'd*, has been criticised. Even Imam *Tabari* ignored Hadeeth books, while writing on Seerat.³

As has already been indicated, the Hadeeth literature commenced to be compiled under the impetus, provided by the Umayyad Caliphs, who managed the fabrication of hundreds of the so-called Ahadeeth in praise of Amir Mu'awiyah; the same thing was repeated in the time

1. *Ibn-Jauzi* in *Fatahul-Mughith*.

2. *Kitabut-Tawassul*, Al-Manar Press, Cairo; *Tazkiratul Huffaz* of *Dhahabi*, trans. *Hakim*.

3. *Mawahib-Ladunniyah*; *Zarqani*; *Fatahul-Mughith*.

The Prologue

of the Abbasids in their favour. However, all these so-called Ahadeeth were thoroughly rejected by the Muhadditheen, and the stock of the authentic and true Ahadeeth is now completely bereft of them. But, the case of Seerat was absolutely different, which were first termed as Maghazi, that is why, the early Seerat books, like *Seerat Musa Bin 'Uqbah* and *Seerat Ibn-Ishaq*, are known as Maghazi books.¹

1. *Fatahul-Bari* by Hafiz Ibn-Hajar; *Qastalani*.

CHAPTER I

THE ANCIENT ARAB TRIBES

The Arab historians have divided the Arab peoples and tribes in the following three main categories: (1) ARAB BA'IDAH, i.e., the earliest known Arab tribes, who became extinct long before the advent of Islam; (2) ARAB 'ARIBAH, i.e., Banu-Qahtan, who, though originally Yamanites, were, after ARAB BA'IDAH, the aboriginal inhabitants of Arabia; and (3) ARAB MUSTA'RIBAH, i.e., Banu-Isma'il, who lived in Hijaz. At the time of the advent of Islam, Banu-Qahtan, and Banu-Isma'il (who are also known as the 'Adnani tribes) were the real inhabitants of Arabia. There were some Jewish and Christian tribes in the country, too. At that time, Arabia was mainly populated by these three distinct and different elements, each containing numerous tribes, who were spread throughout the land from Yemen in the south to Syria in the north.

BANU-QAHTAN: They were divided in three main branches:

1. Qada'ah; 2. Kahlan; and 3. Azd (Humair was its branch, who ruled in Yemen).

1. Qada'ah tribes (who were also considered as belonging to Banu-Isma'il) consisted of the following tribes: Banu-Kalb, Banu-Jahinah, Banu-Tanukh, Banu-Jaram, Banu-Nahd, Banu-'Azrah, Banu-Aslam, Banu-Taghlab, Banu-Nimar and Banu-Asad, etc.

2. Kahlan tribes were: Bajilah, Khatham, Hamdan, Kandah, Mazhaj and Tay, etc.

3. Azd tribes (Ansar were its sub-branch) were: Aus, Khazraj, Khuza'ah, Chassan and Dos, etc.

BANU-ISMA'IL ('Adnani tribes) were as under: Madar tribes:

1. Khandaf tribes, i.e., Hazeel, Kinanah, Asad, Rabab, Tamim and Hawan. Kinanah were further sub-divided into Quraish and Duwal;

Hawan into another sub-division of Qarah; Rabab into 'Adi and Thaur, etc.; and Tamim into Tha'libah and Kaleeb, etc.

2. Qais tribes were divided into Ghatfan ('Abas, Zabiyan and Fazarah, etc.), Saleem and Hawazan (Sa'd, Thaqif, Banu-'Amir, Banu-Hilal and Banu-Ka'b, etc.)

The Jews were mainly divided into three tribes of Banu-Qain-qa', Banu-Nadeer and Banu-Quraizah.

Arabia had five civilized States before Islam: 1. Ma'ini in Yemen; 2. Saba'i; 3. Hadharmauti; 4. Qatbani of Aden; and 5. Nabiti (one of Hadrat Isma'il's sons was known as Nabit). All these States had disappeared before the advent of Islam. Yemen was then ruled by various sardars (petty rulers). Iraq was controlled by Aal-i-Manzar, who were the vassals of Iran. Syria was dominated by the Ghassani family, who were under the Roman emperors. The people, then, were generally idolators. Humair tribe of Yemen worshipped the sun; Kinanah, the moon; other Arab tribes, like Bani-Tamim, Qais, Asad and Lakham, etc., worshipped various heavenly bodies.¹ Some of the better known idol-gods of ancient Arabia, with the name of their worshipping tribes, were: 1. Lat, at Ta'if, was worshipped by the Thaqeef tribe; 2. 'Uzza, at Mecca, was worshipped by the Quraish and Kinanah; 3. Manat, at Yathrab (now Medinah), was worshipped by Aus, Khazraj and Ghassan tribes; and 4. Yaghooth was worshipped by Mazhaj and other Yamani tribes, etc.

The biggest idol-god was Hubul, erected on the roof of the Ka'bah; the Quraish hailed it as their cry in battlefields. The founder of idol-worship in Arabia was 'Amru Bin Yahya, whose real name was Rabi'ah Bin Harithah. The famous Arab tribe of Khuza'ah claimed descent from him. Before 'Amru, the custodians of the Ka'bah were the Jarhams, whom 'Amru supplanted. 'Amru had brought some idols from Syria, which he installed in and around Ka'bah, from where idol-worship became common throughout Arabia. The oldest of these idol-gods was Manat, which was erected near Qadid by the seashore; Aus, Khazraj and other tribes of Madinah, including Hazeel and Khuza'ah, worshipped it.

1. *Milal-O-Nahal* Shahrastani; *Tabaqatul-Umam* Labin Sa'id Al-Andalusi; and *Mu'jimul-Buldan*, Yaqut Hamawi.

The Ancient Arab Tribes

The ancient Arab idolators did not believe in these idols actually as their God, the Creator and Sustainer, but as a medium to reach Him. For the Supreme and All-powerful God, they had the name. ALLAH, as the holy Quran says at the end of *Surah 'Ankabut*.

All the three religions of Judaism, Christianity and Zoroastrianism existed from a long time in Arabia. According to 'Allamah Ibn-Qutaibah (*Ma'arif*), the tribes of Rabisah and Ghassan were Christian, and the Quza'ah tribe, too, was infected by it. Many of them were influenced by the Syrian Christianity. Even in Mecca, then, were persons (like Warqah Bin Naufil), who could read the Bible in Hebrew.

The tribes of Humair, Banu-Kinanah, Banu-Harth Bin Ka'b and Kindah, all, were Jews. Yathrab was overwhelmed by the Jewish influence, where Taurah was taught freely in Baitul-Midras, and the population of the Khaibar fort was entirely Jewish.

The tribe of Tamim was fire-worshipper; Zararah Tamimi was a noted leader of this tribe.¹

Prophet Ibrahim's faith was Hanifi, i.e., it was based solidly on the principle of strict Oneness of God. Later, it was gradually adulterated by polytheism. The time, when some thinking persons started to reject the worship of idols, commenced, historically-speaking, a little before the beginning of the Prophethood of Hadrat Muhammad Rasool-Allah. According to Ibn-Ishaq,² four prominent Quraishites—Warqah Bin Naufil (a cousin of Hadrat Khadijah), 'Abdullah Bin Jahash (a nephew of Hadrat Hamzah), 'Uthman Bin Al-Hawairath (a grandson of 'Abdul-'Uzza), and Zaid Bin 'Amru Bin Nafeel (an uncle of Hadrat 'Umar)—gave vent to their scepticism against idolatry at an annual fair of an idol-god. Out of them, Zaid was more articulate, who had travelled to Syria in search of the religion of Prophet Ibrahim, but had returned disappointed and disillusioned. According to *Sahih Bukhari*, Hadrat Muhammad Rasool-Allah had met him before the proclamation of his Prophethood. The other three (Warqah, 'Abdullah and 'Uthman) being disgusted with polytheism, had embraced Christianity. About the same time, Umayyah Bin Abi-Salt, a famous poet and a notable of Ta'if, had publicly rejected idolatry. Amir Mu'awiyah's maternal grand-

1. *Ma'arif Ibn-Qutaibah*.

2. *Seerat Ibn-Hisham*.

father and a dignitary of Mecca, 'Utbah, was Umayyah's cousin. Umayyah lived upto Ghazwah-i-Badr, but did not accept Islam.¹

Besides the above mentioned persons, there were others, too, in Arabia, who rejected and disdained idolatry; most prominent of them was the celebrated Arab *Khateeb*, Qus Bin Sa'idah al-Ayadi.

It is not certain as to why the faith of Prophet Ibrahim was known as Hanifi, though several interpretations have been offered. But, what is certain is the fact that, before the advent of Islam, a number of persons, both in Mecca and Medinah, and also elsewhere in Arabia, had rejected idolatry and sought for Prophet Ibrahim's faith, Moral depravation was at its zenith in Arabia before Islam, so much so that, the illustrious Arab prince-poet, Amra'ul-Qais, narrated his adultery with his own cousin-sister unabashedly in a *qaseedah*, which was displayed at the Ka'bah.

1. Hafiz Ibn-Hajar in *Asabah*.

CHAPTER 2

PROPHET ISMA'IL

When Prophet Isma'il established himself at Mecca, Banu-Jarham were already in occupation of it. Hadrat Isma'il took a wife for himself from this tribe; their progeny was known as Arab Musta'ribah. A great part of the Arab population now springs from the same people. The great Prophet of Islam belongs to the same family of Hadrat Isma'il, and the religion (ISLAM), that Hadrat Muhammad Rasool-Allah propagated, is the same as was divinely given to Prophet Ibrahim. The holy Quran corroborates this fact in *Surah Hajj-9*. The prejudiced and biased Jewish and Christian orientalist of the West have vainly sought to reject Prophet Isma'il, replacing him by Prophet Ishaq, in order to repudiate all the claims of Islam, in this respect.

CHAPTER 3

MECCA AND KA'BAH

Whatever the anti-Islamic Western orientalists may say to the contrary, the facts are that, Prophet Isma'il lived in Arabia and that it was he whom Prophet Ibrahim offered for the divine sacrifice (and certainly not Prophet Ishaq, as the Jews and Christians claim), and also that, the place for this offering of sacrifice was located in the Meccan valley. The real and ancient name of Mecca was 'Bakka', as is mentioned in *Surah Aal-i-'Imran*, *parah* 4, of the holy Quran. It is also mentioned in the Psalms of Prophet David. Yaqut Hamawi, in his *Mu'jumul Buldan*, traces the location and the boundaries of ancient Mecca in the geography of the ancient geographer, Ptolemy, which is a clear proof of Mecca's antiquity.

Prophet Ibrahim, under the pressure of his another wife, Sarah, had brought both his wife, Hajirah, and his son (from the latter, since Sarah's son was Prophet Ishaq), Prophet Isma'il, to Arabia and got them settled there. According to Taurah, Sarah died after some time, when Prophet Ibrahim shifted to Mecca, where Prophet Isma'il had already become a young man. Both, father and son, built the holy Ka'bah in Mecca (*Surah Haj*). 'Allamah Azraqi, in his *Tareekh-i-Makka*, tells us the dimensions of the Ka'bah, built by Prophets Ibrahim and Isma'il, as under: Height (from the ground to the roof), 9 yards; Length (from *Hajar-i-Aswad* to *Rukn-i-Shami*), 32 yards; and width (from *Rukn-i-Shami* to *Gharbi*), 22 yards.

In this House of Allah (built by Prophets Ibrahim and Isma'il), there were neither the roof nor doors. Later, when Qusa'i Bin Kalab became the guardian of the Ka'bah, he dismantled the ancient building of the Ka'bah, and re-constructed it, which had its roof of date-palm planks.¹ Now, people started to occupy the surrounding area of the holy Ka'bah. First of all, the tribe of Jarham established itself

1. *A'lam Ba-A'lam Baitul Haram—Tareekh-i-Makka*, with reference to *Kitab An-Nasab* by Ibn-Bakkar and Ibn al-Mawardi.

Mecca and Ka'bah

here. Madad Bin 'Amru Jarhami was a leading personality of this tribe, whose daughter became the wife of Prophet Isma'il, The Taurah tells us that, 12 children were the result of this union. Many Arabs are descended from one of the 12 sons of Prophet Isma'il, named Qidar. When Prophet Isma'il died, his eldest son, Nabit, became the guardian of the holy Ka'bah. After his death, his maternal grandfather, Madad, acquired this honour, whereby the guardianship of the holy Ka'bah was transferred from the house of Isma'il to that of the Jarham tribe. Thereafter, the tribe of Khuza'ah occupied, by force, this guardianship of the Ka'bah. For a long time, the Khuza'ah family continued to be the guardians of the Ka'bah till Qusa Bin Kalab (of the Isma'il clan) re-claimed the lost honour of his family. The first person to embellish Haram-i-Ka'bah with a cloth cover was the Humairi king of Yemen, As'ad Taba'. Thereafter, the covering of the Ka'bah became a regular feature and a sacred rite. When Hadrat 'Abdullah Bin Zubair became the Caliph, he got the columns of the Ka'bah studded with gold-plates. Thenceforth, the holy Ka'bah has frequently been renovated and beautified. As regards the annual animal sacrifice at the time of Hajj, Prophet Ibrahim is said to have seen in his dream that, he was sacrificing his own son. He took it to be a heavenly pointer to please Allah, and became ready to perform the act literally.¹ Prophet Isma'il was then about 15 years old and Prophet Ibrahim was of 90 years. However, Allah, in all His Mercy, supplanted Prophet Isma'il for a ram (which was sacrificed instead). The sacrifice has remained, till today, the symbol of Prophet Ibrahim's tacit obedience to the Will of Allah and a token of a Muslim's complete surrender to His Commands.

1. Surah Saaffaat.

CHAPTER 4

PROPHET MUHAMMAD'S ANCESTRY

The genealogy of Prophet Muhammad (may peace be on him) was as under: Muhammad Bin 'Abdullah Bin 'Abdul Muttalib Bin Hashim Bin 'Abd-i-Manaf Bin Qusa'i Bin Kilab Bin Murrah Bin Ka'b Bin Lua'i Bin Ghalib Bin Fehr Bin Malik Bin Nadr Bin Kinanah Bin Khuzaimah Bin Mudrikah Bin Alyas Bin Mudar Bin Nizar Bin Maa'd Bin 'Adnan.¹

According to the Taurah, Prophet Isma'il had 12 sons. Out of them, the descendants of Qidar inhabited the Hijaz and flourished there, including 'Adnan—the ancestor of the great Prophet of Islam. The person, who first adopted the title of 'Quraish', was Nadr Bin Kinanah; others think that, this title was first applied to the family by Fehr, whose progeny was termed as the 'Quraish'.²

1. *Sahih Bukhari.*

2. *Zarqani, vol. 1.*

QUSA'I

After Nadr, Fehr, and thereafter, Qusa'i Bin Kilab became very influential among the Quraish tribe. The guardian of the Ka'bah was then Hulel Khuza'i, whose daughter, Habbi, became the wife of Qusa'i, and, before his death, Hulel, left the guardianship of the Ka'bah to his son-in-law, Qusa'i. Thus, this honour was invested in the Quraish family. Qusa'i established the Darun-Nadwah—the political centre of the Meccans. Qusa'i also created the much-coveted functions of the *Saqayah* (to give Aab-i-Zamzam to thirsty pilgrims), and the *Rifadah* (to feed the Hajis); *Mash'ar-i-Haram*, too, was Qusa'i's creation, on which illuminations were made during the Hajj ceremony. Some people attribute the title of 'Qurasih' to Qusa'i.¹

Qusa'i had six children—'Abdud-Dar; 'Abd-i-Munaf; 'Abdul-'Uzza; 'Abd Bin Qusa'i; Tukhmir; and Barraah. Before his death, Qusa'i left all the authorities, connected with the service of the Ka'bah, to his eldest son, 'Abdud-Dar; but Quraish's tribal authority was taken over by his second son, 'Abd-i-Munaf, who was the direct ancestor of Hadrat Muhammad Rasool-Allah. 'Abd-i-Munaf had six sons. Out of them, Hashim, who was more ambitious, induced his other brothers to reclaim the management of the affairs of the Ka'bah from the hands of the house of 'Abdud-Dar, who resisted, and a war between them became apparent. It was ultimately agreed upon that, two of the authorities, i.e., *Saqayah* and *Rifadah*, be entrusted to Hashim.

1. 'Aqdul-Fareed by 'Allamah Ibn 'Abd-Rabbah; *Tabaqat-i-Ibn-Sa'd*.

HASHIM

Hashim performed his duties, connected with the Ka'bah, most perfectly and admirably, for which he earned universal praise. He advanced commerce and trade, successfully obtained preferential trade agreements with both the Roman emperor and the Negus (king) of Abyssinia, whereafter the export goods of the Quraish were accepted in the markets of both the rulers tax-free. The Quraish traded with Yemen during the winter, and visited Syria and Asia Minor during the summer for commercial transactions. Ankarah (then Angora) was, at that time, the Asiatic capital of the Roman emperor. Hashim also concluded peace treaties with other Arab tribes to ensure the safety of the trade caravans within their respective regions. Hashim married Salma of Bani-Najjar in Medinah, and died at Ghazza. His son, from Salma, was Shaibah, who lived in Medinah till he was eight years old. Now, Hashim's brother, Muttalib, brought his nephew (Shaibah) from Medinah to Mecca, where he acquired the name of 'Abdul-Muttalib; it was he who brought back the closed Zamzam-well in service, after having got it cleaned.¹

1. *Tabaqat-i-Ibn-Sa'd; Tabari; Zargani.*

CHAPTER 7

'ABDULLAH

Out of 'Abdul-Muttalib's 10 or 12 sons, five earned fame for their love for, or hatred against, Islam, viz. Abu-Lahab, Abu-Talib, 'Abdullah, Hamzah and 'Abbas. 'Abdul Muttalib married 'Abdullah with Aaminah, the daughter of Wahab Bin 'Abd-i-Munaf of Bani-Zuhrah in Medinah. Wahab's brother, Waheeb, had also a daughter named Halah, whom 'Abdul-Muttalib himself married, from whom Hadrat Hamzah was born. Thus, Halah was an aunt of the great Prophet of Islam and Hadrat Hamzah a cousin-brother. 'Abdullah was then about 17 years old. After his marriage with Aaminah, 'Abdullah went to Syria for trade, but fell sick and died at Medinah. 'Abdullah had left, after his death, a slave-girl, Umm-i-Aiman (whose real name was Barkah), who, later, served the Prophet.¹

1. *Seerat Ibn-Hisham; Ibn-Ishaq; Zarqani; Tabaqat Ibn-Sa'd.*

BIRTH OF THE PROPHET

The Prophet of Islam, Hadrat Muhammad (may peace be on him), was born in Mecca on Monday, 9 Rabi' ul-Awwal/20 April, 571 C. E. There is difference of opinion on this date, but it is generally accepted that, the day was Monday and the month was Rabi' ul-Awwal, and the date was between 8 and 12. Nine Rabi' ul-Awwal, Monday, was equivalent of 20th April, 571 C.E.—the date calculated by the famous Egyptian astronomer, Mahmud Pasha Falaki.¹ According to the calculation, however, of Dr. Muhammad Hamidullah of Paris, it was 12 Rabi' I, 53 before Hijrah/17 June, 569 C. E., Monday²; and Maulana Syed Abul-A'la Maududi does not give his own opinion for the auspicious date, but satisfies himself by citing various opinions, stressing, however, on 12 Rabi' I, Monday.³ According to Dr. Muhammad Hamidullah's computation, the Prophet's first revelation occurred on 17 Ramadan, 13 before Hijrah, Monday/22 December, 609 C.E.; Hijrah Era began on 1 Muharram, 1 A.H./21 March, 622 C.E.; Sunday: Prophet's Migration from Mecca to Medinah occurred on 12 Rabi' ul-Awwal, 1 A.H. Monday/31 May, 622 C. E.; Battle of Badr on 17 Ramadan, 2 A.H. Friday/18 November, 623 C. E.; Battle of Khandaq ended on 29 Shawwal, 5 A.H. Saturday/24 January, 627 C. E.; the Last Pilgrimage on 9 Dhul-Hijjah, 10 A.H. Friday/6 March, 632 C. E.; Death, 2 Rabi' I, 11 A.H., Monday/25 May, 632 C. E.

1. According to *Sahih Bukhari*, when the infant son of the Prophet, Ibrahim, died, that day was a complete sun-eclipse. It was in 10 Hijrah—63rd year of the Prophet's life. According to the mathematical calculation, the sun-eclipse of 10 Hijrah had occurred on 7 January, 632 C. E.
2. 'Islamic Review', London, February, 1969.
3. *Tarjumanul-Quran*, Lahore, September, 1973.

CHAPTER 9

HALIMAH SA'DIYAH

The name, MUHAMMAD, was given to the Prophet by his grandfather, 'Abdul-Muttalib. First, his mother, Aaminah, and after a few days, Abu Lahab's slave-girl, Thuwaibah, nursed the Prophet. After Thuwaibah, Halimah Sa'diyah of Bani-Sa'd (Hawazin tribe) nursed and reared him for the next six years. Hadrat Halimah had two sons ('Abdullah and Hazifah) and two daughters (Anisah and Hazafah or Sheema'); Sheema' was more familiar with the Prophet. Both Hadrat Halimah and her husband (Harith Bin 'Abdul-'Uzza) had embraced Islam. Among their children, two, 'Abdullah and Sheema', are known to have accepted Islam.¹

1. Ibn-Katheer; Ibn-Ishaq; *Tabaqat-i-Ibn-Sa'd*; Ibn-i-Abi-Khathimah; Ibn-Jauzi; Munzari in *Sunan Abi-Da'ud*; Ibn-i-Hajar in *Asabah*; Hafiz Mughalta'i; Zaraqani; Bukhari.

CHAPTER 10

'ABDUL-MUTTALIB'S GUARDIANSHIP

When the Prophet became 6 years old, his mother, Aaminah, took him to Medinah, where was his grandfather, 'Abdul-Muttalib's maternal family in Bani-Najjar and where was the grave of his father, Hadrat 'Abdullah. After a month's stay at Medinah, when Hadrat Aaminah was returning to Mecca, she died in a village, named Abwah (23 miles from Hajfah), where she was buried. Hadrat Aaminah's maid-servant, Umm-i-Aiman, brought the Prophet to Mecca and entrusted him to the custody and care of his grandfather, 'Abdul-Muttalib, who loved him dearly.

'Abdul-Muttalib died at the age of 82 years and, after his death, he was buried at Hajoon. The Prophet was then eight years old. Before his death, 'Abdul-Muttalib had given the Prophet to the affectionate care of his son, Abu-Talib, who proved himself worthy of this sacred trust. With the death of 'Abdul-Muttalib, also ended the ascendancy of Banu-Hashim, and all the power and prestige was transferred to Harb Bin Umayyah; only the duty and function of *Siqayah* (i.e., offering of drinking water to the Hujjaj) remained in the hands of 'Abbas, the youngest son of 'Abdul-Muttalib.

CHAPTER II

ABU-TALIB'S GUARDIANSHIP

'Abdul-Muttalib had ten sons from different wives. Out of them, Abu-Talib and 'Abdullah (father of the Prophet) were from the same mother. Upto 10 or 12 years of age, the Prophet grazed the goats of his uncle, as was then usually done by all the boys of the Quraish of his age-group. Abu-Talib carried on the trade mostly with Syria. When the Prophet was of 12 years of age, he accompanied his uncle to Syria in this connection. When their caravan reached a place, called Busra, they rested in the monastery of a Christian monk, named Buhira, who prophesied that, the young nephew of Abu-Talib was no one else than the Last Prophet.¹

1. Zargani; Asabah; *Tabaqat-i-Ibn-i-Sa'd*; Bukhari; *Ibn-Majah's Shaikh Soyad Bin Sa'id*; Ibrahim Harbi; 'Allamah 'Aini; Ibn-Jauzi; Nurun-Baras; Hafiz Ibn-Hajar in *Tahzib at-Tahzib*; Tirmidhi; 'Allama Dhahbi in *Mizanul-I'tidal*; Hakim in *Mustadrik*.

HARB AL-FIJAR

Among all the wars, which continued in Arabia right upto the beginning of Islam, this one was the most serious. This battle was fought between the tribes of the Qais and the Quraish, and all the families of the latter had taken part in it. The flag-bearer of the Hashimite section of the army was Zubair Bin 'Abdul-Muttalib. The Prophet also participated in it, but did not actually wield the sword. It ended, however, in a treaty of peace between the combatants. The overall leader of the forces of the Quraish was Harb Bin Umayyah, the father of Abu-Sufyan. This war was termed FIJAR, since it was fought during Ayyamul-Haram, when fighting was forbidden.

1. Ibn-Hisham; Imam Suhaili.

HILF AL-FUDOOL

As Harb Al-Fijar had caused much bloodshed and meaningless sequence of vengeance, some good-natured persons initiated tolerance and reform, and the Prophet's uncle, Zubair Bin 'Abdul-Muttalib, who was then the leader of Aal-i-Hashim, advocated the reform. So, the representatives of the tribes of Hashim, Zohra and Tiyyam, assembled in the house of 'Abdullah Bin Jad'an, and resolved that, all of them would support the oppressed and no oppressor would be allowed to stay in Mecca. The Prophet was one of the participants.¹ This agreement was called *Hilf Al-Fudool*, as, according to Imam Subhaili,² it contained the following phrase: *turaddul fudool-o-ala-ahliha*. The idea of this agreement had entered the minds of the following persons, belonging to the tribes of Jurham and Quturah, viz., Fadeel Bin Harth, Fadeel Bin Da'ah, and Mufaddal. Though this agreement became redundant after some time, it was totally forgotten, and was later revived by the Quraish, yet its memory still lingers.

1. *Tabaqat*.

2. *Musnad Harith Bin Usamah*.

CHAPTER 14

CONSTRUCTION OF THE KA'BAH

Now, the Quraish thought of rebuilding the Ka'bah and Waleed Bin Mughirah acquired the expert services of a Roman mason. All the Quraish families and the inhabitants of Mecca participated in the sacred work of the reconstruction of the House of ALLAH. The work proceeded amicably till the time of the installation of the sacred Black Stone (*Hajar-i-Aswad*) arrived. This occasion caused turmoil, since everybody wanted the honour of its fixation for himself. Swords were drawn and, for four days, the controversy could not be resolved, till, on the 5th day, the oldest person in the Quraish, Abu-Umayyah Bin Mughirah, suggested that, the matter should be left to be settled by the person, who should visit the Ka'bah earliest next morning. And, it so happened that, the first person, next morning, to visit the Ka'bah, was no other than the Prophet Muhammad (may peace be on him). He so ingeniously decided the dispute that, everybody was thoroughly satisfied. He spread, on the ground, a piece of long cloth (with which the body is covered), placing *Hajar-i-Aswad* in its centre. and asked all the contestants to hold the corners of the cloth, while raising it aloft to the level of the spot in the wall, where it was intended to be fixed, and performed the last act of its fixation himself. Thus, an ugly situation was averted by the Prophet's intelligence. This time, the Ka'bah got a roof, but, since the material for construction was insufficient, a portion of the Ka'bah was left out, and was surrounded by a boundary-wall only; this uncovered part of the Ka'bah has been known as Hateem.¹

1. Ibn-Hisham: *Tabaqat*; Tabari; Zarqani; *Sahih Bukhari*.

CHAPTER 15

COMMERCIAL PURSUITS

Quraish, particularly the 'Isma'ilites', carried on the profession of trade with the neighbouring countries. The Prophet's illustrious ancestor, Hashim, had made a great name by entering into trade agreements with various Arab tribes, and the Prophet's uncle, Abu-Talib, too, was an energetic trader. So, in line with the family's established tradition, the Prophet also earned his livelihood through trade from the time of his youth. Even in his boyhood, the Prophet had accompanied Abu-Talib's commercial caravans, and had made an envious and exemplary name for himself in honesty, fair-play and truthfulness, and had earned the coveted title of *Ameen* (trustworthy). He had made the commercial trips from Mecca to Syria, Busra and Yemen.¹

1. *Sunan Abi-Da'ud; Asabah.*

MATRIMONY WITH HADRAT KHADIJAH

Hadrat Khadijah was a rich and noble lady of Mecca, having family connections with the Prophet of Islam. She was earlier married twice. Now, she was a widow. Because of her clean habits and agreeable demeanour, she had earned the nick-name *Tahirah*. When the Prophet was 25 years old and was popular in Mecca as an extraordinarily honest and truthful tradesman, Hadrat Khadijah, being much impressed by his uncommon fame, invited him to be her partner in the sale of her merchandise, with which he journeyed to Syria (Busra). Three months after this trip, Hadrat Khadijah offered her hand for marriage to him. In Arabia, women were free to negotiate the terms of their marriage themselves. So, Hadrat Khadijah herself discussed this matter and Abu-Talib, in the presence of Hadrat Hamzah and others, read out the *Khutbah-i-Nikah*, which united both the Prophet and Hadrat Khadijah in the bonds of marriage. The *mehr* (contract money of marriage) amount of Hadrat Khadijah was fixed at 500 Dirhams. According to Imam Suhaili, Hadrat Khadijah's father had died before the battle of FIJAR, but her uncle, 'Amru Bin Asad, was then alive. According to the historian, Tabari, the house, in which Hadrat Khadijah lived, was purchased later by Amir Mu'awiyah and converted into a mosque. At the time of her marriage, Hadrat Khadijah's age was 40 years; from her earlier two husbands, she had two sons and one daughter. All the Prophet's children, except Hadrat Ibrahim, were from Hadrat Khadijah.¹

1. Ibn-Hisham; Ibn-Sa'd; Tabari; Zarqani; Ibn-Hanbal (*Musnad Ibn-Abbas*).

CHAPTER 17

CONTACT WITH MUWAHHIDEEN (Unitarians)

Before the Prophethood of Hadrat Muhammad Rasool-Allah, some individuals had started rejecting polytheism and advocating the religion of Prophet Ibrahim (i.e., Unitarianism). Qais Bin Sa'idah, Warqah Bin Naufal, 'Ubaidullah Bin Jahash, 'Uthman Bin Al-Hawarith and Zaid Bin 'Amru Bin Nafeel were such persons as had condemned idolatry. The Prophet knew Zaid personally. Warqah, who had embraced Christianity, and was a cousin-brother of Hadrat Khadijah, in Mecca, had also personal contacts with the Prophet.

Before the proclamation of the Prophethood, Hadrat Muhammad (may peace be on him) was in close friendly relations with Hadrat Abu-Bakr and with Hadrat Khadijah's cousin-brother and a dignitary of the Quraish, Hakeem Bin Hizam, who was the custodian of the Rifadah function of the Haram (Ka'bah) and the presiding authority of *Darun-Nadwah* (which he had sold out to Ameer Mu'awiyah for 100,000 Dirhams, after the inception of Islam). The latter had accepted Islam in the 8th year of Hijrah. Damad Bin Tha'libah, a physician and surgeon of the 'Azd tribe, and Qais Bin Sa'ib Makhzumi, a partner in business with the Prophet, were also friendly with the latter.¹

1. *Asabah; Musnad Imam Hanbal.*

EARLY PROPHETHOOD

When the great Prophet of Islam, Hadrat Muhammad (may peace be on him), was born, Mecca was the centre of idolatry; in Ka'bah, itself, were no less than 360 idols, which were worshipped by the Arabs as their tribal gods, and the superiority of the Prophet's family was recognised by the fact that, it was the custodian of this 'grand temple of polytheism'. The Prophet, himself, however, never bowed before the idols, nor did he ever participate in the pre-Islamic idolatrous ceremonies.¹

Three miles distant from Mecca was a mountain-cave, known as Hira. The Prophet used to meditate in it for months together. According to *Sahih Bukhari*, this meditation, this concentration towards Allah, was similar to the one, that had been practised long ago by Prophet Muhammad's ancestor, Prophet Ibrahim. The Prophethood was prefaced by dreams, revealing Divine secrets to the Prophet; the dreams always came true. One day, when the Prophet was immersed in his meditation, as usual, in the cave of Hira, an angel appeared before him and asked him to read the *Surah Iqra* of the holy Quran, which the Prophet memorized with the angel's assistance. When the Prophet returned home that day, he was trembling because of the Divine Awe.² He narrated all, what had happened to him, to his understanding and credulous wife, Hadrat Khadijah, who consoled him and took him to a scholar of the Taurah and the Christian Bible, Warqah Bin Naufil, who, after having heard about the incident, assured the Prophet of the authenticity of the angel's message to him, substantiating the Divine Message to have been in line with the one, that had earlier been bestowed on Prophet Moses. This was the commencement of the Prophethood of Hadrat Muhammad Rasool Allah.

1. *Ibn-Hisham*.

2. *Sahih Bukhari; Hafiz Ibn-Hajar; Imam Zohri*.

EARLY STAGE OF THE SPREAD OF ISLAM

The earliest converts to Islam were (among females) Hadrat Khadijah, the Prophet's first wife; (among minors) Hadrat 'Ali, the Prophet's cousinbrother ward; (among the emancipated slaves and the Prophet's chief aide) Hadrat Zaid; and (among the adults) Hadrat Abu-Bakr, a wealthy and charitable Quraish nobleman. It is said that, later, all the following faithful companions of the Prophet had embraced Islam as a result of the inducement by Hadrat Abu-Bakr, viz., Hadrat 'Uthman, Hadrat Zubair, Hadrat 'Abdurrahman Bin 'Auf, Sa'd Waqqas (Conqueror of Iran), and Hadrat Talhah. Among the first converts to Islam, the following companions of the Prophet were most prominent, viz., Hadrat 'Ammar, Hadrat Khabbab Bin Al-Arth, Arqam, Sa'eed Bin Zaid, 'Abdullah Bin Mas'ud, 'Uthman Bin Maz'un, 'Ubaidah and Suhaib Rumi.¹

In the early days, when the advocates of Islam consisted of only a few converts, prayers were held secretly somewhere amidst the hills, inside their secluded valleys, imitating Prophet Ibrahim's manners. The earliest converts to Islam were mostly those persons, who abhorred idolatry and were in search of a virtuous religion; for instance, Hadrat Abu-Bakr, who, even before Islam, was known for his piety, honesty and truthfulness. Another convert, 'Uthman Bin Maz'un, was a mystic, who had, before Islam, renounced drinking; Suhaib Rumi, too, had adopted prohibition before Islam. Hadrat Abu-dhar was the 6th or 7th convert to Islam, who had abandoned idol-worship long before Islam, and had virtually rejected the world and its temptations.² A class of people, then, was known as *Ahnaf*, i.e., those, who, long before Islam, had abandoned idolatry and called themselves the followers of Prophet Ibrahim. Zaid was one of them, who had died 5 years before Hadrat Muhammad's Prophethood. His son, Sa'eed, however, became a Muslim. None of the early converts to Islam held any position

1. *Asabah; Tabari; Ibn-Sa'd.*

2. *Asabah; Tabari; Bukhari, Muslim.*

in the ruling hierarchy of the Quraish, as the former's majority belonged to the poorest stratum of the society, like 'Ammar, Khabbab, Abu-Fakih, and Suhaib, etc., whom the Quraish infidels ridiculed as a motley of good-for-nothing people. These seemingly insignificant people, however, were great stalwarts of early Islam, who, though they suffered from untold oppressions and humiliations at the hands of their Quraish superiors, yet they never wavered in their adherence to Islam, and, a time came, when the same weak hands pulled down the high edifices of the Iranian and Roman empires.

For three years, the Prophet performed the duties of the preaching of Islam very secretly, till Allah ordered in *Surahs Hajar* and *Sho'ra'*, in the holy Quran, to come out of their seclusion to preach Islam publicly, which the Prophet initiated from announcing the Message of Allah from the top of the Mountain of Safa. Now, the number of these earliest converts to Islam had risen to 40. When the Prophet attempted to preach Islam in the courtyard of Haram (Ka'bah), the Quraish infidels attacked him. Harith Bin Abi-Hala was the first martyr of Islam, who, on that occasion, gave his life, protecting the Prophet from the Quraish attackers.¹

1. *Asabah; Sahih Bukhari.*

CHAPTER 20

REASONS OF QURAISH'S ENMITY

The influence and dignity of Mecca was, because it contained the Ka'bah, and the Quraish, who were called 'Aal Allah' (i.e., the family of Allah), dominated all over Arabia in the religious sense, since they were the custodians and key-bearers of the Ka'bah. In the following is the detail of the official positions, held in the service of the Ka'bah by the various Quraish families:

Title of the Position	Explanation	Quraish family holding it	Relevant responsible persons in Prophet's time
1. <i>HIJABAH</i>	Key-holding and Custodianship of Ka'bah	.....	'Uthman Bin Talhah
2. <i>RIFADAH</i>	Care of poor pilgrims	Bani-Naufal	Harith Bin 'Amir
3. <i>SIQAYAH</i>	Providing drinking water to pilgrims	Bani-Hashim	Hadrat 'Abbas
4. <i>MASHWARAH</i>	.....	Bani-Asad	Yazid Bin Rabi'atul Aswad
5. <i>DAYAAT-O-MAGHARIM</i>	Decision of blood-money	Banu-Tiyam	Hadrat Abu-Bakr
6. <i>'UQAB</i>	Flag-bearer	Bani-Umayyah	Abu-Sufyan
7. <i>TABSHAH</i>	Camp management and cavalry control	Bani-Makhzum	Waleed Bin Mughirah

- | | | |
|-------------------------------|--|---------------------|
| 8. SIFARAT-O-MANAFARAT | Ambassadorial Banu-'Adi responsibility and decision on tribal controversy of superiority | Hadrat 'Umar Farooq |
| 9. AZLAM-O-AISAR | Divination Banu-Jamah and Soothsaying | Safwan Bin Umayyah |
| 10. AMWAL¹ | Keeper of Bani-Sahm Treasury | Harith Bin 'Qais |

At the beginning of Islam, the following were the most influential and powerful Quraish leaders in Mecca; Abu-Sufyan Bin-Harb (father of Mu'awiyah), whose father, Harb, was the commander of the Quraish forces in the Fijar battles; Abu-Lahab (uncle of the Prophet); Abu-Jehl (nephew of Waleed Bin Mughirah and the leader of his clan); Waleed Bin Mughirah (father of Hadrat Khalid), the top-man of the Quraish; 'Aas Bin-Wa'il Sahmi (father of Hadrat 'Amru Bin-Al-'Aas), very rich and influential man; 'Utbah Bin-Rabi'ah (maternal grandfather of Amir Mu'awiyah), a noble dignitary of Mecca; Aswad Bin-Muttalib; Aswad Bin-'Abd Yaghuth; Nadar Bin-Al-Harith Bin-Kaldah; Akhnas Bin-Shareeq Thaqafi; Abi Bin-Khalaf; and 'Uqbah Bin-Abi-Mu'eet. It may also be kept in mind that, for a very long time, the families of Hashim and Umayyah had mutually been rivals and antagonistic to each other.

First Reason of Quraish's Enmity Against Islam:

From time immemorial, Arabia was immersed in idolatry; no less than 360 idols were worshipped in the Ka'bah alone, Hubul being the supreme-god. These gods were supposed to control all human activities and destinies. It looked as if Allah either did not exist then in Mecca, or if He did exist there, He was powerless (God forbid).

Second Reason:

Islam's first and foremost duty was to annihilate idolatry in Mecca, with which Quraish's power and prestige were closely bound. Therefore, the Quraish vehemently and fiercely opposed the religious revolution of Islam. The Quraish leaders, who were to suffer from the

1. 'Aqdul-Fareed, vol. II.

eradication of the idolatry and the inception of Islam in Mecca, were the following persons: After the death of Harb Bin Umayyah, Abu-Sufyan became the head of the family, but Waleed Bin Mughirah, being more influential and clever, replaced Abu-Sufyan in the leadership of the clan; Abu-Jehl was his nephew, who, too, had considerable influence in the Quraish. Though Abu-Sufyan could not succeed his father, as the commander of the forces of the Quraish, yet he was the recognised family-head of Bani-Umayyah. In Bani-Hashim, the oldest person was Abu-Lahab, uncle of the Prophet. In the Saham tribe, the most influential person was 'Aas Bin Wa'il. Other powerful Quraish leaders were: Aswad Bin Muttalib, Aswad Bin 'Abd-Yaghuth, Nadar Bin Al-Harith, Umayyah Bin Khalaf, and 'Uqbah Bin Abi Mu'et. The aforesaid persons were the top-leaders of the Quraish, who bitterly opposed the Prophet and Islam.

Third Reason:

The Quraish abhorred Christianity, as Abrahatur Ashram, who had attacked Mecca to dismantle the Ka'bah, was a Christian. Since in Jerusalem was, at first, the Qiblah of Islam, the Quraishites believed that, the Prophet intended to introduce Christianity in Arabia.

Fourth Reason:

An important reason was the rivalry among the Quraish families, two of which were the arch enemies of one another, i e., Banu-Hashim and Banu-Umayyah. It was 'Abdul-Muttalib, whose influence and prestige had made Banu-Hashim dominant in Mecca. But, after his death, none of his sons inherited the same vigour and ascendancy, affording an excellent opportunity to Banu-Umayyah to improve their chances of power. Since, Banu-Umayyah considered the Prophethood of Hadrat Muhammad (may peace be on him) as the success and glory of their rivals — Banu-Hashim — therefore, this tribe opposed the Prophet tooth and nail. Except the battle of Badr, all other battles against the Prophet were provoked by Abu-Sufyan, who was the commander of the Quraish forces against Islam. 'Uqbah Bin Abi-Mu'et, who was also a fierce enemy of the Prophet, was an Umayyad too. After Banu-Umayyah, another serious rival of Banu-Hashim was Banu-Makhzum (leader—Waleed Bin Al-Mughirah). Therefore, this tribe, too, opposed the Prophet vehemently. Abu-Jehl (nephew of Waleed Bin Mughirah) had once testified to this fact.¹

1. *Ibn-Hisham*, Egyptian edition.

Fifth Reason:

Another vital reason was that, since the Quraish were addicted to evil habits and practices, coupled with their belief in polytheism, which Islam endeavoured to eradicate by preaching the Unity of Allah, personal piety and the righteousness of character, they resented these reforms and violently reacted against the Islamic teachings.¹

1. Surah Qalam, Surah 'Alaq, Surah Muddathir, and Surah Anbiya in the holy Quran.

CHAPTER 21

ACCEPTANCE OF ISLAM BY HAMZAH AND 'UMAR

(6 Nabavi)

Among the uncles of the Prophet, Hadrat Hamzah, who had been a playmate of the Prophet and was older than him by only a couple of years, loved him. Both the Prophet and Hadrat Hamzah had been nursed by Thuwaibah and were, thus, also brothers. Though Hadrat Hamzah was still a non-believer in Islam, yet he loved the Prophet dearly. He was a hunter and a warrior in his right, and so was universally respected. One day, Abu-Jehl treated the Prophet with singular insults, which provoked the anger of Hadrat Hamzah and, in the defiance of Abu-Jehl and other Quraish leaders, he publicly proclaimed his acceptance of Islam in the year, 6 Nabavi. The same year, Hadrat 'Umar, too, embraced Islam; he was then of 27 years. Hadrat 'Umar's sister, Fatimah, and her husband, Sa'eed Bin Zaid, had already become Muslims, and Hadrat 'Umar accepted Islam through them.¹

Till then, the Prophet lived in seclusion in the house of Arqam, that was situated at the foot of the Safa mountain. The acceptance of Islam by Hadrat 'Umar was a significant turning point in the early history of Islam. Though, upto that time, some 40-50 persons had embraced Islam, yet those early Muslims could not dare to perform their religious duties publicly, not to talk of praying inside the Haram (Ka'bah). But, with Hadrat 'Umar now a Muslim, they were considerably emboldened and, in spite of the enmity and obstructions of the Quraish, they, for the first time, performed their religious rites and said their prayers inside the Haram fearlessly.²

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1. *Raud al-Anf; Al-Faruq* by 'Allamah Shibli Nu'mani; *Surah Hadid* of the holy Quran.
 2. *Ansab al-Ashraf Baladhuri; Tabaqat-i-Ibn-Sa'd; Ibn-Asakir; Kamil Ibn al-Atheer; Sahih Bukhari.*

CHAPTER 22

EARLY MUSLIM VICTIMS

Though, generally, all the early Muslims in Mecca suffered from the oppression and brutality of the Quraish, yet the following persons suffered unbearable tortures by the Quraish, because of their Islam:

1. Khabbab Bin Al-Arth of Banu-Tamim, who was earlier sold out as a slave, and was purchased by Umm Anma'. He used to earn living as a black-smith. He embraced Islam, when the Prophet had taken refuge in the house of Arqam, with only 6 or 7 converts to Islam. The Quraish were particularly brutal to him.¹

2. Hadrat Bilal, who later became the celebrated first Muezzin (caller to prayers) of Islam. He was an Abyssinian and the slave of Umayyah Bin Khalaf, who used to torture him brutally as Hadrat Bilal had become a Muslim.

3. 'Ammar Yamani, whose father, Yasir, had migrated to Mecca, where Abu-Hazifah Makhzumi married him with his slave-girl, Summiyah, and 'Ammar was born out of this wedlock. He was one of the earliest Muslims, as he had accepted Islam, when only three persons had embraced it before him. He, alongwith his father and mother, was brutally tortured by the Quraish.

4. Summiyah, Hadrat 'Ammar's mother, was murdered by Abu-Jehl, because of her Islam.

5. Yasir, Hadrat 'Ammar's father, too, became a martyr at the hands of the Quraish infidels for his Islam.

6. Suhaib, who was erroneously known as 'Roomi', was the son of Sanan, whose family belonged to Mosul in Iraq. Sanan ruled over Uballah, on behalf of the Iranian Emperor Xerxes. When the Romans attacked and captured this region, Suhaib, too, became a Roman captive. He was later purchased by 'Abdullah Bin Jad'an, in Mecca,

1. *Tabaqat-i-Ibn-Sa'd*, vol. III; *Sahih Bukhari*.

who set him free. Both he and 'Ammar Bin Yasir had accepted Islam at the hands of the Prophet in the very beginning, and both were equally the victims of indescribable tortures by the Quraish.

7. Abu-Fakih was a slave of Safwan Bin Umayyah and had accepted Islam alongwith Hadrat Bilal. Like Bilal, he, too, was mercilessly beaten and tortured by the Quraish.

8. Lubainah, a slave-girl of Hadrat 'Umar, suffered terrible oppression at the hands of her master — Hadrat 'Umar — who had not yet embraced Islam.

9. Zanirah was a slave-girl in the family of Hadrat 'Umar, who, before his Islam, used to torture her. Abu-Jehl had made her blind. Nahdiyah and Umm-'Abees, too, were slave-girls of the Quraish and had suffered for their acceptance of Islam. Hadrat Abu-Bakr had bought the following for high prices and set them free: Bilal, 'Amir Bin Fahirah, Lubainah, Zanirah, Nahdiyah and Umm-'Abees.¹

When Hadrat 'Uthman, who was an aged and respected person, embraced Islam, he was bound by a rope and beaten by his own uncle. Hadrat Abu-dhar, who was 7th among the earliest Muslims, was brutally beaten up in the Haram (Ka'bah) by the Quraish. Zubair Bin Al-'Awwam, whose number was 5th among the earliest converts to Islam, was, like Hadrat 'Uthman, beaten by his uncle, when the news of his acceptance of Islam was known. Hadrat 'Umar, before he became a Muslim, meted out the same oppressive treatment to his cousin, Sa'eed Bin Zaid, when the latter accepted Islam. In spite of all these physical tortures, however, no Muslim could ever be made to renounce Islam.²

1. *Ibn al-Atheer.*

2. *Tabaqat; Bukhari.*

CHAPTER 23

MIGRATION TO ABYSSINIA

(5 Nabavi)

When the oppression of the Quraish continued unabated, the Prophet advised his companions and other Muslims to migrate to Abyssinia, which was an old and known trade market of the Quraish, and whose king, Negus (Najjashi) Ashamah, was reputed to have been a just ruler. The first batch of the Muslim migrants to Abyssinia consisted of the following 11 men and 4 women :

1. Hadrat 'Uthman (with his wife, Hadrat Ruqayyah, a daughter of the Prophet); 2. Abu-Hazifah 'Utbah (with his wife, Sahlah); 3. Zubair Bin Al-'Awwam (Prophet's cousin and famous companion); 4. Mus'ab Bin 'Umair (grandson of Hashim); 5. 'Abdur-Rahman Bin 'Auf (famous companion, one of the ten '*Ashrah-i-Mubashshirah*, a relative of the Prophet on his maternal side, belonging to Bani-Zuhrah); 6. Abu-Salmah Makhzumi (with his wife, Umm-i-Salmah, who, after Abu-Salmah's death, became a wife of the Prophet); 7. 'Uthman Bin Maz'un Jamhi (famous companion of the Prophet); 8. 'Aamirah Bin Rabi'ah (with his wife, Laila; he was among the first few converts to Islam and had taken part in the battle of Badr, too); 9. Abu-Sabrah Bin Abi-Raham (his mother, Barrah, was an aunt of the Prophet, and he, too, was among the earliest converts to Islam); 10. Hatib Bin 'Amru (a participant in the battle of Badr; according to Imam Zuhri, he was the first to have migrated to Abyssinia); and 11. 'Abdullah Bin Mas'ud (famous companion of the Prophet).¹

When the Muslim migrants became secure in Abyssinia and seemed to have settled there, the Quraish became very jealous and sent out a delegation, consisting of 'Abdullah Bin Rabi'ah and 'Amru Bin Al-'Aas, to request the Najjashi to expel the Muslim refugees of Mecca from Abyssinia. On that occasion, Hadrat Ja'far (Hadrat 'Ali's brother) pleaded, very ably, the case of the Muslim refugees before the Aby-

1. *Bukhari; Tabari; Asabah, Hafiz Ibn Hajar.*

ssinian king, with the result that, the Najjashi declined to expel the Muslim refugees out of his country. Thus, the Quraish mission failed ignominiously. More or less 83 Muslims are known to have, then, taken refuge in Abyssinia. It is said that, the Muslims in Abyssinia, having heard the rumour of the acceptance of Islam by the Meccans, had returned to Mecca, only to find out that, they were duped. Hence, a second migration, from Mecca to Abyssinia, happened, in which about 100 Muslim refugees are known to have been involved. All of them had returned to Madinah from Abyssinia upto 7 H. E.¹

1. Zarfani; Bukhari; *Tabaqat-i-Ibn-Sa'd*; *Mu'jumul-Buldan*; *Mawahib-i-Ladunniyah*.

CHAPTER 24

SHA'IB-I-ABU-TALIB

(Muharram, 7 Nabavi)

When the Quraish failed in all their nefarious machinations against Islam, all the Meccan tribes gathered together and decided to shut all the Muslims up within a mountain-valley and destroy them. For this purpose, an agreement was drawn out among them, vowing that, all the tribes would boycott the Muslims completely till their submission. This agreement was written by Mansur Bin 'Akramah and displayed at the door of the Ka'bah. Abu-Talib was, thus, forced to take all the members of Banu-Hashim with him and take refuge inside *Sha'ib-i-Abu Talib*,¹ a mountain-pass near Mecca, owned by Banu-Hashim, who were besieged there for three long years, during which they suffered from all the hardships of a relentless siege, where practically no means of subsistence were available, so much so that, the besieged persons were forced to eat the leaves and stalks of bushes to mitigate their pangs of hunger.² At last, some compassionate ones among the enemies of Banu-Hashim felt the pinch of their remorseful conscience and thought of undoing with the agreement, that had started all the calamities for Banu-Hashim. Hisham Bin 'Amru Al-Ghamiri, a notable of his clan and a close relative of Banu-Hashim (who used to send, occasionally, some food to the besieged stealthily), one day came to the maternal grandson of 'Abdul-Muttalib, Zuhair Bin Abi-Umayyah and, enlisting

1. *Sha'ib-i-Abu-Talib* was one of the valleys of the Abu-Qubais mountain. Now, it is known as *Sha'ib-i-'Ali*, and is also called *Suqul-Lail*.

2. *Shaqqul-Qamar* :

The famous incident of the split of the full moon in two parts had occurred at Mina (for a few seconds) in 8 Nabavi (5 before Hijrat), which is mentioned in *Surah Al-Qamar*, *Aayat* 1-2, in the holy Quran. However, the rumour that, the Prophet had pointed his finger towards the moon, and it was split, is not reliable. The Quran refers to it as a token of the impending Day of Resurrection, rather than a miracle of the Prophet in support of his Prophethood.

Sha'ib-i-Abu-Talib

the latter's support, both of them went to Mut'im Bin 'Adi, Abul-Bakhtari, 'Aas Ibn-Hisham and Zam'ah Bin Al-Aswad. The next day, all five of them entered the Haram (Ka'bah) and, in spite of the opposition of Abu-Jehl, Mut'im tore off the agreement, and all of them released Banu-Hashim from their captivity and siege in *Sha'ib-Abu-Talib*. According to *Ibn-Sa'd*, all this happened in the year 10 Nabavi. About the same time, Mi'raj (Ascension of the Prophet to the heaven) had occurred, when 5-times daily prayers became obligatory.¹

1. *Ibn-Hisham, Tabari, Ibn-Sa'd, Raudal-Anf.*

CHAPTER 25

DEATHS OF HADRAT KHADIJAH AND ABU-TALIB

(10 Nabavi)

No sooner the Prophet had come out of *Sha'ib-i-Abu-Talib* and got a little respite from the oppressions of the Quraish than Hadrat Khadijah and Abu-Talib died. In spite of the persistent persuasions of the Prophet, Abu-Talib died without embracing Islam. This statement is open to contention, but both *Bukhari* and *Muslim* corroborate the fact that, Abu-Talib, even at his death-bed, did not accept the inducement of the Prophet to embrace Islam. Hadrat 'Abbas, too, till then, was a kafir (infidel). Abu-Talib was 35 years older than the Prophet and had suffered a lot, helping the Prophet all the time.¹ Soon after, Hadrat Khadijah, too, died. This was the hardest time for the Prophet, as no influential person was left to stand by his side, and the Quraish now felt free to deal with the Prophet as they liked. The Prophet, himself, called that year, '*Aam al-Huzn*, (i e., the year of calamities).² Hadrat Khadijah had died in Ramadan, 10 Nabavi, at the age of 65 years, and was buried by the Prophet in Hajun. The prayer for the dead had not yet been ordained Providentially.

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1. 'Allamah 'Aini; *Kitab al-Jana'iz*; *Ibn-Ishaq*; *Asabah*; *Ibn-Hisham*; *Bukhari*; *Muslim*.
 2. About the same time, at the instance of Abu-Jehl, 'Uqbah Bin Abi-Mu'ait had placed, on the back of the Prophet, while he was in *Sijdah* during the prayer within the precincts of the Ka'bah, the whole dirty load of the abdomen and the intestines etc. of a slaughtered camel, because of which the Prophet could not raise his head, and which was removed, with difficulty, by the little daughter of the Prophet, Hadrat Fatimah — *Bukhari*.

MALTREATMENT AT TA'IF

When the Meccans accelerated their emboldened ill-treatment of the Muslims, the Prophet thought of shifting the venue of his mission of the preaching of Islam to nearby Ta'if, where the 'Umair family was superior to all other local tribes. They were three brothers: 'Abd-Yalil; Mas'ud and Habib. The Prophet went and offered Islam to them. They, however, maltreated and ridiculed him and got him man-handled. The Prophet returned from Ta'if to Mecca physically bruised and much disappointed. Zaid Bin Harith was with the Prophet during his trip to Ta'if and back. After his return from Ta'if, the Prophet stayed, for a few days, at Nakhlah, before he came to Hira, from where he sent a message to Mut'im Bin 'Adi in Mecca, asking him whether he could afford to give shelter to him against the wrath of the Quraish. According to the ancient tradition of the Arabs, not to refuse the asylum, even if the request for it came from an enemy, it was accepted, and the Prophet entered the Haram sanctuary under the safety of the drawn swords of Mut'im and his sons, said his prayers there, and returned to his home. Mut'im is said to have died a kafir before the battle of Badr, but Hadrat Hissan (the poet of the Prophet's court) wrote a touching marthiyah (elegy) at his death.¹

1. *Ibn-Sa'd; Mawahib-i-Ladunniyah; Ibn-Ishaq; Ibn-Hisham; Zarqani; Tabari.*

APPROACH TO ARAB TRIBES

It was the practice of the Prophet that, during the days of the annual pilgrimage (Hajj), when the Arab tribes used to assemble in the precincts of the Ka'bah in Mecca, he used to visit each and every camp of the various Arab tribes and offered them the message of Islam. Besides, he used to visit the fairs in various places where the Arab tribes used to come from different parts of Arabia, and preached Islam to them. Out of them, the fairs of 'Akkaz, Majannah and Dhul-Majaz were outstanding. But, wherever the Prophet went for preaching Islam, Abu-Lahab followed him and refuted whatever the Prophet said to them. Bani-Hanifah of Yamamah were particularly rude to the Prophet, and their leader, Musailamah (*Kadhdhab*), had, later on, claimed the prophethood for himself. The following persons, who were vehement in the opposition to the Prophet, were his close neighbours in Mecca: Abu-Jehl, Abu-Lahab, Aswad Bin 'Abd-Yaghuth, Waleed Bin Mughirah, Umayyah Bin Khalaf, Nadar Bin Harith, Munabbah Bin Hujjaj, 'Uqbah Bin Abi-Mu'cet and Hakam Bin Abi-Al-'Aas.'

1. *Sahih Bukhari; Musnad Imam Hanbal; Sahih Muslim; Zargani; Raud al-Anf; Ibn-Sa'd; Ibn-Hisham.*

CHAPTER 28

MEDINAH AND ANSARS

The real name of Medinah was Yathrab; it assumed its present name from after the arrival of the Prophet to it — Medinatun-Nabi (i.e., the City of the Prophet), whose abbreviated form is Medinah. In ancient times, it was inhabited by the Jews, who had built forts for themselves in and around it. Ansars were originally the inhabitants of Yemen, who had migrated from there to Medinah. They belonged to the Qahtan tribe. Two brothers, Aus and Khazraj, became the founders of the two most famous Ansar tribes of Medinah. In course of time, these Ansar tribes made agreements of cooperation with the Jews of Medinah, which, however, were soon nullified by the latter.¹

When the Ansars became powerful, they erected small forts in and around Medinah. For some time, both Aus and Khazraj remained united; but, as was customary with the Arabs, they began to quarrel among themselves and frightful battles were fought between them, the last of which is known to history as the battle of Ba'ath, in which all the prominent leaders of both sides were killed and they became so weak and insignificant that, when they offered their hand of friendship to the Quraish of Mecca, it was rejected with contempt. Though Ansars were idol-worshippers, yet, because of their association with the Jews, they had information about the Unity of Allah and the Biblical Prophets. The tribal leader of Aus, 'Ayaz Bin Ma'adh had come in contact with the Prophet in Mecca, but had died before the Prophet's migration to Medinah.

The Prophet, during the Hajj season, used to visit the leaders of the gathered Arab tribes in Mecca to offer Islam to them. In Rajab, 10 Nabavi, too, he did the same and talked to some Khazraj tribals, offering them Islam and reciting to them some verses of the holy Quran. They were much impressed and readily accepted Islam. It happened near 'Uqbah, where, now, the 'Uqbah-Mosque exists. They were the following six persons: 1. Abul Haitham Bin Taihan; 2. As'ad Bin

1. *Wafa'ul-Wafa*, vol. 1.

Zararah; 3. 'Auf Bin Harith; 4. Rafi' Bin Malik Bin 'Ajlan (martyred in the battle of Uhud); 5. Qutbah Bin 'Amir (martyred in Yamamah); and 6. Jabir Bin 'Abdullah. The next year, a dozen persons came to Mecca from Medinah to embrace Islam. When returning, they asked for a teacher to teach them Islam and preach it to others in Medinah. The Prophet appointed Mus'ab Bin 'Umair on this mission in Medinah. Mus'ab was the grandson of Hashim Bin 'Abd-i-Munaf, and one of the earliest to have accepted Islam. He was the flag-bearer of Islamic troops in the battle of Badr.¹ During his stay in Medinah, as the first teacher and preacher of Islam there, he converted many persons to the fold of Islam. Mus'ab achieved the greatest success, when he converted Sa'd Bin Ma'adh, the Chief of the Aus tribe, with whom the entire Bani-Aus embraced Islam.

The next year, 72 persons came to Mecca from Medinah during the Hajj-time, and accepted Islam at the hands of the Prophet at Mina ('Uqbah). They belonged mostly to Bani-Khazraj, but some of them were from Bani-Aus, too. The Prophet selected, from amongst them, 12 prominent persons, as their spokesmen, who were influential in their respective clans. They were: 1. Usaid Bin Hudair of Bani-Aus; 2. Abul-Haitham Bin Taihan; 3. Sa'd Bin Hathimah (martyred in the battle of Badr); 4. As'ad Bin Zararah; 5. Sa'd Bin Rabi' (martyred in the battle of Uhud); 6. 'Abdullah Bin Rawahah (famous poet, martyred in the battle of Muthah); 7. Sa'd Bin 'Ibadah (famous Sahabi); 8. Manzar Bin 'Amru (martyred in Bin-Ma'unah); 9. Bara' Bin Ma'rur; 10. 'Abdullah Bin 'Amru (martyred in the battle of Uhud); 11. 'Ibadah Bin Samit (famous Sahabi); and 12. Rafi' Bin Malik (martyred in the battle of Uhud).

When Medinah became a safe haven for the Muslims, the Prophet directed them to migrate there from Mecca, and, despite the opposition of the Quraish, most of the Sahabah left Mecca and reached Medinah. Only the Prophet, alongwith Hadrat Abu-Bakr and Hadrat 'Ali, remained behind. Some of the poorest Meccan Muslims, however, could not then migrate to Medinah, which they could do after a long time. There is a relevant verse in the *Surah-i-Nisa'* of the holy Quran about them.²

1. *Zarqani; Ibn-Sa'd; Waqidi; Ibn-Hisham; Raud al-Anf; Asabah; Tabari; Tarikh-i-Kabeer* of Imam Bukhari.

2. *Sahih Bukhari; Ibn-Sa'd's Tabaqat.*

CHAPTER 29

MIGRATION TO MEDINAH

(1 Hijrah/16 July, 622 C.E.)

With the commencement of the 13th year of Nabuwwat (Prophethood), after most of the Sahabah (Companions) had already left Mecca and reached Medinah, the Prophet, too, with Divine permission (Wahi), prepared himself to migrate to Medinah.¹ The Quraish got scent of it and decided to assassinate him. The anti-Prophet conspirators were: 'Utbah, Abu-Sufyan, Jubair Bin Mut'im, Nadar Bin Harith Bin Kaldah, Abul-Bakhtari, Ibn-Hisham, Zam'ah Bin Aswad Bin Muttalib, Hakeem Bin Hizam, Abu-Jehl, Nabsiyah, Damanbah, and Umayyah Bin Khalaf—all leaders and chiefs of various Quraish tribes in Mecca. They besieged the Prophet's home at night and waited for him to come out in the morning. However, late at night, when the besiegers were overcome by sleep, the Prophet, after leaving Hadrat 'Ali in his bed, slipped out of the house unnoticed, and, alongwith Hadrat Abu-Bakr, who was waiting elsewhere to join him, took refuge in a cave of *Jebel-i-Thaur*, (three miles from Mecca on the right side; the cave still exists and is the object of reverence and devotion for the Muslim world). Hadrat Aa'ishah was already married to the Prophet. Her elder sister, Asma' (mother of Hadrat 'Abdullah Bin Zubair), made preparations for the journey of both the Prophet and her father, with the food for 2-3 days, which she wrapped up by her Nitaq (cloth, which the Arab women use as a belt around their waists), for which, she has been nicknamed as *Dhatun-Nitaqain*. Hadrat Abu-Bakr's son, 'Abdullah, his daughter, Asma', and his servant (slave), all, kept watch on the cave of Thaur, and quietly supplied the necessities of life to them during their refuge there. Both the Prophet and Hadrat Abu-Bakr spent three days and nights in this cave. On the 4th morning, they came out of it and, escorted by a hired infidel Arab for guidance through a desert-route to Medinah (on payment), named 'Abdullah Bin Ariqat, travelled clear of the precincts of Mecca on camel-backs.

1. *Sahih Muslim*.

The Quraish had announced a reward of 100 camels to anyone, who would capture them. Suraqah Bin Jo'shum endeavoured to win the award, but failed. There are many stories, fabricated and unauthentic, attached to this episode of the migration of the Prophet from Mecca to Medinah, most of which have been proved to be unreliable. In this journey, the Prophet had passed through Rabigh (which still occurs in the way of the Hujjaj), where the Prophet had said his Maghrib prayers. Three miles out of Medinah is situated Quba (or 'Aliyah), where many Ansar families lived. Most prominent of them was the family of 'Amru Bin 'Auf, who was honoured to have been the first host of the Prophet in Medinah.¹ Kulthum Bin Al-Hadam was then the chief of the family. Most of the Sahabah, who had come earlier from Mecca to Medinah, were then also the guests of the same family. Hadrat 'Ali, who had left Mecca three days after the Prophet, also joined him here. According to *Bukhari*, the Prophet stayed at Quba for 14 days, before he shifted to Medinah proper. The first thing, that the Prophet did here, was the construction of the first mosque of Islam. The Prophet acquired a piece of land, belonging to Kulthum, and founded, with his own hands, the mosque, in the construction of which he worked as a common labourer, alongwith his companions. The verses in *Surah Taubah*, in the holy Quran, are concerned with this very mosque. The Prophet's entry in Quba marked the beginning of a particular phase in the history of early Islam, which was, chronically-speaking, on Monday, 8 Rabi' ul-Awwal, 13 Nabavi (20 September, 622 C.E).²

After 14 days' stay at Quba, the Prophet started, on Friday, for Medinah. The time of Friday prayers occurred, when the Prophet's entourage was passing through the quarters of Banu-Salim, where he performed the first Friday prayers in congregation and delivered the first Friday Khutbah. Here the Prophet also received his maternal relatives—Banu-Najjar. Where there is now the famous Prophet's Mosque in Medinah, at that time, adjacent to it, there was the house of Hadrat Abu-Ayyub Ansari, whose real name was Khalid and who belonged to Banu-Najjar. It was destined that, this family be granted the honour and privilege of having played the host to the Prophet. The Prophet stayed for seven months in the house of Hadrat Abu-Ayyub Ansari.

1. *Sahih Bukhari; Tabaqat-i-Ibn-Sa'd; Zarqani.*

2. *Wafa-ul-Wafa; Sharah-Bukhari*, vol. II-'Aini, Constantinople: *Ya'qubi; Ibn-Sa'd; Tabarani Kabeer; Sahih Muslim.*

Migration to Medinah

Meanwhile, the Prophet's Mosque and the surrounding houses were built where the Prophet shifted. From Medinah, the Prophet sent Hadrat Zaid, with camels and money, to Mecca to fetch his wives and daughters. Hadrat Abu-Bakr's son, 'Abdullah, also accompanied him.¹ Among the Prophet's daughters, Ruqayyah was with her husband, Hadrat 'Uthman, in Abyssinia, while Zainab was not permitted by her husband to go to Medinah; so, Zaid brought only Fatimah and the Prophet's wife, Hadrat Saudah, to Medinah, while Hadrat Aa'ishah came with her brother, 'Abdullah.

1. Bukhari; Zarqani; Asabah.

CHAPTER 30

MASJID-I-NABAVI AND HOUSES OF PROPHET'S WIVES

The first act of the Prophet in Medinah was the building of a mosque. Before it, the Prophet used to say his prayers in a cattle-shed. Near his house, there was a vacant plot of land, owned by the Najjar family. The Prophet invited the owners of this land (in which there were some old graves and a few date-palm trees)—two orphans—and, after they were duly paid for their land by Hadrat Abu-Ayyub Ansari, at the instance of the Prophet, the land was cleared of the graves etc; and the Prophet started on it the present celebrated Masjid-i-Nabavi's construction, during which, the Prophet, alongwith his companions, worked as a common labourer. The Mosque was originally a very simple and unassuming structure, whose walls were of unbaked bricks, with a thatched roof and columns of date trees. Its Qiblah faced towards Jerusalem at first, but, when the Qiblah was Providentially turned towards the Ka'bah, then a new door was opened in the building on its northern side; its floor was made up of uneven pebbles. In a corner of the Mosque, there was a covered platform, called Suffah, which was for those poor converts to Islam, who had no other place to live in. When the Prophet's Mosque was completed, he got tiny living quarters built for his wives, adjacent to it. In the beginning, there were only two wives of the Prophet, i.e., Hadrat Saudah and Hadrat Aa'ishah; so, two living quarters for them were built; but more were added to them, when more wives came to live with the Prophet. These habitations were most simple, built of unbaked bricks, date-palm partitions and thatched roofs.¹

These unimposing living quarters of the Prophet's wives were located as under: The houses of Hadrat Umm-i-Salmah, Umm-i-Habibah, Zainab, Jawairiah, Maimunah and Zainab Bint Jahash were on the Syrian side, while those of Hadrat Aa'ishah, Safiyah and Saudah were on their opposite side. These rooms were hardly 18 feet broad and 30 feet long each; their thatched roofs were so low that, a person inside could touch their ceiling. The doorways were hidden by blankets, and

1. Bukhari; Zarqani.

there were no lights in them during nights. The following Ansars were the neighbours of the Prophet in Medinah: Sa'd Bin 'Ibadah, Sa'd Bin Ma'adh, 'Imarah Bin Hazm and Abu-Ayyub, who used to send milk and other foodstuffs to the Prophet, with which the Prophet contented himself. Umm-i-Uns, once, offered to the Prophet some property, which he accepted, but gave it away to his nurse-maid, Umm-i-Aiman, and lived austere, denying to himself even ordinary physical gratifications. It was often that, there was nothing to eat for the Prophet himself and for his wives, and the Prophet used to observe fasts frequently, because of the lack of food, and whatever could be available, he, mostly, gave it away to the first hungry person, who asked for it, and remained hungry himself. The lot of his wives was no better either. There were no worldly pleasures for the Prophet or for them.

Adhaan (call to prayers) was introduced by the Prophet on the advice of Hadrat 'Umar, and the first muedhdhin (caller to prayers) was the Abyssinian liberated slave and a companion of the Prophet, Hadrat Bilal.¹

1. Abu-Da'ud; Sahih Bukhari; Muslim; Nisa't; Tirmidhi; Tabaqat-i-Ibn-Sa'd; Wafa'ul-Wafa.

CHAPTER 31

MU'AKHAAT (BROTHERHOOD) AMONG ANSARS AND MUHAJIREEN

Muhajireen (migrants) had arrived from Mecca to Medinah absolutely empty-handed, but they hated to live on doles permanently. They remained as the guests of the Ansars of Medinah for some time, but they wanted to work for their livelihood. After the completion of the construction of Masjid-i-Nabavi, the Prophet assembled the Ansars in the house of Hadrat Uns Bin Malik, who was then a minor. The number of Muhajireen, then, was 45. The Prophet established the historical Mu'akhaat (Brotherhood) among Ansars and Muhajireen, which was a unique feat and remains, till today, proverbial as a wondrous thing, that could successfully be performed. The Prophet announced the name of an Ansar and a Muhajir as a pair of brothers, and the Ansars carried out the command of their Prophet to the letter. Each and every Ansar, thus, offered half of everything, in his possession, to his Muhajir-brother, ungrudgingly. For instance, Sa'd Bin Rabi', who became the brother of 'Abdurrahman Bin 'Auf, had two wives; he offered to divorce one of them to be given as a wife to his Muhajir brother, but 'Abdurrahman gratefully declined. This brotherhood became legal, so much so that, when an Ansar died, his property was inherited by his Muhajir brother, and the deceased Ansar's relatives were denied it.¹ But, later, after the battle of Badr, the Muhajireen were better economically, and this practice was annulled according to another verse of the same *Surah-i-Anfaal*, in the holy Quran. In 4 Hijrah, when Banu-Nadeer were exiled, their lands were given to the Muhajireen, with the consent of the Ansars, who declined to be benefited themselves out of sincerity and love for their adopted brothers.²

Among Muhajireen, who toiled for their livelihood in Medinah, was 'Abdurrahman Bin 'Auf, who dealt in the export and import of commodities and had become very rich through trade. Hadrat Abu-Bakr had a cloth shop in Sakh, and Hadrat 'Uthman's shop of dates

1. *Surah-i-Anfaal* (last *ruku'*) of the holy Quran.

2. *Futuhul-Buldan*, *Sahih Bukhari*, *Ibn-Hisham*.

Mu'akhaat (Brotherhood) among Ansars and Muhajireen

was in the market of Banu-Qainqa'. Hadrat 'Umar's trade had extended upto Iran. Other Companions of the Prophet were also engaged in commerce and trade. After the conquest of Khyber, the Muhajireen had returned its orchards (they were earlier awarded) to the Ansars. For the residences of Muhajireen in Medinah, the Ansars had donated their lands or houses to them. Harith Bin Nu'man was the first to have done so. Bani-Zuhrah had established themselves behind Masjid-i-Nabavi, where 'Abdurrahman Bin 'Auf had also built his fortress-like house. Hadrat Zubair Bin Al-'Awwam got an extensive piece of land. The Ansars gave to Hadrat 'Uthman, Miqdad and 'Ubaid residential plots of land, adjacent to their own houses. In the following is a partial list of those, who had become brothers, through this Mu'akhaat system :

Muhajireen	Ansars
Hadrat Abu-Bakr	Kharjah Bin Zaid Ansari
Hadrat 'Umar	'Utbah Bin Malik Ansari
Hadrat Uthman	Aus Bin Thabit Ansari
Hadrat Abu 'Ubaidah Jarrah	Sa'd Bin Ma'adh Ansari
Hadrat Zubair Bin Al-'Awwam	Salamah Bin Waqsh
Mus'ab Bin 'Umair	Abu-Ayyub Ansari
'Ammar Bin Yasir	Hadhifah Bin Yaman
Abu-dhar Ghifari	Manzar Bin 'Amru
Salman Farisi	Abu-Darda'
Hadrat Bilal	Abu-Ravahah
Abu-Hadhifah Bin 'Utbah	'Ibad Bin Bashar
Sa'eed Bin Zaid	Abi Bin Ka'b

Hadrat Sa'eed Bin Zaid was one of the ten '*Ashrahe-Mubashshirah* (for whom the Prophet had promised paradise after their death). His father, Zaid, was a follower of the religion of Prophet Ibrahim, and, thus, was a forerunner of Islam. Hadrat 'Umar had embraced Islam through his persuasion. Sa'eed was a prominent Companion of the Prophet. His Ansar-brother, Abi Bin Ka'b, was respected so much that, Hadrat 'Umar used to call him *Sayyadul-Muslimeen*. He had the honour and privilege of having been the first official scribe of the Prophet. He has been considered as the Imam of the Science of Qira't (recital of the holy Quran). Hadrat Abu-Hadhifah was the son of a chief of the Quraish,

'Utbah Bin Rabi'ah, and his Ansar brother, 'Ibad Bin Bashir, was the chief of Banu-Ashhal. The Prophet had granted the title of *Ameenul-Ummat* to Hadrat Abu 'Ubaidah Jarrah, by whose hands Syria was, later, conquered for Islam. In the battle of Badr, he had sacrificed his own father for the sake of Islam. His Ansar brother was the chief of Banu-Aus, Sa'd Bin Ma'aadh, who, in the battle (Ghazwah) of Bani-Quraizah, had taken sides with Islam as against his *haleef* (bound in agreement with), tribe (Bani-Quraizah).¹

1. *Sahih Bukhari; Fatahul-Bari; Asabah; Mu'jumul-Buldan; Ibn-Hisham; Ibn-Sa'd; Musnad Imam Hanbal.*

CHAPTER 32

SUFFAH AND ASHAB-I-SUFFAH

Suffah means 'a covered courtyard or shed' in Arabic, which was an annexe of the Prophet's Mosque in Medinah. Those, who occupied its platform permanently, as their only abode, had dedicated their lives to the observation and study of the Prophet's minutest movements and sayings. They had no families, but whenever they married, they left the Suffah. They used to go to the wood for picking up dry sticks for fuel, which they sold out for a living. All day, they attentively listened to and memorized the Prophet's Hadith and, at night, they slept on the barren floor of the Suffah. They lived a very austere life. Hadrat Abu-Hurairah, too, was one of them. They never had enough food to eat, and often went hungry. They were intensely devoted to the prayers and the recital of the holy Quran. The Prophet often used them as the preachers and teachers of Islam. In Ghazwah-i-Ma'unah, 70 Ashab-i-Suffah were sent out by the Prophet on the same mission. Their majority, at a time, never exceeded 400, because of the lack of space.¹

1. Hafiz Siyuti; Bukhari; Sahih Muslim; Zarqani; Musnad Ibn-Hanbal.

CHAPTER 33

AGREEMENT WITH THE JEWS OF MEDINAH

The Jews of Medinah were divided into three tribes of Banu-Qainqa', Banu-Nadeer and Banu-Quraizah, who had built there strong fortresses. Both the Ansar tribes of Aus and Khazraj, in Medinah, had become weaker than the Jews, as a result of their battles of Ba'ath among themselves. When the Prophet settled in Medinah, he concluded a treaty of non-belligerency between the Muslims and the Jews.

The same year, two most prominent Ansars of Medinah, who had special relations with the Prophet, died, i.e., Kulthum Bin Hadam (who had played the host to the Prophet and several of his Companions in Quba, when the Prophet had migrated from Mecca to Medinah), and As'ad Bin Dararah (who was the first among the six persons, that had accepted Islam in Mecca, at the hands of the Prophet, and was also the first to have started the congregational Friday prayers in Medinah). The latter was the spokesman of Banu-Najjar (Prophet Muhammad's maternal family belonged to this tribe), and the Prophet himself replaced him in that capacity. It was a coincidence that two of the prominent leaders of the Quraish in Mecca, then, also died, i.e., Waleed Bin Al-Mugbirah (father of Hadrat Khalid), and 'Aas Bin Wa'il Sahmi (whose son, 'Amru Bin 'Aas, later, became the conqueror of Egypt and Prime Minister of Ameer Mu'awiyah). About the same time, Hadrat 'Abdullah Bin Zubair was born, whose father, Zubair, was a cousin of the Prophet, and whose mother, Asma' was a daughter of Hadrat Abu-Bakr and elder sister of Hadrat 'Aa'ishah. In this year, also, the numbers of the three Zuhr (early afternoon), 'Asr (late afternoon) and 'Isha (early night) prayers were raised from two to four rak'ats each.¹

1. Tabari, Ibn-Hisham; Ya'qubi.

CHAPTER 34

TRANSFER OF QIBLAH AND BEGINNING OF GHAZWAT

(2 H.E.-5 July, 623 C.E.)

This year, two very important occasions occurred in the history of early Islam. One was the transfer of the Qiblah from Jerusalem to Mecca; and, another was the commencement of the attacks of the enemies of Islam to destroy it, and the resistance of the Muslims to defend themselves. The Qiblah was transferred in the month of Sha'ban of that year; it had remained towards Jerusalem for about 16 months, before it was changed towards the Ka'bah in Mecca, which annoyed the Jews very much.¹

All the Western Jewish and Christian biographers of the Prophet and the so-called Orientalists and 'Islamists' of Europe and America have compiled the Seerat-i-Nabavi in such a way as to appear that, Islam was spread by the sword and the people were converted to it forcibly, and that, the Prophet was a war-monger. On the contrary, Islam is fundamentally a religion of peace and goodwill, which was spread in the world because of its rationality, tolerance and force of spiritual vitality. All the wars and battles were invariably thrust on the Prophet, as they were aimed to destroy Islam and the Prophet; so the latter had the natural right to defend himself for survival.

The community of Medinah consisted of, besides Ansars, inimical Jews and unreliable and intriguing Munafiqeen (disgruntled new converts to Islam). After the Prophet took refuge in it, Medinah became the target of the wrath of the Quraish, who were bent on destroying Islam and the Prophet, and who were actively assisted by both the Jews and the Munafiqeen of Medinah. The Prophet had hardly settled down in Medinah, when the Quraish of Mecca wrote to 'Abdullah Bin Uba'i (who was the chief of the Ansars of Medinah before the Prophet's migration to it), seeking his active support to annihilate Islam and the Prophet. However, the Prophet's persuasions

1. In obedience to the relevant verse of *Surah Baqarah* of the holy Quran; *Sahih Bukhari*; *Fatahul-Bari*.

kept him from helping the Quraish openly against the Muslims. After the battle of Badr, the Quraish wrote to him again, seeking his assistance against the Muslims. Thus, the Jews and the Munafiqeen of Medinah continued to conspire with the Quraish of Mecca against the Muslims in Medinah. The Quraish were respected generally throughout Arabia, because of their guardianship of the Ka'bah, and all the tribes, between Mecca and Medinah, were under their influence. The Quraish had successfully persuaded those tribes to oppose Islam and the Muslims, so much so that, upto the 6th Hijrah year, the Yemenites could not approach the Prophet safely. Meanwhile, the Quraish continued to prepare for war and for the invasion of Medinah to destroy the Muslims, due to which, the Prophet used to remain awake during the nights to keep the vigil against a sudden and surprise attack. Early Arab historians have started their recordings of the Maghazi from these incidents, as Allah permitted Jihad from 12 Safar, 2 H.E., which corroborates the fact that, the Muslims were allowed to take the swords in their hands only, when they were attacked and forced to defend themselves.¹

Therefore, the first and the foremost thing, that the Prophet had to do, was to guard against not only his own safety, but also against that of all the Muslims, including the Ansars, who had, now, also become the target of the wrath of the Quraish of Mecca. For this purpose, the Prophet took action in two directions. First, he arranged to place obstructions in the caravan-route of the Quraish to Syria, so that their main source of commercial prosperity might be blocked, forcing them to stoop to reason and conciliation. Second, he sought to conclude treaties of peace with the neighbouring tribes of Medinah.

1. *Sunan Abu-Da'ud, Bukhari, Sahih Muslim, Sahih Nisa'i, Ibn-Hisham; Siyuti; Musnad Darmi; Mawahib-Ladunniyah; Zarqani; Imam Zuhri; Tafseer Ibn-Jareer.*

CHAPTER 35

EXPEDITIONS BEFORE THE BATTLE OF BADR

Before the Ghazwah of Badr, small detachments of Muslim warriors were despatched from Medinah towards Mecca for the aforesaid purpose. Before the Abwa' expedition, the Prophet had not taken part himself in any scuffle, which were three in number, named Saraya (plural of Sarayyah, i.e., the battle that was not led by the Prophet himself): 1. Sarayyah-i-Hamzah; 2. Sarayyah 'Ubaidah Bin Harith; 3. Sarayyah Sa'd Bin Waqqas. But, all of them were unfought and bloodless. They were sent to obstruct the Syrian trade of the Quraish.

The first neighbouring tribe of Medinah, with which the Prophet concluded an agreement, was Banu-Jahinah, whose territorial jurisdiction was 30 miles away from Medinah. In Safar, 2 H.E., the Prophet, accompanied by his 60 Muhajir companions, left Medinah and reached Abwa' (also known as Duwwan), where his mother was buried. The headquarters of Abwa' were at the town of Fara' (80 miles from Medinah and its last outpost), populated by Banu-Muzniyah. In its vicinity, Banu-Damrah resided and ruled over the entire area. The Prophet stayed here for a few days and entered into an agreement with its chief, Makhshi Bin 'Amru Damri. All the early Arab Muhadditheen begin their Maghazi-episodes from this one. After a month, Kurz Bin Jabir Fahri, a Meccan chief, attacked the grazing grounds of Medinah and carried away the cattle, owned by the Prophet. In the third month (Jamadi'ul-Thani), the Prophet, with 200 Muhajirs, started from Medinah and reached Zul 'Ashirah (90 miles away), in the vicinity of Yanbu', where he made an agreement with Banu-Mudlaj.¹

In Rajab, 2 H.E., the Prophet despatched 'Abdullah Bin Jahash, with a dozen persons, towards Batan-Nakhlah (a place between Mecca and Ta'if), to acquaint the Prophet of the movements of the Quraish. But, 'Abdullah, having transgressed the Prophet's orders and without proper authority, attacked some returning Quraish traders from Syria to Mecca, killing 'Amru Bin Al-Hadrami, and captured two others

1. *Asabah; Raud ul-Anf; Zarqani; Sahih Bukhari.*

with their goods. When 'Abdullah returned to the Prophet and presented, before him, the captives with their goods, and told him of Al-Hadrami's death, the Prophet became very angry, as he never wanted either to kill anybody or loot their goods. Moreover, the slain 'Amru Bin Al-Hadrami was the son of 'Abdullah Hadrami, an associate of Ameer Mu'awiyah's grandfather, Harb Bin Umayyah, the paramount chief of the Quraish, who, after 'Abdul-Muttalib, had inherited the dominance over Mecca. The captured persons were: 'Uthman and Naufil; both were the grandsons of Mughirah, father of Waleed and grandfather of Hadrat Khalid, and after Harb, the most influential Quraish chief of Mecca. This grave incident and unwarranted enthusiasm of 'Abdullah Bin Jahash enraged the Quraish beyond bounds and laid the foundation of all the ensuing battles between the Quraish and the Muslims of Medinah. The battle of Badr, too, was the direct result of Hadrami's death. Ghazwah-i-Badr was the prelude to all other battles that followed.¹

1. *Asabah; Tabari.*

CHAPTER 36

GHAZWAH-I-BADR (RAMADAN, 2 H.E.)

Badr was a village, 80 miles from Medinah on the Syrian side. The Quraish had started their preparations to attack Medinah from the very day, the Prophet had migrated there from Mecca. They had instigated 'Abdullah Bin Uba'i either to assassinate the Prophet or be ready to share the fate, the Prophet was threatened with. Small hostile parties of the Quraish used to loiter in the neighbourhood of Medinah and Kurz Fahri marauded there and plundered the Muslim properties. This year, all the profits from the Syrian trade of the Quraish were invested in war preparations against Medinah. When the Quraish got the news of the death of Hadrami, they were further enraged and hastened to invade Medinah for revenge. When the Prophet got this information, he took energetic steps to defend Medinah. On 12 Ramadan, 2 H.E., he left Medinah, with 313 Muhajirs and Ansars to meet the enemy. There were 60 Muhajirs and the rest the Ansars. Abu-Lababah Bin 'Abdul-Manzar was made the Governor of Medinah in the absence of the Prophet, and 'Asim Bin 'Adi was appointed to look after the population of 'Aaliyah (the elevated portion of Medinah). On the 17th Ramadan, the Muslim troops arrived at the end of the valley of Badr; the other end of the valley was occupied by the Quraish forces. Abu-Sufyan was, then, returning from Syria, with his trade caravan. The Quraish forces consisted of a thousand warriors, including a hundred horsemen. The Quraish chief of Mecca, 'Utbah Bin Rabi'ah, was in command of the Meccan army, and almost all the Quraish leaders, except Abu-Lahab, had joined their army, including 'Abbas, Harith Bin 'Aamir, Nadar Bin Al-Harith, Abu-Jehl and Umayyah, etc. When Abu-Sufyan's trade caravan passed safely, Banu-Zuhrah and Banu-'Adi did not see any point in continuing the war and left the Meccans, since the rumour of the Muslim attack on Abu-Sufyan's trade-caravan had proved to be untrue. Abu-Jehl, however, insisted on war. Hakeem Bin Hizam (who later embraced Islam) tried to persuade 'Utbah to refrain from war, but Abu-Jehl was bent on fighting. 'Utbah's son, Abu-Hazifah, had already become a Muslim.

and was with the Prophet. The flag-bearer of the Muhajireen was Mus'ab Bin 'Uamir; of Khazraj, Habab Bin Manzar; and of Aus, Sa'd Bin Ma'adh. 'Utbah was killed in the battle by Hadrat Hamzah, and Waleed by Hadrat 'Ali. 'Utbah's brother, Shaibah, injured Hadrat 'Ubaidah, but was killed by Hadrat 'Ali. 'Ubaidah Bin Sa'eed Bin Al-'Aas was killed by Hadrat Zubair. Abu-Jehl was killed by 'Afra's sons, Ma'udh and Ma'adh, but the latter was injured by Abu-Jehl's son, 'Akramah. When both the Quraish leaders, 'Utbah and Abu-Jehl were killed, including Umayyah Bin Khalaf (in spite of Hadrat 'Abdurrahman Bin 'Auf's efforts to save his life), who was one of the worst enemies of the Prophet, the Quraish army was disheartened and left the field in disarray. Among the captives were Hadrat 'Abbas, 'Aqeel (Hadrat 'Ali's brother), Naufal, and other prominent persons.¹

After the battle, it was found that, only 14 persons, on the side of the Muslim army, were killed (6 Muhajirs and 8 Ansars). On the Quraish side, 70 persons were killed, including their top leaders, viz. Shaibah, 'Utbah, Abu-Jehl, Abul-Bakhtari, Zam'ah Bin Al-Aswad, 'Aas Bin Hisham, Umayyah Bin Khalaf and Munabbah Bin Al-Hujjaj; and a similar number of them were held captives, among whom, 'Uqbah and Nadar Bin Harith were assassinated; the rest were brought to Medinah in captivity. These captives included Hadrat 'Abbas, 'Aqeel (brother of Hadrat 'Ali), and Abul-'Aas (Prophet's son-in-law and the husband of Hadrat Zainab). The Prophet accepted the advice of Hadrat Abu-Bakr, regarding the captives, and freed them after receiving the fidyah (ransom-money) of 4,000 dirhams each. Those, who could not pay, were asked to teach 10 children, reading and writing Arabic by every captive, to earn their freedom. Hadrat Zaid Bin Thabit was one of the beneficiaries of this novel method of ransom. Hadrat Zainab's husband, Abul-'Aas became a Muslim after the battle of Badr, as well as 'Umair Bin Wahab, one of the worst enemies of Islam in the Quraish. Allah has mentioned this Ghazwah particularly in the holy Quran, and *Surah-i-Anfal* has been reserved for it.²

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1. *Surah 'Aal-i-'Imran; Bukhari; Abu-Da'ud; Zarqani; Iste'ab; Seerat Ibn-Hisham; Sahih Muslim; Ibn Abi-Shaibah; Musnad Ibn-Hanbal; Muntakhab Kinzul 'Amal; Ma'arif Ibn Qutaibah; Ibn-Sa'd.*
 2. *Raud al-Anf; Ibn-Hisham; Tabari; Sahih Bukhari; Sahih Muslim; Tirmidhi; Musnad Ibn-Hanbal; Tabaqat Ibn-Sa'd; Abu-Da'ud; Asabah.*

Ghazwah-l-Badr

The battle of Badr proved a turning point in the history of early Islam religiously and politically. It was, in fact, the first step towards Islamic advancement. Most of the Quraish leaders, everyone of whom was a serious opponent of the progress of Islam, were killed. The removal of both 'Utbah and Abu-Jahl, from the political scene of the Quraish, left the way open for Abu-Sufyan's leadership in Mecca, which began a period of ascendancy for Banu-Umayyah. In Medinah, 'Abdullah Bin Uba'i Bin Salul, who was a *kafir* (infidel), was now subdued and overawed, and proclaimed his Islam outwardly, though he remained a *munafiq* (hypocrite) till the end of his life, and died in this unenviable state of uncertainty and disbelief. After the battle, almost all the Quraish families in Mecca had to mourn for their dead ones, and vowed to avenge for their relatives, who had fallen in the battle of Badr. The *Ghazwahs* of Saweeq and Uhud were, in fact, the offshoots of Badr.

CHAPTER 37

GHAZWAH E SAWEEQ

(Zilbij, 2 H E.)

When Abu-Sufyan became the chief of the Quraish of Mecca, he prepared to avenge for the defeat in the battle of Badr. He collected 200 camel-riders and started to attack Medinah. Earlier, he tried to enlist the support of the Jew leader, Hayi Bin Akhtab, but failed. Then, he went to the chief of the Jewish tribe of Banu-Nadeer, Salam Bin Mashkim, with whose help, Abu-Sufyan attacked 'Aridh, 3 miles from Medinah, killed an Ansari—Sa'd Bin 'Amru—and burned a few houses and stocks of hay. But, when the Prophet chased him, he ran away, dropping, behind him, sacks of the crushed-corn for food, in bewilderment, which were picked up by the chasing Muslims. Since, the Arabs call this foodstuff, *Saweeq*, therefore, this expedition was termed as the Ghazwah of Saweeq.

CHAPTER 38

MARRIAGE OF HADRAT FATIMAH

(Zilhij, 2 H.E.)

Now, the Prophet's loving daughter, Fatimah, had attained the age of 18 years. So the Prophet married her with Hadrat 'Ali, who had only his *zirah* (protective iron-dress for battle) to offer in lieu of *mehr* (contract-money in marriage), and the Prophet considered it sufficient. Hadrat 'Ali, till then, used to live with the Prophet and had no property, moveable or immoveable, of any kind. After the marriage, Harith Bin Nu'man Ansari gave the couple one of his houses, in which they lived thereafter. The *jahez* (dowry), that the Prophet gave to his beloved daughter, at the time of her marriage, consisted of a bamboo-cot for bed, a leather bed-cover (filled with date-palm leaves), a leather-bag for drawing and carrying water, two stone corn-grinders, and two earthen-pots for water. The same year, one-month-fasting, during Ramadan, was ordained, as well as the *sadaqah* at 'Idul Fitr. The congregational prayer of 'Id was also started regularly from the same year. Ghazwah-e-Bani Qainqa', too, belongs to this year.¹

1. *Tabaqat-e-Ibn-Sa'd; Asabah; Tabari; Iste'ab; Sahih Muslim; Sahih Bukhari.*

GHAZWAH-E-UHUD

(3 H.E./24 June, 624 C.E.)

Uhud is the name of a hillock, about two miles north of Medinah. In the battle of Badr, about 70 top men of the Quraish of Mecca had been killed, so they were furious and impatient for revenge. Abu-Jehl's son, 'Akramah, compelled Abu-Sufyan to take revenge of the disaster of Badr without loss of time. And, the two most famous poets of the Quraish, 'Amru Jamhi (who was held captive after Badr, but was released by the Prophet out of compassion) and Musafa', incited the people of all the Quraish tribes by their anti-Islamic oratory. Moreover, the following prominent ladies of the Quraish, too, joined their men to participate in the battle of revenge;

1. Hind—Wife of Abu-Sufyan, daughter of 'Utbah and mother of Amir Mu'awiyah.
2. Umm-e-Hakeem — Wife of 'Akramah (son of Abu-Jehl).
3. Fatimah — Sister of Hadrat Khalid.
4. Barzah — Daughter of Mas'ud Thaqafi, chief of Ta'if.
5. Reetah — Wife of 'Amru Bin Al-'Aas.
6. Hanas — Mother of Hadrat Mus'ab Bin 'Umair.

Both, 'Utbah (father of Hind) and the uncle of Jubair Bin Mut'am were killed in the battle of Badr by Hadrat Hamzah. Therefore, Hind induced Jubair's slave, Wahshi, to kill Hadrat Hamzah during the ensuing battle of Uhud, for which service, he was promised his liberty. Hadrat 'Abbas, though he had already embraced Islam, still lived in Mecca; he informed the Prophet in Medinah of the intentions and preparations of the Quraish. The Prophet, therefore, sent two persons, Uns and Munis, to find out the exact situation, who, on return, informed the Prophet that, the Quraish forces were already in the vicinity of Medinah and had devastated the grazing ground of 'Aridh by their horses. Then, the Prophet sent out Habab Bin Manzar to assess the exact numbers of the enemy forces. Hadrat Sa'd Bin

'Ibadah and Sa'd Bin Ma'adh were deputed on the guard-duty at the gate of Masjid-e-Nabavi. The Prophet, after the Friday prayers, left Medinah for Uhud to meet the enemy with 1,000 men; but 'Abdullah Bin Uba'i, with his 300 men, deserted the Prophet.¹ At Uhud, the Prophet gave to Mus'ab Bin 'Umair the flag of the Muslim army to hold it aloft; Zubair Bin Al-'Awwam was given the charge of the cavalry; Hadrat Hamzah commanded the section of the army, that was not clad in *zirah*; and 'Abdullah Bin Jubair was deputed, with 50 archers, on the back, to prevent enemy's attack from the rear.

On the side of the Quraish, the right flank of the army was commanded by Khalid Bin Waleed; the left flank by Abu-Jehl's son, 'Akramah; the cavalry was under the chief of the Quraish, Safwan Bin Umayyah; and the archers were in the command of 'Abdullah Bin Abi-Rabi'ah. The flag of the Quraish was in the hands of Talhah. Hind was leading the contingent of the women. With the start of the battle, the flag-bearer of the Quraish, Talhah, was killed by Hadrat 'Ali, and his brother, 'Uthman, by Hadrat Hamzah. Abu-Dujanah, the celebrated wrestler, joined Hadrat 'Ali and Hadrat Hamzah in the general melee, when, suddenly, Jubair Bin Mut'am's slave, Wahshi threw a spear at Hadrat Hamzah from behind, which killed him. Abu-'Aamir fought, in this battle, on the side of the Quraish, while his son, Hadrat Hanzalah, was with the Muslims. When the battle was on the brink of being won by the Muslims and the enemy seemed to be in disarray, the Muslim soldiers started looting the enemy; the Muslim archers also joined in the plunder against the Prophet's specific orders never to leave the rear, and did not obey even their leader, 'Abdullah Bin Jubair's pleas to refrain from the general loot. When Khalid noticed the rear of the Muslim army vacant, he made a lightning attack on the Muslims from behind, and, thus, the apparent conquest was immediately reversed into defeat. 'Abdullah Bin Jubair gave his life. Mus'ab Bin 'Umair, who looked like the Prophet, was killed by Ibn-Qamyah; the latter shouted to the Quraish that, the Prophet was no more." This rumour completely demoralized the Muslim army, which started to run for its life. In the ensuing chaos, the Prophet was left alone, with only Hadrat 'Ali, Hadrat Abu-Bakr, Sa'd Waqqas, Zubair Bin Al-'Awwam, Abu-Dujanah and Talhah, protecting his sacred person.²

1. *Tabari; Sahih Bukhari.*

2. *Sahih Bukhari; Sahih Muslim; Ibn-Hisham; Tabari.*

However, when Ka'b Bin Malik noticed the Prophet, he shouted out the good news of the Prophet's safety, and the disheartened Muslims rallied around him like bees. The Prophet was wounded by 'Abdullah Bin Qamyah. Both Abu-Dujanah and Talhah covered the Prophet with their own bodies like shields, and, as a result, received innumerable wounds on their backs by swords, spears and arrows. Hadrat 'Umar and other Muslims took the Prophet to the top of the hill, to a point of safety, where Abu-Sufyan and his men could not reach. The Prophet's wound, on his head, was bleeding badly, which was washed and bandaged by Hadrat Fatimah and Hadrat 'Ali. The women of the Quraish, in their fits of revenge, did not spare even the dead bodies of the Muslims, disfiguring them inhumanly, while Hind tore open the chest of Hadrat Hamzah and chewed his liver savagely. In this Ghazwah, Muslim ladies, too, helped actively the Muslim combatants and the wounded ones; among them, Hadrat 'Aa'ishah, Umm-e-Saleem (mother of Hadrat Uns), Umm-e-Saleet (mother of Hadrat Abu Sa'eed Khadri), and Umm-e-'Imarah, were most active and helpful.

Seventy Muslims, mostly the Ansars, were martyred in this battle. Their dead bodies could not be covered with proper coffin-cloth, and two bodies were buried in each grave, without being washed, and no funeral prayers could be said for them. In order not to show the weakness and the exhausted condition of the Muslims to the enemy, the Prophet sent out a contingent of 70 men in the pursuit of the Quraish, under Hadrat Abu-Bakr and Hadrat Zubair, who followed the enemy upto Hamra al-Asad (8 miles from Medinah), but Abu-Sufyan returned to Mecca without risking another encounter with the Muslims. When the Prophet returned to Medinah, it was in deep mourning. The holy Quran explicitly narrates Ghawah-e-Uhud in *Surah Aal-e-'Imran*. During this year (15 Ramadan, 3 H. E.), Hadrat Imam Hasan was born; the Prophet married Hadrat 'Umar's daughter, Hadrat Hafsah, who was widowed in the battle of Badr; and Hadrat 'Uthman married the Prophet's daughter, Umm-e-Kulthum. The Law of Inheritance was ordained in this year, and the Muslims were forbidden to marry idolatrous women.¹

1. Tabari; Sahih Bukhari; Ibn-Hisham; Sahih Muslim.

CHAPTER 40

GHAZWAT AND SARAYA

(4 H.E./13 June, 625 C.E.)

The early Arab biographers of the Prophet offer different interpretations of the difference between a Ghazwah and a Sarayyah, but the consensus of opinion is that, the military expedition, in which the Prophet himself had participated, was known as the Ghazwah, and the one, which was headed by any other person, was named as a Sarayyah. Excepting a few, most of the Arab tribes had opposed Islam in Arabia, since every Arab tribe was idolatrous and polytheistic, while Islam endeavoured to decimate idolatry. The influence of the Quraish was predominant in Arabia. During Hajj time, the Quraish used to incite the Arab tribes against Islam. Another reason of the tribal enmity against Islam was their practice of loot and plunder, which Islam vehemently opposed; they knew that, with Islam's success, this means of their livelihood would have to be abandoned. The Muslim success in the battle of Badr had overawed and quietened the enemies of Islam, but their defeat at Uhud emboldened them again. During the life of the Prophet at Medinah, the prolonged chain of Saraya was the logical result of the Muslim defensive efforts against their own annihilation. Ibn-Sa'd, in his *Tabaqat*, has ably explained the reason of each and every Sarayyah, being always defensive.

1. Sarayyah-e-Abi-Salmah:

First of all, on 1 Muharram, 2 H E /623 C.E. Salmah and Talhah, sons of Khawailid, incited their tribe, which occupied the region of Qatan, in the mountainous area of Feed, to attack on Medinah. When, however, the Prophet despatched a force of 150 Muhajireen and Ansars (under Abu-Salmah) to face them, they dispersed.

2. Sarayyah Ibn-Anis:

Sufyan Bin Khalid, chief of the Lahyan tribe and ruler of the mountainous region of Ghartah, made preparations to attack on Medinah. On getting this news, the Prophet sent a small force, under 'Abdullah Bin Anis, who killed Sufyan, in 3 H.E./624 C.E.

3. Beer-Ma'unah:

In Safar, 4 H.E./625 C.E. Abu-Bara' Kalabi, chief of the Kalab tribe, presented himself before the Prophet and invited some Muslims to be deputed to teach Islam to his tribe. The Prophet smelled some foul-play and hesitated to accept his request. However, when he insisted, with his personal guarantee of their safety, the Prophet selected 70 Ansars, for the mission, most of whom were Ashab-e-Suffah. But, when they reached Beer-Ma'unah, all of them were treacherously killed.

4. The Raji' Incident:

About the same time, two representatives of the famous Arab tribes of 'Adal and Qarah came to the Prophet and requested him to send some Muslims to teach the Islamic tenets to their tribes, who, they said, had embraced Islam. Thereupon, the Prophet deputed 10 Muslims, under 'Asim Bin Thabit, to accompany them. But, when they reached Raji', between 'Asqan and Mecca, they were surrounded by Banu-Lahyan, who killed all of them.

These incidents have a particular bearing on the confrontation of the Muslims against the treacherous *Yahud* (Jews). But, for dealing with the incidents, connected with the Jews, we have to go back chronologically.

Imam Husain was born in Sha'ban, the same year (4 H E /625 C E.); and the Prophet's wife, Hadrat Zainab Bin Khazimah (who was married to the Prophet early the same year) died. The same year, the Prophet married Hadrat Umm-e-Salmah, in the month of Shawwal. According to some early Arab historians, wine was prohibited the same year.

The Seerat books, in Arabic, are full of Ghazwat, to which they have given great importance; these Seerat books present the life of the Prophet, as if it was confined to the Ghazwat only. Therefore, the early Arabic works on Seerat were known as Maghazi, e.g., *Maghazi Ibn-'Uqbah*, *Maghazi Ibn-Ishaq*, and *Maghazi Waqidl*, etc. Non-Muslim scholars have, therefore, stumbled badly in understanding properly and explaining correctly the reasons and objects of the Ghazwat and Saraya.

Before Islam, it had become a national trait of the Arabs to earn their living by plunder and loot. Since, this plunder consisted mostly of goats, and the goat, in Arabic, is called Ghanam; hence, this loot came to be known as Ghanimat, in Arabic, which was very

Ghazwat and Saraya

dear to those plundering (pre-Islam) Arabs. For the purpose of getting Ghanimat, plundering of one tribe by another was common throughout Arabia. This uncivilized system of plunder and Ghanimat entailed to other vices; for instance, the practice of Thaar, i.e., the system of vengeance. When a tribesman was killed in fighting by another tribe, its vendetta used to become obligatory, even after the lapse of hundreds of years, which was termed as Thaar, and which had obliterated, sometimes, the entire tribes. It was completely abolished by the Prophet on the occasion of Hajjatul-Wada'. In the battle of Badr, no sooner the victory was achieved than the Muslims became busy in collecting the Ghanimat. The Muslims had lost in the battle of Uhud, simply because they had left fighting to collect the Ghanimat. The same thing happened in Ghazwah-e-Hunain, which, likewise, had turned the victory into defeat.¹

As compared with the reasons and objects of the Ghazwat, the reasons of Saraya were as under: 1. Expeditions to obtain intelligence of the movements of the enemy; 2. Defensive expeditions to forestall enemy attacks; 3. Obstruction to the Syrian trade of the Quraish, in order to wrest from them the permission for Hajj and 'Umrah; 4. Expeditions to enforce peace and tranquility; and 5. Despatch of protective armed contingents for the safety of the Muslim preachers, who were strictly instructed to desist from fighting.

The reasons for Ghazwat were only two: 1. Defence of Darul-Islam against the attacking enemies; and 2. Expedition to forestall an enemy's attack on Medinah.

When the Prophet left Mecca and settled in Medinah, the Quraish vowed to destroy Islam, for which they continued to make preparations to attack on Medinah, and for which they had successfully sought the active support of all other Arab tribes.

5. Sarayyah Ibn-Jahash:

In 2 H. E. (July, 623 C. E.), the Prophet sent 'Abdullah Bin Jahash, with 12 Muslims, towards Mecca, who was instructed to stay at Nakhlah (between Mecca and Ta'if) to watch the movements of the Quraish and to inform the Prophet accordingly. The object was to be

1. *Majma'ul-Amthal; Tabaqat-e-Ibn-Sa'd; Sahih Muslim; Sunan Abi-Da'ud; Musnad Imam Ahmed Bin Hanbal; Asabah.*

forewarned of the impending enemy attacks to defend Medinah. Thus, most of the Saraya were of the defensive nature.¹

6. Sarayyah-e-Ghatfan — 2. H.E/July, 623 C.E.:

According to the *Tabaqat*, the reason of this Sarayyah was that, as a result of the intelligence, received by the Prophet, that the troops of Banu-Tha'libah and Maharib had gathered at Zawamir, under Da'thur, to attack Medinah, the Prophet sent out an expeditionary force to check them.

7. Ghazwah-e-Zatur-Riqah' — 2. H.E./July. 623 C.E.:

An informer passed on to the Sahabah the information that, the Anmar and Tha'libah tribes were collecting their forces to fight against the Muslims; so the Prophet promptly started to oppose them.

8 Ghazwah-e-Dumatul-Jandal — 5. H.E /626 C.E.:

According to Ibn-Sa'd, when the Prophet received the news of an enemy-gathering at Dumatul-Jandal to invade Medinah, he started himself to oppose them.

9. Ghazwah-e-Muraisiya' — 5. H E./626 C E.:

Banu-Mustalaq, a branch of Khuza'ah, under their chief, Harith Bin Abi-Darar, alongwith Banu-Madlaj, prepared to attack Medinah, but the Prophet forestalled them (Ibn-Sa'd).

10. Sarayyah 'Ali Bin Abi-Talib Towards Fadak — 6 H E./May, 627 C E.:

The Prophet received the information that, Banu-Sa'd were collecting an army at Fadak in support of the Khyber's Jews, and sent out a Muslim force, under Hadrat 'Ali, to frustrate their inimical design.

11. Sarayyah Bashir Bin Sa'd — Shawwal, 7 H.E./May, 628 C.E.:

The Prophet was informed that, Banu-Ghatfan, in association with 'Ainiyah Bin Hasan, were assembled at Janab to attack Medinah, and sent out a Muslim army to oppose them.

12. Sarayyah 'Amru Bin Al-'Aas — 8 H E./May, 629 C.E.:

The Prophet received the news that, 80 miles from Medinah, at Zat-Salasal, Banu-Qaza'ah had gathered to fight against the Muslims, and sent a Muslim force to oppose them under 'Amru Bin Al-'Aas.

1. *Tabaqat-e-Ibn-Sa'd*.

There were numerous other incidents, which the early Arab Secrat writers have included in the list of Saraya, but they were connected only with the freedom of trade and the enforcement of peace and public order, some of which are enumerated below:

13. Sarayyah Zaid Bin Harithah — 6. H.E./May, 627 C.E.:

In 6 H.E., Hadrat Zaid had gone to Syria on a trade mission. While returning, they encountered Banu-Fizarah, who looted and molested them. The Prophet had sent a punitive force to punish them (*Tabaqat-e-Ibn-Sa'd*). Earlier, the same year, the Prophet had sent Wahyah Kalbi, with his letter to the Roman Emperor. While returning from Syria, he was attacked by Banu-Haneed at Hami and looted. The Prophet sent Zaid to punish them.

14. Sarayyah Saiful-Bahr — 8 H.E./May, 629 C.E.:

After the 'Hudaibiyah Peace Pact', the Prophet safeguarded the trade caravans of even the Quraish infidels. In 8 H.E. (629 C.E.), such a caravan of the Quraish was returning from Syria. It was in the danger of being looted by the Jahinah tribe in the way. So, the Prophet sent a force of 300 Muslims under 'Ubaidah Bin Jarrah to protect it. This protective Muslim force had included Hadrat 'Umar.

15. Ghazwah e-Ghabah — 6 H.E./627 C.E.:

Ghabah was the fertile grazing ground of Medinah, which was ravaged by 'Ainiyah Bin Hasan, the chief of the Fazarah tribe, in 6 H.E., who had carried away 20 camels of the Prophet, after having killed the son of Hadrat Abu-Dhar, who was in charge of this grazing ground.

The Arabs were divided into two types of tribes: (1) those who were settled permanently in the towns and villages; and (2) those, who roamed from place to place, with their tents and cattle, in search of water and fertile grounds; they have been known to the Arabs as Ashabul-Wabar. Most of the plunderers of trade caravans belonged to the latter class tribes, who, after the loot, retired, with their booty, to the fastnesses of the hills, and were inaccessible.¹ To punish and capture them, it was necessary to surprise them during nights and to attack them before their flight to the hills. These incidents gave a lever to the anti-Islam Christian missionaries and the wily Orientalists

1. *Fatahul-Bari*; vol. II ; *Ibn-Sa'd*; *Muslim*; *Bukhari*.

of the West (Jewish and Christian) to construe that, Islam allowed plunder and bloodshed. The following incidents occurred to checkmate the nefarious activities of the notorious Arab tribes, who were addicted to loot, in some of which the Prophet took part himself:

16. Ghazwah-e-Banu-Sulaim — 3 H.E./624 C.E.:

The Muslims chased them, but they disappeared swiftly towards their water-places; hence, no encounter occurred (Ibn-Sa'd).

17. Sarayyah 'Akkashah — 6 H.E./627 C.E.:

The Prophet sent 'Akkashah Bin Mohsin at the head of 40 Muslim soldiers, to chase and capture the culprits, but they ran away.

18. Ghazwah Banu-Lehyan — 6 H.E /627 C.E.:

The thieves and dacoits ran away to the top of the hills, when they got scent of the Muslim forces.

19. Sarayyah 'Umar Bin Khattab Towards Turbah — 7 H.E./May, 628 C.E.:

It concerned with the suppression of Bani-Hawazin, but they made good their escape before the arrival of the Muslim army.

20. Sarayyah Ka'b Bin 'Umair — Rabi' I, 8 H.E./629 C.E.:

This Sarayyah was meant to avenge the murder of 15 innocent Muslims at Zat-Atlah, but the Muslim party could not overtake the murderers (Ibn-Sa'd).

The following expedition was sent out particularly for the preaching of Islam:

21. Sarayyah Marthad — 3 H.E./624 C.E.:

The tribes of 'Adl and Qarah asked the Prophet for some Islamic teachers for their tribes, and the Prophet sent 'Asim, Khabib and Marthad Bin Abi-Marthad, etc. (total 10 persons), who were martyred at Raji' by Banu-Lehyan.

Besides them, there were other Saraya, which were sent by the Prophet, after the conquest of Mecca, to various places in Arabia to dismantle all the temples with their idols. Hadrat Khalid Bin Waleed was deputed to destroy the temple of 'Uzza; 'Amru Bin Al-'Aas, the temple of Sawa'; Sa'd Bin Zaid, that of Manat; Mughirah Bin Shaibah

and Abu-Sufyan, that of Laat; Jarir, that of Zil-Khalsah; Tufail Bin 'Amru, that of Zil-Kifeen; and Hadrat 'Ali, that of Filis.¹

Islam practised compassion during a war for the first time in human history, when it was strictly forbidden to kill women, old men and children, or the killing of the captives or torturing them during their captivity. Islam also forbade the killing of the envoys and the messengers. The captives, under Islam, were treated considerately. Jihad, which, apparently, was a manifestation of violence and force, became an act of piety and righteousness under Islam, since Islam declared its objects as the enforcement of peace and tranquility in the country and the protection of the weak and the defenceless against their strong oppressors. Jihad, thus, became a pious manifestation of one's devotion to Allah, as the Mujahideen were insisted on invoking the Mercy of our Creator and Sustainer during a battle, incessantly.²

1. *Ibn-Sa'd; Sahih Bukhari; Tareekh Tabari.*

2. *Abu-Da'ud; Kitabal-Jihad; Surah Anfal; Surah Bara't; Sahih Muslim; Surah Hajj; Sahih Bukhari; Tareekh Tabari.*

CHAPTER 41

AGREEMENTS AND WAR WITH THE JEWS

(2, 3 & 4 H.E./623, 24 & 25 C.E.)

The Jews had ruled over Medinah from ancient times, till the Ansars settled down there and shared with them the ascendancy over the city's affairs. However, the battle of Ba'ath had shattered the national power of the Ansars completely and rendered them weak vis-a-vis the Jews. The Jews of Medinah were divided into three main tribes of Qainqa', Nadeer and Quraizah, who were land-owners, wealthy and educated. They had the monopoly over the trade and were skilled craftsmen. Wealth and the superiority complex had created in them vicious and vile traits of character, aimed at the destruction of the non-Jews. They were callous money-lenders, who sucked the blood of their victims dry with their rate of multiple interest, rendering them penniless and helpless before their economic exploiters, who mortgaged even their wives and children. The Jews were addicted to the worst vices and corrupted the society of Medinah.¹ The holy Quran confirms the misdeeds of the Jews in *Surahs Ma'idah*, and *Aal-i-'Imran*. When Islam in Medinah opposed the inhuman practices of the Jews, they became the avowed and mortal enemies of the Prophet and started intrigues and conspiracies to assassinate him and destroy Islam. The Jews of Medinah were actively helped by the munafiqeen (hypocrites), under the leadership of 'Abdullah Bin Uba'i Bin Salol, who, though had accepted Islam outwardly, yet were inwardly opposed to its success and prevalence. 'Abdullah Bin Uba'i had signed an agreement of cooperation and friendship with the Jewish tribe of Bani-Nadeer. The Quraish of Mecca, before the battle of Badr, had threatened 'Abdullah either to expel the Prophet out of Medinah or else face the consequences. When unsuccessful in their bid to gain the open support of the munafiqeen of Medinah against the Prophet, the Quraish, after the battle of Badr, wrote, in a similar vein, to the Jews of Medinah against Islam. Owing to the enmity of the Jews, therefore, the Prophet could hardly risk moving out of his home in Medinah after dusk.²

1. *Bukhari; Muslim; Abu-Da'ud.*

2. *Tabaqat Ibn-Sa'd; Sunan Abi-Da'ud; Asabah* by Hafiz Ibn Hajar, *Bukhari; Muslim*

CHAPTER 42

GHAZWAH BANI-QAINQA'

(Shawwal, 2 H.E./623 C.E.)

After the Muslim victory in the battle of Badr, the Jews became more stubborn in their enmity against Islam and the Prophet. Bani-Qainqa' were the first to violate their agreement of friendship with the Muslims and made preparations to fight against them. The Prophet was forced to defend Medinah and the battle ensued. For 15 days, Bani-Qainqa' were besieged in their forts in the outskirts of Medinah by the Muslims, till they surrendered. According to the decision of their ally, 'Abdullah Bin Uba'i, they were exiled from Medinah to Azra'at in Syria. They were 700 persons in all.

CHAPTER 43

ASSASSINATION OF KA'B BIN ASHRAF (Rabi'ul-Awwal, 3 H.E./624 C.E.)

Ka'b Bin Ashraf was a famous Jewish poet of Medinah, who, because of his wealth and influence, had become the recognised chief of all the Jews in Arabia. He was a sworn enemy of Islam and the Prophet. After the battle of Badr, through his poems, he incited the Arabs to avenge their defeat and annihilate the Muslims. He was particularly bitter against the Prophet. While at Mecca, he joined with Abu-Sufyan to vow to decimate Islam. When he returned to Medinah, Muhammed Bin Muslimah, with the concurrence of Bani-Aus, killed him.¹

1. *Sahih Bukhari; Ibn-Sa'd; Abu-Da'ud; Zargani; Al-Khamis; Ibn-Hisham; Tabari; Ibn-Ishaq.*

CHAPTER 44

HAZWAH-I-BANU-NADEER

(Rabi'ul-Awwal, 4 H.E./625 C.E.)

Banu-Nadeer, like other Jews, were the enemies of Islam. They were in league with the Quraish of Mecca in their opposition to Islam. When the Prophet signed an agreement with their co-religionists, Bani-Quraizah, for mutual amity and co-existence, he also invited Bani-Nadeer to sign a similar agreement with him for peace. But, they refused, and, instead, conspired to assassinate the Prophet. 'Abdullah Bin Uba'i also made false promises of help to them, which emboldened them to fight against the Muslims. In the ensuing encounter, the Muslims besieged them in their forts for 15 days, and neither Banu-Quraizah nor the *Munafiqeen* dared to help them openly. At last, Banu-Nadeer surrendered and accepted to leave their residence in Medinah. Most of them went to, and settled in, Khyber—the stronghold of the Jews—with their leaders, Salam Bin Abi al-Haqiq, Kinanah Bin Rabi' and Huyye Bin Akhtab, who were accepted as the chiefs of Khyber.¹

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1. Tabari; Abu-Da'ud; Raud al-Anf; Fatahul-Bari; Zarqani.

GHAZWAH-I-MURAIISIYA' OR GHAZWAH-I-BANI MUSTALAQ
(Sha'ban, 5 H.E./626 C.E.)

This was the period of the combined intense enmity against Islam of both the Quraish of Mecca and the Jews, entailing to the feverish preparations for a general attack on and invasion of Medinah, in which almost all the tribes participated. First of all, the tribes of Anmar and Tha'labah made menacing movements, and the Prophet, on 10 Muharram, 5 H.E., left Medinah, with 400 companions, to face them. When the Prophet, however, reached Zatur-Riqā', they absconded over the hills. Again, in Rabi'ul-Awwal, the same year, the Prophet received the news of a concentration of the enemy at Dumatul-Jandal. The Prophet, therefore, left Medinah with 1,000 men, but they ran away, and no fight occurred.¹

The tribe of Khuza'ah was an ally of the Quraish of Mecca, a branch of which, named Banu-Mustalaq, was settled at Muraisiya', 90 miles from Medinah, with its chief, Harith Bin Abi-Darar, who made preparations to attack on Medinah. On 20 Sha'ban, therefore, the Prophet left Medinah to oppose him. But, when the Muslim forces reached Muraisiya', Harith ran away. The people of Muraisiya', however, refused to submit and fighting ensued, which culminated in their defeat, with 100 of them killed, and 600 captives, and with a booty of 2,000 camels and 5,000 goats.²

1. *Ibn-Sa'd*. According to *Sahih Bukhari*, *Ghazwah-i-Zat-al-Riqā'* occurred after the battle of the Ditch. *Salaatul-Khauf* (prayers in face of danger) was performed, for the first time, in the same Ghazwah.

2. *Ibn-Sa'd*; *Bukhari*; *Muslim*; *Ibn Hisham*; *Fatahul-Bari*. It may be noted with interest that, as opposed to the notorious anti-Islam *munafiq*, 'Abdullah Bin Uba'i, his own son, with the same name, was a devotee of Islam.

HADRAT JAWAIRIYAH

Among the captives of Bani-Mustalaq was also Jawairiyah, the daughter of the chief of the tribe, Harith Bin Abi-Darar. She was ransomed by her father, but when she was freed, she accepted Islam and became the wife of the Prophet.¹ As a result of Hadrat Jawairiyah's marriage with the Prophet, all the captives of Bani-Mustalaq were released by their Muslim captors, as a token of their regard for her.

1. *Tabaqat-e-Ibn-Sa'd; Sunan Abi-Da'ud; Bukhari; Tabari.*

IFAK INCIDENT

The incident of *Ifak*, i.e., the canard, that was spread by the *munafiqeen* against the honour of Hadrat Aa'ishah, had occurred after Ghazwah-e-Mustalaq. Like those early *munafiqeen*, the modern Christian and Jewish Orientalists and anti-Islamic Western writers, too, have narrated it with enthusiasm, eclat and a sinister pleasure. But, happily the holy Quran, itself, has confirmed her chastity and purity of character in no ambiguous terms, which needs no further elaboration. And, there can be no surer guarantee of her exoneration than what the holy Quran has said: "Why didn't the hearers immediately say that, it was all a canard."¹

1. Abu-Da'ud; Sahih-Muslim.

CHAPTER 48

GAZWAH-E-AHZAB

(Zu-Qa'd, 5 H.E. 626 C.E.)

All the aforesaid wars and battles were the harbinger of an impending general war of the combined Arab and Jewish forces, that was waged against Islam, known as Ghazwah-e-Ahzab (the combined war).

When Banu-Nadeer were exiled from Medinah to Khyber, they started, from there, a serious conspiracy against Islam. Their leaders, Salam Bin Abi al-Haqiq, Huyye Bin Akhtab, and Kinanah Bin Rabi' went to Mecca to form a pact with the Quraish for a final and combined blow on Islam. After Mecca, they contacted the tribe of Ghatfan for the same purpose, and the latter, too, agreed to join hands for the annihilation of Islam. Thereafter, the tribes of Banu-Asad, Banu-Saleem and Banu-Sa'd, all, combined to attack Medinah. This joint army of the Jews, the Quraish and other anti-Islamic tribes numbered, according to *Fatahul-Bari*, over 24,000. This army was divided into three sections. The Ghatfan troops were under the command of 'Ainiyah Bin Hassan Fizari; Banu-Asad were under the command of Talhah; and Abu-Sufyan was the commander-in-chief. The three sides of Medinah were protected by buildings and orchards; only the Syrian side was open and exposed, where the Prophet, alongwith his 3,000 companions, started to dig up a ditch on the outskirts of Medinah for defence. It was 8 Zu-Qa'd, 5 H.E. The defensive ditch was the idea of the Iranian, Hadrat Salman Farsi. The depth of this ditch was 5 yards. It was dug up in 20 days by the holy Prophet himself and his 3,000 companions. Muslim ladies were gathered securely inside the city fortresses. Since, an attack by Banu-Quraizah was also feared, so Salmah Bin Aslam was posted, with 200 men, for their protection. The Jews of Banu-Quraizah, under their chief, Ka'b Bin Asad, were, till then, aloof, but Huyye Bin Akhtab (father of Hadrat Safiyah) persuaded him successfully to join them. The addition of Banu-Quraizah, with the enemies, made the position of the Muslims precarious. This huge army attacked Medinah from three sides and shook its foundations.'

1. *Surah Ahzab; Shama'il-Tirmidhi; Sahih Bukhari; Tabari.*

For over a month, Medinah was besieged by the enemy, who, as they could not cross the ditch, pelted stones and threw arrows on the city. The famous Quraish generals, Abu-Sufyan, Khalid Bin Waleed, 'Amru Bin Al-'Aas, Darar Bin Al-Khattab and Jubairah, one by one, tried to cross over the ditch, but failed. Then, the enemy decided to make a general assault, and the famous Arab warriors, Darar, Jubairah, Naufal and 'Amru Bin 'Abdud, crossed the ditch on their horsebacks. However, 'Amru was killed by Hadrat 'Ali in close combat, but not before he had inflicted a wound on the forehead of Hadrat 'Ali by his sword. According to *Qamus*, Hadrat 'Ali was nicknamed *Zulqarnain*; because of the two wounds, inflicted on his forehead, one by this 'Amru and another by Ibn-Muljim. The other three invaders, Naufal, Darar and Jubairah, were cut to pieces by Hadrat 'Ali and Hadrat 'Umar.

The attack was so intense, close and dangerous that, the Prophet missed one or more of his prayers.¹ The fortress, in which the Muslim ladies were kept in security, was in the close proximity of Banu-Quraizah, who, considering it defenceless, attacked it. The Prophet had deputed Hadrat Hissan (Poet) to look after the Muslim ladies and children in the fortress, but he was sick. When a Jew reached the gate of the fortress, Hadrat Safiyah (aunt of the Prophet) killed him, cut his head off and threw it out of the fortress towards the Jews, who were frightened and desisted from attack.

The siege of Medinah protracted fruitlessly so long that, the enemy became disheartened. Moreover, the bitter cold of the winter was augmented by a sudden storm of the wind,² which upset the enemy camp. Then, there were the shortage of food and the defection of the Jews.³ All these factors induced the Quraish to abandon the siege and retire to Mecca. Banu-Ghatfan, too, followed suit of the Quraish, and Banu-Quraizah returned to their forts.⁴

The Muslim casualties were few in the battle of the Ditch, but the *Ansars* of Medinah suffered a severe blow in the death of the leader of the tribe of Aus, Hadrat Sa'd Bin Ma'adh.

1. *Zarqani; Ibn-Sa'd; Khamis.*

2. *Surah Ahzab.*

3. According to Ibn-Ishaq, Na'im Bin Mas'ud Ashja'i, a Ghatfani chief, who had secretly accepted Islam, had created a rift between the Jews and the Quraish.

4. *Tabarani, Ibn-Hisham.*

ANNIHILATION OF BANU-QURAIZAH

Banu-Quraizah, at the instigation of the chief of Bani-Nadeer, Huyye Bin Akhtab, had violated their agreement of friendship with the Muslims by joining in the battle of Ahzab. So, after this battle, the Prophet ordered the siege of the forts of Bani-Quraizah. This siege continued for a month, whereafter, they surrendered, agreeing to abide by the decision of Sa'd Bin Ma'adh in their case. Sa'd, an ally of Bani-Quraizah, decided the case according to the *Taurah* of the Jews, i.e., "all combatants to be executed, women and children to be made prisoners, and their property to be confiscated in favour of the Muslims".¹ About 400 Quraizis were, thus, executed, including Huyye Bin Akhtab.²

1. *Baladhuri; Tabari; Ibn-Hisham; Muslim; Bukhari; Ibn-Sa'd; Asabah.* Hadrat Sa'd Bin Ma'adh, chief of Bani-Aus was wounded in battle by an arrow of Ibnul-'Arqah Quraishi, and not Quraizi, as the Western writers have wrongly claimed.

2. *Sunan Abu-Da'ud.*

RAIHANAH QURAIZIYAH

Waqidi and *Ibn-Ishaq* are responsible for this misreporting about Raihanah Quraiziyah that, "she was held by the Prophet as his slave-girl", which gave a lever to the Western Orientalists for maligning the great Prophet of Islam. According to Hafiz Ibn-Hajar (in *Asabah*), she was freed and later became the Prophet's legal wife. But, Hafiz Ibn-Mandah, in *Tabaqatus-Sahabah*, refutes it, saying that, after gaining her freedom, she retired to her family, and never became the wife of the Prophet.

CHAPTER 51

PROPHET'S MARRIAGE WITH HADRAT ZAINAB

(5 H. E. 626 C.E.)

Prophet of Islam's marriage with Hadrat Zainab, too, has been a subject of adverse comments and controversy by the Christian missionaries and Jewish writers against the revered Prophet of Islam. She was a cousin of the Prophet (her mother, Umaimah, was a daughter of 'Abdul-Muttalib). The Prophet had married her with his favourite freed-slave and adopted-son, Hadrat Zaid. The match, however, proved unsuccessful, as Hadrat Zainab resented to be the wife of a freed-slave. So, Hadrat Zaid, in spite of the Prophet's repeated persuasions to him not to do so, divorced her, and she preferred to be the wife of the Prophet, since Islam does not approve of the sanctity of adoption as a real son. The anti-Islamic Western scholars have obtained their matter of attack on the holy Prophet, in this respect, from *Waqidi*, a recognised liar, who used to fabricate stories for the justification of the lasciviousness of the Abbasids. Hadrat Zainab had remained the wife of Hadrat Zaid for about a year.¹

This year, in the religious history of Islam, is particularly marked for a number of the *Ayaat-e-Quran*, related to the reforms, pertaining to the feminine life; for instance, the seclusion of women from men; the punishment for adultery (100 lashes); *Hadd-e-Qadhaf* (i.e., the punishment for rumour-mongering against a chaste woman's honour); the abolition of the pre-Islamic practice of the prohibition to marry the wife of an adopted son; the permission of *Tayammum* (rubbing with dust) in place of *Wadu* (ablution), where water was unavailable; and the *Salaatul-Khauf* (prayers in face of danger).²

1. *Fatahul-Bari; Surah Ahzab; Tabari; Bukhari; Muslim.*

2. *Bukhari; Fatahul-Bari, Tabari.*

SULAH-HUDAIBIYAH AND BAIT-E-RIDWAN

(6 H.E. / ZU-QA'DAH / 627 C.E.)

About 10 miles from Mecca, there was a well and a village with the name of Hudaibiyah. As the famous agreement of peace was written there between the Muslims and the Quraish of Mecca, the occasion was termed as *Sulah-Hudaibiyah* (or the 'Peace of Hudaibiyah'). It was one of the most important events in the early history of Islam, as that event proved to be the preface to all the future successes of Islam. That's why, *Sulah Hudaibiyah*, though apparently a submissive peace agreement, has been interpreted in the sacred Quran by Allah as a victory for the Muslims. The real and original centre of Islam was the holy Ka'bah, whose foundation was laid by Prophet Ibrahim, and the title, ISLAM, too, was his invention. Moreover, the Shari'at (Islamic law) of Hadrat Muhammad Rasool Allah was nothing else than the prolongation of the Shari'at of Prophet Ibrahim (*Surah Al-Hajj*). Though, with the passage of time, his progeny was degraded into idolatry, yet, Ka'bah, which was reminiscent of Prophet Ibrahim's times, was still the centre of the religious life of Arabia, as the entire Arabian peninsula considered it as their common heritage, not merely by the descendants of Prophet Ibrahim, but also by the Qahtanis, whose genealogy differed from the former.

Arab tribes were wont to fight among themselves throughout the year, as plunder was their main source of livelihood. Nevertheless, for four months, all fighting and bloodshedding was used to be suspended; these peaceful months were known as *Ash-har-i-Haram*, during which the Arab tribes, from far and wide, used to flock to this common place of faith and worship. Hajj is one of the four main bases of the Islamic faith. For its performance, the Prophet intended to visit Mecca, and for the purpose of assuring the Quraish of his peaceful intentions, he put on the Ahram for 'Umrah, and carried with him the sacrificial camels. No Muslim was permitted to display his arms. Fourteen hundred Mubajireen and Ansar accompanied the Prophet, and, at Zulhalifah, they completed the traditional sacrificial rites.

Sulah-Hudaibiyah and Bait-e-Ridwan

However, when this caravan reached at a place, called 'Asfan, a man from the tribe of Khuza'ah, informed them that, the Quraish, along-with their allies, had vowed never to allow the Prophet to enter Mecca, and were prepared for hostilities.

The Meccan forces gathered at a place, called Baldah, to oppose the entry of the Muslims into the city. Khalid Bin Waleed, who had not yet embraced Islam, alongwith Abu-Jehl's son, 'Akramah, led an advance force of 200 horsemen, and reached Ghamim, between Rabigh and Hajfah. The Muslim forces, too, reached Ghamim by another route. The Prophet advanced still further and reached Hudaibiyah, where the Muslims erected their camp.¹

The tribe of Khuza'ah had not yet accepted Islam, but it was an ally and confidant of the Muslims. Its chief, Badeel Bin Warqa' (who embraced Islam on the occasion of the conquest of Mecca), interceded between the Prophet and the Quraish. The Prophet gave him his word that, the Muslims did not want to fight, but had come to Mecca simply for the performance of 'Umrah. So, the Prophet assured him that, it was in the interest of both the parties that, they agree to sign an agreement of peace for a certain period of time. Thereupon, 'Urwah Bin Mas'ud Thaqafi visited the Prophet on behalf of the Quraish, but returned without an agreement. Then, the Prophet sent Kharash Bin Umayyah as his emissary to the Quraish for negotiations, but he was maltreated and could hardly save his life. At last, the Prophet sent Hadrat 'Uthman to the Quraish, but they detained him, and it was rumoured that, he was killed. Thereupon, the Prophet vowed to avenge for Hadrat 'Uthman's reported murder by the Quraish, and, sitting under a tree, he took, from all his companions, the oath of allegiance, which is known, in the Islamic history, as the *Bai't-i-Ridwan*, and which is referred in *Surah-Fatah* of the holy Quran. But, later, the rumour proved to be untrue. At length, the Quraish sent Suhail Bin 'Amru to the Prophet to discuss the terms of the agreement, but, on condition that, the Muslims would have to return that year without performing 'Umrah. After lengthy discussions, the following terms of agreement were decided upon, which were written down by Hadrat 'Ali.²

1. *Sahih Bukhari; Ibn-Hisham.*

2. *Bukhari; Muslim; Zarqani.*

- “1. The Muslims will go back this year.
2. They may return next year to stay in Mecca for only three days.
3. They should come unarmed, with their swords concealed in sheaths.
4. They may not take with them, back to Medinah, any Muslim resident in Mecca, but if any Muslim, from among them, wanted to stay in Mecca, they will not obstruct.
5. Any Muslim or non-Muslim of Mecca, if he goes to Medinah, will be repatriated to Mecca, but, on the contrary, if any Muslim of Medinah arrives in Mecca, he will not be allowed to return.
6. The Arab tribes will be free to choose their allies from among either the Muslims of Medinah or the Quraish of Mecca.”

These conditions were apparently against the interests of the Muslims. When this agreement was being drawn, coincidentally, the Quraish negotiator, Suhail's own son, Abu-Jandal, who had already embraced Islam, and, because of that, he was in Quraish's captivity, somehow managed to reach the Muslim camp for protection. But, Suhail insisted for his return to him, and, the Prophet, after some exchanges in favour of Abu-Jandal, and much against his own wish, persuaded the oppressed Abu-Jandal to go back to his torturers, according to the agreement, since Suhail was in no mood to oblige the Muslims.¹

After the peace-agreement of Hudaibiyah was signed, the Prophet stayed there for three days, before he returned to Medinah. While in the way, the Quranic verse, *Inna fatahna laka fathan mubina*, was revealed to him. The disheartened Muslims (including Hadirat 'Umar) considered the peace-agreement of Hudaibiyah as their defeat, but Allah called it their victory, as the later events actually proved. This agreement opened the way for the free and direct personal contacts among the Muslims and the Quraish infidels, which were impossible earlier. These personal contacts afforded them ample opportunities to study each

1. *Sahih Bukhari; Sahih Muslim; Ibn-Ishaq.*

other. The result was that, from the time of this agreement till the conquest of Mecca by the Muslims, there were so many conversions to Islam as had never occurred before. The acceptance of Islam by both Hadrat Khalid Bin Waleed and Hadrat 'Amru Bin Al-'Aas occurred during this period, too. The Muslim women were, however, not affected by this agreement.¹

The Muslims, who had remained in Mecca against their will, and who suffered indescribable tortures at the hands of the Quraish, now made frequent attempts at freedom and reached Medinah. One such fugitive was 'Utbah Bin Usaid (Abu-Busair), who was, according to Hudaibiyah agreement, repatriated to Mecca, under the escort of two *kafir* Meccans. However, while on his way back, he killed his escort at Zul-Halifa, and established himself at a place on the sea-shore, near Zumarrab, called 'Ais, from where he started harassing the Quraish caravans to or back from Syria. Some other Meccan Muslims, too, joined him there, whose avocation was plundering the Quraish trade-caravans for their living. The Quraish were so hard-pressed by their activities that, they requested the Prophet for the repealment of the clause No. 5 of the Hudaibiyah Agreement. Thus, the Meccan Muslims, including Abu-Jandal and Abu-Busair, came to Medinah to establish themselves there. The Meccan chief, Uqbah Bin Abi-Mu'et's daughter, Umm-i-Kulthum, too, who had embraced Islam, left Mecca to stay in Medinah permanently.

1. *Surah Mumtahinah*

CHAPTER 53

INVITATION TO RULERS TO ACCEPT ISLAM

(6. H.E. / 627 C.E.)

When, after the Peace of Hudaibiyah, some respite was afforded to the Prophet, he planned to send his personal emissaries to the various Arab potentates, to the Emperor of Iran and to the King of Egypt, etc., with his letters, inviting them to embrace Islam, as under:

Envoy	Addressee
1. Wahiyah Kalbi	Emperor of Rome
2. 'Abdullah Bin Hadhafah Sahmi	Emperor Khusrau Parvez of Iran
3. Hatib Bin Balta'	Ruler of Egypt
4. 'Amru Bin Umayyah	Negus of Abyssinia
5. Saleet Bin 'Umar Bin 'Abd-i-Shams	Chiefs of Yamamah
6. Shuja' Bin Wahab Al-Asadi	Harith Ghassani, Chief of Syria

A few years earlier, the Iranians had defeated the Romans in Syria, which is mentioned in the holy Quran. Later, the Roman Emperor, Hercules, retaliated and defeated the Iranians from his seat at Homs in Syria. Syria was then a province of the Roman Empire, and was ruled, on behalf of the Romans, by an Arab family, called Bani-Ghassan, whose seat of government, then, was at Busra, near Damascus, known today as Hauran. Harith Ghassani was, then, the Roman governor of Syria, to whom Wahiyah Kalbi delivered the letter of the Prophet, addressed to the Roman Emperor, at Busra. Harith forwarded it to Emperor Hercules at Jerusalem. Coincidentally, Abu-Sufyan was, then, staying at Ghazza, with the trade caravan of the Quraish of Mecca. The Roman Emperor called him from there to Jerusalem to deliberate on the contents of the Prophet's letter. Hercules

1. Tabari; Ibn-Hisham.

Invitation to Rulers to Accept Islam

questioned Abu-Sufyan, at length, on the person and mission of the Prophet, and was much impressed by what he heard from Abu-Sufyan, but he was surrounded by his bigoted Christian priests, who were alarmed by the Emperor's interest in the Prophet's message, and so the matter was dropped.¹

The Prophet's letter to Emperor Khusrau Parvez of Iran was delivered to him by 'Abdullah Bin Hadhafah, which angered the Emperor so much that, he wrote to Bazan, Iranian governor of Yemen, to send some men to Hijaz to bring the Prophet to his court in Iran. Bazan, consequently, sent two men (Babuyah and Khar-Khusrau) to Medinah, who delivered to the Prophet the Iranian Emperor's message, but the Prophet prophesied that, Iran was destined to come under the sway of Islam. When the two messengers returned to Bazan in Yemen, by that time, Sheroyah had killed his father, Emperor Khusrau Parvez of Iran.

The Negus of Abyssinia received the message and the messenger of the Prophet with respect, and accepted Islam at the hands of Hadrat Ja'far Tayyar (who was, till then, in Abyssinia). The Negus died in 9 H.E.² Among the Muslim Muhajireen to Abyssinia was also Umm-i-Habibah (the sister of Amir Mu'awiyah), whose husband had died. The Prophet wrote to the Negus to propose, on his behalf, the Prophet's marriage with her, to which she consented. At the marriage ceremony, Khalid Bin Sa'eed Bin Al-'Aas represented the Prophet, and the Negus, himself, paid the *Mehr* (dower-contract money) on behalf of the Prophet (400 gold *Mohurs*), and sent her by sea to the Prophet, who was then at Khyber.

In response to the Prophet's letter, Muqauqas, the chief of the Copts of Egypt, received the Prophet's messenger respectfully, and replied in Arabic, accompanied by two Coptic girls, some pieces of cloth and a mule for the Prophet. But, Muqauqas did not accept Islam. Among the two Coptic girls, presented to the Prophet, one was Mariyah, who became the wife of the Prophet; the other girl was Sireen, who became the wife of (poet) Hadrat Hissan. The name of the mule was Duldul; the Prophet rode on it during the battle of

1. *Fatahul-Bari* (*Sharah Sahih Bukhari*), Hafiz Ibn Hajar. The narration, in this respect, in *Musnad Ibn-Hanbal*, is unauthentic.

2. *Tabari*; *Muslim*; *Ibn-Ishaq*.

Hunain. Among other replies to the Prophet's letters to the Arab chiefs, the chief of Yamamah wanted the price for his acceptance of Islam materially, while Harith Ghassani, the chief of Syria, was much enraged and threatened to attack Medinah. The battles of Mutah and Tabuk were the results of Ghassani's incursions.¹

After the Peace of Hudaibiyah, both Hadrat Khalid and Hadrat 'Amru Bin Al-'Aas went to Medinah from Mecca and embraced Islam; the former, later, conquered Syria and the latter, Egypt.²

1. *Tareekh-i-Tabari.*

2. *Asabah Ibn-Hajar; Tirmidhi.*

CHAPTER 54

CONQUEST OF KHYBER

(7 H. E. / 628 C. E)

Khyber is situated about 80 miles from Medinah in a fertile region. The Jews had made it their stronghold with many forts and fortresses. When Banu-Nadeer were exiled from Medinah, they had settled in Khyber, from where they started a campaign of vilification against Islam throughout Arabia, the immediate result of which was the battle of Ahzab. When Hayye Bin Akhtab was killed in the battle with the Quraizah, Abu Rafi' Salam Bin Abi Al-Haqeeq replaced him as the chief of the Jews of Khyber. The influential Arab tribe of Ghatfan lived near Khyber, who had always been the allies of the Jews. In 6 H.E., Salam himself, incited the Ghatfan and other surrounding Arab tribes to take up arms against the Muslims of Medinah. He was, however, killed in his Khyber fort, by a Khazraji Ansari, 'Abdullah Bin 'Ateeq, in Ramadan, 6 H E. After Salam, the Jews of Khyber made Aseer Bin Zaram their chief, who, in alliance with Banu-Ghatfan, made preparations to invade Medinah. When the Prophet received this news, he sent 'Abdullah Bin Rawahah to Khyber to persuade Aseer to visit Medinah for negotiations. Aseer agreed and accompanied 'Abdullah to go to Medinah. However, while in the way, he changed his mind and attacked 'Abdullah, but was himself killed, alongwith his companions, by 'Abdullah and his men. This incident occurred in Muharram, 7 H E.¹

Thus, Khyber emerged, then, as the worst and the most dangerous enemy of the Muslims. The Khyber Jews were the originators of the battle of Ahzab. Banu-Nadeer were in the vanguard of this anti-Islamic Jewish movement, who were in possession of the strongest fort of Qamus in Khyber. After Salam, his nephew, Kinanah Bin Rabi' Bin Abi Al Haqiq became the chief of Banu-Nadeer in Khyber. While the Khyber Jews were the external enemies, the internal enemies of Islam, i.e., the munafiqeen of Medinah, under their leader, 'Abdullah Bin

¹. Ibn-Khaldun; Ibn-Sa'd; Bukhari.

Abi-Salol, were no less a threat to the Muslims. Both of them joined hands to destroy Islam, and Banu-Ghatfan and Banu-Fizarah, too, were with them.¹

The prelude to the Ghatfan's inclusion in the Khyber-war, on behalf of the Jews, was that, a few persons of this tribe, under 'Abdurrahman Bin 'Ainiyah, at first, attacked the grazing ground of Zi-Qarad, where the Prophet's own camels used to graze, captured 20 camels, killed the son of Hadrat Abu-Dhar (who looked after the camels) and abducted his wife. 'Ainiyah Bin Hasan, the army commander of Banu-Ghatfan, had approved of this aggression. But, an expert Muslim archer, Salmah Bin Al-Uku', chased the plunderers and snatched back all the camels from their possession. Three days after this incident, the Khyber war ensued.

Ghazwah-i-Khyber had a particular importance of its own, distinct from all other Ghazwat. For this Ghazwah, the Prophet had publicly proclaimed that, only those, whose aim was Jihad, might join it. Before it, all the battles had been purely defensive. This was the first Ghazwah, after which the non-Muslims came under the Islamic administration, and the basis of the Islamic rule was laid. The main purpose of Islam was its propagation. If nobody obstructed it, Islam did not wage war against anyone, neither did it seek to make anyone its subject. An agreement of peace was all, that was sought. But, if any people were bent on destroying Islam, Islam had to defend itself, and the vanquished had to reap the harvest they had sown themselves. Thus, Khyber came to be the first conquered territory under Islam. It was also the first Ghazwah, for which the Prophet had specified that, it was purely for the purpose of Jihad and not for the purpose of obtaining booty out of it.²

The Prophet left Medinah for Khyber, in Muharram, 7 H. E. (628 C. E) to face the combined armies of the Jews and Banu-Ghatfan, having left Medinah in charge of Saba' Bin 'Arfatah Ghiffari. Among the Prophet's wives, only Hadrat Umm-i-Salmah was with him. The Muslim army numbered 1600, including 200 horsemen. It was the first time that, the Prophet got prepared three flags, two of which were carried by Habab Bin Manzar and Sa'd Bin 'Ibadah; the third flag, prepared by Hadrat 'Aa'ishah, was taken aloft by Hadrat 'Ali-

1. *Tareekh Khamees; Mu'jimul-Buldan.*

2. *Ibn-Sa'd; Bukhari; Muslim; Ibn-Ishaq; Hafiz Ibn-Hajar.*

Muslim ladies used to accompany the Ghazwat; they brought water to the Muslim camp, collected back the arrows from the battle-field, and nursed the wounded soldiers, as Hadrat 'Aa'ishah had done in the battle of Uhud; in this battle, too, some Muslim ladies had come with the Muslim army for the same purpose, voluntarily.¹

Since, the Prophet knew that, Banu-Ghatfan would assist their allies in Khyber, he established his rear-guard camp at Raji', between Ghatfan and Khyber, where the camp-followers were asked to wait, while the main army advanced towards Khyber. Sensing their own house threatened, Banu-Ghatfan abandoned their scheme of joining with the Jews of Khyber in combat, and stayed back to protect their own forts. According to Ya'qubi, there were six forts in Khyber: 1. Salim, 2. Qamus, 3. Natat, 4. Qasarah, 5. Shaq, and 6. Murbat, containing 20,000 Jewish warriors, in all. Out of them, the fort of Qamus was the strongest, which was under the command of the famous Jewish warrior, Marhab; the family of Ibn Abi Al-Haqiq, too, lived in it. The Prophet said his 'Asr prayers at Sahba, and reached Khyber by sunset. As it was the practice of the Prophet that, the Muslim armies did not attack at night, they spent the night in front of Khyber. Next morning, the Muslim army at first advanced towards the fortress of Na'im and captured it easily, wherein the Jews had stored their food supplies. The main Jewish army was gathered in the forts of Natat and Qamus.²

The Prophet did not want war, but the Jews were bent on destroying Islam and did not see reason. So, the Prophet had no alternative but to raise the banner of Jihad against them. After Na'im, other forts, too, were captured by the Muslims one after the other. However, the fort of Qamus offered tough fight, but was eventually conquered by Hadrat 'Ali. On this occasion, some pro-Shi'ah Arab historians have sought to belittle Hadrat Abu-Bakr and Hadrat 'Umar, and have narrated fantastic and fabulous stories of Hadrat 'Ali's super-human deeds and prowess, which are incredible. But, according to *Sahih Muslim*, Marhab was killed in combat by Hadrat 'Ali, who was the conqueror of Khyber.³

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1. *Sahih Bukhari*.
 2. *Khamis; Ibn-Hisham; Bukhari; Mu'jumul-Buldan; Tabari*.
 3. *Ibn-Ishaq; Musa Bin 'Uqbah; Waqidi; Musnad Ibn-Hanbal; Tabari; Mizanul-I'tidal; Bukhari; Muslim*.

Thus, the strongest Jewish fort of Qamus in Khyber was conquered after 20 days' siege, during which 93 Jews were killed, including their noted leaders, like Harith, Marhab, Asir, Yasir and 'Amir. Among Muslims, 15 Sahabah were martyred (Ibn-Sa'd). After the war, the lands of Khyber fell into the hands of the Muslims. The Jews appealed to the Prophet to let those lands remain in their possession, and realize half of the produce from them. The Prophet agreed to this arrangement, and, at the harvest time, 'Abdullah Bin Rawahah was sent by the Prophet to Khyber to collect half of the produce of the Khyber lands. All the Khyber lands were equally distributed among the Mujahideen, including the 5th share of the Prophet, besides which a special share was also reserved for the Prophet, which was called Safiyah. The Prophet freed Hadrat Safiyah (daughter of Kinanah Bin Rabi') from among the captives, who became the Prophet's wife.¹

About Hadrat Safiyah, controversial statements have been made in early Arabic biographies of the Prophet. It was said that, Hadrat Safiyah had, at first, come in the share of Wahiyah Kalbi, but later, the Prophet exchanged her for seven slave-girls, who were given to Wahiyah Kalbi in lieu of her, and the Prophet took Hadrat Safiyah for himself. Anti-Islam and anti-Prophet Western Orientalists have spread venom of vilification against the sacred person of the Prophet of Islam, using this occasion, too, as a lever for their attacks. However, the fact is that, since Hadrat Safiyah was the daughter of the chief of Khyber and the wife of the chief of Banu-Nadeer (both of whom were killed in the battle), it was in the fitness of things that, the Prophet, after having freed her, himself married her. Any other version of this simple fact is fictitious.² A similar situation had arisen in Ghazwah-i-Bani Al-Mustalaq, in respect of Hadrat Jawairiyah.

After victory, the Prophet stayed for a few more days in Khyber, before he returned to Medinah. Although, the Jews of Khyber were treated most considerately by the Prophet, they, nevertheless, lost no opportunity of harming Islam and maligning the revered person of the holy Prophet. One day, Marhab's brother, Salam Bin Mashkam's wife, Zainab, invited the Prophet and his companions to a feast, which the Prophet, in his goodness, accepted. Zainab had adulterated the food

1. *Futuhul-Buldan Baladhuri; Tabari; Abu-Da'ud; Muslim.*

2. *Abu-Da'ud; Fatahul-Bari; Sahih Muslim; Bukhari.*

with poison. The Prophet, after having taken only a morsel, withdrew his hand from the food, but, one of his companions, Bashar Bin Bara' consumed it, and died. Zainab was executed for killing Bashar, though the Prophet, as usual, had not wanted to punish her for trying to harm his person. The Jews of Khyber, even after their defeat, had not ceased their nefarious activities against the Muslims. One day, they killed 'Abdullah Bin Suhail, and threw his body in a canal.¹ Because of their past Jewish connections with Khyber, the present Zionists in Israel plan, in their scheme of things, to re-possess, one day, this seat of their former power of 1,400 years ago, near Medinah.²

Among the incidents, connected with Khyber, some early Arab biographers of the Prophet, have recorded an absolutely false report about the execution of the Jew, Kinanah Bin Al-Rabi', for not revealing, to the Prophet, the concealed Jewish treasure in Khyber, and of Hadrat Zubair's supposed atrocities, at the instance of the Prophet, on that Jew, for the purpose. This is purely a canard, as it was absolutely against the nature and practice of the Prophet, who was mercy personified, too far from greed. The only truth in this fable is that, Kinanah was executed, not for concealing the treasure, but for, earlier, having murdered Mahmud Bin Muslimah, for which he was executed by the deceased's brother, Muhammad Bin Muslimah, in retaliation.³ The false story was originated by Ibn-Ishaq, who was notorious for borrowing from the Jewish sources, hence its futility.⁴

The battle of Badr, the battle of Khyber, Ba'it-i-Ridwan, the siege of Ta'if and the conquest of Mecca, all, had occurred during the month of Muharram, since all of them were defensive and were forced on the Muslims.⁵

1. During the Caliphate of Hadrat 'Umar, the Jews, one night, had thrown the sleeping Hadrat 'Abdullah Bin 'Umar from the roof to the floor below, when both his hand and leg were fractured. Such acts of wickedness of the Jews against the Muslims had, at last, compelled Hadrat 'Umar to expel the Jews from Khyber to Syria

2. *Futuhul-Buldan Baladhuri; Sahih Bukhari.*

3. *Tabari; Ibn-Hisham; Futuhul-Buldan Baladhuri.*

4. *Tabaqat-i-Ibn-Sa'd; Bukhari; Abu-Da'ud; Fatahul-Bari.*

5. *Zadul-Ma'ad; Hafiz Ibnul-Qayyam (Ibn-Taimiyah).*

The Khyber lands were distributed into two main parts; one half was reserved for Baitul-Mal (Muslim community treasury), for entertaining the guests, and for the diplomatic missions. The other half was distributed equally among 1400 infantrymen, plus 200 horsemen, who had participated in the Jihad in Khyber. Since, the horsemen received a double share, the land was partitioned into 1800 shares, the Prophet also getting only one share.¹

The conquest of Khyber was the starting point for the political and administrative reforms in Islam, as well as, the beginning of the religious injunctions, related to fiqh, since the Muslims were now freed from the menace of the Jews, and the 'Peace of Hudaibiyah' had also given them some respite from the other source of perpetual anxiety—the inimical Quraish of Mecca—as enumerated below:

1. The meat of the following was forbidden for the Muslims: Of the birds of prey with claws; of the beasts; and of donkeys and mules; and
2. Muta'h (bond of marriage for a limited time), too, was forbidden in this Ghazwah, etc.

In a valley, between Taima' and Khyber, called Waadi'ul-Qura, the Jews had settled before Islam. So, after the conquest of Khyber, the Prophet proceeded towards this valley, not for war, but for concluding an agreement of peace with them, but the Jews were prepared to fight, which they initiated, without any provocation, as soon as the Muslims appeared there. However, in the ensuing battle, the Jews were worsened, and had to accept the terms, that the Jews of Khyber were subjected to.²

It was agreed in the 'Peace of Hudaibiyah' that, the Prophet and his companions would be permitted, next year, to perform 'Umrah, and, after a stay in Mecca for three days, they would return to Medinah. Hence, the Prophet proclaimed his intention to travel to Mecca and insisted that, all those, who had participated in the 'Peace of Hudaibiyah', should accompany him. Since, the Muslims were bound not to carry arms, all their arms were stored at Batan-i-Bahaj, 8 miles short of Mecca, under the guard of 200 horsemen. Thousands of Muslims, thus,

1. *Futuhul-Buldan Baladhuri; Abu-Da'ud.*

2. *Mu'jimul-Buldan; Zarqani; Baihaqi.*

Conquest of Khyber

performed 'Umrah, behind their Prophet. As the Meccans thought that the mild climate of Medinah might have weakened the Muslims physically, the Prophet asked them to circumvent the holy Ka'bah, in the first three rounds, struttingly (which, in Arabic, is called *Ramal*; this *Sunnah* persists till today.) The Quraish, out of jealousy, had left the city of Mecca and had gone over the neighbouring hills. After three days, the Prophet, according to the agreement, retired from Mecca. While returning, Hadrat Hamzah's daughter, Imamah, who had remained in Mecca, joined the Prophet, who gave her in the custody of her aunt, Asma'.¹

1. *Sahih Bukhari; Zarqani; Shama'il-Tirmidhi.*

GHAZWAH-E-MUTAH (Jamadiul-Awwal, 8 H.E. / 629 C.E.)

Mutah, a place in Syria, near Balqa, was reputed for its excellent swords. The Prophet had written a letter also to the king of Busra (under the Roman Emperor). Among the Arab regions, bordering on Syria, Sharjeel Bin 'Amru was the ruler of Balqa, as a tributary to the Emperor of Rome, whose family had been Christian for long. Harith Bin 'Umair had delivered the Prophet's letter to him, but he had got the Prophet's messenger killed. So, the Prophet despatched a punitive force of 3,000 men for avenging the murder of Harith, under the command of his liberated slave, Zaid Bin Harith, towards Syria, with the instructions that, in the case of the death of Hadrat Zaid, Hadrat Ja'far Tayyar (Hadrat 'Ali's real brother and the Prophet's close confidant) was to succeed him, and, after the martyrdom of Hadrat Ja'far, the famous Ansari poet, 'Abdullah Bin Rawahah, was to succeed the latter.¹ Usamah, the valiant military commander of Islamic forces, was Hadrat Zaid's son. Though it was a retaliatory expedition, yet the Prophet had instructed the Muslims first to offer Islam to them, and if they accepted it, then there was no need for any further action, since the basic aim of all the Islamic expeditions was always the projection of Islam.²

When this army left Medinah for the Syrian border, anti-Muslim spies informed Sharjeel, who collected a huge army of 100,000 men, while the Roman Emperor (Hercules), himself, encamped in Maab, in the vicinity of Balqa, with a still bigger Christian Arab army. In this unequal battle, therefore, the result was apparent. All the three Muslim commanders, Hadrat Zaid, Hadrat Ja'far and Hadrat 'Abdullah fell under the impact of heavy odds. Ultimately, Hadrat Khalid fought bravely for the retreat and brought back safely the remnants of the Muslim army to Medinah. The Prophet was much grieved by the deaths of his beloved Muslim commanders and other martyrs.³

1. *Mujimul-Buldan; Sahih Bukhari.*
2. *Tabaqat-e-Ibn-Sa'd.*
3. *Sahih Bukhari.*

CHAPTER 56

CONQUEST OF MECCA

(Ramadan, 8 H.E. / January, 630 C.E.)

The prime duty of the Successor of Prophet Ibrahim was to revive the Unity of ALLAH and to purify the Ka'bah from all the signs and symbols of idolatry. However, the opposition of the Arabs, generally, and the fierce enmity of the Quraish, particularly, prolonged the time for the execution of this duty for full 21 years. The 'Peace of Hudaibiyah' afforded some respite, wherein normalcy and tranquility were resumed. But, the Quraish could not observe this peace, too. At last, the time came, when the sun of right and righteousness illumined the horizon of Mecca.

On the basis of the 'Peace of Hudaibiyah', from among the Arab tribes, Banu-Khuza'ah had chosen to be the allies of the Muslims of Medinah, while their antagonists, Banu-Bakr, were the allies of the Quraish of Mecca. Both had been the enemies of one another for a long period of time. The 'Peace of Hudaibiyah' gave Banu-Bakr a suitable opportunity to attack their unsuspecting old adversaries, and the Quraish assisted them actively. In the ensuing battle, 'Akramah Bin Abu-Jehl, Safwan Bin Umayyah, Suhail Bin 'Amru and other Quraish leaders personally fought against Banu-Khuza'ah, alongwith Banu-Bakr. Hard pressed, Banu Khuza'ah took refuge inside the *Haram* (Ka'bah) to save their lives, as the shedding of blood was strictly forbidden within its sacred precincts. However, Banu-Bakr's chief, Naufal, not showing any regard even for the *Haram*, continued the slaughter of Banu-Khuza'ah inside it. When a delegation of Banu-Khuza'ah, under 'Amru Bin Salim, approached the Prophet in Medinah for help, the latter offered the following three conditions to the Quraish, with the option of accepting anyone of them :

1. Either Banu-Khuza'ah may suitably be compensated; or
2. The Quraish abandon their support of Banu-Bakr; or

3. It may be proclaimed by them that, the 'Peace of Hudaibiyah' was no more in existence.

On behalf of the Quraish, Qartah Bin 'Amar accepted the third condition. But, their second thoughts induced the Quraish to send Abu-Sufyan, as their emissary, to Medinah, to patch up the differences.¹

The Prophet refused to see Abu-Sufyan in Medinah, whereupon, he sought the assistance, one by one, of Hadrat Abu-Bakr, Hadrat 'Umar, the 5-year old Imam Hasan, and Hadrat 'Ali, but no one agreed to plead the case of the Quraish before the Prophet. At last, on the advice of Hadrat 'Ali, he unilaterally declared, in the Prophet's Mosque, that he, himself, had renewed the broken 'Peace of Hudaibiyah'. When Abu-Sufyan returned to Mecca and told the Quraish all, what had happened in Medinah, the Quraish were disappointed.

In Medinah, the Prophet ordered for preparations to travel to Mecca; letters were despatched to the Arab tribes, in alliance with the Muslims, to join in their march on Mecca, while strict orders were issued for the observance of perfect secrecy of their intentions and movements. However, a respected Sahabi, Hatib Bin Abi-Balt'ah, in his anxiety for the safety of his own family, that was still in Mecca, quietly sent a letter to the Quraish of Mecca, informing them of the impending Muslim attack on them. The Prophet, however, got scent of it, and the letter was intercepted by Hadrat 'Ali, who snatched it from the messenger, before it could reach Mecca. Since, Hatib was from Ahl-e-Badr, and the Prophet being all mercy, he pardoned Hatib.

On 10 Ramadan, 8 H.E., the great Prophet of Islam, Hadrat Muhammed Rasool-Allah, left Medinah for Mecca at the head of 10,000 Muslim warriors, who were joined, in the way, by other friendly Arab tribes. At Marr-uz-Zahran, about 9 miles short of Mecca, this huge caravan fixed its tents. When the Quraish knew of the arrival of the Muslim forces, they secretly sent Hakeem Bin Hizam (nephew of Hadrat Khadijah), Abu-Sufyan and Badeel Bin Warqa' to spy on the Muslims. But, the Muslims saw Abu-Sufyan and captured him. Hadrat 'Umar wanted to kill him at once, but Hadrat 'Abbas interceded in his behalf, and his life was saved. Abu-Sufyan, at last, embraced Islam; he, later on, lost his one eye in Ghazwah-e-Ta'if, and other eye in

1. *Tabari; Zarqani.*

the battle of Yarmuk.¹

This Islamic army was composed of the forces of Banu-Ghifar, Banu-Jahinah, Bani-Huzim, Bani-Sulaim, Ansars and Muhajireen. In the rear was the Prophet, surrounded by his devoted Companions, while the Prophet's own banner was carried aloft by Hadrat Zubair Bin Al-'Awwam. When this caravan of Islam reached Mecca, the Prophet's flag was hoisted at Hajoon, and Hadrat Khalid was in command of the vanguard forces. Mecca was conquered without any significant resistance. The Prophet proclaimed:

1. Whoever will lay down his arms;
2. Whoever will take refuge in Abu-Sufyan's home; or
3. Whoever will lock himself inside his home, will be safe.

A general amnesty was announced by the Prophet, but some mischief-mongers, among the Quraish, offered resistance, during which two Muslims, Kurz Bin Jabir Fabri and Jaish Bin Ash'ar, lost their lives. Thereupon, Hadrat Khalid attacked the Quraish faction, which fled after leaving 13 dead behind. Otherwise, Mecca submitted without further bloodshed. In Mecca, the Prophet stayed at Kheef—the place, where, before the Prophet's migration to Medinah, the Quraish had confined him and Bani-Hashim under siege.

Inside Ka'bah, there were many idols, whom the Quraish worshipped as their gods. All of them were thrown out, and Hadrat 'Umar, himself, cleaned the Ka'bah from all the signs of kufr, whereafter the Prophet asked for the keys of the Ka'bah from its custodian, 'Uthman Bin Talha, and entered it, along with Hadrat Bilal and Hadrat Talha, and performed prayers there.²

1. Bukhari; Tabari; Hafiz Bin Hajar.
2. Sahih Bukhari; Sahih Muslim; Ibn-Majah.

KHUTBAH-I FATAH

This was the first proclamation of the Suzerainty of ISLAM. This announcement of the Conquest of Mecca, by the Prophet, was the authoritative acknowledgment of his Vicegerency of ALLAH on earth, addressed not to the Meccans alone, but to all the mankind. The *Khutbah* said: "There is only One God. There is no sharer of authority with Him. He fulfilled His Promise. He helped His servant and, Alone, dispersed all inimical combinations. All pomposity, arrogance, vendetta and death-feuds, reminiscent of the pre-Islam times, are under my feet, save the sanctity and custody of HARAM-I-KA'BAH and the supply of the water to Hujjaj (pilgrims). O, the nation of the Quraish, now, the pre-Islamic barbaric pride and racial haughtiness are being obliterated by ALLAH. All humans are the progeny of Adam, and Adam was made of dust."

Then, the Prophet read out the relevant verses of the holy Quran, throwing light on the aforesaid oration, pin-pointing the piety and righteousness, and forbidding the use of wine. The base of all convictions and practices and the real object of the preaching of Islam is the Unity of ALLAH. Hence, the Sermon started with particular emphasis on it. The greatest Dispensation of ALLAH, which He granted to the mankind, was the sanction of equality among human beings, elevating the Arabs and the non-Arabs, noble and the mean, rulers and the ruled, all, on the same human level.

The non-Muslim Meccans had forcibly occupied the homes of the Muslims in the city; the Prophet exhorted the Muhajireen to disclaim them magnanimously. When the time of prayer came, Hadrat Bilal delivered the *Adhan* (call to the prayers) from the roof of the Ka'bah. The Prophet, then, sat on an elevated place on the hillock of Safa, where an unceasing line of the new converts to Islam passed by him, declaring their allegiance to the faith. Among them came also Hind, the notorious daughter of the chief of the Quraish, 'Utbah, and the mother of Amir Mu'awiyah, who had committed a terrible savagery

with the dead-body of Hadrat Hamzah. But, the merciful Prophet of the Merciful ALLAH was not revengeful even with her and pardoned her heinous crime.¹

Ten persons, among the Quraish of Mecca, were then, considered the most influential. Out of them, Safwan Bin Umayyah had fled to Jeddah from Mecca, after the latter's Islamisation. Through the intercession of 'Umair Bin Wahab, the Prophet granted him pardon and, as a token of his forgiveness, even gave to 'Umair his own turban as a security for Safwan. 'Umair brought Safwan back to Mecca from Jeddah; Safwan, however, did not embrace Islam till the battle of Hunain. Abu-Jahl's son, 'Akramah, had fled to Yemen. But, when the Prophet forgave him, his wife, Umm-i-Hakeem, went to Yemen and brought him back to Mecca. Now, this avowed enemy of Islam became Hadrat 'Akramah. The noted Arab poet, 'Abdullah Bin Zibai'ra, who used to vilify the Prophet and ridicule the Quran, had fled to Najran, but returned to Mecca and embraced Islam.

According to the early Arab biographers of the holy Prophet of Islam, though the Prophet had proclaimed a general amnesty for the Meccans, yet, ten persons were condemned to death. Some of them were murderers, like 'Abdullah Bin Khatal and Muqais Bin Sababah, and, so, they were executed.²

Hafiz Mughalta'i names 15 persons, who were condemned to death by the Prophet, but the Muhadditheen (Traditionists) do not accept this version. Early Arab biographers of the Prophet have reduced this number to ten. Ibn-Ishaq says, they were eight. According to Abu-Da'ud and Darqatni, they were six, and *Sahih-Bukhari* names only one—Ibn Khatal. According to the *Arbab-i-Siyar* (biographers), out of the ten condemned persons, seven accepted Islam and were pardoned; only three were executed—two men and one woman—'Abdullah Bin Khatal, Muqais Bin Sababah, and Quraibah (Ibn-Khatal's slave-girl). Both the former men were murderers and were executed for that crime, while Quraibah, Ibn Khatal's slave-girl, was a Meccan songstress, who used to sing songs, slandering the Prophet. But, as Hadrat 'Aa'ishah's testimony is recorded in *Sihah-Sittah* (the six authentic Tradition books of the Sunnis), the Prophet never harmed anyone out

1. *Bukhari; Ibn-Hisham; Asabah; Tabari.*

2. *Zarqani; Ibn-Hisham.*

of his personal spite or for revenge. It may be recalled that, even the Khyber Jewess, who had tried to poison and kill the Prophet, unsuccessfully, suffered from no retaliation. Quraibah's story emanates from Ibn-Ishaq, which is unauthentic and unreliable.¹ It may also be remembered that, those, who were covered by the Prophet's amnesty, were not forced to accept Islam. All the early Arab historians have said that, in the battle of Hunain, which occurred after the Conquest of Mecca, the Islamic forces had contained many non-Muslim Meccans (who had not yet accepted Islam), who had fled from the battle-field, causing the defeat of the Muslim army.

Haram-i-Ka'bah had previous gifts and presents, stored there for long, which were untouched even after Conquest of Mecca; only the statues and the pictures were destroyed, including the sculptures of Prophets Ibrahim and Isma'il, and the picture of Hadrat 'Isa (Jesus Christ). The coloured pictures, on the inner walls of the Ka'bah, could not be completely erased, whose dimmed images remained upto the time of the re-building of the Ka'bah by Hadrat 'Abdullah Bin Zubair.²

The Prophet stayed in Mecca for a fortnight, and, before returning to Medinah, he appointed Hadrat Ma'adh Bin Jabal in Mecca to teach the tenets of Islam to the Meccans. There were hundreds of the idols inside the Ka'bah. Hubul was the supreme god, after a human image, built of precious red stones. Khuzaimah Bin Mudrakah, the grandson of Mudar and great-grandson of 'Adnan, had installed it right inside the Ka'bah. It, too, was destroyed, alongwith all other idols. All around Mecca, there were other idols, which were worshipped by the Arab tribes, who even performed the Hajj rites for them. Out of them, Laat, Manaat and 'Uzza, were more important. 'Uzza was the tribal god of the Quraish, and Laat of the people of Ta'if. 'Uzza was installed at Nakhlah, ten miles off Mecca; Banu-Shaiban were its custodians. Manaat was established at Mushallah, seven miles short of Medinah from Mecca, near Qadeed. It was a crude stone. The tribes of 'Azd, Ghassan, Aus and Khazraj used to perform the Hajj rites for it; it was originally installed by 'Amru Bin Labiye. The idol-god of the Hazeel tribe was Suwa', installed at Rahat, near Yanba'. It, too, was a mere stone, worshipped and guarded by Banu-Lahyan. All of them were totally destroyed after the Conquest of Mecca by the Muslims.³

1 *Darqatni; Abu-Da'ud; Muwatta-i-Imam Malik.*

2 *Fatahul-Bari.*

3. *Mujimul-Buldan; Zarqani.*

CHAPTER 58

HAWAZIN-O-THAQEEF—GHAZWAH-E-HUNAIN, AUTAAS-O-TA'IF

(Shawwal, 8 H.E. / February, 630 C.E.)

HUNAIN: It is a valley between Mecca and Ta'if, which was also known as Autaas. Hawazin was a large tribe, divided into many branches. After the Conquest of Mecca by the Muslims, the Arab tribes generally started to embrace Islam. However, the tribes of Hawazin and Thaqeef, who had been preparing for war against the Muslims from before the Conquest of Mecca, now collected their forces to deliver a final blow on Medinah to destroy Islam. Hawazin, particularly, induced other Arab tribes to join them against Islam. Both the tribes of Hawazin and Thaqeef, along with their allies, made a sudden attack on the Muslims at Hunain (Autaas). Though all the branches of these two tribes had combined their forces, yet the tribes of Ka'b and Kalab remained aloof. Two leaders were selected to command this combined army; one was the chief of the Hawazin tribe, Malik Bin 'Auf, and the other was an old man of 100 years, a famous Arab poet and the chief of the Jatham tribe, Dareed Bin Alsamah, who was also noted for his bravery and skill in war.

When the Prophet heard of the concentration of the enemy forces at Hunain, he sent 'Abdullah Bin Jadrad to ascertain the facts. When the Prophet became sure of the intention of Hawazin and Thaqeef, he, too, made hasty preparations for defence, for which he was obliged to borrow 30,000 dirhams from Abu-Jahl's brother, 'Abdullah Bin Rabi'ah, and 100 coats-of-mail from a Meccan chief, Safwan Bin Umayyah (who had not yet accepted Islam). In Shawwal, 8 H. E. (February, 630 C. E.), 12,000 strong Muslim army advanced towards Hunain, predicting, in advance of their impending victory, which, however, was not approved by ALLAH, Who does not like pride and boasting, as He has said in *Surah-e-Taubah*.¹

1. Bukhari; Zargani; Tabari; Musnad Ibn-Hanbal; Asabah; Muwatta; Abu-Da'ud.

This strong Muslim army was, surprisingly, defeated and dispersed. The major cause of their defeat was the inclusion of the Meccan youngsters, who had just accepted Islam, plus 2,000 non-Muslims, in the vanguard, under the command of Hadrat Khalid. When they were overwhelmed by the accurate and incessant arrow-attack by the Hawazin archers, they fled in panic from the battlefield, and, with them, the entire Muslim army retreated in disarray. The Prophet was left alone, but, he stood there as a rock, and, when he shouted out: "*Ya, Ma'shar Al-Ansar*", the fleeing Muslim army stopped, rallied and returned to inflict a severe defeat on the enemy. A branch of Thaqeef, Banu-Malik, left 70 dead in the battlefield, including their leader, 'Uthman Bin 'Abdullah. The defeated enemy forces partly gathered in Autaas and partly in Ta'if, with whom was their beaten chief, Malik Bin Auf. In Autaas were gathered thousands of enemy forces under Dareed Bin Alsamah. The Prophet sent a part of the Muslim army, under Abu-'Amir Ash'ari, to face him, but Abu-'Amir was killed by Dareed's son, who was, in turn, killed by Abu-Musa Ash'ari. Dareed was killed by Rabi'ah Bin Rafi', and the enemy was utterly defeated. Thousands of the enemy soldiers were captured, including Hadrat Sheema', a foster-sister of the Prophet, whom the Prophet freed and sent her to her home with respect.¹

1. *Musnad Ibn-Hanbal; Tabari; Tabaqat Ibn-Sa'd; Bukhari.*

CHAPTER 59

SIEGE OF TA'IF

The remainder of the defeated Hunain army of the enemy took refuge in Ta'if, and promptly started the preparations for a second round of war against the Muslims. Ta'if was a very secure place, with a strong boundary-wall around it. It was populated by the famous and powerful tribe of Thaqeef, which was considered as the rival of the Quraish of Mecca, whose chief was 'Urwah Bin Mas'ud, son-in-law of Abu-Sufyan. The Prophet ordered that, the booty from the victory of Hunain and the captives may be kept at Ja'ranah, and the Muslim army headed towards Ta'if. Hadrat Khalid, as usual, led the vanguard force. For 20 days, the Muslim army besieged the fortress of Ta'if, but it did not surrender. So, the siege was abandoned for the time being.¹

The Prophet, then, returned to Ja'ranah, where he disposed of the extensive war booty, obtained from Hunain. There were 6,000 captives, 24,000 camels, 40,000 goats and sheep, and plenty of silver, all of which was, as usual, divided into five parts, four of which were distributed among the participants in the battle of Hunain, and the fifth was reserved for *baitul-mal* (Islamic community treasury) and the poor. Most of the new converts of Mecca to Islam were still lukewarm in their adherence to the faith. Quran has called these people as *mu'allifitul-quloob* (whose hearts were to be won). The sacred Quran has enumerated them, too, among the items for spending *Zakaat*. Therefore, the Prophet treated such persons most generously, as under:

Abu-Sufyan and his family received 300 camels, plus lot of silver.

Hakeem Bin Hizam received 200 camels.

Nazeer Bin Harith ,, 100 ,,

Safwan Bin Umayyah ,, 100 ,,

¹, Tabari; Tareekh-Khamis; Ibn-Sa'd.

Qais Bin 'Adi	received 100 camels.
Subail Bin 'Amru	„ 100 „
Hawaitab Bin 'Abdul-'Uzza	„ 100 „
Aqra' Bin Habis	„ 100 „
'Ayeenah Bin Haseen	„ 100 „
Malik Bin 'Auf	„ 100 „

Besides them, many other people got 50 camels each. According to the general distribution, every fighter got 4 camels and 40 goats; horsemen received the 3 fold share, i.e., 12 camels and 120 goats each. As regards the 6,000 prisoners-of war, all of them were freed without ransom. Incidentally, the Prophet's foster-mother, Hadrat Halimah, belonged to the captive tribe.¹

The same year, a son was born to the Prophet from Hadrat Mariyah Qibtiyah, whom the Prophet called Ibrahim endearingly. But, he died at the age of 17 or 18 months only. The Prophet's eldest daughter, Hadrat Zainab, too, died in the same year.

1. Bukhari; *Fatahul-Bari*; *Tabaqat Ibn-Sa'd*.

CHAPTER 60

INCIDENT OF ELA-O-TAKHYEER (Muharram, 9 H. E. / April, 630 C. E.)

Some Traditionists (*Muhadditheen*) have erroneously recorded the incident of *Ela* (temporary separation of the Prophet from his wives) as of Zilhij, 5 H. E., but Hafiz Ibn-Hajar and Traditionist Damyati have proved it to have been occurred in Muharram 9 H. E.¹

The holy Prophet of Islam used to live an ascetic life, far from all the worldly luxuries. Sometimes, for two months continually, nothing was cooked in the kitchens of the Prophet's households. Starvation was the order of the day. In his lifetime, the Prophet did not have two regular daily meals. The Prophet's wives, though they had adapted themselves admirably with the Prophet's ways of life, yet their human instincts could not totally be suppressed. When, with the successes and victories of Islam, they saw, in Medinah, material affluence flowing, as the result of the war-booties, a minor part of which could have bettered their hard lives, their patience and forbearance were sorely tested. Among the Prophet's wives were ladies of some very wealthy and resourceful families, viz., Hadrat Umm-i-Habibah was the daughter of the chief of the Quraish of Mecca; Hadrat Jawairiyah was the daughter of the chief of Bani-Mustalaq; Hadrat Safiyah was the daughter of the chief of Khyber; Hadrat 'Aa'ishah was the daughter of Hadrat Abu-Bakr; and Hadrat Hafsah was the daughter of Hadrat 'Umar Farooq. Therefore, some of the Prophet's wives, jointly, appealed to him for the increase in their household allowances and pressed their demands so hard that the Prophet's feelings were hurt. He, therefore, resolved to keep himself aloof from his wives for a month, and confined himself to the upper part of Hadrat 'Aa'ishah's house, adjacent to the Prophet's Mosque.²

After a month, the Prophet descended from his place of seclusion, and the *Ayah* of *Takhyeer* was revealed to him (*Surah Ahzab*). The wives of the Prophet repented for having annoyed him.

1. *Fatahul-Bari*, vol. 9, p. 250.

2. *Surah Tahreem*; *Bukhari*; *Abu-Da'ud*.

GHAZWAH E-TABOOK

(Rajab, 9 H E. / October, 630 C. E.)

Tabook is a well-known place, midway between Medinah and Damascus, some 140 miles away from Medinah. Ever since the battle of Muthah, the Roman Emperor had decided to invade Arabia. A Christian Arab family of Ghassan was, then, administering Syria on behalf of the Romans. Therefore, the Roman Emperor chose its Chief as a suitable person to attack on Medinah. The Syrian Nabatean traders visited Medinah, at that time, to sell olive-oil, who supplied the information that, the Romans had collected a large army in Syria, composed of the Arab tribes of Lakhm, Jazam and Ghassan, whose vanguard forces had reached Balqa'. The Arab Christians had misinformed the Roman Emperor, Hercules, that the Prophet of Islam was dead and the Arab people were starving, because of a chronic famine. So, Hercules sent 40,000 soldiers to invade and conquer Medinah. As a result of this news, the Prophet ordered for the preparation for war to defend themselves, in spite of the inclement weather and famine conditions.¹

The *munafiqeen* (hypocrites) of Medinah, who were Muslims only outwardly, but were, in fact, the enemies of Islam, as usual, conspired against the Prophet's orders and advised the Muslims not to join in the war preparations. These *munafiqeen* used to gather at the house of a Medinite Jew, Suwailam. The Prophet appealed all the friendly Arab tribes for men and money to defend Medinah against the Ghassani attack. Among the Companions of the Prophet, Hadrat 'Uthman offered 300 camels and many others presented to the Prophet large sums of money. Nevertheless, many Muslims could not take part in the expedition for their lack of resources. The holy Quran has referred to them in *Surah Taubah*.²

1. *Sahih Bukhari; Mawahib-e-Ladunniyah.*

2. *Ibn-Hisham.*

It was the practice of the Prophet that, whenever he left Medinah, he appointed his lieutenant to look after the city. Since, this time, as against previous expeditions, Muslim ladies were not with the army, the Prophet appointed Hadrat 'Ali to be his lieutenant at Medinah, in spite of his protests on being left behind. This Muslim army of 30,000 men, including 10,000 horsemen, reached Tabuk, only to find that the news of the impending Ghassani invasion of Medinah was a mere hoax, but was not totally bereft of the reality that, the chief of the Ghassan tribe had been conspiring with other Arab tribes to rise against the Muslims.

The Prophet stayed at Tabuk for 20 days, during which the Christian chiefs of the tribes of Elah (near the Gulf of 'Aqabah), named Yuhanna, and of Jarba and Azrah, presented themselves before the Prophet and agreed to be the tributaries. An Arab chief, Ikedar, ruled at Dumatul-Jandal, 50 miles from Damascus, on behalf of the Roman Emperor. The Prophet sent Hadrat Khalid, at the head of 400 soldiers, who captured him. Ikedar paid his personal homage to the Prophet and obtained his pardon at Medinah.

MASJID DIRAR

As the *munafiqeen* of Medinah were always in search of an opportunity to sow the seeds of discord among the Muslims, they intrigued to build a mosque, adjacent to the Mosque of Quba, as a counter to Masjid-e-Nabavi, so that the Muslims, instead of praying in the latter, may offer their prayers in the new mosque, which was named by the Quran as Masjid-e-Dirar. Therefore, on his return from Tabuk to Medinah, the Prophet asked Malik and Ma'n Bin 'Adi to set Masjid-e-Dirar on fire.¹

1. Zargant; Sahih Bukhari; Tabaqat Ibn-Sa'd.

THE FIRST HAJJ-E-AKBAR OF ISLAM

(9 H.E.)

Mecca was conquered in 8 H.E., but, since peace and tranquility had not yet completely prevailed in the country, this year, Hajj was performed under the management of the non-Muslim Meccans, and the Muslims took part in it along with 'Utab Bin Usaid, who had been appointed the Amir of Mecca by the Prophet. In this year—9 H.E.—it was the first occasion that, after the complete obliteration of the signs and relics of Kufr (infidelity), Ka'bah became the sacred centre of Hadrat Ibrahim's ancient faith of the Unity of ALLAH. On his return from Ghazwah-Tabuk, the Prophet, in Zi-qa'dah or Zil-Hijj of 9 H.E., sent, from Medinah to Mecca, a caravan of 300 Muslims for Hajj, under Hadrat Abu-Bakr, with Hadrat 'Ali as the spokesman, and Hadrat Sa'd Bin Waqqas, Jabir and Abu-Hurairah as preachers. The Quran has termed it as HAJJ-I-AKBAR.¹

Hadrat Abu-Bakr taught the people the tenets and rites of the Hajj in his khutbah (sermon) at Yaum-un-Nahr, followed by Hadrat 'Ali, who recited 40 *Ayahs* (verses of *Surah Bar'at* and proclaimed that, thenceforth, no non-Muslim would be permitted to enter the holy Ka'bah and no naked person would be allowed to perform Hajj, as well as, all the agreements with the non-Muslims, owing to their defection, would be considered invalid after four months. Hadrat Abu-Hurairah broadcast this proclamation widely. The opening verses of *Surah Bar'at* corroborate it.²

According to Tabari, after the aforesaid proclamation, the remaining non-Muslim Meccans embraced Islam, generally. Zakat was imposed this year, for the realization of which, persons were appointed officially. Verses of the Quran were also revealed for Jaziyah (tribute from non-Muslims) this year, and Riba' (usury) was forbidden, but its announcement was made by the Prophet, after a year, on the occasion of Hajjatul Wida' in 10 H.E. The king of Abyssinia, Negus Ashamah, died this year in his country. Since, he had given protection, for some years, in his domain, to the early Meccan Muslims, the Prophet offered special prayers for his salvation.

1. *Sahih Bukhari.*

2. *Bukhari; Ibn-Hanbal; Zarqani.*

PERIOD OF PEACE IN EARLY ISLAM

(9—11 H.E. / 630—32 C.E.)

In its course of history, Arabia had never been a unified political entity before Islam. Numerous Arab tribes, mutually antagonistic, had their respective tribal gods and chiefs, who vied with each other for supremacy. Fighting was their forte and looting their livelihood. In northern Arabia, the 40-year war between the Bakr and Taghlab tribes had ended in 8 H.E., only, and Harb-al-Fijar, among Banu-Qais and the Quraish, had continued upto the advent of Islam. Thus, the entire Jaziratul Arab was a vast battle-field before Islam. Even after the Conquest of Mecca by the Muslims, a journey between Medinah and Mecca was not without its hazards. Though, with the prevalence of Islam, peace had started to reign supreme in the country, yet, upto 6 H.E., trade caravans to Syria and back were occasionally plundered. Only Ka'bah and its precincts were then the haven of peace, and ALLAH reminded the unbelieving Meccans, in *Surah Ankabut*, of this boon of His Blessings, in the sacred Quran. To the Muslims, too, ALLAH reminded, in *Surah Anfal*, of the time, when they were few and helpless, during the earliest days of Islam. Iran had then brought, under its sway, all the Arab regions of Yemen, Oman and Bahrain upto the borders of Iraq and Hijaz. In the north, Syria was under the Romans, and their stooges, Banu-Ghassan kept on threatening Medinah, culminating in the incidents of Muta and Tabuk, upto 8-9 H.E.¹

The Romans had expelled the Jews from Syria and Palestine in the 2nd Christian century, compelling them to settle all along the route from Syria to Hijaz, where they had built strong forts for themselves. The holy Quran, in *Surah Ahzab*, has referred to the same Jewish forts. The Jews were the sworn enemies of Islam and the Prophet, who had to wage a number of wars, because of their continued mischief. After *Hijrat*, eight years of unceasing efforts by the Prophet bound the entire

1. Bukhari; Abu-Da'ud; *Tabaqat Ibn-Sa'd*; *Mu'jmul Buldan*.

country into one political entity on the basis of *Innema Momiina Ikhwah* (*Surah Hujrat*). ALLAH has declared this general Islamic unity and integrity as His unique blessing to the Muslims (*Surah Aal-i-'Imran*). After *Hijrat*, the relation of the *Muwakhat* (brotherhood), that the Prophet had initiated in Medinah, between the Muhajireen and the Ansar, was the first step towards this general Islamic unity, and, then, the last step towards the same goal was the *Khutbah* (sermon) of the Prophet on the occasion of the Conquest of Mecca.

The Jews, instigated by the Quraish of Mecca and the Munnafiqeen of Medinah, endeavoured to annihilate Islam, but were, themselves, worsted in the process. From 3 to 7 H.E., there were constant Muslim-Jewish conflicts, ending in the conquest of Khyber by the Muslims, which destroyed completely the political power of the Jews in Arabia. The Romans, and, on their behalf, the Syrian Christians, also sought to harm Islam through their powerful Christian Arab tribe of the Ghassan, and an indecisive battle was fought between them and the Muslims at Muta. In 9 H.E., again, Ghazwah-e-Tabuk occurred between the same parties, but no confrontation took place. However, except Banu-Ghassan, most of the northern Arab tribes abandoned the protection of the Romans and became the allies of the Muslims. Lastly, in 11 H.E., shortly before his death, the Prophet sent another expedition towards Syria to subdue Banu-Ghassan, under the command of Hadrat Usama Bin Zaid, which, however, ended during the Caliphate of Hadrat Abu-Bakr Siddiq. In 10 H.E., the Iranian hegemony over the south-eastern Arabian regions of Yemen, Oman and Bahrain had vanished. In short, after about a decade's indefatigable efforts and with the help of Allah, the conspiracies of the Quraish and the Jews against Islam came to naught, tribal warfare ended, all the enemies were thoroughly subdued, inside and outside threats were mitigated, and the entire country enjoyed complete peace and tranquility, offering an excellent opportunity for the consolidation of the new Islamic State of Medinah and the implementation of the vital religious and social reforms, based on the Quranic precepts.

PROPAGATION AND SPREAD OF ISLAM

When the news of Prophet Muhammad's claim to the Prophethood spread in Arabia, there was a general apathy towards it in the country, as a result of the adverse propaganda by the Quraish, who called him a "Sabeen" (i.e., faithless). But, there was a fair number also of the thinking people, who abhorred idolatry and pantheism, and were the seekers of the truth. Some of them had even become 'Hanafi' (believers in One God). A number of such persons, in the beginning, visited the Prophet in Mecca quietly from the far corners of Arabia and returned as Muslims. Hadrat Abu-Musa Ash'ari Yamani and Tufail Bin 'Amru Dosi Yamani were such persons, who had accepted Islam quietly at the hands of the Prophet early in Mecca, and preached it in Yemen. Tufail was a celebrated Arab poet and his tribe in Yemen-Dos-had accepted Islam through his preachings. 'Amru Bin 'Absah was another such person, who was among the earliest converts to Islam, and had joined the Prophet at Medinah after *Hijrat*. Yet another such person was Damad Bin Tha'libah, chief of the 'Azd tribe, who had accepted Islam very early in Mecca and induced his tribe to follow suit. The Ghiffar tribe, too, had accepted Islam very early through Hadrat Abu-Dhar. The tribe of Aslam was a close neighbour and ally of Banu-Ghiffar, through whose influence this tribe, too, became Muslim. Both the Medinite tribes of Aus and Khazraj were among the earliest converts to Islam at the hands of the Prophet and, later, at those of Hadrat Mus'ab Bin 'Umair. Jubair Bin Mut'im, a Badr prisoner of war, had accepted Islam early in Medinah, during his captivity.¹

After Ghazwah-e-Badr and, also, after the battle of Ahzab (5 H E.), many Arab tribes had accepted Islam, including the tribe of Muzniyah, followed by the tribes of Ashja' and Jahinah. During the two years, after the Peace of Hudaibiyah, Islam reaped a windfall of its converts to the faith. Lastly, after the Conquest of Mecca, the way

1. Bukhari; Asabah; Zarqani; Muslim; Fatahul-Bari; Tirmidhi

to the success of the Islamic propagation became clear.'

Now, the Prophet sent out Islamic preachers everywhere, throughout the country, to preach Islam to the Arab tribes. Hadrat Khalid and, then, Hadrat 'Ali were sent, at first, to Yemen and, thereafter, to offer Islam to Bani-Jadhimah; the missions were successful. In the regions, that had come under the sway of Islam, officials were sent to collect *Zakat* and *Jizyah*; these officials also acted as the Muslim missionaries to spread Islam. Some such persons were as under:

Name	Place of posting	Remarks
1. Muhajir Bin Abi-Umayyah.....	San'a (Yemen).....	Brother of Hadrat Umm-i-Salmah
2. Ziyad Bin Labeed.....	Hadhramaut.....	A Badarite.
3. Khalid Bin Sa'eed.....	San'a (Yemen).....	Early convert to Islam and Muhajir to Habash.
4. 'Adi Bin Hatim—Banu Tay (Yemen).....		Famous companion and son of Hatim Ta'i.
5. 'Ala' Bin Hadrami.....	Bahrain.	
6. Hadrat Abu-Musa Ash'ari...	Zubaid-O-Aden.....	Famous companion.
7. Hadrat Ma'adh Bin Jabal.....	Jund.	
8. Jarir Bin 'Abdullah Bajli..	Zul-Kala' Humairi...	Famous companion.

The following persons were sent particularly for the propagation of Islam:

Name	Place for Propagation
1. 'Ali Bin Abi-Talib.....	Banu-Hamdan, Jazimah and Mazhaj.
2. Mughirah Bin Sha'bah.....	Najran.
3. Khalid Bin Waleed.....	Environs of Mecca.
4. 'Amru Bin Al-'Aas.....	'Amman.
5. Dabar Bin Yakhnas.....	Persian Gulf.

1. *Tabaqat Ibn-Sa'd; Asabah; Bukhari; Tabari; Ibn-Hisham*

6. Mahisah Bin Mas'ud.....Fadak.
7. Muhajir Bin Abi-Umayyah.....Yemen.

Three months after the Conquest of Mecca, on the occasion of the Hajj, in Zil-Hijj, 9 H.E., and soon thereafter, all Hijaz accepted Islam, generally. Thus, during the last three years of the Prophethood, the influence of Islam prevailed over all the territories of Yemen, Bahrain, Yamamah and Oman, as well as, upto the borders of Iraq and Syria. Yemen had received invitation to accept Islam earlier than the *Hijrat*. Tufail Bin 'Amru, the chief of the Yemenite tribe of Dos, had embraced Islam very early, but the Dos tribe accepted Islam in 7 H.E., when the Prophet was in Khyber, and shifted from Yemen to Medinah. About the same time, another Yemenite tribe, Ash'ar, too, alongwith the Muhajireen of Habashah, accepted Islam voluntarily. Hadrat Abu-Hurairah belonged to the Dos, and Hadrat Abu-Musa to the Ash'ar tribe of Yemen.¹ Another Yemenite tribe, Hamdan, accepted Islam, in 8 H.E., at the hands of Hadrat 'Ali, who, in Rabi'-ul-Awwal, 10 H.E., converted yet another Yemenite tribe, Mazhaj, to Islam. Yemen was generally converted to Islam by the efforts of Ma'adh Bin Jabal and Abu-Musa Ash'ari.²

Adjacent to Yemen is Najran, which was, then, the centre of Christianity in Arabia. Besides the Christians, there were, also, some idolatrous tribes, like Banu-Harith Bin Ziyad (or 'Abdul-Madan), who worshipped an idol-god, Madan. In Rabi'-ul-Aakhir, 10 H.E., this tribe accepted Islam at the hands of Hadrat Khalid. Among the preachers of Islam in Yemen, Hadrat 'Ali and Abu-Musa Ash'ari, returned from Yemen to join the Prophet on the occasion of Hajjatul-Wida'.³

Bahrain was, then, under the empire of Iran; its main Arab tribes were: 'Abdul-Qais, Bakr Bin Wa'il and Tamim. Out of them, 'Abdul-Qais had accepted Islam earlier than others. According to *Sahih Bukhari*, after Masjid Nabavi in Medinah, the earliest congregational prayer of Juma' (Friday) was held in the Bahrain mosque, which proves that, Bahrain had accepted Islam very early, in 6 or latest 8 H.E.⁴ In 8 H.E., the Prophet had sent 'Ala' Hadrami to Bahrain for the

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1. *Ibn-Hanbal; Zadul-Ma'ad; Ibn-Hisham; Tabari.*
 2. *Bukhari; Ibn-Sa'd; Tabari; Zarqani; Mawahib-Ladunniyah.*
 3. *Tirmidhi; Zarqani; Bukhari; Baihaqi.*
 4. *Zarqani; Bukhari; Asabah.*

Propagation and Spread of Islam

propagation of Islam; this mission had become successful and all Bahrain turned Muslim, including its Iranian governors.

The same year (8 H.E.), the Prophet had sent Hafiz Abu-Zaid Ansari and 'Amru Bin Al-'Aas (leader of the mission) to propagate Islam in Oman, which accepted it at their hands.

Syria was then under the Christian Roman empire. Its Arab population was divided into several States, the prominent one being Ma'an, which had accepted Islam at the hands of Hadrat 'Amru Bin Al-'Aas. Hadrat Abu-'Ubaidah, too, was sent there with some troops for the security of Hadrat 'Amru Bin Al-'Aas. The early Arab biographers have called this mission as Ghazwah-e-Dhatus Salasil.¹

1. Ibn-Hisham; Baihaqi; Futuhul-Buldan.

ARAB DELEGATIONS TO MEDINAH

The Arab tribes, that had accepted Islam at the hands of the preachers (who were sent to them by the Prophet), wanted to present themselves before the Prophet at Medinah for the profession of their Islam. The number of such newly-converted Arab delegations to Medinah is given differently by various Arab biographers. Ibn-Ishaq says, they were 15; Ibn-Sa'd, Damyati, Mughaltai and 'Iraqi say, they were 70; Hafiz Bin-Qayyam and Qastalani aver, they were 34. These delegations came to Medinah mostly after the Conquest of Mecca by the Muslims, during 8 and 10 H.E., but some of them had come even earlier.

In 5 H.E., 400 persons of a big Arab tribe, named Mazniyah (which had family connections with the Quraish of Mecca), had come to Medinah in a delegation, led by their chief, Nu'man Bin Maqran, and accepted Islam at the hands of the Prophet. Hadrat Nu'man was a prominent Sahabi (Companion) of the Prophet, who had conquered Isfahan for Islam. After the acceptance of Islam by Bani-Mazniyah, an important delegation of the strong Arab tribe, Banu-Tamim, came to Medinah to accept Islam at the hands of the Prophet. They were followed by the delegation of Banu-Sa'd to Medinah to embrace Islam. In 7 H.E., had come to Medinah the delegation of the Ash'ariyeen of Yemen to accept Islam. Hadrat Abu-Musa Ash'ari belonged to them. The same year, another Yemeni Arab tribe, Dos, visited Medinah, accepted Islam, and settled there. Hadrat Abu-Hurairah belonged to them. Yet another Yemeni tribe, Bani-Tay, led by 'Adi Bin Hatim Ta'i, accepted Islam in Medinah in 9 H.E., followed by the strong Arab tribe of Ta'if, Bani-Thaqeef, which was notorious for its enmity against Islam and the Prophet. In 9 H.E., too, came to Medinah the delegation of the Christians of Najran (70 miles from Yemen), which accepted to be the tributary of Medinah. During the stay in Medinah of this Christian tribe, the first 80 verses of *Surah Aal-i-'Imran* were revealed to the Prophet. The same year (9 H.E.), Banu-Asad also came to Medinah to accept Islam. Talehah Bin

Khawailad, who claimed to the prophethood, during the Caliphate of Hadrat Abu-Bakr, belonged to this tribe.¹

In 9 H.E., a very turbulent Arab tribe, Banu-Fazarah, accepted Islam in Medinah. 'Ainiyah Bin Hasan, who used to commit marauding raids upto the precincts of Medinah, belonged to this tribe. In 10 H.E., the Kindi family of Hadhramaut, led by its chief, Ash'ath Bin Qais, visited Medinah; they had accepted Islam earlier. Hadrat Abu-Bakr, during his Caliphate, had married his sister, Umm-Farwah. Ash'ath had taken part in the battles of Yarmuk and Qadsiyah, and also (with Hadrat 'Ali) in the battle of Siffin. The tribe of 'Abdul-Qais of Bahrain was influenced by Islam in 5 H.E. The tribe of Banu-'Aamir, in a delegation, visited Medinah in 9 H.E. and accepted Islam at the hands of the Prophet. The aforesaid delegations were followed by several others to Medinah, including those of Hameer, Bahra' and Banu-Baka tribes etc.²

1. *Surah Hujraat; Zadul-Ma'ad Ibn-Qayyam; Tirmidhi; Abu-Da'ud; Mu'jumul-Buldan; Fatahul-Bari; Asabah; Tabari; Ibn-Hisham; Musnad Imam Ahmed.*

2. *Ibn-Ishaq; Zarqani; Bukhari; Mishkat; Muslim; Asabah.*

ESTABLISHMENT OF DIVINE RULE

In *Surah Noor*, ALLAH promised His obedient servants to bestow on them His Vicegerency on earth, and in *Surah Al-Hajj*. He elaborated on the objects and goals of the Divine Rule in this universe on the distinctive character of this rule from all other mundane doctrines of government. The Conquest of Mecca was the first day of the Suzerainty of Islam, which had occurred in the month of Ramadan in 8 H.E., and, after which, the Prophet had appointed official collectors of the Zakat throughout the Islamic domain. But, the Divine Rule commenced to be established, in its practical shape at the end of 10 H.E., about the time of Hajjatul-Wida'. Since the real object of the Prophethood of Muhammad Rasool-Allah (may peace be on him) was the dissemination of Islam, coupled with the moral reforms and the purification of human souls, the government and administration were subsidiary factors, though they proved to be no less trying.¹ The Prophet was 60, when the heavy burden of the Government and Administration of the Divine State of Medinah fell on him, which completely shattered his health, so much so that, in the last days of his life, the Prophet, owing to physical weakness, used to say his *Tahajjud* prayers sitting down.

Though the Prophet never fought himself literally, in any battle, and deputed his trusted and devoted Companions to command smaller Ghazwat and Saraya, yet he, himself, took the control of all the major battles for Islam, like Badr, Uhud, Khyber, Conquest of Mecca and Tabuk, where he not only commanded the Islamic armies, but also effected reforms in all the branches of warfare and supervised over the morals and character of his followers, wherefrom has emerged the Military Law of Islam.

Though some prominent Companions of the Prophet were authorized to issue fatwas (verdict on religious problems), yet mostly the Prophet, himself, performed this duty. Later, Hadrat 'Umar developed

1. *Abu-Da'ud; Sahih Bukhari.*

Establishment of Divine Rule

this important function further and created a permanent department for it. Similarly, though the judiciary was established, and the Prophet had deputed Hadrat 'Ali and Hadrat Ma'adh Bin Jabal as the Qadis (judges) in Yemen, yet in Medinah, the Prophet, himself, performed this function. Unlike other fields of activity, a Department of Documentation was properly organized by the Prophet, under the charge, first of Zaid Bin Thabit and, then, of Mu'awiyah, which was the centre of all kinds of written material. The reception of the guests and hospitality belonged to yet another very important and significant department, which was under the direct supervision of the Prophet, himself, and Hadrat Bilal was its general manager. Attending to the sick and paying personal condolences to the bereaved families of the deceased persons was another regular feature of the Prophet's activities. *Mohkemah-e-Ihtisab* (Investigation and Accountability) was a most difficult and delicate function, which was also centred in the sacred person of the Prophet, who spared no one from his close scrutiny. The Prophet was deeply interested in the resolution of differences and the prevalence of peace among the people.¹

The position of a scribe of the Quran was that of the representative of the Prophet. Hence, on various occasions, his most respectable Companions were appointed on this position. Sharjeel Bin Hasnah Kindi was the first person, who held this honour. Among the very first converts to Islam, he was the first scribe of the Prophet in Mecca to put the Wahi (revelations) to writing. The first Quraish scribe was 'Abdullah Bin Sa'd Abi-Sarah; while, in Medinah, the first scribe was Hadrat Abi Bin Ka'b. Later, on different occasions, the following persons also acted as the Prophet's scribes: Hadrat Abu-Bakr, Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'Ali, Hadrat Zubair, Hadrat 'Aamir Bin Fahirah, Hadrat 'Amru Bin Al-'Aas, Hadrat 'Abdullah Bin Arqam, Hadrat Thabit Bin Qais, Hadrat Hanzalah Bin Rabi' Al-Asadi, Hadrat Mughirah Bin Sha'bah, Hadrat 'Abdullah Bin Rawahah, Hadrat Khalid Bin Waleed, Hadrat Khalid Bin Sa'eed Bin Al-'Aas, Hadrat 'Ala Bin Hadrami, Hadrat Hadhifah Bin Al-Yamani, Hadrat Mu'awiyah Bin Abi-Sufyan and Hadrat Zaid Bin Thabit.

The 'Peace Agreement of Hudaibiyah' was written by Hadrat 'Ali. Hadrat 'Aamir Bin Fahirah used to write the Prophet's letters, that were addressed to kings and notables. Hadrat Abi Bin Ka'b had written

1. Bukhari; Muslim; Musnad Imam Ahmad B. Hanbal; Abu-Da'ud.

the Prophet's letter to the chiefs of Oman, and the letter, to Qatan Bin Harithah, was written in the handwriting of Hadrat Thabit Bin Qais. However, generally, the work of the scribe of the Prophet was performed by Hadrat Zaid Bin Thabit, and, among the Prophet's Companions, he is particularly distinguished, because of this most trustworthy position. At the instance of the Prophet, Hadrat Zaid had learnt the Hebrew language to negotiate with the Jews.

The Prophet had appointed his various Companions as governors of various regions to impart justice and to keep peace under their jurisdiction. Some of them were as under.¹

1. Badhan Bin Saman was a scion of Bahram Gor's princely family, and the first to accept Islam among the Persian princes. The Prophet made him Governor of Yemea.
2. Khalid Bin Sa'd Bin Al-'Aas Shahr Bin Badhan had succeeded his father at San'a, but after Shahr's death, Khalid became the Governor at San'a.
3. Ziyad Bin Labeed Ansari was the Governor of Hadhramaut.
4. Abu-Musa Ash'ari was the Governor of Zabeed and Aden, etc.
5. Ma'adh Bin Jabal do Jund.
6. 'Amru Bin Hazm do Najran.
7. Yazid Bin Abi-Sufyan do Taima.
8. 'Utab Bin Usaid do Mecca.
9. 'Ali Bin Abi-Talib do Yemen.
10. 'Amru Bin Al-'Aas do Oman.
11. 'Ala Bin Hadrami do Bahrain.

As Yemen was extensive and populous, the Prophet had divided it into five divisions administratively, with five different governors over

1. Zargani.

them. Khalid Bin Sa'id was the Governor of San'a, Muhajir Bin Abi-Umayyah of Kindah, Ziyad Bin Labeed of Hadhramaut, Ma'adh Bin Jabal of Jund, and Abu-Musa Ash'ari of Zabeed and Aden, etc.

When the Prophet appointed a Muhajir, as an administrator somewhere, he, simultaneously, appointed an Ansari, too, alongwith him. Apart from being responsible for the administration of the place, impartment of justice and the realisation of taxes, they were also charged with the duties and functions of the propagation of Islam and the teaching of the Islamic tenets and practices. Thus, these early Arab administrators were both the governors and preachers of the faith and its morals, at the same time, in the regions under their jurisdiction. For the execution of these duties, it was imperative that the incumbent was a learned person, imaginative and capable of *ijtihad*. Before they were sent out, the Prophet himself examined them in the aforesaid qualities, as he had done in the case of Hadrat Ma'adh Bin Jabal, who was appointed the Governor of Yemen, together with another Sahabi. They were told by the Prophet that, their success, in their mission, lay mostly in their affability and agreeable demeanour.¹

On 1 Muharram, 9 H.E., the Prophet appointed official collectors of Sadqah, Zakat and Khiraj (tribute) for various tribes and territories, some of whom were as under:

Name	Place of Appointment
1. 'Adi Bin Hatim	Bani-Tay and Bani-Asad
2. 'Amru Bin 'Aas	Banu-Fizarah
3. 'Umar Farooq	Medinah City
4. 'Ubaidah Bin Jarrah	City of Najran
5. 'Abdullah Bin Rawahah	City of Khyber
6. Ziyad Bin Labeed	Hadhramaut
7. Abu-Musa Ash'ari	Yemen Province
8. Khalid Bin Waleed	— do —
9. Aban Bin Sa'eed	Bahrain
10. 'Amru Bin Sa'eed	Taimah
11. 'Ainiyah Bin Hasan	Banu-Tamim
12. Qais Bin 'Aasim	Banu-Sa'd

1. *Muslim; Tirmidhi; Iste'ab; Musnad Ibn-Hanbal.*

The economic resources and wealth of Arabia were mostly confined to its herds of goats, sheep and camels. Since, the Prophet had forbidden his family to accept Sadqah and Zakat, no family-member of the Prophet was ever appointed a collector of these revenues. The Prophet, himself, used to appoint these collectors very scrupulously, without listening to any recommendation, who were paid meagre salaries, according to their necessities only. Hadrat 'Umar Farooq, too, had, once, received, this payment during the Prophet's life-time¹

Though the Prophet, himself, mostly used to impart justice, yet, at times, he had appointed his following Companions as Qadis (judges): Hadrat Abu-Bakr, Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'Ali, 'Abdur-Rahman Bin 'Auf, Abi Bin Ka'b and Ma'adh Bin Jabal.

Though, even during Khilafat-e-Rashidah (Caliphate of the first Four Caliphs), the Department of Police was not properly organised (which was done only during the Umayyad Caliphate of Damascus), yet its beginning was made during the Prophet's life-time, as he had appointed Qais Bin Sa'd for this purpose, who used to accompany the Prophet always to perform his duty. The duty and function of an executioner were officially performed, then, by Hadrat Zubair, Hadrat 'Ali, Miqdad, Muhammad Bin Muslimah, 'Aasim, and Duhak.²

Though idolatry was completely decimated in Arabia, yet there were, here and there, some groups of the Zoroastrians, Christians and Jews in the country. Excepting the Jews, all the Arab peoples had embraced Islam willingly. Therefore, Islam, too, had undertaken the responsibility of the safety and security of their lives, property, honour and religion, in exchange for a nominal tax (jizyah), which was only one Dinar annually, imposed on an adult and sane non-Muslim, and that, too, was not necessarily to be paid in money, but also in whatever produce the taxed party was able to pay. Among the non-Muslims in Arabia, the Prophet, at first, settled the rate and method of Jizyah, in 7 H. E., with the Jews of Khyber, Fadak, Wadi-ul-Qura and Taima'. *Ayah-e-Jizyah* had not yet been revealed to the Prophet, who had settled the terms of Jizyah with them after mutual agreement, which was respected even after the revelation of the relevant *Ayah*. The main condition of the agreement was that, the Jews would accept to be the

1. *Muslim; Abu-Da'ud; Nisa'i; Asabah; Futuhul-Buldan.*

2. *Fatahul-Bari; Bukhari; Zadul-Ma'ad Ibn-Qayyam.*

subjects of the Islamic Government of Medinah, paying half of their produce to it, and keeping the other half for themselves. When, in 9 H. E., the *Ayah* on Jizyah was revealed, all the agreements, thereafter, were in accordance with it. The Christians of Najran visited Medinah to conclude a peace-agreement, agreeing to pay Jizyah to Medinah, and the Islamic Government, on condition that, they would refrain from the business of usury and sedition against Islam, undertook to protect their churches, with their priests and their faith. In Rajab, 9 H.E., on the occasion of Ghazwah-e-Tabuk, all the Christians and Jews of Dumatul-Jandal, Elah, Jarba' and Jarash, etc., bordering Syria, who did not accept Islam, but agreed to pay Jizyah, were accepted as the protected minority. The Jews of Yemen, too, agreed to pay the Jizyah of one Dinar annually, followed by the Zoroastrians of Bahrain, who, similarly accepted it and became the subjects of the Islamic Government of Medinah.¹

There were four economic resources of the early Islamic Government of Medinah, i.e., Ghanimat, (booty of war), Zakat (property-tax), Jizyah (fee for the protection of non-Muslims), and Khiraj (tribute). Excepting the first, all the other three sources of income were based on annual payments.

Ghanimat (spoils of war) was obtained only after the military conquests. It was the old Arab usage that the leader of the conquering army used to take 4th part of Ghanimat for himself, and the rest was taken by whosoever could manage to get it. There was no regular or established rule of the game, which was, before Islam, called *Mirba'*. But, after Ghazwah-e-Badr, Allah kept it for Himself, out of which, the 5th portion was earmarked for Allah and His Prophet, to be used for the benefit of the Islamic Government.² The remaining four parts were to be distributed among the combatants equally. The cavalymen got the double of what the infantrymen received. The 5th portion, too, was hardly used for the personal needs of the Prophet, as it was mostly spent on the poor and the needy.

Zakat was binding only on the Muslims, and was realisable in four different categories: (1) Money; (2) Agricultural produce and

1. *Abu-Da'ud; Tareekh-e-Baladhuri; Zadul-Ma'ad Ibn-Qayyam; Bukhari; Muslim; Futuhul-Buldan Baladhuri.*

2. *Surah Anfal; Abu-Da'ud.*

fruits; (3) Cattle (excluding horse); and (4) Commercial commodities. Less than 200 dirhams silver, 20 *mithqal* gold, and 5 camels were exempted from Zakat. More than 5 *Wasaq* (300 *Sa'*), in agricultural produce, was liable to Zakat. The 40th part of both gold and silver was realised in Zakat. The rates for Zakat on cattle were different on different animals. One-tenth part of the produce of the arable land (non-irrigational) was the share of Zakat, while only one-twentieth part of it was levied from irrigational land. No Zakat was levied on vegetables. There were eight uses of Zakat, as specified in the holy Quran: 1. Beggars; 2. Needy; 3. New converts to Islam; 4. Slaves to be freed; 5. Indebted; 6. Travellers; 7. Salaries of Zakat-collectors; and 8. Miscellaneous good deeds.¹

Jizyah was levied on non-Muslims, living inside Darul-Islam, who had refused to accept Islam, but enjoyed the full protection of their lives, honour and property. Its fee was not fixed, but the Prophet had ordered to realise from every capable adult non-Muslim one dinar annually, from which women and children were exempted. The largest quantity of Jizyah, during the life of the Prophet, was obtained from Bahrain.

Khiraj was the share of the Islamic Government, as the owner of the land, levied on the non-Muslim farmers, who tilled it as tenants: this share was agreed upon mutually, and was obtained from the agricultural lands and fruit-gardens of Khyber, Fadak, Wadi-ul-Qura and Taima, etc. Khyber had agreed to pay half of its produce, after having lost its war with the Muslims, other vanquished Jews had followed suit.

Both Jizyah and Khiraj amounts were spent on the salaries of the Muslim soldiers and on the military needs. All the Companions of the Prophet were volunteers for war during emergencies. Whatever was received, the Prophet immediately disposed it off among the Muslims, with preference to the freed slaves. Married people received the double of what was given to the bachelors.²

The farms and orchards of Banu-Nadeer and Quraizah were given in the possession of the Prophet, who, on his part, distributed them

1. *Abu-Da'ud*; *Bukhari*; *Tirmidhi*; *Tareekh-Baladhuri*.

2. *Abu-Da'ud*.

Establishment of Divine Rule

among some Muhajireen and Ansars. The lands of Khyber were partly owned by the Prophet, but the rest of them were distributed among the Muhajireen and Ansars, who had participated in the 'Peace of Hudaibiyah'. In Najran etc., the original owners of the land were permitted to retain them on certain conditions. The Prophet distributed unclaimed lands to his Companions. Hadrat Wa'il received land in Hadhramaut; Bilal Bin Harith received land and mines; Hadrat Zubair got land near Medinah, Hadrat 'Umar in Khyber, and Banu-Rifa'ah near Dumatul-Jandal.¹

1. Abu-Da'ud.

RELIGIOUS ARRANGEMENTS

The sacred Quran has explained the principal objectives of Islam in *Surah Hajj*. Therefore, every Muslim was, at the same time, a preacher of Islam, a protagonist of its principles and a reformer of morals, so much so that, very soon numerous Muslim houses and families became 'the centres of Islamic knowledge.' Again, according to *Surah Taubah* (last *ruku'*), since all the Muslims could not migrate to Medinah, the representatives of various Arab tribes were invited to visit Medinah, who returned to their respective destinations, after having acquired sufficient knowledge of the precepts of Islam. Islamic missionaries were instructed to encourage the new converts to Islam to migrate to and settle in Medinah, which was termed as Hijrat. That is why, the Ba'it (bond of allegiance) was divided into two sections, i.e., 1. Ba'it-e-A'rabi, and 2. Ba'it-e-Hijrat. The former was a simple oath of allegiance, while the latter involved the permanent stay at Medinah. Thus, a number of Arab families had migrated to and settled in Medinah, including that of Hadrat Abu-Musa Ash'ari. These immigrant Arab tribes had constructed their respective mosques in Medinah. For those, who stayed in Medinah permanently, Suffah was their chief madressah, where its students and inmates, oblivious of worldly pleasures and entanglements, devoted themselves entirely to learning Islam and absorbing the ways of life of the Prophet. These students were known as *Qurra'*. Among the teachers of the Suffah was Hadrat 'Ibadah Bin Samit, whom Hadrat 'Umar, during his Caliphate, had sent to Palestine to teach the Quran and Fiqh.¹ Hadrat 'Ibadah, besides teaching the Quran, used to teach the art of writing, too, to his students in the madressah of the Suffah.

Many Arab tribes had settled in Medinah, each in a particular locality inside the city, and with its own mosque. During the lifetime of the Prophet, there were 9 mosques in Medinah, holding congregational prayers, viz., Masjid Bani-'Amru, Masjid Bani-Sa'idah, Masjid

1. *Sahih Bukhari; Mishkat.*

SECRET AL - NABI

Professor
Mahmud Brelvi

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Bani-'Ubaid, Masjid Bani-Salmah, Masjid Bani-Rabih, Masjid Bani-Zareeq, Masjid Ghiffar, Masjid Aslam, and Masjid Jahinah. According to other traditions, there were 22 more mosques in Medinah (in all 31), belonging to other tribes. Together with the spread of Islam, mosques were built outside Arabia, too, wherever Islam had its sway. An Arab tribe of Bahrain had accepted Islam early, named 'Abdul-Qais, which, too, had built a mosque there, where, after the Mosque of the Prophet in Medinah, the earliest congregational prayers of Jum'ah (Friday) were held. When the people of Ta'if accepted Islam, the Prophet ordered that, the first mosque there should be constructed at the site, where their idol-god had been installed. Another reason of the building of new mosques was that, wherever the Prophet said his prayers, his Companions raised there a commemorative mosque.¹

It was the practice of the Prophet that, whenever a tribe embraced Islam, a person, among them who happened to remember the greater part of the holy Quran (Hafiz), was appointed by the Prophet as the Imam (leader) of prayers in their mosque; this honour was bestowed, irrespective of the consideration of age or the distinction between the master and the slave. The Imam of prayers of the Muhajireen, who had arrived in Medinah earlier than the Prophet, was the freed slave, Salim, of Hadrat Abu-Hadhifah. When the tribe of Jaram accepted Islam, then 'Amru Bin Salmah Jarmi was a child of 7 or 8 years, but, since he happened to be the greatest Hafiz of the Quran among them, he was chosen to be their Imam. 'Uthman Bin Abi al-'Aas was appointed as the Imam of the people of Ta'if, because of his similar quality. The officials of the government at Medinah, who were deputed in certain tribes, acted also as the Imams of those tribes. In more important places, the official representative and the Imam were two different persons, e.g., in Oman, Hadrat 'Amru Bin Al-'Aas was the Governor and Abu-Zaid Ansari was the Imam. In the following is an incomplete list of the-then Imams of the Arab tribes.²

Name	Place of Appointment	Remarks
1. Mus'ab Bin 'Umair	Medinah	Imam of the Ansars, before the arrival of the Prophet.

1. *Fatahul-Bari*; *Muslim*; *Musnad Ibn-Hanbal*; *Tabaqat Ibn-Sa'd*; *Zadul-Ma'ad*; *Sunan Nisa'i*; *Abu-Da'ud*; *Bukhari*.

2. *Muslim*; *Musnad Ibn-Hanbal*; *Futuhul-Buldan*.

Seerat Al-Nabi

2. Salim Maula Abi-Hadhifah Medinah ... Imam of Muhajireen, before the arrival of the Prophet.
3. Ibn Umm-e-Maktum do In the absence of the Prophet on Ghazwat, this blind Sababi used to act as an Imam.
4. Abu-Bakr Siddiq do on occasions, in the absence of the Prophet, he represented as the Imam.
5. 'Utban Bin Malik Banu-Salim Imam of the tribe
6. Ma'adh Bin Jabal Banu-Salma do
7. 'Amru Bin Salmah Banu-Jaram do
8. 'Utab Bin Usaid Mecca
9. 'Uthman Bin Abi Al-'Aas...Ta'if
10. Abu Zaid Ansari ...—... Oman

The Prophet had appointed the following persons as Mu'ezzins (callers to the prayers):

1. Bilal Bin Rabah Medinah Mu'ezzin of the Prophet's Mosque.
2. 'Amru Bin Umm-e-Maktum do do
Qarshi
3. Sa'd Al-Qarz Outskirts of Medinah Mu'ezzin of the Quba Mosque.
4. Abu-Mahzurah Jamhi Qarshi Mecca Mu'ezzin of Masjid Haram (Ka'bah).¹

1. Nisa'i; Ibn-Hisham; Bukhari; Abu-Da'ud; Musnad; Baladhuri.

CHAPTER 69

FORMULATION OF THE SHARI'AH

Eight long years, after Hijrat, were completely occupied by a spate of unceasing strifes, inimical confrontations, defensive expeditions and the consolidation of peace and tranquility in the country by the Prophet, who remained engaged, throughout this long period of time, in Jihad only. Therefore, many religious duties were enforced belatedly, and those, that had been imposed earlier, were completed only gradually, as the entire Millat was preoccupied in defensive Ghazwat and the efforts for the establishment of peaceful atmosphere. Fasting did not become obligatory till the Prophet's migration to Medinah, and Zakat was imposed about eight years after Hijrat. Hajj became obligatory only after the Conquest of Mecca. Daily prayers, though they were imposed from the very beginning of Islam, yet were finalised only gradually till about 7 years after the Hijrat. Upto 5 H.E., the Muslims were permitted to talk during the prayers.¹

When, after the Conquest of Mecca, Kufr (infidelity) was completely eradicated and the country, at last, acquired the long-sought-for peace and order, then the regulations of the Islamic Shari'ah were formulated and completed, some of which had not yet been introduced, such as Zakat, Hajj and the prohibition of usury (Riba'), etc.; some others, though initiated earlier, were not yet finalized, as Salat (prayers), etc.

The fundamentals of Islam are its basic faith in the Unity of ALLAH, the Prophethood, the Angels, the Day of the Resurrection, and the Accountability before Allah, etc. The very first *Wahi*, revealed to the Prophet (*Iqra b-ism-e-Rabbi-kal ladhi khalaqa*), was nothing more than the praises of our Creator, but the second *Wahi* was based on the renunciation of idolatry (*Surah Muddathir*). Thereafter, all the successive *Ayahs* (verses) of the holy Quran, that were revealed to the Prophet, during his stay in Mecca before Hijrat, concerned mainly

1. Abu-Da'ud; Sahih Bukhari.

with the consolidation of the faith, which occupied the 13 long years of the early Prophethood of Hadrat Muhammad Rasool-Allah in Mecca. The uninterrupted narration of the *Ayahs* on the faith was made in *Surahs Baqarah* and *Nisa'*, but both these *Surahs* were revealed in Medinah, as it was in Medinah that, the early Providential Injunctions of Mecca were finalised. At last, on Friday, 9 Zil-Hijjah, 10 H. E., the decisive moment arrived, when Allah completed His Blessings on the Muslim Millat, with the revelation of the *Ayah* — *Al-Yauma akmalto lakum dinakum wa atmamto 'alaikum Ne'mati* (Today, We have completed your religion, with that of Our Blessings on you).¹

Islam is founded on the five basic things; out of which, besides the strict Unity of Allah and the Prophethood, the other four are the Salat (prayers), the Saum (fasting), the Hajj and the Zakat—religious duties, obligatory on the Muslims—the first and the foremost of which, in importance, is the Salat (prayers), for which the vital condition is the cleanliness of the body and the clothes, and the purity of the soul; the importance of which can be gauged from the fact that, after the stress on the Unity of God, in the second *Wahi*, the *Ayahs*, that were revealed to the Prophet, pertained to this duty (*Surah Muddathir*). Taking bath for cleaning the body and *Wadu* (ablution), before the prayers, became obligatory from the very beginning, but the Quranic revelation, regarding ablution, was made to the Prophet in Medinah, alongwith the *Ayah* for *Tayammum*, most probably in 5 H. E. (*Surah Ma'idah*). These *Ayat* (verses) of *Surah Ma'idah* were revealed to the Prophet on his return from Ghazwah-e-Mustalaq (in 5 H. E.) to Medinah, when, accidentally in the way, the necklace of Hadrat Aa'ishah fell down somewhere, and the entire caravan had to wait to search for it, till the time of prayers came and there was no water for ablution. So these *Ayat* for *Tayammum* (substitution of ablution with the rubbing of limbs with dust) were revealed to the Prophet.²

Salat (prayers) became obligatory simultaneously with the Prophethood, as was evident from the very second *Wahi* (*Surah Muddathir*). However, since during the first three years, the propagation of Islam was done quietly and, for fear of the enemies, prayers were not possible to be performed publicly; therefore, the early Muslims prayed only during the nights, and no prayer was then obligatory during the day-

1. *Sahih Bukhari; Muslim; Musnad Ahmed; Siyuti.*

2. *Sahih Muslim; Fatahul-Bari; Ibn-Hisham; Ibn-Majah.*

time (*Surah Muzammil*). Thereafter, two *rak'ats* in the morning and evening each were fixed (*Surah Al-Dahar* in *Parah* 29). After one year, praying for long hours, during the nights, was abolished. This night-time prayers were, then, called *nafl* of *Tahajjud*, whereafter, three prayers—*Fajr* (before dawn), *Maghrib* (after sunset) and '*Isha* (early night) became obligatory (*Surah Hood*). During *Me'raj* (Ascension), which occurred in the 5th year Nabavi (i.e., 615 C.E.) in Mecca, five prayers daily were ordered (*Fajr*, *Zuhr*, '*Asr*, *Maghrib* and '*Isha*). The relevant *Ayah* was revealed in *Surah Asra*, that pertains to the *Me'raj* (Prophet's Ascension to the heavens and back).¹ Till then, every prayer had only two *rak'ats*, which were revised and regulated later in *Medinah*, as they are today. Talking, while praying, was strictly forbidden in 6 H.E.²

The Friday congregational prayer was not obligatory in Mecca before *Hijrat*, as, owing to the opposition of the *Quraish*, the Muslims could not assemble at a place for the *Jum'ah* prayers. But, after the Meccan Muslims' migration to *Medinah*, even before the arrival there of the Prophet, at the instance of *As'ad Bin Zararah*, the Muslims said, in the living quarters of *Bani-Biyadah*, in *Medinah*, their first congregational Friday prayers, behind their Imam, *Mus'ab Bin 'Umair*, with 40 followers. When the Prophet arrived in *Medinah*, his first sojourn was at *Quba*, which he left on Friday, and, when he reached the quarters of *Bani-Salim* in *Medinah*, it was the prayer-time. The Prophet said his first *Jum'ah* prayers here about the end of *Rabi'ul Awwal*, 1 H.E. (622 C.E.). Outside *Medinah*, among the other parts of Arabia, the Muslims were in the greatest number at *Jawatha* in *Bahrain*, where, after the Mosque of the Prophet in *Medinah*, the first *Jum'ah* prayers were held. The congregational prayers for the '*Id were also held, for the first time, in Medinah in 2 H.E., as fasting during Ramadan became obligatory in this year. Salat al-Khauf* (prayers in the face of danger) was ordained during *Ghazwah Dhatu-Riqa'* (or *Ghazwah-e-Najd*) in 5 H.E.³

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1. According to some 'Ulema', *Me'raj* occurred in the 9th year Nabavi, i.e., in 619 C. E.
 2. *Fatahul-Bari*; *Bukhari*; *Abu-Da'ud*; *Musnad Ahmad*.
 3. *Tabari*; *Bukhari*; *Darqatni*; *Ibn-Ishaq*; *Abu-Da'ud*, *Ibn-Majah*; *Fatahul-Bari*; *Surah Jum'ah*; *Ibn-Sa'd*; *Musnad*.

Before Islam, the Quraish used to fast on the 10th of Muharram ('Aashurah); the same day, the Ka'bah had a new covering. The Prophet, too, fasted on that day. But, when, in 2 H.E., the Ramadan fasting became obligatory, the 'Aashurah fast was non-binding. As the Arabs were not used to fasting, it was imposed, only gradually. At first, in Medinah, only three daily fasts a month were ordered. When a month's fasting was ordained, they were, in the beginning, permitted to be substituted by feeding the hungry. At last, Ramadan fasting became strictly obligatory.¹

Emphasis on paying the Zakat regularly was laid from the very beginning. In Mecca and later in Medinah, *Ayahs* of the Quran were revealed with particular stress on it. In 2 H.E., *Sadqah-c-Fitr*, on the 'Id day, became obligatory. Nevertheless, Zakat became obligatory after 8 H.E., following the Conquest of Mecca.²

Hadrat Ibrahim was the first Prophet to have chosen Mecca for constructing there the holy Ka'bah—the first House of Allah on the earth for His worship—introducing the strict Unity of God, and invited the whole world to come to Mecca to kneel down before this House of God. The world responded to the call of Prophet Ibrahim positively and, every year, the Arabs started to visit Mecca from the four corners of Arabia to perform Hajj there. However, it was a tragedy that, this House of ONE God was converted into a vast temple of idolatry and pantheism, with over 360 idol-gods erected inside and outside the Ka'bah. And, when its logical guardian, Prophet Muhammad (May peace be on him), rose to purify it from the blasphemy of pantheism, he was barred from doing so for full eight years, till Mecca was conquered by him and the Ibrahimite tradition was revived in 9 H.E., when the Hajj became obligatory. Yet, the Prophet did not perform it that year, because the Arabs worshipped undressed, in the Ka'bah, and the Prophet could not countenance this shamelessness. So, he sent, that year, Hadrat Abu-Bakr and Hadrat 'Ali for the Hajj, in his place, who proclaimed in the Ka'bah that, thenceforth no naked person would be allowed to perform Hajj. Moreover, the Arabs, according to their method of the Nasa'i (shifting of the month), performed the Hajj in the month of Zu-Qa'dah, in which month, in 9 H.E., also, the Hajj was performed. But, the next year, the Prophet regulated it properly

1. *Sahih Bukhari; Abu-Da'ud; Surah Baqarah; Muslim.*

2. *Surah Taubah; Bukhari; Tabari; Ibn-Sa'd.*

in the month of Zil-Hijjah, when he performed his Hajjatul-Wida'. The ceremonies of the Hajj were distorted by the non-Muslim Quraish, which needed drastic reforms to bring them in consonance with the original practices, reminiscent of Prophet Ibrahim's initiatives, which were duly effected by the Last Prophet.¹

The regulations of the Shari'ah, concerning the inheritance, Nikah (marriage-bond), Talaq (divorce) and the legal penalties, etc., came into force very late after the *Be'that* (Prophethood), as Islam had no power, in the beginning, to enforce them. The political power of Islam started from after its conquest in Badr. The Law of Inheritance became applicable in 3 H.E. according to the Quranic revelation (*Surah Anfal*). *Wasiyyat* (will) was prescribed, according to the *Surah Baqarah*, and all the relevant Shari'ah rules of inheritance were explained in it and in *Surah Ma'idah*.²

Waqf (Endowment) is a very important factor of the Islamic Shari'ah, the parallel of which is not found in any other religion. That is why, Shah Waliullah Dehlawi, in his *Hujjatullah Al-Balighah*, has claimed that "Islam is the creator and inventor of the doctrine of Endowment". When, in the first year of Hijrat, the Prophet wanted to acquire a piece of land in Medinah to build there Masjid-e-Nabavi, that land happened to be the property of two orphans, who refused to sell it, but offered it gratis, wanting its compensation from Allah alone. This was the first *Waqf* of Islam. In 7 H. E., after Ghazwah-e-Khyber, this problem was solved by the Prophet finally, which has become an article of our Shari'ah.³

Before Islam, in Arabia, various kinds of Nikah (bonds of marriage) were in vogue, all of which were (save one) nothing but promiscuity. It was Islam which, first of all, outlawed them. *Mut'ah* (Nikah for a limited time), which had been in the usage for long, was completely forbidden in 7 H.E. on the occasion of Ghazwah-e-Khyber. Most of the Quranic revelations, regarding marriage and divorce, occurred during 4 and 5 H.E. Human life, in Islam, is the most sacred, about which the Quranic revelation had been made in Mecca,

1. *Nisa'i; Muslim; Bukhari; Surah Hajj; Zadul-Ma'ad; Surah Baqarah; Tafseer-Baidavi.*

2. *Bukhari; Muslim; Tabari; Abu-Da'ud; Tirmidhi.*

3. *Bukhari (Chapter on Waqf).*

though most of other regulations were revealed in Medinah, several years after Hijrat. During *Me'raj*, whatever moral precepts were endowed to the Prophet by Allah, human security was the most prominent (*Surah Bani Isra'il*) among them. In Arabia, a person's murder used to start a series of unending internecine wars among the tribes. After Ghazwah-e-Badr, Islam ordained the principle of the retaliation. The relevant *Ayahs* of *Surah Ma'idah* established the principle of equality and justice for all the time to come in the world. In Arabia, the rule of blood-money had existed before Islam, which retained it with some reforms (*Surah Baqarah*). On the occasion of the Conquest of Mecca, the Prophet's proclamation, regarding the security of life, put the final seal on the human murders and their retaliation.¹ Differentiation was made in the punishment for murder and homicide; the blood-money for the latter was fixed at 400 Dinars. In 6 H.E., punishments were prescribed for treasonable acts and for the crime of robbery (*Surah Ma'idah*). Before Islam, in Arabia, the punishment of the cutting off a hand of the thief was in practice, which was continued by Islam, also. *Surah Noor* was revealed in 5 H.E., according to which the punishment for a promiscuous sexual intercourse was fixed at 100 lashes to a bachelor-adulterer and stoning-to-death to a married one.²

Prohibition was imposed in 4 H.E. Drunkenness was punishable, in the Prophet's time, by inflicting 40 lashes, which Hadrat 'Umar, during his Calliphate, doubled. *Qadhaf* (i.e., the punishment for falsely implicating the chaste women on the charge of lasciviousness) was made punishable with the infliction of 80 lashes, in 5 H.E. (*Surah Noor*).³

Surah In'am which was revealed to the Prophet in Mecca, specified what was haram (prohibited) and halal (permissible) among the edible cattle and birds, while condemning the pre-Islamic practices of the Kuffar (infidels) of Mecca, in this respect. Thereafter, also in Mecca, the relevant *ayah* (verse) of *Surah Nahal* confirmed the earlier injunction, narrated in *Surah In'am*, clarifying that, the use of the following things was forbidden to the Muslims: 1. Dead bird or cattle; 2. Blood; 3. Pigs; and 4. the offerings on the idols. Later, in Medinah, in *Surah Baqarah*, (the third time) these four prohibitions were repeated, and,

1. *Abu-Da'ud; Sahih Bukhari.*

2. *Bukhari; Abu-Da'ud.*

3. *Abu-Da'ud.*

Formulation of the Shari'ah

4 or 5 years after Hijrat, *Surah Ma'idah* clearly explained what was meant by *murdar* (dead bird or cattle). Only those fowls and cattle were declared to be edible, that were slaughtered by the Muslims (*Dhibah*). In 7 H.E., after the conquest of Khyber, it was announced that, the following things were tabooed: a donkey, a beast, and the birds of prey (with claws). In 8 H.E., only those hunted birds and cattle were permitted to be eaten, which were hunted with the name of Allah by the trained animals of prey.¹

The Arabs loved nothing more than the wine. All Arabia was addicted to it. The most frequently repeated theme in the Arabic poetry was wine. Most of the Islamic injunctions, for the sake of expediency, were revealed in stages; hence, its prohibition also. In *Medinah*, the people were more fond of drinking wine than in *Mecca*, where the elite indulged in the orgies of wining publicly. At last, *Surah Baqarah* prohibited it. But, the people still continued drinking wine. Then, in *Surah Nisa'*, the prohibition was repeated; but, the people refrained from using the wine during prayers only; otherwise, they continued taking it. At last, the relevant *ayat* of *Surah Ma'idah* strictly forbade drinking wine; and, in 8 H.E., its buying and selling, too, became a sin. After the Conquest of *Mecca*, the Prophet forbade the Muslims trading in the things, that were prohibited for use.²

Usury, too, was one of the main vices, to which the Arabs were addicted. Therefore, Islam mitigated it also gradually. The *Quraysh* were, generally, traders, and the rich among them used to lend money on heavy rates of interest to the poor and the peasants. The Prophet's uncle, *Hadrat 'Abbas*, himself, used to carry on the business of usury, before Islam. The relevant *Ayah* of *Surah Aal-i-'Imran* forbade the usury. In 8 H.E., the holy *Quran* strictly abolished the usury, and after *Surah Aal-i-'Imran*, the *Ayahs* of *Surah Baqarah* further confirmed this abolition. In 9 H.E., when a peace-agreement was concluded with the people of *Najran*, one of its clauses was the inadmissibility of usury. Finally, in *Zil-Hijjah*, 10 H.E., on the occasion of *Hajjatul-Wida'*, the Prophet strictly forbade the business of usury. According to *Hadrat Ibn-'Abbas*, the prohibition of usury was the last Islamic injunction.³

1. *Abu-Da'ud*; *Bukhari*.

2. *Sahih Muslim*; *Sahih Bukhari*; *Fatahul-Bari*; *Abu-Da'ud*.

3. *Abu-Da'ud*; *Bukhari*; *Muslim*; *Muwatta Imam Malik*; *Ibn-Jarir*.

CHAPTER 70

LAST YEAR OF THE PROPHETHOOD – HAJJATUL-WIDA'

Zil-Hijjah, 10 H.E. / February, 632 C.E.

After the revelation of *Surah Idha Ja'a*, the Prophet had understood that, the time of his demise was at hand. Therefore, he considered it in the fitness of things that, all the basic principles of the Shari'ah and morality should be publicly announced for the benefit of the humanity. He had not yet performed the Hajj ever since his migration from Mecca to Medinah, particularly because of the obstructions placed by the Quraish. After Sulah-Hudaibiyah, such an opportunity was obtained, but it was considered desirable that, this duty may be performed at the end. Thus, it was proclaimed in Zu-Qa'dah that, the Prophet intended to go to Mecca for the Hajj. The news spread like wild-fire and it seemed as if the entire Arabia rallied to Medinah to accompany the Prophet. On Saturday, 26 Zu-Qa'dah, after *Zuhar* prayers, the Prophet left Medinah, alongwith all his wives and Companions. Six miles off Medinah, at Dhul-Halifah, which is Medinah's *Meeqat* (place from where *Ahram* is worn), he spent the night. Then, he mounted his camel, *Qiswa'*, wrapped in *Ahram*.

During the Conquest of Mecca, wherever the Prophet had said his prayers, his followers had erected there commemorative mosques. On this occasion, the Prophet said his prayers in these mosques in the way. The second day (Sunday), in the morning of 4 Zil-Hijjah, the Prophet triumphantly entered Mecca, after he had completed this journey, from Medinah to Mecca, in 9 days. Then, he circumambulated the Ka'bah, followed by the offering of the prayers at *Maqam-i-Ibrahim* and the *Sa'ee* (running) between Safa and Marwah. On Thursday, 8 Zil-Hijjah, the Prophet stayed at Mina, and the next day (Friday, 9 Zil-Hijjah), after the morning prayers, he left Mina, and arrived at 'Arafat, where the stay of the pilgrims was reminiscent of Hadrat Ibrahim's tradition. At Namrah (in 'Arafat), the Prophet, stayed under a blanket-tent, and in the afternoon, riding on the *Qiswa'*, he came out in the open ground, and pronounced his historically-famous

Khutbah (address), which is given at the end of this monograph.¹

Sihah-Sittah and *Musaneed* (if all their citations are collected together) aver that, the Prophet, in this Hajj, delivered not one but three Khutbahs: on Yaum-i-'Arfah, 9 Zil-Hijjah; secondly, on *Yaumun-Nahar*, 10 Zil-Hijjah; and thirdly, in *Ayyam al-Tashreeq*, on 11 or 12 Zil-Hijjah. Exactly at the time, when the Prophet was performing this most important duty of his Prophethood, this *Ayah* was revealed to him: *Al-Yauma Akmalto lakum deenakum wa atmamto 'Alaikum Ne'mati wa Radeeto lakumul Islama Deena* ("Today, I have completed the religion for you, and My Blessings, and selected for you the religion of Islam"). This address was delivered by the Prophet before over a hundred thousand throng of the Muslims. After having finished his Khutbah, the Prophet asked Hadrat Bilal to deliver *Adhan* (Call to the prayers), after which he performed the combined prayers of *Zuhar* and *Asr*. Then, the Prophet mounted his camel and arrived at the *Mauqaf*, where he stayed for long, facing towards the Qiblah and reciting supplications to Allah. At about sunset, the Prophet drove his camel onward, while Hadrat Usama Bin Zaid was sitting behind him. A little while afterwards, the holy caravan reached Muzdalifah, where the Prophet said his *Maghrib* prayers to be followed immediately by the *'Isha* prayers. After that, the Prophet went to bed, and, for the first time in his life, he did not rise during the night for the *Tahajjud* prayers. Early in the morning, the Prophet joined in the congregation for the *Fajar* prayers, and left Muzdalifah before sunrise. This was Saturday, the 10th Zil-Hijjah. He came near Jamrah, by way of Wadi-Muhassar, where he threw pebbles on it. Thereafter, the Prophet arrived in Mina and delivered his Khutbah, which he concluded with bidding 'Good-Bye' to all the Muslims. Then, the Prophet sacrificed there one hundred camels, some of which he slaughtered himself and the rest were slaughtered by Hadrat 'Ali. Thereafter, the Prophet got his head shaved by Mu'ammarr Bin 'Abdullah, and, indulgently, distributed his hair to Abu-Talha Ansari, his wife, Umm-Saleem, and others around him. Then, he returned to Mecca, circumambulated the Ka'bah, and came by the side of the well of Zamzam, where he drank the water standing and facing towards the Qiblah, and returned to Mina, where he said his *Zuhar* prayers. During the remaining *Ayyam-i-*

1. *Musnad Ahmad; Bukhari; Zadul-Ma'ad; Baihaqi; Ibn-Hajar; Zargani; Siyuti; Sunan Ibn-Majah; Tirmidhi; Abu-Da'ud; Muslim; Nisa'i; Ibn-Ishaq.*

Tashreeq (i.e. upto 12 Zil-Hijjah), the Prophet stayed at Mina, where, everyday, he used to throw pebbles on *Jamar (Rami)* and returned to Mina in the late afternoon. On 13 Zil-Hijjah, in the evening of Tuesday, the Prophet left Mina and spent the night at Wadi-i-Muhassab (Abtah or Kheef Bani-Kinanah), having left it after midnight, and reached Mecca, and, after the last tawaf (circumambulation) of the Ka'bah, he said there his *Fajar* prayers. Finally, the Prophet started back from Mecca to Medinah, alongwith all the Muhajireen and Ansar. In the way, this caravan came across a place, known as the Khum (three miles from Hajfah), where there was a *ghadeer* (pond), by the side of which, the Prophet delivered a short Khutbah, in which he exhorted the Muslims to cling to the holy Book of Allah (Quran) and to show consideration to Ahl-i-Bait (Prophet's family). At Dhul-Halifah, near Medinah, the Prophet spent the night, and reached Madinatun-Nabi early in the morning.¹

1. *Sahih Bukhari; Sahih Muslim; Sunan Abu-Da'ud; Sunan Nisa'i; Ibn-Sa'd; Tirmidhi; Ibn-Majah; Ibn-Ishaq.*

CHAPTER 71

DEATH OF THE PROPHET

(Rabi' ul-Awwal, 11 H.E. / May, 632 C.E.)

When the most important work of the completion of the Shari'ah and the purification of the human souls was accomplished, and, during Hajjatul-Wida', the principles of the strict Unity of God and the fundamentals of the Islamic morality were publicly announced at 'Arafat, the revelation of the *Ayahs* of *Surah Fatah* gave the indication that, the time of the Prophet's death was near, and the Prophet began to devote more time in meditation and prayers. He, generally, used to sit in the *E'tikaf* (seclusion for devotions) for 10 days every year during the month of Ramadan, but, in the Ramadan of 10 H.E., the Prophet devoted 20 days to *E'tikaf*. During Hajjatul-Wida', he had forewarned his followers that, he might not perform the Hajj the next year, which he had repeated in his short Khutbah at Ghadeer Khum. In Hajjatul-Wida', the Prophet had bidden Al-Wida' (adieu) to all his followers, pathetically. He went to the graveyard of the martyrs of Ghazwah-i-Uhud to do the same, followed by a Khutbah, in which he had said: "I am not afraid that, you will revert to irreligion, but I fear that, you may indulge in the internecine wars after me, destroying yourselves as the nations before you had done."

It has already been said that, Hadrat Zaid Bin Harith was killed in a Ghazwah by the Syrian Arabs, and the Prophet wanted to retaliate. A day earlier than his illness, the Prophet ordered Usamah Bin Zaid to lead a retaliatory expedition to the frontiers of Syria to avenge for his father's martyrdom.¹

About midnight, on Wednesday, 18 or 19 Safar, 11 H.E., the Prophet went to the general Muslim cemetery of Medinah—Jannatul-Baqi—but, on his return from there, he felt unwell. This was the day of the Prophet's stay in the quarters of Hadrat Maimunah. For five

1. *Waqidi; Ibn-Ishaq; Ibn-Taimiyah; Muslim; Nisa'i; Abu-Da'ud; Bukhari; Tabari.*

days, even in his ill-health, he continued his practice of staying with his wives regularly, turn by turn, with each of them. But, on Monday, his condition of health deteriorated, and he stayed in Hadrat 'Aa'ishah's house continually till his death.¹

There are various statements as regards the Prophet's starting day of the illness, its period and the actual date of his death. The consensus of opinion, however, of the earliest Arab traditionists and biographers of the Prophet is on the following basic points: 1. The year of his death was 11 H.E.; 2. the month was Rabi' ul-Awwal; 3. the date was between 1 and 12; and 4. the day was Monday. It is generally believed that, the Prophet remained sick for 13 days, out of which he stayed in the house of Hadrat 'Aa'ishah for 8 days (from one Monday to another), and died there. The earlier 5 days of his illness were spent in the houses of his other wives. Thus, the Prophet's illness had started from Wednesday. As regards the Prophet's date of death, there is no unanimity. The early Arab biographers mention three dates: 1 Rabi' ul-Awwal, 2 Rabi' ul-Awwal, and 12 Rabi' ul-Awwal. The traditional date of 2 Rabi' ul-Awwal, is recorded by Hisham Bin Muhammad Bin Sa'ib Kalbi, and Abu-Makhnaf's reference, in *Tabari*, which, though accepted by Ya'qubi and Mas'udi, is rejected, however, by the early Arab traditionists, as both Hisham and Abu-Makhnaf were confirmed liars. This date is also narrated by Ibn-Sa'd, Baihaqi and Waqidi, but the last-named has stressed more on the date of 12 Rabi' ul-Awwal. However, the date of 1 Rabi' ul-Awwal has been given by the most authentic and reliable biographer of the Prophet, Musa Bin 'Uqbab, and the famous traditionist, Imam Laith Misri, confirmed by Imam Suhaili (in his *Raud al-Anf*), who has argued that, the date of 12 Rabi' ul-Awwal is utterly unacceptable, because two things are certain: 1. the day of his death was Monday, and according to the counting of days of the earlier three lunar months in no way, Monday falls on 12 Rabi' ul-Awwal; and 2. Monday can fall on 2 Rabi' ul-Awwal, provided all the three earlier lunar months had 29 days each. Thus, if two earlier lunar months were of 29 days and one of 30 days, then Monday falls on 1 Rabi' ul-Awwal, and, so it is generally accepted as the correct date of the Prophet's death.²

1. *Ibn-Sa'd; Sahih Muslim.*

2. *Ibn-Jarir; Ibn-Kathir; Bukhari; Ibn-Sa'd; Muslim; Fatah-ul-Bari; Tabari; Waqidi; Baihaqi.*

Death of the Prophet

So long as the Prophet was strong enough to walk, he continued to lead the prayers in his Mosque; the last prayer, that he led in the Mosque, was of the *Maghrib*. From the 'Isha prayers of that day, Hadrat Abu-Bakr led the prayers.¹

According to *Sahih Bukhari* and *Sahih Muslim*, Hadrat Abu-Bakr represented the Prophet in Masjidun-Nabi, as the Imam, for three days, starting from the 'Isha prayers on Friday, culminating on the *Fajar* prayers on Monday next; in all 17 prayers.²

Four days before his death (on Thursday), the Prophet called for the writing material to leave behind his instructions so that "you will not go astray". Considering the Prophet's intensity of illness, some Sahabah were reluctant to give the trouble to the Prophet in his very weak condition of health because, they insisted that, the Quran was there to lead them. *Sahih Bukhari* has not written the name of the Sahabi, who hesitated to bring paper and pen to the Prophet, but *Sahih Muslim* has mentioned the name of Hadrat 'Umar. This incident has been made, by the Shi'ahs, an excuse to form a front against the Sunnis, as the Shi'ahs claim that, the Prophet had wanted to leave his *wasiyyat* (will) in favour of Hadrat 'Ali's Khilafat after him. This argument is obviously ridiculous, as the religion had been completed, according to the Quran, and nothing had remained for the Shari'ah to augment to the faith. Moreover, the Prophet lived for 4 more days, after this incident; had it been an important matter, who could have stopped him from recording it later. And, who could foresee as to what really the Prophet wanted to be recorded. Bukhari says that, the Prophet wanted 'Abdullah Bin Abi-Bakr to write, on his behalf, the *wasiyyat* of Hadrat Abu-Bakr to be his Khalifah after him, but, then, he did not consider it necessary, in view of Hadrat Abu-Bakr's great popularity. Thereafter, the Prophet orally instructed his Companions to see that, no non-Muslims were allowed to remain in Arabia, and that, the foreign envoys were given the due respect.³

On the same day (Thursday), the Prophet led the *Zuhar* prayers in the Mosque, followed by a Khutbah, which was the last of his life. In this last Khutbah, the Prophet particularly paid lavish tributes to

1. *Bukhari; Muslim; Abu-Da'ud; Tirmidhi; Nisa'i; Ibn-Sa'd.*
2. *Ibn-Sa'd; Waqidi; Bukhari; Muslim.*
3. *Bukhari; Muslim; Fatahul-Bari.*

Hadrat Abu-Bakr, as his greatest friend and ally.¹

In his last Khutbah (address), the Prophet eulogised lavishly the services of the Ansars of Medinah to his person and Islam, and exhorted the Muslims to treat them tenderly. The Prophet loved his daughter, Hadrat Fatimah, dearly, and called her to him frequently during his illness. Hadrat 'Aa'ishah attended on him, during this illness, very diligently. She heard the Prophet, once, at that time, murmuring these words: "Curse be on the Jews and Christians, who converted the graves of their prophets into the places of worship". When the Prophet's illness developed into greater uneasiness and discomfort, he remembered that, he had given to Hadrat 'Aa'ishah some gold coins, which he then ordered to be given away in alms. A day before his death (on Sunday), he was given some medicine by mouth (which he did not like), and he fainted because of his extreme weakness. Early in the morning, on the day of his death (Monday), when the Prophet felt slightly better he removed the curtain of his *hujrah* (which was adjacent to the Mosque) to look out, and when he noticed the people engaged in the *Fajar* prayers, he was pleased and smiled. That was the last time, the Sahabah saw a glimpse of their beloved Prophet. As the day advanced, the condition of the Prophet worsened, when he fainted frequently. Both Hadrat 'Aa'ishah and Hadrat Fatimah were by his bed-side. A little before his death, the Prophet cleansed his teeth with the help of 'Abdurrahman Bin Abi-Bakr, while resting his head on the chest of Hadrat 'Aa'ishah, who chewed and softened, with her teeth, the *miswak* (wooden tooth-brush) for the Prophet, who used it. It was the afternoon and the time of the Prophet's death was nearing fast. People heard him muttering the words: "Prayers and slaves". Then, suddenly, he raised his finger and spoke thrice: *Bir-Rafiqil A'la*. With these words, the great Prophet of Islam, Hadrat Muhammad Rasool-Allah, breathed his last—*Allahumma Salley 'alaihi wa 'ala Aalihi wa Ashabihi Salatan Kathiran kathira*. His funeral ceremony was performed the next day—Tuesday, 2 Rabi' ul-Awwal, 11 H.E.—632 C.E.²

The obsequies of the Prophet were delayed, because (1) the devoted Sahabah were so stunned at the Prophet's death that, they were not

1. *Sahih Muslim*.

2. *Ibn-Ishraq; Bukhari; Muslim; Hafiz Ibn-Hajar; Sunan Ibn-Majah; Ibn-Sa'd; Imam Shafe'i; Musnad Ibn-Hanbal*.

Death of the Prophet

willing to believe that the Prophet, too, could die, so much so that Hadrat 'Umar drew his sword and warned that, if anyone would say that, the Prophet was dead, he would lose his head. But, Hadrat Abu-Bakr delivered an address before the bereaved Sahabah, assuring them by reciting relevant verses of the holy Quran that, the Prophet was sure to die one day, and only ALLAH was eternal and unperishable. This sermon brought the aggrieved Sahabah to their proper senses; (2) Thus, there was no time left, before *Maghrib*, for the completion of the funeral ceremonies; (3) the grave was started to be dug up after washing the Prophet's body and placing it into the coffin, hence the delay; and (4) the mourners, in groups, continued to flock, to offer their funeral prayers, in the small room, in which the Prophet had died, which inevitably caused much delay, and the funeral could be completed well into the night on Tuesday. The last ceremonies were performed by the Prophet's near and dear ones. Fadal Bin 'Abbas, Usamah Bin Zaid, Hadrat 'Ali and Hadrat 'Abbas were in the forefront of these ceremonies. At the insistence of the Ansars, Aus Bin Kholi Ansari was permitted, by Hadrat 'Ali, to join in the performance of the final rites of the funeral of the Prophet, as Aus was a *Badarian*. Hadrat 'Ali continued to keep the holy body of the Prophet clung to his chest, while Aus fetched water; Hadrat 'Abbas, with his two sons—Qatham and Fadal—turned the sacred body, during washing, and Usamah Bin Zaid poured water on it. The coffin consisted of three pieces of cotton cloth of white colour. The Prophet was buried inside the small room of Hadrat 'Aa'ishah, where he had breathed his last. The grave was dug by Abu-Talhah, according to the Medinite practice (*Lahdi*). As the ground was damp, the bedding, on which the Prophet had died, was spread on the floor of the grave. As the body in coffin was placed inside the small room, the people could enter it only in small groups to offer funeral prayers, without any Imam. The Prophet's sacred body was lowered into his grave by Hadrat 'Ali, Fadal Bin 'Abbas, Usamah Bin Zaid and Hadrat 'Abdurrahman Bin 'Auf.¹

1. *Ibn-Sa'd; Abu-Da'ud; Ibn-Majah; Tabari; Muslim; Bukhari.*

PROPERTIES LEFT BEHIND BY THE PROPHET

The great Prophet of Islam did not leave behind any valuables after his death. It may be recalled that, a little before his death, he had asked Hadrat 'Aa'ishah to give away, in alms, the few gold dinars, that he had earlier deposited with her. Besides, he had once said that, "No one is an heir to us (Prophets); whatever we leave behind is the property of common Muslims." Bukhari has quoted Hadrat Jawairiyah's brother, 'Amru Bin Harith, saying that: "The Prophet did not leave anything behind after his death; neither dirhams nor dinars, neither slaves nor slave-girls, and no other things whatsoever, except his white mule, some weapons, and some pieces of land, which he had given away, in *Sadaqah*, to the Muslims generally." Abu-Da'ud has quoted Hadrat 'Aa'ishah as saying: "The Prophet left nothing behind, neither dinars nor dirhams; neither camels nor goats." The few things, however, that he left behind, were some land; a few horses, those camels and mules which were, at one time or another, used by him for riding on them; and some weapons.

LAND: The pieces of land, mentioned by Hadrat 'Amru Bin Harith, were in Medinah and Khyber, and some orchards of Fadak. The landed property in Medinah was the land of Banu-Nadeer, or some orchards, that were left for the Prophet in the will of a Jew, Makhireeq, in 3 H.E., on the occasion of the battle of Uhud, but the Prophet had disposed of them among the deserving people. There was a controversy about the possession of the properties in Khyber and Fadak. Hadrat 'Abbas, Hadrat Fatimah, and some wives of the Prophet contended that, the properties should be inherited by the Prophet's family; Hadrat Abu-Bakr, Hadrat 'Umar and other prominent Sahabah, however, objected, with the plea that, they were a common endowment. The Prophet, in his life-time, had earmarked all the following three properties for different purposes.¹ 1. Banu Nadeer's property was reserved for the emergencies; Fadak's income was reserved for the

1. *Sahih Bukhari; Fatahul-Bari; Abu-Hurairah; Abu-Da'ud.*

travellers; and Khyber's income had been divided into three parts, out of which the two parts were meant for the common Muslims, and the remaining part was spent on the annual expenses of the Prophet's wives; the residue was spent on the poor and needy Muhajireen. Hadrat 'Umar (about the end of his Khilafat) had, at the insistence of Hadrat 'Ali and Hadrat 'Abbas, given the property in Medinah in the custody of both of them, but Hadrat 'Ali had held the possession of it himself. Both the Khyber and Fadak properties, however, continued to remain in the control of the Caliphs upto the time of Hadrat 'Umar Bin 'Abdul-'Aziz, who had given the Fadak to Ahl-i-Bait.

ANIMALS: The early Arab biographers of the Prophet, including some reliable Muhadditheen, have given a long list of the animals, left by the Prophet after his death, as his property, but, since the source of the information of all of them emanates invariably from the confirmed liar, Waqidi, they are all unauthentic. The correct position was, as narrated by 'Amru Bin Harith and Hadrat 'Aa'ishah (mentioned above). The Prophet had left, after his death, only one animal as his property. Tabari's long list of such animals is, therefore, rejected. But, the following animals, listed by some authorities, had been in the use of the Prophet during his life, remaining only one of them after his death. (1) A horse, named Lakheef, whose stable was in the orchard of Abi Bin 'Abbas: (2) A donkey, called 'Ufair, on which Hadrat Ma'adh had ridden, alongwith the Prophet, once; (3) A female camel, Qiswa (or 'Udba'), which the Prophet had purchased from Hadrat Abu-Bakr. The Prophet had migrated on it from Mecca to Medinah, and she had stopped near the house of Hadrat Abu-Ayyub A sari in Medinah. The Prophet had also delivered his famous Khutbah of Hajjatul Wida' from over her back. She was gifted with swift speed. (4) Duldul-Yatah—a mule—was the only animal, left by the Prophet after his death, as mentioned by 'Amru Bin Harith. It was sent, as a present, to the Prophet by the Egyptian Copt, Muqauqas. According to Bukhari, the chief of Ailah (Ibnul-'Ulema') had also sent a white mule, as a gift, to the Prophet, on the occasion of Ghazwah-e-Tabuk. Another white mule, on which the Prophet rode during Ghazwah-e-Hunain, was presented to him by Farwah Bin Nifathah Jadbami.¹

WEAPONS: Due to the necessity of Jihad, self-protection and defence, in those turbulent times, the Prophet had, perforce, to keep

1. Muslim; Bukhari; Abu-Da'ud; Fatahul-Bari.

the following weapons with him: Nine swords (with the names of Mathaur, 'Asab, Dhulfiqar, Qala'i, Tabbar, Hataf, Makhdham, Qudaib, and one unnamed). Mathaur was inherited from his father by the Prophet, while Dhulfiqar was obtained in Badr. There were 7 coats-of-mail (Dhatul-Fudool, Dhatul-Washah, Dhatul Hawashi, Sa'diyah, Fiddah, Tabra, and Kharnaq). Dhatul-Fudool was the same coat-of-mail, that was pawned, once, by the Prophet to a Jew, as the security for the money borrowed by the Prophet. All these coats-of-mail were made of iron, though there were also leather-made coats-of-mail then used in Arabia. There were 6 bows (Zora', Ruha', Sufra', Baida', Katum, and Shaddad). Katum was broken in Ghazwah-e-Uhud. There was also an archery-case, called Kafur. There was a shield, named Zaluq. There were 5 spears, and two head-gears—Moshah and Sabugh—made of iron. There were three long over-coats which the Prophet wore in battles, one of which was of the green colour. There were several green and white banners, and one, of black colour, was named 'Uqab.

HOLY RELICS: On the occasion of Hajjatul-Wida', the Prophet had distributed as souvenirs, the hair of his head (after being shaved) to his followers; most of which were treasured by Hadrat Abu-Talhah Ansari and Hadrat Anas Bin Malik; the latter had two more things of the Prophet, i.e., the Prophet's shoes, and a wooden cup, which was broken, but was fastened with silver-wires. Dhulfiqar was inherited by Hadrat 'Ali, and remained in his family. After the martyrdom of Imam Husain, it came in the possession of 'Ali Bin Husain. Hadrat 'Aa'ishah had those clothes, in which the Prophet had died. The Prophet's official seal and staff were inherited at first by Hadrat Abu-Bakr, then by Hadrat 'Umar, and, lastly by Hadrat 'Uthman, who, however, lost both of them. The seal was accidentally dropped by Hadrat 'Uthman into a well (which could not be recovered), and the sacred staff was broken by the rebel, Jafjah Ghiffari.¹

RESIDENCE: The Prophet was born an orphan; his mother, too died when he was a mere child, and he lived with his grandfather and uncle, till he attained his youth. At the age of 25, he married Hadrat Khadijah, but it is not certain whether, after his marriage, he lived with Hadrat Khadijah, in her house, or else in his parental home. However, he had a house of his own, inherited by him from his father, in Mecca, which had been occupied by the Prophet's cousin

1. Bukhari; Fatahul-Bari; Muslim.

Properties Left Behind by the Prophet

and Hadrat 'Ali's real brother, 'Aqeel, who had not yet accepted Islam. After his migration to Medinah, the Prophet stayed, for six months, at the house of Hadrat Abu-Ayyub Ansari, as his guest, when he was alone. When he laid the foundation of Masjid-e-Nabavi, he, simultaneously, got constructed small rooms, around the Mosque, for his wives, who came from Mecca and occupied them. About the end of his life, the Prophet had nine wives, each of whom lived separately in one of these rooms, which had no corridors, no courtyards and no elbow-rooms. Each room measured about 18 by 18 feet. Their walls were of mud, with holes in them at places. They were covered by date-palm stalks and leaves; their roofs were further covered by coarse blankets to save the inmates from rain and sunshine. Their ceiling was not higher than a normal human height, and, on the door, a curtain was hung to preserve privacy. The Prophet was very regular and just in spending his nights in these rooms of his wives, turn by turn. The day-time, he generally spent in the company of his Companions in the Mosque, which served, also, as the courtyard of these rooms, or the men's parlour. Besides these rooms, there was also an upper-storey room, which has been named in the Ahadith (Traditions) as the Mashrabah. In 9 H.E., when the Prophet secluded himself for the *Ela'*, and, also when he was hurt by falling down from the horse-back, he had rested in this Mashrabah for a month, which was ill-furnished. Usually, these rooms of the Prophet's wives remained dark during the nights, as there was no arrangement for light in them. After the Prophet's death, these rooms continued to be in the possession of his wives; when any one of them died, the relevant room remained in the possession of the deceased's family, from whom Hadrat Mu'awiyah had purchased them during his caliphate. In 88 H.E., when Hadrat 'Umar Bin 'Abdul-'Aziz was the Governor of Medinah, he got all these rooms dismantled and their land was incorporated into Masjid-e-Nabavi, except Hadrat 'Aa'ishah's room, which is now the sacred tomb of the Prophet.¹

WET NURSE: An Abyssinian slave-girl, *Umm-e-Aiman*, inherited by the Prophet from his father, was the Prophet's first wet-nurse, who lived till the death of the Prophet, and whom the Prophet used to call his 'mother'. When the Prophet married Hadrat Khadijah, he released her from his bondage and married her to Hadrat Zaid, a freed

1. *Bukhari; Abu-Da'ud; Ibn-Sa'd.*

slave of Hadrat Khadijah, and the Prophet's adopted son and favourite companion. The result of this union was Hadrat Usamah. Umm-e-Aiman participated in most of the Ghazwat, including Uhud and Khyber, when she helped the wounded and the thirsty Muslim soldiers.

CHIEF ATTENDANTS: Some of the Companions of the Prophet were so deeply devoted to him that, they did not do anything else except attending on him every moment, viz., (1) Hadrat 'Abdullah Bin Mas'ud, famous Companion of Prophet, was the founder of the Hanafite fiqh, since Imam Abu-Hanifah's source of fiqh was based totally on his Traditions. During the early stages of the revelation of the Quran in Mecca, he was its prime disseminator, as he had learnt by heart 70 *Surahs*, after hearing them from the Prophet himself. He was also a confidant of the Prophet. During the journeys of the Prophet, he prepared the Prophet's bed at night, secured water for his ablution, and miswak for cleaning his teeth. He looked after the shoes of the Prophet, putting them on the Prophet's feet, when he left a gathering, and walked in front of the Prophet, with a staff in his hand. During a meeting, he kept the Prophet's shoes under his armpit, and produced them immediately before the Prophet, when the latter was ready to leave. Thus, Hadrat 'Abdullah was a constant companion of the Prophet, and had become a true model of the Prophet's ways of life. (2) Hadrat Bilal, an Abyssinian slave, who had embraced Islam in Mecca. The world knows him as the Muezzin of the Prophet. Since the time, Hadrat Abu-Bakr bought and freed him, he lived permanently in the company of the Prophet. He was the general manager of the Prophet's household, making purchases from the market, incurring debts and making payments, and looking after the comforts of the guests, etc. etc. (3) Hadrat Anas Bin Malik, too, was one of the Prophet's special attendants, who, from his very tender age, continued to serve the Prophet for 10 years in Medinah. (4) Rabah.¹

1. *Tabaqat Ibn-Sa'd; Bukhari; Abu-Da'ud; Muslim.*

CHAPTER 73

PERSONALITY OF THE PROPHET

PHYSIOGNOMY: The Prophet of Islam was of the medium height and impressive appearance. His complexion was pinkish, forehead broad, eyebrows close together, nose longish, face thinning, mouth full, teeth firm, neck high, head broad and chest was wide. The hair on his head were neither fully curved nor perfectly straight; his beard was thick, features of his face were pointed, the colour of his eyes was black and lashes long. He had big shoulder-bones, full of flesh. There was a slight line of the hair from the upper part of his chest right down to his navel; there were hair also on his shoulders and wrists. His palms were full and broad, wrists long and heels were tender and soft. His sweat had a pleasant odour, and the skin of his body was very soft. Between the two shoulders of his back, there was a reddish patch of flesh, full of hair, which was known as *Khutam-i-Nabuwwat* (seal of the Prophethood), and which was as big as a pigeon's egg. The hair on his head touched his shoulders, which he combed and parted, and which he often oiled. By the time of his death, only a few hair in his beard had turned grey. He walked briskly; talked sweetly with frequent pauses, repeating his words often, glancing heaven-wards throughout his discourse. His voice was loud and clear. He often appeared meditating and quiet, and never talked loosely and unnecessarily. While pointing towards something, the Prophet used to raise his full arm; if surprised, he used to turn the palm of his hand. During talking, he, sometimes, used to strike his one hand by another. When pleased, he used to drop his eyes down. He seldom laughed, often smiled. His common dress was a long piece of cloth, which wrapped his body, a shirt or tunic and a long loin-cloth, falling down to his shins. He never used *pyjamas*, nor the socks. A part of his turban usually fell either on his shoulder or on the back, which was often of black colour; underneath it, there was always a skull-cap, on which the turban was wrapped. When the Prophet died, the clothes, that he was then wearing, were a patched blanket and a coarse, long loin cloth around his waist.¹

1. *Abu-Da'ud; Bukhari; Ibn-Majah; Shima'il Tirmidhi; Musnad Ibn-Hanbal; Muslim; Mishkat.*

LIKINGS AND DISLIKINGS: The Prophet disliked the red colour. He rarely wore red clothes and advised others, too, not to use them. He is known to have worn clothes of black, green and pale colours, but he preferred white clothes. His shoes were like our slippers, with only the sole, fastened to the feet with stripes. His bedding consisted of a leather-quilt, which was filled up, instead of cotton, with the date-palm leaves, spread on a rustic and uncomfortable cot. His Prophetic seal was made of silver, on which were engraved, in three upper-lower lines, the words, MUHAMMAD RASOOL-ALLAH, and was worn by him, like a ring, in his right-hand finger, whenever he wanted to use it. During battles, the Prophet wore his iron coat-of-mail and the iron head-gear. In the battle of Uhud, he had put on two coats-of-mail.

The Prophet rigidly denied to himself even ordinary sensual gratifications and was not a voracious eater; nevertheless, he relished some edible things, like vinegar, honey, olive-oil and vegetables. In Arabia, there is a kind of a dish, known as 'Ees, which is prepared with dates and cheese, fried in clarified butter; the Prophet liked it very much. The Prophet seldom ate the wheat-bread; his staple corn-food was barley. The varieties of meat, that he had used, included that of camel, sheep, goat, hen, fowl and fish. The Prophet relished cold water, and often drank the milk of a she-goat. Among his domestic utensils, there was a wooden cup, fastened with iron-wires. He never took his food, served on a table, and ate it with his right hand's three fingers only (i.e., the thumb and its adjacent two fingers). The Prophet was always dressed very simply, but, on occasions, he is known to have used even costly and excellent clothes. His favourite colours were white and pale. He is known to have said to his Companions once: "I do not want to see that, the red colour may overspread you". The Prophet loved perfume, a certain variety of which, named *Suktah*, remained often in his use. He possessed very neat habits and praised cleanliness. The Prophet abhorred spitting. He refrained from eating onion and other things emitting bad odour. He liked riding over a horse; besides he had ridden over donkeys, mules and camels; his personal horse was named *Luhair*, donkey 'Ufair, mule *Duldul* and *Yatah*, and camels *Qiswa* and 'Udba'.¹

1. Bukhari; Nisa'i; Darqatni; Musnad Ahmad; Baihaqi; Muslim; Ibn-Majah; Abu-Da'ud; Tirmidhi.

CHAPTER 74

DAILY ROUTINE OF THE PROPHET'S LIFE

According to Hadrat 'Ali (*Shima'il Tirmidhi*), the Prophet had divided his time in three parts: 1. for the devotion to Allah; 2. for the public contacts; and 3. for his personal needs. It was the daily practice of the Prophet that, after having finished his morning Fajar prayers he remained sitting on his prayer-rug in the Mosque till well after sunrise; this was the usual time for the holding of his court, when his followers surrounded him, and he addressed them on various religious and other matters, followed by a general conversation, punctured with witty anecdotes, humorous discourse and poetic dictions, which the Prophet usually encouraged and appreciated with his serene smiles. This was also the time, when the Prophet distributed the war-booty, as well as, the stipends and tributes (*Khiraj*).

When the sun rose higher on the horizon, the Prophet said his *Chasht* (early forenoon) prayers of 4 to 8 *Rak'ats*. Thereafter, he partook in the affairs of his household, sewing his torn clothes, mending his broken shoes and milking the cattle. After the 'Asr prayers, he used to visit each of his wives for a short period, and spent that night with whomsoever the turn was. Before the sleeping time, all other wives used to gather there, till the time of the 'Isha prayers, when the Prophet went to the Mosque, and returned to sleep there, the other wives having already retired to their respective dwellings. Usually, the Prophet slept immediately after 'Isha prayers, while reciting *Surah Bari-Isra'il*, *Hadeed*, *Hashr*, *Taghabun* or *Jum'ah*. After midnight, the Prophet used to get up from his bed, cleansed his teeth with his *Miswak*, did his ablution, and was engaged in prayers. He, habitually, slept mostly on his right side, with his right palm below his cheek. During his sleep, he occasionally snored. The Prophet never bothered or fussed about the quality of his bedding; he slept sometimes on a leather-bedding, sometimes on a mat, and sometimes on the bedding-less bare cot.¹

1. Muslim; *Jame' Tirmidhi*; *Bukhari*; *Nisa'i*; *Musnad Ibn-Hanbal*; *Zarqani*; *Sunan Abu-Da'ud*.

According to Hadrat 'Aa'ishah, when the initial *Ayat* (verses) of *Surah Muzammil* were revealed to the Prophet, the Prophet devoted long hours, during the nights in the prayers, so much so that, because of constant standing, his feet were swollen; whereafter, the remaining verses of *Surah Muzammil* were not revealed for the next 12 months. After a year, when they were revealed to him, the prayers during the nights, for long hours, which were, till then, obligatory, remained only optional. The Prophet, habitually, did a fresh ablution for each prayer. He always got up from his bed with the sound of the *Adhan* (Call to the prayers) early in the morning and said his *Fajar Sunnat* (2 *Rak'ats*) only briefly, but recited long *Surahs* in the 2 *Rak'ats* of the *Fard* prayers. As compared with the *Fajar*, the Prophet preferred to recite smaller *Surahs* in both the *Zuhar* and '*Asr* prayers. He recited long *Surahs* in his *Tahajjud* prayers.

Before Friday prayers, the Prophet regularly delivered his *Khutbah* (sermon), which was usually brief. The Prophet used to say that, the lengthy prayers with a short *Khutbah*, were the proof of an Imam's piety. The Prophet is known to have, occasionally, interrupted his *Khutbah* to do some job, and allowed persons to say their prayers during it.

While travelling, the Prophet usually took one of his wives with him. He usually started on his journey, or expedition, early in the morning on a Thursday. When he returned from a journey to *Medinah*, he at first, went to the Mosque, where he said two *Ra'kat* prayers, before he entered his house.

When the Prophet sent an expedition for *Jihad*, he advised its Commander to observe piety and righteousness and to treat his companions well. Then, he turned to the Muslim soldiers and exhorted them to use their swords solely to defend the cause of Allah, refrain from dishonesty and faithlessness, never to disfigure the corpses and not to murder children. When the Prophet, himself, led an expedition, he, invariably, waited to attack in the morning, or, else, in the afternoon. In the event of the conquest, the Prophet used to stay there for three days to enforce peaceful conditions and justice¹

The Prophet always visited the sick people, whom he consoled and prayed for their recovery; he patiently stayed with them for a

1. *Muslim; Abu-Da'ud; Bukhari.*

Daily Routine of the Prophet's Life

long time. Whenever someone died, he went there immediately, led his funeral prayers and prayed for the salvation of his soul.

When the Prophet met somebody, he preceded to salute him. If anybody wanted to say to him something in secret in his ear, the Prophet would not turn his ear away until the man, himself, stopped whispering. While shaking hands, he never withdrew his hand first from the hand-shake. When he sat down in the company of his followers, he did not protrude his knees further than those of his companions. When the Prophet visited someone, he used to stand out of his door, pronounced *As-Salaam-O-Alaikum*, and sought his permission to enter the premises; he expected others, also, to emulate him, otherwise, he refused to meet him. If the Prophet's call was not responded from inside the house, he visited, he quietly returned. When he visited any house, he refrained from occupying in it a prominent place to sit on, and always exhibited humility. It was the Prophet's habit to do everything with his right hand, while reciting *Bismillah*.¹

1. Abu-Da'ud (Kitabul-Adab); Adabul-Mufrad; Bukhari; Musnad Ibn-Hanbal; Tirmidhi.

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CHAPTER 75

PROPHET'S COUNCILS

There was strict discipline and decorum in the Prophet's councils, where people used to sit motionless and opened their mouth according to their turn. The Prophet, first of all, turned to the people in need, listened to them attentively, and attended to their requirements. The Prophet, himself, sat respectfully, and never interrupted anyone, until he finished his conversation himself. If anyone transgressed his limits, the Prophet bore with him patiently, and did not rebuke him. If he disliked a talk, he just ignored it. He also partook in a humorous and witty discourse and enjoyed a decent joke. He gave due respect to the people, according to their stations in life. He never hurt the feelings of even the most ordinary people. He was love personified, and stood up for Hadrat Fatimah and kissed her forehead, when she visited him. The Prophet hated eaves-dropping and instructed his Companions not to convey to him complaints against others or indulge in back-biting.

These councils were generally held in Masjid-e-Nabavi's courtyard, where there was no restriction for anybody's entry. Usually rustic *bedouins* intruded in these councils and started questioning the Prophet unceremoniously, which he never objected to. One day, such an Arab *bedouin* came to the Prophet and started questioning him on the why and wherefore of the 'Day of Resurrection'. The Prophet replied: "When the people will abuse their trust, deposited in the hands of incapable persons". These councils were generally held after Fajar prayers. The Prophet had fixed a certain day of the council specially for women. He disliked discussing things in this council on complicated and metaphysical themes, beyond the comprehension of the common people. Once, the Sahabah were discussing the intricate question of the fate, which displeased the Prophet so much that, he left the council, saying that, they were clashing the Quranic *Ayat* with one another, a practice that destroyed the earlier nations.¹

1. Bukhari; Tirmidhi; Sunan Ibn-Majah; Abu-Da'ud.

PROPHET'S ORATORY

Although every Arab tribe claimed excellence in the art of oratory for itself, yet two of them were the most gifted, i.e., the Quraish and Banu-Hawazin; the former was the Prophet's own tribe, and the latter had reared him. That is why, the Prophet used to say: "I am the best orator among you all, because I am a Quraishite and my language is that of Banu-Sa'd (a branch of Banu-Hawazin)." The Prophet's orations were generally very simple, to the point and effective. According to Ibn-Majah, when the Prophet delivered his Khutbah in the Mosque, he had his staff in his hand, when he delivered it in the battle-field, he leaned on his bow. He lectured briefly and extempore: occasionally, he delivered even long addresses, in all positions, on the ground, on the *Minbar* (in the Mosque) and on a camel, as the necessity arose.¹

As an orator, the Prophet was unsurpassable. During his orations, he outpoured his inner feelings vehemently, and it looked as if he was commanding his forces to attack, rocking his body on both sides, gesturing with his hands, and closing and opening his fists. His best Khutbah was that, delivered on the occasion of Hajjatul-Wida' (given at the end of this monograph).²

1. Abu-Da'ud; *Tabaqat Ibn-Sa'd*.
2. *Sahih Bukhari*; *Sunan Nisa'i*; *Sahih Muslim*.

PROPHET'S RELIGIOUS DEVOTIONS

Even before the Nabuwwat, the Prophet used to pray to the One Omnipresent, Omnipotent Allah, and, for months together, used to stay and meditate in the mountain-cave of Hira. With the bestowal of the high rank of the Prophethood on him, he was Providentially taught the method of the present prayers, also. But, since the danger from the opposition by the Quraish was ever present, the prayers could not be said publicly, but were performed secretly. When the time of the prayers came, the Prophet, alongwith Hadrat 'Ali, used to go to the fastness of a hill, near Mecca, and said their prayers there. The prayers of the *Chasht* (after sunrise), however, he used to say in the Haram of the Ka'bah publicly, as it was allowed in the beliefs of the Quraish, too. In the beginning, the Prophet spent the greater part of his nights in prayers. Besides the daily 5-times obligatory prayers, after Nabuwwat, the Prophet used to say, at least, 39 *Rak'ats* of the *Sunan* and the *Nawafil* every day from before the sunrise till late in the night upto *Tahajjud*, but he was particularly regular in saying his 2 *Raka'ts* of the *Sunnat* of the Fajar prayers. The month of Ramadan was his favourite time of intensive devotion to Allah, the last ten days of which he reserved entirely for it, when, detached from all the mundane entanglements, including his conjugal relations with his wives, he used to spend them in the *I'tikaf* in the Mosque. The Prophet used to recite the Quran daily, generally after the 'Isha prayers, and, in Ramadan, he completed the recitation of the whole Quran. Sometimes, the Prophet used to rise from his bed in the dead of night and quietly slipped to the cemetery of *Jannatul-Baqi'*, where he prayed for the salvation of the souls of the dead.¹

The Arabs fasted, before Islam, on the day of the 'Aashura (the tenth day of the month of Muharram), as did also the Jews of Medinah; the Prophet, too, did the same. However, when the fasts of the month

1. *Musnad Ibn-Hanbal; Bukhari; Sunan Nisa'i; Abu-Da'ud, Muslim; Zarqani; Ibn-Hisham.*

of Ramadan became obligatory, the fast of the 'Aashura remained only optional. While in Mecca, the Prophet fasted, at times, for months together, but, after the Hijrat, in Medinah, this practice was revised. He spent two months—Sha'ban and Ramadan—fasting continually every year. During the remaining 10 months of the year, the Prophet usually fasted every month, in its first half (*Ayyam Baid*), for three days (the first two Mondays and a Thursday; sometimes also on a Friday). Besides, he kept fasting for the first 10 days during the month of Muharram till the 'Aashura, every year, as well as, the first 6 days (from 2 to 7) in the month of Shawwal. Moreover, whenever there was nothing to eat in his wives' establishments (and it was a frequent occurrence), that day was used to become the Prophet's fasting day. Sometimes, the Prophet kept *Saum-e-Wisaal* (fasting for several days continually without break), or he ate very little. As the self-mortification is forbidden in Islam, the Prophet did not like his followers to undergo severe physical hardships and advised them not to try to copy his practice in this matter.¹

Even before Islam, the Prophet was very lavish in charity and alms-giving in Mecca. He hated to keep money with him; whatever came was immediately disposed of by him among the poor and the needy. However, he is not known to have ever paid the Zakat himself, simply because nothing valuable ever remained in his possession to be liable for it. Once, the Khiraj-money was obtained in Medinah in such a great quantity that, it could not be disposed of till the evening that day, so the Prophet postponed retiring to his house and remained inside the Mosque the whole night till, in the morning, Hadrat Bilal informed him that "Allah had rid him of his obligations."²

According to Ibnul-Atheer, since the Quraish used to perform the Hajj every year, the Prophet, too, might have done so, before Islam. According to Tirmidhi, the Prophet had performed two Hajj during his stay at Mecca, and, according to Ibn-Majah, three. It is universally accepted that, during his stay at Medinah, the Prophet performed only one Hajj—that of Hajjatul-Wida' in 10 Hijrah. After Hijrat, the Prophet had performed four 'Umrahs: 1. in the month of

1. Muslim; Bukhari; Abu-Da'ud.

2. Abu-Da'ud.

Zi-Qa'dah; 2. in the year of Hudaibiyah; 3. after Ghazwah e-Hunain; and 4. alongwith Hajjatul-Wida'.¹

The Prophet remembered Allah all the time, standing, walking, sitting and lying—in all the positions. Rabi'ah Bin Ka'b Aslami, who used to guard the Prophet's house at night, was the witness of the Prophet's nocturnal devotions, the incessant voice of which kept him from dozing. In the last days of his life, these devotions and supplications of the Prophet to Allah had become more frequent and intensive, and every moment of his life was spent in constant prayers. Even during the journeys, he used to say his *nawafil*, riding over a camel. The Prophet was always engaged in his prayers with the complete singlemindedness and the supreme zest and relish. Though a major part of every night was spent in these devotions, yet, according to Hadrat 'Aa'ishah; at times, the Prophet spent an entire night standing in the prayers and reciting the longest *Surahs* of the Quran (*Aal-i-'Imran*, *Baqarah*, *Nisa'*) with a loud voice. It was not rare that, the Prophet started a prayer from the early night and continued it till the early morning. During the battles, when the lives were at stake and the frightful shrieks of the wounded and the dying combatants were rising sky-high, the Prophet was seen kneeling down before his God in supplication with complete calmness and tranquility, as was evident during the battles of Badr, Uhud, Ahzab (the Ditch), Khyber and Tabook, etc. The *Ayat* of the *Qasr* (shortage in the number of the *rak'ats* of the prayers) were revealed to the Prophet on the occasion of Sulah-Hudaibiyah. The Prophet often cried during the prayers.²

Every word of the Prophet's life-story stands testimony to the fact that, in all of his early privations and most exacting situations—and they were numerous—the Prophet never, for a moment, lost heart, or became despondent, as he thoroughly believed in the righteousness of his divine mission, and its ultimate success, and relied fully on his Creator and Sustainer without demur. On the occasion of his leaving Mecca on the Hijrat for Medinah, when his blood-thirsty enemies had already surrounded his house, with the intent of killing him, and there

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1. *Bukhari; Muslim; Zarqani; Abu-Da'ud; Jame'-Tirmidhi.*
 2. *Mishkat; Abu-Da'ud; Muslim; Bukhari; Sunan Ibn-Majah; Tirmidhi; Musnad Ibn-Hanbal.*

Prophet's Religious Devotions

was absolutely no hope of any outside help, he ignored the danger to his life, and left the house in the dead of night, reciting the early Ayat of Surah Yaseen, and escaped the wrath of his enemies. This was the proof of his entire reliance on God—the Supreme Saviour. Besides, the patience of the Prophet knew no bounds.¹

1. *Sahih Bukhari; Sunan Ibn-Majah; Musnad-Ahmad; Abu-Da'ud; Seerat Ibn-Hisham; Zadul-Ma'ad; Ibn-Sa'd; Muslim; Jame'-Tirmidhi, Tabari.*

PROPHET'S MORAL DECORUM

The great Prophet of Islam was a veritable symbol of his own teachings and precepts. Whatever he used to utter in public, he practised it in his private life also. Both, the theory and practice of the human moral behaviour were harmoniously synthesised in his person. According to Hadrat 'Aa'ishah, his conduct was the holy Quran in actual practice: *Innaka la'ala khuluqin 'azeem* (O Muhammad, you are on a high pedestal of excellent morals). He never scolded anyone. He never retaliated a bad deed in kind, but ignored and forgave it. He always favoured a simplified course of action, if it was not sinful. He never avenged spitefully in his personal affairs, but, if anyone violated God's Injunctions, he did not spare him. He never cursed a Muslim. He never punished a slave, a servant or an animal. He never rejected an appeal for help. According to Hadrat 'Ali, the Prophet refrained from meaningless discussions, back-biting, ill-mongering or eaves-dropping. He never insulted or belittled anyone. When he was offended by anyone's unbecoming behaviour, he just ignored it. He remained often in debt, due to his generosity, so much so that, even at the time of his death, his armour was pawned to a Jew for a maund of grain, but he was very scrupulous in keeping his promise.¹

The Prophet lived his entire life in utter poverty and privation, which were his self-imposed, as the wealth was an anathema to him. In Arabia, the wealthiest property was the orchards. In 3 H.E., a Jew of Banu-Nadeer, Makhireeq, at the time of his death, gave, in his will, to the Prophet, his orchards, which were seven: Masheeb, Saniqah, Dalal, Hasini, Barqah, A'waf and Mashrabah Umm-Ibrahim. But, the Prophet gave all of them away in charity; whatever was obtained from them was distributed among the poor. From all the corners of Arabia, the Arabs visited Medinah and became the personal guests of the Prophet, whom the Prophet personally looked after. The houses of two prominent Ansar ladies, Ramlah and Umm-i-Shareek, were like

1. *Sunan Abu-Da'ud; Musnad Ahmad; Bukhari; Muslim; Ibn-Ishaq; Darqatni, Tabarani; Nisa'i; Tirmidhi; Ibn-Majah.*

Prophet's Moral Decorum

the guest-houses, wherein these Arab guests were used to stay. More prominent guests stayed in the Prophet's Mosque itself. In hospitality, there was no distinction among the Muslims and the infidels; all the guests were treated alike. It was a common occurrence that, the guests were served with whatever food was available, and the Prophet's household remained hungry. Among the Prophet's Companions, the poorest were the Ashab-e-Suffah, who were the guests of all the Muslims, but they were looked after mainly by the Prophet himself. Hadrat Abu-Hurairah was one of them. The Prophet had forbidden his family to accept Zakat and Sadqah. The Prophet abhorred self-mortification, monasticism and the demonstration of the ultra-religiosity. He encouraged his followers to marry and live a clean and normal sexual life, instead of the self-denial of the things, that were permitted by Islam. Even in the matters of the prayers and fasting, he advised the people not to undergo unbearable physical hardships. He was displeased at flattery and loose-talking. He was addicted to a very simple life in the matters of the food and dress, and refrained from the show of prosperity. The Prophet always wore coarse clothes, often prepared with sheep-skin, in which he also breathed his last. His bed was usually made up of a rug or of hide, filled up with the date-palm bark and leaves. When the Prophet died, there was nothing in his house, except a handful of grain, a bare cot and a leather-bag for water. The Prophet used to do the household jobs himself, sweeping the floor, milking the cattle, purchasing the eatables from the market, sewing his torn clothes and mending his shoes. He did not mind riding over a donkey, and partook his food with the lowliest persons. He attended to the sick and condoled for the dead. He never sought extra-ordinary importance for himself.¹

1. Bukhari; Shima'il-Tirmidhi; Nisa'i; Muslim; Abu-Da'ud, Musnad Darmi; Zarqani; Mishkat; Ibn-Majah.

PROPHET'S WIVES

There were twelve wives of the Prophet of Islam, in all: 1. Hadrat Khadijah; 2. Hadrat Saudah; 3. Hadrat 'Aa'ishah; 4. Hadrat Hafsa; 5. Hadrat Zainab "Ummul-Masakeen"; 6. Hadrat Umm-i-Salmah; 7. Hadrat Zainab Bint Jahash; 8. Hadrat Jawairiyah; 9. Hadrat Umm-i-Habibah; 10. Hadrat Maimunah; 11. Hadrat Safiyah; and 12. Hadrat Mariyah Qibtiyah (mother of Hadrat Ibrahim).

Among the wives of the Prophet, there were the ladies of different dispositions and tendencies. There were petty jealousies among them, too. Moreover, since the Prophet, himself, lived frugally, he could not fully satisfy them, as regards their personal needs; hence their occasional outbursts of dissatisfaction and complaints. The Prophet, nevertheless, bore them patiently. He loved Hadrat Khadijah, and did not have a second wife till her death, though the Prophet was then young and Hadrat Khadijah old. After Hadrat Khadijah, the Prophet's most favourite wife was Hadrat 'Aa'ishah, but this liking was not physical, as Hadrat Safiyah was prettier than Hadrat 'Aa'ishah and of tender age, too. In other external qualities, too, some other wives of the Prophet were not inferior to Hadrat 'Aa'ishah, but, the latter had won the Prophet's heart, due to her uncommon sagacity, intelligence, imagination, full command over the Prophet's Hadith, perfect understanding of the meanings and spirit of the holy Quran, and intuitive religious decisions. But, the Prophet's love never allowed Hadrat 'Aa'ishah to take any advantage over his other wives. The incident of the *Elu'* (temporary separation from wives), which had emanated from the demands of the Prophet's wives for their better living-allowances, substantiates the fact that, the Prophet never unjustly favoured even his most loved ones, including his favourite daughter, Hadrat Fatimah, whom the Prophet loved tenderly, but showed no preference for her in the matters of the mundane comforts. The provision of the Prophet's household was in the hands of Hadrat Bilal, and its expenses were met from the income of Banu-Nadeer's orchards and from the annual allowances of Khyber's lands.

1. *Bukhari; Nisa'i; Abu-Da'ud; Muslim.*

1. Hadrat Khadijah Al-Kubra :

Hadrat Khadijah was the daughter of Khawailad (bin Asad bin 'Abdul-'Uzza bin Qusa'i, where her family joined that of the Prophet). Before the Prophethood of Hadrat Muhammad (may peace be on him), she was known as *Tahirah*. Her mother was Fatimah bint Za'idah, in the family of 'Aamir bin Lawi. Hadrat Khadijah's first marriage was solemnised with Abu-Halah bin Zararah Tamimi, from whom she had two sons—Halah (or Harith) and Hind. After Abu-Halah's death, she was married to 'Ateeq bin 'Aa'iz Makhzumi, from whom she had a daughter, whose name was Hind, too. That is why, she was known as Umm-i-Hind. Hadrat Khadijah's son, Hind, had accepted Islam early. He has been recognised as the authority on the detailed description of the physiognomy and features of the Prophet. He had joined the battle of Jumal on the side of Hadrat 'Ali, in which he was killed. After the death of 'Ateeq, Hadrat Khadijah was married to the Prophet, from whom she bore six children—two sons (Qasim and Tahir), who died in their infancy, and four daughters (Zainab, Ruqayyah, Umm-i-Kulthum and Fatimah). Hadrat Khadijah had a sister, Hala, who had accepted Islam and lived till after the former's death. The Prophet loved Hadrat Khadijah very much. At the time of their marriage, she was of 40 years of age and the Prophet was only 25. After this marriage, Hadrat Khadijah lived for 25 years. The Prophet did not have another wife during her life. Hadrat Khadijah's daughter, Hind, too, had accepted, Islam; the famous Companion of the Prophet, Hadrat Muhammad Makhzumi, was her son. Hadrat Khadijah's father, Khawailad, was killed in the Harb al-Fijar, when she was 30. For ten long years, Hadrat Khadijah managed the trade of her father, till, through her friend, Nafisah, she offered her hand in marriage to the Prophet. The Prophet attained the Nabuwat 15 years after his marriage, when he was 40 and Hadrat Khadijah 55. Halah (or Harith) was killed by the Quraish in the Haram-i-Ka'bah, while defending the life of the Prophet, when he was attacked for proclaiming Tauheed there. It was the first supreme sacrifice for the defence of Islam, which the son of Hadrat Khadijah offered at the altar of Prophet Ibrahim's faith. Hadrat Khadijah died at the age of 65 (after the end of the *She'b-i-Abu-Talib*, when Abu-Talib also died); the Prophet used to call that year 'Aam-al-Huzn (the year of grief).¹

1. *Sahih Muslim; Asabah; Tabaqat-e-Ibn-Sa'd.*

2. Hadrat Saudah Bint Zam'ah :

Hadrat Saudah was the second wife of the Prophet, after Hadrat Khadijah's death. She was among the early converts to Islam, along with her first husband, Sakran Bin 'Amru, and both of them were among the Muhajireen to Habashah. After their return to Mecca, Sakran died; he left a son, 'Abdur-Rahman, who was martyred in the battle of Jalulah. Khaulah Bint Hakeem arranged with the Prophet according to Zarqani, in 8 Nabavi, and according to the *Tabaqat*, in Ramadan, 10 Nabavi, with 400 Dirhams *Mehr* (contract of marriage money). Because, both Hadrat Saudah and Hadrat 'Aa'ishah were married to the Prophet about the same time, the early Arab historians differ on the point, as to who was the first to be married to the Prophet. According to Ibn-Ishaq, it was Hadrat Saudah, but 'Abdullah Bin Muhammad Bin 'Aqeel insists that, Hadrat Saudah was married to the Prophet after Hadrat 'Aa'ishah. Hadrat Saudah was tall and plump; she was the cause of the revelation of *Aayat-e-Hijab* (seclusion) in the holy Quran. According to *Fatahul-Bari*, *Aayat-e-Hijab* was revealed in connection with Hadrat 'Aa'ishah, but another version of *Sihah Sittah* is that, it was revealed in Hadrat Zainab's feast of *Waleemah*. Hadrat Saudah was very generous and charitable, and excelled all other wives of the Prophet in the matter of utter obedience and submission to the will of the Prophet. According to Bukhari, she died at the end of Hadrat 'Umar's Caliphate, probably in 22 Hijrah (November, 642 C.E.). She was responsible for having related five Traditions of the Prophet, but Bukhari has recorded only one of them. Hadrat 'Abdullah Bin 'Abbas and Yahya Bin 'Abdur-Rahman Bin Sa'd Bin Dararah have related the Traditions, accepting her as an authority.¹

3. Hadrat 'Aa'ishah Siddiqah :

Hadrat 'Aa'ishah was born in Mecca in Shawwal in the 5th year Nabavi (614 C.E.). Her father, Hadrat Abu-Bakr's real name was 'Abdullah, and title Siddiq; genealogically, his family was joined with that of the Prophet in the 7th generation. Hadrat 'Aa'ishah's mother's name was Zainab, but she was better known as Umm-i-Ruman; her family was, genealogically, joined with that of the Prophet in the 11th generation. Hadrat Abu-Bakr's tribe was Banu-Tamim, while Umm-i-Ruman belonged to the tribe of Bani-Kinanah—both the tribes ranked

1. Zarqani; *Tabaqat-e-Ibn-Sa'd*; Bukhari; Ibn-Jarir; Hafiz Ibn-Hajar.

Prophet's Wives

highly in the Quraish. Hadrat 'Aa'ishah was called Umm-i-'Abdullah ('Abdullah Bin Zubair was the son of Hadrat Abu-Bakr's other daughter Asma', and so he was Hadrat 'Aa'ishah's nephew), according to the suggestion of the Prophet. Her titles were *Siddiqah*, *Tahirah*, *Tayyabah* and *Humaira*. Her marriage with the Prophet was arranged by Hadrat Khaulah Bint Hakeem, on 500 Dirhams' *Mehr*, which was loaned to the Prophet by Hadrat Abu-Bakr. After her marriage, Hadrat 'Aa'ishah entered the Prophet's house in Medinah in Shawwal, 1 H.E. (August, 623 C.E.); in her *Walimah* feast, the guests were served only with a cup of milk and a few dates, both of which were supplied by Hadrat Sa'd Bin 'Ibadah. The living quarter of Hadrat 'Aa'ishah was extremely ill-furnished; there was nothing of any worth in it, with a nominal lamp, which was rarely lighted, the house remaining mostly dark at night. The hearth, too, often remained cold, as there was always the scarcity of foodstuffs; hence there was nothing to be cooked. The means of subsistence were only a few dates, an occasional cup of milk, and water—that's all. Sometimes, a full month was elapsed before the hearth was used. It never occurred that, continually for two days, she alongwith the Prophet, had sufficient food to eat. This condition persisted till the time of the Prophet's death. Both, the Prophet and Hadrat 'Aa'ishah continually fasted, but broke the fast if and when the food could be available. She had only one pair of clothes, which, too, were patchy. In spite of all this privation and extremely trying life, she spent the nine long years of her youth with the Prophet without complaint; she was only 18 when the Prophet died.¹

Hadrat 'Aa'ishah was the life-companion of the Prophet in its truest sense. She prayed with the Prophet, fasted with the Prophet, was the Prophet's partner of life inside the house and accompanied him in the wars. She participated in Ghazwah-i-Badr, Ghazwah-i-Uhud, Ghazwah-i-Abzab and Ghawzah-i-Muraisiya', in which she fetched water for the soldiers, nursed the wounded and attended to the dying. The incident of *Ifak* had occurred in the last-named Ghazwah, when her necklace was dropped, during the search of which, she was accidentally left behind by the caravan, and was picked up by a companion of the Prophet, Safwan Bin Ma'tal, who brought her back to the caravan. This insignificant incident was made capital by the leader of the Muna-

1. *Musnad Ibn-Hanbal*; *Tabaqat Ibn-Sa'd*; *Hakim's Mustadrak*; *Bukhari*; *Muslim*; *Tirmidhi*; *Siyuti*.

fiqeen, 'Abdullah Bin Uba'i, to malign Hadrat 'Aa'ishah and smear the sacred name and high prestige of the Prophet, till the *Ayaat* of *Surah Noor* exonerated her honour Providentially. On a similar occasion, again, her necklace was lost during a journey, when the caravan stopped at night to search for it. There was no water there and the time of the Fajar prayers was near, when Allah blessed her again by revealing to the Prophet the Quranic *Ayat* of *Tayammum* (alternative of *Wadu*) to dispense with the necessity of the ablution. Again, after 29 days of the incident of *Ela* (during which the Prophet had voluntarily imposed on him temporary separation from his wives, having become annoyed at their insistence to raise their personal living allowances), in which both she and Hadrat Hafsah had not joined with the other wives of the Prophet, she was the first wife to be rejoined by the Prophet (*Surah Ahzab*). The last days of the Prophet were spent with her in her house. When the Prophet died, his head was in her lap. Her living quarter became the Prophet's grave. Hadrat 'Aa'ishah lived for 48 years after the Prophet. Both, Hadrat Abu-Bakr and Hadrat 'Umar, too, were buried alongside the Prophet's grave in the same room of Hadrat 'Aa'ishah, after their death. In the battle of Jumal (Rabi'ul-Aakhir, 36 H.E.), which occurred between her and Hadrat 'Ali, on the question of avenging the martyrdom of Hadrat 'Uthman (Zil-Hijjah, 35 H.E.), she was defeated. Hadrat 'Aa'ishah died at the age of 67, on 17 Ramadan, 58 H. (13 June, 678 C.E.) on Tuesday, and was buried in the cemetery of Jannatul-Baqi'. This singular honour will always be attached to her that, *Surah Ahzab* was revealed to the Prophet, when he was with her.¹

4. Hadrat Hafsah :

Hadrat Hafsah was the daughter of Hadrat 'Umar. Her mother's name was Zainab Bint Maz'un. Hadrat Hafsah was born in Mecca five years before the Nabuwat. Her first husband was Khancees Bin Hadhafah, with whom she had migrated to Medinah. Khancees died of wounds, inflicted on him in the battle of Badr, whereafter, she was married to the Prophet in 3 H. E. Hadrat Hafsah died in 45 H.E., during the Caliphate of Hadrat Ameer Mu'awiyah; Marwan Bin Hakam, Governor of Medinah, led her funeral prayers, and Hadrat Abu-

1. *Bukhari; Muslim.*

Hurairah led the cortege to her grave.¹

5. **Hadrat Zainab Ummul-Masakeen :**

Her name was Zaninab, but was better known with the title of Ummul-Masakeen, because of her unbounded charity and generosity. Before she became the wife of the Prophet, she was the wife of 'Abdullah Bin Jahash, who was martyred in the battle of Uhud in 3 H.E.; in the same year, the Prophet married her, but she died only 2 or 3 months after her marriage with the Prophet, at the age of 30 years. After Hadrat Khadijah, she was the only wife to have died during the life of the Prophet. The Prophet, himself, led her funeral prayers and she was buried in Jannatul-Baqi' cemetery.

6. **Hadrat Umm-i-Salmah (Hind) :**

Her name was Hind, but she was better known as Umm-i-Salmah. Her father's name was Suhail, and mother's 'Aatikah. Hadrat Umm-i-Salmah was at first married with 'Abdullah Bin Abul-Asad (better known as Abu-Salmah), who was her cousin and the Prophet's foster-brother. She accepted Islam alongwith her husband; both of them migrated first to Habashah (where their son, Salmah, was born) and then to Medinah; she is reputed to have been the first lady to have migrated to Medinah. Abu-Salmah was a famous warrior, who participated in the battles of Badr and Uhud; in the latter war, he was martyred in 3 H.E. Among the wives of the Prophet, Hadrat Umm-i-Salmah was the last to have died; but there is a great controversy as regards the year of her death. According to Bukhari, she died in 58 H.E. (*Tareekh-i-Kabeer*); according to Waqidi, in 59 H.E.; according to others in 61 H.E. (when Hadrat Imam Husain was martyred) or 62 H.E. (Ibrahim Harbi), but according to Muslim, she was alive till the incident of *Harrah* (which had occurred in 63 H.E.); so she might have died in 63 H.E. or even later. Her age at the time of her death was 84. In the matter of religious learning, she excelled all the other wives of the Prophet after Hadrat 'Aa'ishah.²

7. **Hadrat Zainab Bint Jahash :**

Among the Prophet's wives, Hadrat Zainab was one of those,

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1. Hadrat Hafsaah died at the age of 63. *Zarqani; Asabah; Hafiz Ibn-Hajar in Fatahul-Bari; Tabari; Bukhari; Tirmidhi.*
 2. *Bukhari; Ibn-Sa'd in Tabaqat; Muslim.*

who vied with Hadrat 'Aa'ishah for equality in status, as she was a cousin-sister of the Prophet and was also a pretty woman. However, the Prophet loved her because of her great devotion in religious matters. She was pious, righteous and truthful. Contrary to her own sister, Hamnah, who had accused Hadrat 'Aa'ishah in the affair of *Ifak*, she had confirmed the chastity and piety of Hadrat 'Aa'ishah. She was very charitable and generous. She earned her livelihood herself, which she spent in the way of Allah. After Hadrat Khadijah and Hadrat Zainab Ummul-Masakeen, she was the first, among the remaining wives of the Prophet, to have died in 20 H.E. at the age of 53 years, during the Caliphate of Hadrat 'Umar, who had led her funeral prayers. According to Waqidi, when she was married to the Prophet, she was 35 years old.¹

8. Hadrat Jawairiyah :

Hadrat Jawairiyah was the daughter of the chief of Bani-Mustalaq, Harith Bin Darar, and was married to Musafa' Bin Safwan, who was killed in Ghazwah-i-Muraisiya'. After the Muslim conquest, she, alongwith her other vanquished tribesmen, became a captive in the hands of the Muslims, and was given away, as a slave-girl to Thabit Bin Qais Bin Shamas Ansari. But, she wanted to purchase her freedom, as a *Katibah*, on 9 *oqiyah* gold. As it was beyond her means to pay it then, she approached the Prophet for help, which the Prophet paid and, after freeing her, made her his wife. As a result of this marital union, about 700 captives of her tribe were freed. She died in 50 H.E., at the age of 65.

9. Hadrat Umm-i-Habibah:

Her name was Ramlah, but she was better known as Umm-i-Habibah, because of her daughter, Habibah. Her father was Abu-Sufyan Bin Harb, and mother, Safyah Bint Abil-'Aas (Safyah was the sister of Hadrat 'Uthman's father). Hadrat Umm-i-Habibah's father, Abu-Sufyan's brother, Harith, was the husband of the Prophet's aunt (sister of father), also, Safyah. Thus, both the Prophet and Hadrat 'Uthman's aunts (sisters of fathers) were in the same house (of Abu-Sufyan and his brother, Harith), and the name of both was Safyah, i.e. Safyah Bint Abil-'Aas was her mother, and Safyah Bint 'Abdul-Muttalib, her real aunt. Her genealogy was joined with that of the

1. *Sahih Bukhari*.

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Prophet five generations upward : Muhammad (may peace be on him) Bin 'Abdullah Bin 'Abdul-Muttalib Bin Hashim Bin 'Abd-i-Munaf; and Umm-i-Habibah Bint Abu-Sufyan Bin Harb Bin Umayyah Bin 'Abd-i-Shams Bin 'Abd-i-Munaf. Thus, Hadrat Umm-i-Habibah belonged to the famous Quraish family of Banu-Umayyah, which gained great prestige and power in Islam, too. The Prophet gave his three daughters to the two persons of this clan—Hadrat 'Uthman (Ruqayyah and Umm-i-Kulthum) and Abul-'Aas (Zainab)—and made the following persons his trusted scribes for writing down the *Wahi* (Revelations): Khalid Bin Sa'eed, 'Amru Bin Sa'eed, Aban Bin Sa'eed and Umm-i-Habibah's brother, Mu'awiyah. The Prophet had also made 7 or 8 persons of Bani-Umayyah the governors of provinces.

Hadrat Umm-i-Habibah was born 17 years before the Prophet-hood of Hadrat Muhammad Rasool-Allah (may peace be on him) in Mecca in 595 C.E. Her grandfather, Harb, was the first person, who taught the Quraish to read and write. She was very pretty. Her elder sister, Fari'ah, was married to the elder son, 'Abdullah, of the chief of Banu-Asad, Jahash Bin Ratab, and she, herself, was married to his younger son, 'Ubaidullah. Jahash Bin Ratab was 'Abdul-Muttalib Hashimi's elder son-in-law. Thus, Jahash was the husband of the Prophet's aunt (father's sister), and her husband, 'Ubaidullah, was the Prophet's cousin. Though in her family, her father, Abu-Sufyan, and uncle (mother's brother), Hakam, were furious opponents of Islam, yet her another uncle (mother's brother), Abu-Hadhifah and cousins, Hadrat 'Uthman and Khalid Bin Sa'eed, were its great supporters.

Among her in-laws, her sister, Far'iah, and her husband, 'Abdullah; her husband, Ubaidullah; and brother-in-law (husband's brother), Ahmad, all real brothers, were Muslims. The sister of these three brothers (Hadrat Umm-i-Habibah's sister-in-law), Zainab Bint Jahash, too, became the wife of the Prophet. Hadrat Umm-i-Habibah had migrated to Habashah, alongwith her husband and the following members of Banu-Umayyah: Hadrat 'Uthman Bin 'Affan, with his wife, Hadrat Ruqayyah Bint Rasool Allah; Hadrat Khalid Bin Sa'eed, with his wife, Aaminah; Hadrat 'Amru Bin Sa'eed, with his wife, Fatimah; and Hadrat Abu-Hadhifa Bin 'Atbah, with his wife, Sahlah. In *Surah Taubah*, Allah has praised these first Muhajireen of Islam. Hadrat Umm-i-Habibah spent 14 years in Habashah, where her daughter, Habibah, was born, and where her husband, 'Ubaidullah, having become a Christian, died. As a widow, she lived, thereafter, in Haba-

shah, with her cousin, Khalid Bin Sa'eed. When the period of her 'Iddat (4 months, 10 days) ended, the Prophet proposed to her for marriage through 'Amru Bin Umayyah Damri, who carried the Prophet's proposal to the Najjashi (Negus, king of Abyssinia), who had become a Muslim; whereupon the Najjashi sent the happy tidings to Hadrat Umm-i-Habibah through his slave-girl, Abrahah. Hadrat Umm-i-Habibah appointed her cousin, Khalid Bin Sa'eed, as her *Wakeel* for the *Nikah*. The arrangements for the marriage were made by the king of Habashah, himself, who paid, also 400 Dinars as her *Mehr* (dower-money). The *Khutbah-i-Nikah* was recited by the Najjashi, but, according to another authority, by Hadrat Ja'far Bin Abi-Talib Hashimi. After the *Nikah*, the Abyssinian king also arranged the *Walimah*—feast for the guests. This *Nikah* was performed in 6 or 7 Hijrah, when Hadrat Umm-i-Habibah was 36 or 37. Thereafter, the Najjashi sent her and her party, by sea, to the Prophet, who was then engaged in the battle of Khyber, where Hadrat Umm-i-Habibah joined him. This union brought about reconciliation between Abu-Sufyan and the Prophet. Abu-Sufyan accepted Islam at the time of the Conquest of Mecca, followed by his wife, and their son-in-law, Harith Bin Naufal Hashimi (Prophet's cousin) with his wife, also Hind. The Prophet appointed Abu-Sufyan as the governor of Najran; his elder son, Yazid, as the governor of Taimah; and his younger son, Mu'awiyah, his *Katib* (scribe) for writing down the *Wahi* (Revelations). Hadrat Umm-i-Habibah lived a widow for 33 or 34 years, and died in 46 H.E. at the age of 73. It is said that, her grave was in the house of Hadrat 'Ali. Her daughter, Habibah, was married to Da'ud Bin 'Urwah Bin Mas'ud, the chief of the Thaqeef tribe in Ta'if.

10. Hadrat Maimunah :

Hadrat Maimunah's father was Harith and her mother's name was Hind. She was first married to Mas'ud Bin 'Amru Bin 'Umair Thaqafi, who had divorced her. Then, she was married to Aburaham Bin 'Abdul-Uzza, after whose death, at the instance of Hadrat 'Abbas, she was married, the third time, to the Prophet. It is a strange coincidence that, she was married to the Prophet at Sarf, where she died also. She died most probably in 51 H.E.

11. Hadrat Safyah :

Her real name was Zainab; her father was Hayyi Bin Akhtab, the chief of the Jewish tribe, Banu-Naddeer; her mother was Darrah,

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daughter of the chief of the Jewish tribe of the Quraizah. As she was captured in the battle of Khyber as a slave-girl, she was known as Safyah (the prize of war). Her first husband was Salem Bin Mashkam Qarzi. When he divorced her, she was married to Kinanah Bin Abil-Haqiq, who was killed in the battle of Khyber, alongwith Safyah's father and brother, and she became a prisoner-of-war. The Prophet freed her and made her his wife. Hadrat Safyah died in 50 H.E., and was buried in the cemetery of Jannatul-Baqi' in Medinah.

12. Hadrat Mariyah Qibtiyah :

She was sent, as a present, by the *Muqaugis* (Coptic Governor) of Egypt to the Prophet. The Prophet's favourite son, Hadrat Ibrahim, was born of her, in Zil-Hijjah, 8 H.E., at 'Aaliyah, where Hadrat Mariyah Qibtiyah lived, near Medinah. 'Aaliyah was also known as *Mashrabah-i-Ibrahim*. The early Arab historians have written very little about Hadrat Mariyah Qibtiyah.¹

1. *Abu-Da'ud*.

PROPHET'S CHILDREN

There is much difference of opinion in the matter of the number of the Prophet's children. A near unanimous opinion is that, he had six children: two sons (Qasim and Ibrahim) and four daughters (Zainab, Ruqayyah, Umm-i-Kulthum and Fatimah). All these daughters of the Prophet witnessed the Islamic times and migrated from Mecca to Medinah. However, Ibn Ishaq has mentioned two more names of the sons of the Prophet, viz., Tahir and Tayyab, which makes the number of the sons of the Prophet equal to that of his daughters. If all the statements of the early Arab biographers and historians are put together, the Prophet had eight sons and four daughters, in all 12 children. There is no difference of opinion in the number of his daughters, but the number of his sons is seriously controversial. However, the general consensus of opinion is on the two of them—Qasim and Ibrahim—the latter being from Hadrat Mariyah Qibtiyah, while all the other children of the Prophet were from Hadrat Khadijah.

1. Hadrat Qasim :

Among the Prophet's children, the first to be born was Hadrat Qasim (probably 11 or 12 years earlier than the Nabuwat—Prophet-hood). According to Mujahid, he lived only for seven days: Ibn-Sa'd says, he lived for two years; and according to Ibn-Faris, he had reached the puberty. As he was born the first among the Prophet's children, so he died the first, too, before the Nabuwat. The Prophet was known as Abul-Qasim, because of him, and the Prophet liked this nomenclature.

2. Hadrat Zainab :

Early Arab biographers of the Prophet are unanimous in their opinion that, Hadrat Zainab was the eldest among the daughters of the Prophet, and, according to Zubair Bin Bakar, she was born after Hadrat Qasim. But, according to Ibn-Kalbi, she was the oldest child

of the Prophet, having been born ten years earlier than the Nabuwwat, when the Prophet, was of 30 years. She was married to her cousin (son of mother's sister), Abul-'Aas Bin Rabi', who became a prisoner-of-war in Ghazwah-i-Badr. He was freed on the condition that, he would send Hadrat Zainab back to Medinah from Mecca, which he did. However, when the brother of Abul-'Aas, Kinanah, was taking her to Medinah on a camel, Abu-Sufyan, with other persons of the Quraish, blocked her passage and, in the ensuing scuffle, Hadrat Zainab fell down from her camel on the ground (she was pregnant and suffered from abortion) by the stroke of Bahar Bin Aswad's spear, at a place known as Zi-Tuwa. Kinanah, however, was able to take her again, quietly at night, to Medinah, after a short while, and handed her at Batan-i-Yajaj to Zaid Bin Harithah, who was sent by the Prophet from Medinah for this purpose. As Hadrat Zainab had left her husband, Abul-'Aas, at Mecca, as a Kafir, they were separated. Abul-'Aas was again captured in a Sarayyah, and was again sheltered by his wife, Hadrat Zainab. According to Asabah, in Jamadi'ul-Awwal, 6 H.E., Zaid Bin Harithah, at 'Ais, attacked a Quraish caravan, and captured Abul-'Aas, alongwith others. After having been freed again, Abul-'Aas accepted Islam and stayed in Medinah with Hadrat Zainab, after the solemnisation of their second *Nikah*, as the earlier one had become null and void, because of their separation. Hadrat Zainab died in 8 H.E; the Prophet led her funeral prayers, and he alongwith Abul-'Aas, lowered her in her grave. Hadrat Zainab left behind two children—Imamah and 'Ali; the latter, according to Ibn-'Asakir, became a martyr in the battle of Yarmuk. The Prophet loved Imamah dearly, so much so that, even during the prayers, the Prophet used to keep her over his shoulders. After the death of Hadrat Fatimah, Imamah was married to Hadrat 'Ali and after the latter's martyrdom, she was married to Mughirah, with whom she lived till her death.

3. Hadrat Ruqayyah :

According to Jurjani, she was the youngest daughter of the Prophet, but it is more reliable that, she was born, after Hadrat Zainab, before the Nabuwwat. She was first married to Abu-Lahab's son, 'Utbah. According to Ibn-Sa'd, this marriage had occurred before the Nabuwwat. The Prophet's another daughter, Umm-i-Kulthum, too, was married to Abu-Lahab's another son, 'Utaibah. When the Prophet proclaimed Islam, both of them were divorced by their husbands at the instance of Abu-Lahab, after which the Prophet married Hadrat

Ruqayyah with Hadrat 'Uthman, and both the husband and wife migrated to Habashah from Mecca. In Habashah, a son, 'Abdullah, was born to Hadrat Ruqayyah, but he died soon. Hadrat 'Uthman returned from Abyssinia to Mecca, from where he came to Medinah, where Hadrat Ruqayyah fell sick. It was the time of Ghazwah-i-Badr, in which Hadrat 'Uthman could not take part, because of Ruqayyah's illness. She died on the day of the Muslim conquest in the battle of Badr, because of which the Prophet could not attend at her funeral.

4. Hadrat Umm-i-Kulthum :

She was married to Hadrat 'Uthman in Rabi'ul Awwal, 3 H.E., after the death of Hadrat Ruqayyah. After her marriage with Hadrat 'Uthman, she lived for six years, and died in Sha'ban, 9 H.E. The Prophet led her funeral prayers and Hadrat 'Ali, Hadrat Fadal Bin 'Abbas and Hadrat Usamah Bin Zaid lowered her in the grave.

5. Hadrat Fatimah Az-Zuhra :

There is a difference of opinion as regards the correct year of her birth. According to a tradition, she was born five years before the Nabuwat. According to Ibn-Ishaq, except Hadrat Ibrahim, all the other children of the Prophet were born before the Nabuwat. She was married to Hadrat 'Ali (when she was 15 or 16) in 2 H.E. (when Hadrat 'Ali was of 21 or 24 years of age). Hadrat 'Ali had sold his armour to Hadrat 'Uthman on 480 Dirhams to pay for her *Mehr*, and the Prophet had given her the dowry of a piece of cloth to cover her body, two grinding-stones and a leather-bag for drawing water; both the latter things remained the prized possession of Hadrat Fatimah's life. After the marriage, Hadrat 'Ali lived in a separate house, donated to the newly-married couple by Harithah Bin Nu'man. The Prophet loved Hadrat Fatimah very much, and often interfered in their mutual quarrels for reconciliation. Once, when Hadrat 'Ali wanted to remarry, the Prophet expressed his serious displeasure, after which he refrained from re-marrying during the life of Hadrat Fatimah. She bore 5 children—3 sons (Hasan, Husain, Muhsin) and 2 daughters (Umm-i-Kulthum and Zainab). Muhsin died an infant, while both the sons (Hasan and Husain) and both the daughters (Zainab and Umm-i-Kulthum) lived eventful lives in the later history of Islam. Hadrat Fatimah died 6 months after the Prophet's death, in Ramadan, 11 H.E., when she was only 29.¹

1. *Bukhari; Zarqani; Ibn-Jauzi; Asabah.*

8. Hadrat Ibrahim :

He was the youngest child of the Prophet, having been born in Zil-Hijab, 8 H.E. of Hadrat Mariyah Qibtiyah, at a place, called 'Aaliyah, where she used to live, near Medinah, and which was later known as *Mashrabah-i-Ibrahim*. Abu-Rafi's wife, Salma—a slave-girl of the Prophet's aunt, Safyah—was his wet-nurse. When Abu-Rafi' broke the news to the Prophet of Hadrat Ibrahim's birth, he was so pleased that, he gave Abu-Rafi' a slave as a gift. Umm-i-Bardah Khaulah Bint Mundar Bin Zaid Ansari (better known as Umm-i-Saif) became his foster-mother. Umm-i-Saif lived in the outskirts of Medinah, where the Prophet used to go often to take the newly-born baby in his lap, whom he kissed fondly. Hadrat Ibrahim died in Umm-i-Saif's house. Before his death, the Prophet visited the house, alongwith 'Abdur Rahman Bin 'Auf, when he took the dying child in his hands and wept. The Prophet led his funeral prayers, and he was buried near the grave of 'Uthman Bin Maz'un. Fadal Bin 'Abbas and Usamah lowered the body of Hadrat Ibrahim in his little grave. The Prophet kept standing by the side of his grave, over which water was sprinkled, and a sign of identity was fixed on it. In *Sihah-Sittah*, it is written, on the authority of Hadrat 'Aa'ishah, that Hadrat Ibrahim lived for 17 or 18 months, and died in 9 H.E. Coincidentally, when Hadrat Ibrahim died, the sun was under eclipse. This coincidence made the people believe that, the sun was eclipsed, because of Hadrat Ibrahim's demise, which the Prophet vehemently refuted, saying that, "the sun and the moon were not affected by anybody's death."

1. Abu-Da'ud; Baihaqi; Waqidi; Bukhari; Qadi 'Ayad.

CHAPTER 81

PROPHET'S CHIEF COMPANIONS

After the Prophet, *Khilafat-i-Rashidah* (the first real democracy in Islam as the Prophet's successor) continued from 11 H.E./632 C.E. till 40 H.E./661 C.E. : 29 years, at Medinah, under the first three Caliphs; and at Kufah under the fourth Caliph; the first four Caliphs being: 1. Hadrat Abu-Bakr Siddiq (11 H.E./632 C.E.—13 H.E./634 C.E. : 2½ years); 2. Hadrat 'Umar Farooq (13 H.E./634 C.E.—24 H.E./644 C.E. : 10½ years); 3. Hadrat 'Uthman Ghani (24 H.E./644 C.E.—35 H.E./656 C.E. : 12 years); and 4. Hadrat 'Ali (35 H.E./656 C.E.—40 H.E./661 C.E. : 4½ years).

1. Hadrat Abu-Bakr Siddiq :

(The First Caliph : 11 H.E./632 C.E. — 13 H.E./634 C.E.)

His name was 'Abdullah and titles, Siddiq and 'Ateeq, but he was better known as Abu-Bakr. As he was one of the earliest to have confirmed and accepted the Prophethood of Hadrat Muhammad (may peace be on him), he got the coveted title of Siddiq-i-Akbar, accorded to him by the Prophet himself, which became known from the morning of the night of the *Me'raj* (Ascension). The title of Khalifatur Rasool-Allah was applied only to Hadrat Abu-Bakr, as, from Hadrat 'Umar Farooq onwards, all the succeeding Caliphs were called Ameerul-Momineen. Genealogically, the 7th ancestor of Hadrat Abu-Bakr joined with the family of the Prophet; the 8th ancestor of the Prophet, Marrah Bin Ka'b, had two sons—K'lab and Taym—the Prophet had descended from K'lab, while Hadrat Abu-Bakr descended from Taym. Hadrat Abu-Bakr was born 2 years some months after the birth of the Prophet, and died also about 2½ years after the death of the Prophet, at the age of 63 (similar to that of the Prophet himself). He never worshipped idols and had not touched alcohol. He was the first among the free adult men to have accepted Islam without any hesitation. He migrated to Medinah with the Prophet, having stayed in the cave of Thaur with him, upto where he had lifted the

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Prophet upon his shoulders, as the Prophet's feet were wounded. The holy Quran refers to the great sacrifices of Hadrat Abu-Bakr Siddiq (*Parah 10, Ruku' 12*). When, after the death of the Prophet, some tribes refused to pay the Zakat, Hadrat Siddiq-Akbar waged a Jihad against them (contrary to the advice of the other Sahabah, who counselled for leniency) till all the renegades repented and apologised.

All the early Arab biographers and historians corroborate the fact that, Hadrat Siddiq-Akbar never lagged behind the Prophet in any Ghazwah. The Prophet, himself, had admitted that, no one ever did so much for Islam, by way of personal sacrifices, as did Hadrat Abu-Bakr, adding that, "if I could make anybody my *Khalil*, it would surely have been Ibn-Abi-Qahafah". It was through the efforts and persuasions of Hadrat Abu-Bakr Siddiq that, four (Hadrat Zubair, Hadrat 'Uthman, Hadrat 'Abdur-Rahman Bin 'Auf and Hadrat Talhab), out of the '*Ashrah-i-Mubashshirah*, had embraced Islam'. Moreover, Hadrat Abu-Bakr had purchased the freedom for those seven slaves, who were oppressed by their Quraish masters, due to their acceptance of Islam. According to Hadrat Jabir, the Prophet promised *Ridwan-i-Akbar* for Hadrat Abu-Bakr, and explained that, "Allah will bless Abu-Bakr in the Heavens with the bestowal on him of His Special Vision". The (Shi'ite) *Ma'ani-ul-Akhbar* quotes Hadrat Imam Rida, on the authority of Hadrat Hasan Ibn 'Ali that, the Prophet had once said that, "Abu-Bakr is like my ears, 'Umar like my eyes and 'Uthman like my heart". The Prophet, during his last illness, had deputed Hadrat Abu-Bakr as the Imam of the Muslims, in his stead, saying that "My Ummat cannot make anyone else their Imam, while Abu-Bakr is there". According to Hadrat 'Ali, "the Prophet showed preference for Abu-Bakr over me for the Imamate, though I was present and in good health. So, we chose the same person for our mundane leadership, too, whom the Prophet had chosen for our religious guidance". *Tafseer-i-Safi* (Shi'ite) says, on the authority of *Tafseer-i-Qumi*, that,

1. '*Ashrah-i-Mubashshirah* were those ten fortunate Sahabah-i-Kiram, whom the Prophet, in one session, had pronounced that, they would go to Paradise. They were: 1. Hadrat Abu-Bakr, 2. Hadrat 'Umar, 3. Hadrat 'Uthman, 4. Hadrat 'Ali, 5. Hadrat Talhab, 6. Hadrat Zubair, 7. Hadrat 'Abdur-Rahman Bin 'Auf, 8. Hadrat Abu-'Ubaidah, 9. Hadrat Sa'd Bin Abi-Waqqas, and 10. Hadrat Sa'd Bin-Zaid.

“the Prophet once revealed to Ummul-Momineen Hadrat Hafsa that, Abu-Bakr will succeed me as the Khalifah, and, after him, ‘Umar will succeed Abu-Bakr”. ‘Allamah Ibn-Maisam Buhrani (Shi‘ite) records, in his famous book, *Nahjul-Balaghah* (Tehran, part 31), a letter of Hadrat ‘Ali, addressed to Hadrat Mu‘awiyah, purporting: “The Prophet’s Khalifah, Abu-Bakr Siddiq, was the best among all of us—Sahabah—without doubt, as regards his dedication to and sacrifices for Islam, and, after him, his successor, Hadrat ‘Umar Farooq, and, I swear to Allah that, they ranked very high in Islam”.

Hadrat Imam Ja‘far Sadiq (the 6th Shi‘ite Imam) was the maternal grandson of Hadrat Abu-Bakr’s paternal grandson (Ja‘far Sadiq Bin Umm-i-Farwah Bint Qasim Bin Muhammad Bin Abu-Bakr), to whom are ascribed most of the Shi‘ite doctrines and teachings; that is why, some Sunni Imams, like Imam Malik etc., had serious misunderstandings about his bona fides. But, later these misunderstandings were removed, and it was ascertained that, Imam Ja‘far Sadiq followed correctly the creed of the Ahl-i-Sunnat wal-Jama‘at, in the footsteps of his ancestors, and the Sunni Imams accepted his authority. According to Ibn Abi-Hafsa, both Imam ‘Ali Zainul-Aabideen and Imam Muhammed Bin Baqir respected both Hadrat Abu-Bakr and Hadrat ‘Umar as the great Imams, just and righteous. The Prophet had appointed Hadrat Abu-Bakr the first Ameerul Hajj, in his place, and the work of the collection and collation of the holy Quran had started during his Khilafat. Hadrat Abu-Bakr Siddiq was unanimously elected the First Caliph, after the death of the Prophet, by the Medinites, in Rabi‘ul-Awwal, 11 H.E./June, 623 C.E. He was martyred from poisoning by his Jewish wife and died on Friday, 22 Jamadi’uth-Thani, 13 H. E./23 August, 634 C. E. He was buried inside the tomb of the Prophet, alongside the Prophet’s grave. His Caliphate lasted for 2 years and 5 months only. Before the death of the Prophet, three imposters had claimed false prophethoods; out of them, a Yemenite chief, Al-Aswad, killed the Muslim governor of Sa‘a (Shahr Bin Bazan), and claimed prophethood, but was murdered by Yemenite Iranians. The other two—Talihak and Haroon (Musailamah)—were killed during Hadrat Abu-Bakr’s Caliphate. Musailamah had claimed prophethood in Yamamah and was joined, in the claim, by a woman ‘prophetess’, Sajah, too. They were annihilated by Hadrat Khalid Bin Walced, and Musailamah was killed by the same Habashi slave, Wahshi, who had martyred Hadrat Hamzah. Hadrat Abu-Bakr, first, subdued Bani-Hanifah

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and then Yamamah, whereafter the entire Arabia returned completely to the fold of Islam—thanks to the perseverance and determination of Hadrat Abu-Bakr. Under Hadrat Abu-Bakr, Yazid Bin Abu-Sufyan, Hadrat Usamah and Hadrat Khalid Bin Waleed made great military conquests on the frontiers with Iran and Iraq and in Syria, subduing the kingdom of Hira, in Chaldea, and defeated the Romans in Syria in the battles of Ajnadeen and Yarmuk.

Hadrat Abu-Bakr had been a cloth-merchant, and, after the Khilafat, had accepted an allowance of 2,500 Dirhams annually, which, too, he returned to Baitul-Mal, at the time of his death, by selling away his property. He continued the Prophet's administration in toto, without any change whatsoever. His greatest service to Islam was the collection and protection of the holy Quran in its pristine purity and authenticity, on the advice of Hadrat 'Umar, and entrusted this most responsible job to Hadrat Zaid Bin Thabit. Hadrat Abu-Bakr collected all the *Aayat*, and, after him, Hadrat 'Uthman regularised all the *Surahs* of the Quran. According to 'Allamah Siyuti (*Tareekhul-Khulafa*), Hadrat 'Ali had accepted this arrangement of the Quran by Hadrat 'Uthman, and, according to the author of *Tareekh al-Quran*, this collection of the Quran, by Hadrat 'Uthman, was copied by Hadrat 'Ali himself, known as *Mushaf-i-'Uthmani*, and is still preserved with Hadrat 'Ali's signatures on it. According to Jurji Zaidan, Editor of *Al-Hilal*, Cairo (Egypt)—vide his famous book, *Tareekh Al-Tamaddun-i-Islami*, vol. 3,—at the request of Hadrat Khadhifah, Hadrat 'Uthman sent for Hadrat Abu-Bakr's copy of the holy Quran from Hadrat Hafsa, the six copies of which were made by Hadrat Zaid Bin Thabit, 'Abdullah Bin Zubair, Sa'id Bin Al-'Aas and 'Abdul-Rahman Bin Al-Harith. In 30 H.E., its 5 copies were distributed to the different parts of Arabia, while one copy was retained with him by Hadrat 'Uthman, called the *Imam*, which is still preserved in the Turkish museum at Istanbul. All the other copies of the Quran were destroyed, for security reasons, but the personal copies of Hadrat 'Ali, 'Abdullah Bin Mas'ud and Abi Bin Ka'b still remained with them. The name of the copy of the holy Quran, with Hadrat Abu Musa Ash'ari was *Lubabul-Quloob*.

The descendants of Hadrat Abu-Bakr Siddiq are known as Shaikh-Siddiqi. He had 4 sons ('Abdullah, 'Abdur-Rahman, Ja'far and Muhammad) and 3 daughters, of whom two—Asma' and Hadrat 'Aa'ishah—became famous; Hadrat Asma' was nicknamed *Zatun-Nataqain*.

The most prominent Shaikh Siddiqi protagonists of Islam, in various parts of the world, were the following: 1. Shaikh Shihabuddin Subrawardi, the founder of the Sufi sect of Suhrawardiyah (died in 632 H.E.); 2. Shah Fadlur-Rahman Ganj-Muradabadi (Ganj-Muradabad, Unnao, U. P. India), died on 22 Rabi'ul-Awwal, 1313 H.E.; and 3. Shaikh Baha'uddin Zakarya Multani, a disciple of Shaikh Shihabuddin Subrawardi, died in Multan (Pakistan) in 666 H.E.

2. Ameerul-Momineen Hadrat 'Umar Farooq A'zam:

(Second Caliph: 13 H.E./634 C.E.—24 H.E./644 C.E.: 10½ years)

His name was 'Umar, ancestral name Abu-Hafs and title Farooq; genealogically, his 9th ancestor combined with the direct ancestry of the Prophet ('Umar Bin Khattab Bin Nufail Bin 'Abdul-'Uzza Bin Rabah Bin 'Abdullah Bin Qart Bin Zarah Bin 'Adi Bin Ka'b). Both his ancestral name and title were given to him by the Prophet. Hadrat 'Umar's mother, Hantamah Bint Hisham Bin Mughirah, was Abu-Jehl's sister. He was born in Mecca 13 years after the incident of *As-haab-i-Feel* (year of elephants' raid), or 30 years after it (according to some early Arab historians), on Monday in the month of Jamadi-ul-Awwal. He, too, lived for 63 years. He was a tall, strong and impressive person and was respected among the Quraish, so much so that, before Islam, he represented the Quraish on the ambassadorial missions. Hadrat 'Umar was a brave man, and, as he was an earnest opponent of Islam, before embracing it, so he proved to be a zealous Muslim after its acceptance. With him, as its follower, Islam gained great power and prestige. His Islam was a miracle of the Prophet, as the latter used to pray to Allah to adorn Islam with his assistance (*Nasikh-ut-Tawareekh—Shi'ite—vol. 11, book 1*).

Hadrat 'Umar became interested in Islam through the intermediacy of his sister, Fatimah, and her husband, Sa'eed Bin Zaid, who was Hadrat 'Umar's cousin, too. Sa'eed was among the earliest Muslims, an early Muhajir and one of the ten '*Ashrah-i-Mubashshirah*. On Hadrat 'Umar's acceptance of Islam, the Archangel, *Jibreel* (Gabrael), had felicitated the Prophet, and, later, the world-famous Persian poet, Firdausi, added a verse, to that effect, in his immortal Persian epic, *Shah-Namah*: '*Umar kard Islam ra Aashkar—Bi-Aarast gitee cho bagh-i-bahar* ('Umar expanded Islam and adorned the world like the blossoming season of a garden). Hadrat 'Umar had migrated to

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Medinah from Mecca earlier than the Prophet. He was always in the forefront of the Islamic wars (*Jihad*). In Ghazwah-i-Badr, he, himself, killed his own maternal uncle, 'Aas Bin Hisham, during the battle. He saved the life of the Prophet's uncle, Hadrat 'Abbas, who was among the prisoners of war of Badr, at the instance of the Prophet, because the Muslims wanted to kill him; but, for all other infidel captives, he insisted that, every kafir should be assassinated by the hand of his own Muslim kin. "Though his advice was not carried out, yet it pleased Allah so much that, a verse of the holy Quran was revealed to the Prophet in this respect" ('Allamah Tabarsi—Shi'ah—in his *Majma'ul-Bayan*, p. 453). In Ghazwah-i-Uhud, during the utter chaos and despondency, which had prevailed due to the rumour of the Prophet's supposed death, when many Muslims had scattered, having left the Prophet standing alone with his few comrades, Hadrat 'Umar was with the Prophet, and it was he, who had retorted to the bickerings of Abu-Sufyan, on behalf of the Prophet, at the end of the battle. In the battle of the Ditch (Ghazwah-i-Ahzab), Hadrat 'Umar was in-charge of the one side of it, where a commemorative mosque was, later, constructed. In Ghazwah-i-Mustalaq, he was the Commander of the vanguard forces of the Islamic army. In Ghazwah-i-Hudaibiyah, he was so much overwhelmed by his feelings against the acceptance of peace under duress that, he would not agree to it at all. While returning from Hudaibiyah, *Surah Inna Fatahna* was revealed to the Prophet, which clearly referred to Hadrat 'Umar's great devotion to the glory of Islam. In Ghazwah-i-Khyber, he was the Commander of the right-wing of the Islamic army, and, in Ghazwah-i-Hunain, he was the flagbearer of a section of the Muhajireen—a clear indication of his leadership of the Jama'at-i-Muhajireen.

The Quranic *Ayaat* (verses) were revealed in support of Hadrat 'Umar's opinions in the matter of the Badr captives, the funeral prayers for the Munafiqeen (hypocrites), the seclusion of the Prophet's wives, the establishment, as a place for prayers, of Muqam-i-Ibrahim, and the prohibition. He acted as a Minister during the Prophet's life; and Hadrat Abu-Bakr, in addition to it, had also appointed him as the Qadi (Shari'ah Judge) of Medinah. At the end of his life, Hadrat Abu-Bakr got his will written in favour of Hadrat 'Umar's succession, as the second Caliph, quoting the Prophet's saying: "The sun never shone better on any human being than on 'Umar". Hadrat 'Umar's Khilafat was the best boon of Allah for His creatures. All the achieve-

ments of the Prophet's teachings and training, that were absorbed by him, and all the promises, that Allah had made to His Prophet, i.e., the dignity of the Faith, the accomplishment of the spiritual guidance and the great military conquests, all, were translated into actual practice during Hadrat 'Umar's Caliphate.

Hadrat Farooq-A'zam had fixed his own living allowance less than that of all the Muslims, that he received from the Baitul-Mal, which was insufficient to meet even his bare needs. The income from his private trade, too, had dwindled, because of his inattention to the same, with the result that, he used to borrow often from the Baitul-Mal (public treasury). The commonest and the lowliest person could not eat the type of the food, that he used to eat with relish. As for his dress, he used to take, from the Baitul-Mal, the coarsest cloth available for his two pairs of clothes annually; when they were worn out and torn, he used to repair them to wear till they were in shreds. Some of the patches, in his clothes, were of leather; sometimes, his clothes had as many as 17 patches. Hadrat 'Umar showed particular regard for the Prophet's family. He had fixed 5,000 Dirhams allowance each for Imam Hasan and Imam Husain, and had fixed 4,000 Dirhams allowance of Hadrat Usamah Bin Zaid, simply because the Prophet had adopted his father, Hadrat Zaid, as his son, but had fixed an allowance of only 3,000 Dirhams for his own son, Abdullah.

Hadrat 'Umar Farooq waged war against Iran, and, after a number of battles, Iran was conquered in the battle of Qadisiyah. Thus, Hadrat 'Umar avenged for the disrespect, that the King of Iran, Khusrau Parvez, had meted out to the letter of the Prophet. From 14 to 22 H.E., the armies, despatched by him, captured Iraq, Syria, Asia-Minor and Palestine. At the request of Hadrat 'Amru Bin 'Aas, Hadrat 'Umar had, himself, visited Jerusalem to receive the keys of the city from its Christian Prelate, Sofronius; the inimitable 'Mosque of 'Umar' (*Qubbatus-Sakhra*) still exists in *Baitul-Maqdis* in commemoration of that occasion. Yemen had been reduced earlier, Egypt and Azerbaijan, too, were subdued. The conquest of Khurasan, started by Hadrat 'Umar, was completed in Hadrat 'Uthman's time. Preparations were also made to attack Constantinople.

During his 10 years' tenure of the Caliphate, Hadrat 'Umar did so much for the spread of Islam and the expansion of the Islamic domain as was not, and has since not been, done in any one period

of a regime. He was, undoubtedly, a major factor, for the propagation of Islam. He used to recite the holy Quran avidly, and encouraged others to do so. In Ramadan, 14 H.E., he founded the tradition of the *Salat-i-Taravih* in the mosques, during which the entire holy Quran was recited publicly. Hadrat 'Ali used to praise lavishly this act of Hadrat 'Umar praying: "O Allah, illumine the grave of the one, who has brightened our mosques during the nights in Ramadan". With the wide dissemination of the Sunnat-i-Nabavi and the Islamic tenets, Hadrat 'Umar had also made strict arrangements for the preservation of their pristine forms to obviate the possibility of attributing anything wrongly to the Prophet, so that the Faith may remain pure and free from any adulteration. That is why, Hadrat Mu'awiyah had publicly proclaimed that, besides the Traditions of the Prophet, that were extant during Hadrat 'Umar's Caliphate, if anybody would try to introduce any new Hadith, he would be duly punished.

Hadrat 'Umar married several times, but, at the time of his Khilafat, he had a lone wife, whom he loved dearly; however, she, too, was divorced by him for fear, lest she might influence him in any case. In 17 H.E., he married Umm-i-Kulthum (daughter of Hadrat 'Ali and Hadrat Fatima) and paid, as her *Mehr*, 4,000 Dirhams (vide the Shi'ah books, *Kafi* and *Far'i-Kafi*). Among his offsprings were: Ummul-Mumineen Hadrat Hafsa, 'Abdullah, 'Ubaidullah, 'Aasim, Abu-Shahmah ('Abdur-Rahman) and Majeer.

Hadrat 'Umar had succeeded Hadrat Abu-Bakr Siddiq, as the Second Caliph, on 23 Jamadi-ul-Awwal, 13 H.E./24 August, 634 C.E. and was wounded, while leading the morning (*Fajar*) prayers in the Medinah Mosque, by a Zoroastrian slave, Abu-Lulu (or Feroz)'s poisonous dagger, on 27 Zil-Hijjab, 23 H.E. and died on the 5th day, on 1 Muharram, 24 H.E./7 November, 644 C.E. Thus, he remained the Khalifah for 10 years, 6 months and 29 days. His funeral prayers were led by Hadrat Suhaib, and he was buried at the foot of the Prophet's grave, inside the Prophet's tomb in Medinah. His Caliphate was a great boon for Islam, and his martyrdom a serious calamity for the entire Muslim Millat. Hadrat 'Umar was the real founder of the political system of Islam. He had divided the entire Islamic State, under his Caliphate, in the following 20 administrative units :

Units	Provinces
1.	.....Ahwaz and Bahrain.
2.	.....Sijistan, Makran and Kirman.
3.	.....Tabristan.
4.	.....Khurasan.
5-7.	.....Southern Iran was under 3 Governors (Ameers).
8-9.	.....Two Ameers ruled over Iraq (Kufa and Basra).
10-11.	.....Two Ameers ruled over Syria (Damascus and Homs).
12.	.....Palestine.
13-15.	.....North Africa (Egypt etc.) was ruled by 3 Ameers.
16-20.	.....Arabia was divided into 5 provinces.

The Governor of a big province was called the Ameer, while that of a small one was named the Waali. The finance department was termed as the Diwan, and the Qadi (Judge or Magistrate) was spoken of as the Hakim. The official monthly allowance of the Khalifah, then, was equal to that of an ordinary government servant.

Hadrat 'Umar had despatched an army against Iran, under the command of Hadrat Abu-'Utaidah Thaqafi, but the latter was martyred and the Islamic expedition retreated. However, in the next battle, Hadrat Muthanna Bin Harith Shaibani inflicted a severe defeat on the Iranians and captured the kingdom of Hira. Then, in Muharram, 15 H.E./March, 636 C.E., Hadrat Sa'd Bin Waqqas inflicted a decisive blow on the Iranians in the fateful battle of Qadisiyah, and captured Chaldea. The Muslim army chased the fleeing Iranian army and defeated it again at Babylon. Out of the three defeated Iranian generals, Mihran, took refuge in Iraq's Iranian capital, Mada'in (which was then situated on the banks of the Euphrates); the second, Hurmuzan, fled to Ahwaz; and the third, Ferozan, concealed himself in Nihawand. In Safar, 16 H.E./March, 637 C.E., the Muslims conquered Mada'in, too. Thus, entire Iraq came under the sway of Hadrat Sa'd. Thereafter, in December, 637 C.E., the Muslims also won the great battle of Halwan (Jalula). In 17 H.E./638 C.E., the Northern Arabs founded the port-city of Basrah, on the Shattul-Arab, in place of the ancient port of Ubulia, and, about the same time, Yemeni Arabs founded the city of Kufa, in place of Mada'in, on the Euphrates (Western side).

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3 miles south of the ancient city of Hira. Meanwhile, the Iranian Governor of Ahwaz, Hurmuzan, was captured and brought to Medinah, where he accepted Islam. In 21 H.E./642 C.E., occurred the famous battle of Nihawand, at the foot of the Alburz Mountains, under the Arab Commander, Hadrat Nu'man Bin Maqran, which finally decided the fate of Asia. The Muslims attained a great victory, and the Iranian emperor Yazd-Jerd, died a fugitive's death, murdered by an Iranian at Merv in 30 H.E. Thus, both Iraq and Iran were added to the great Islamic Empire, and numerous *dhimmi*s came under the protection of this Empire.

After the conquests of Syria, Iraq and Iran, the number of the *dhimmi*s was enhanced manifold. The *dhimmi*s were the non-Muslim subjects of the Islamic Empire, who, in lieu of rendering the military service, were made to pay a nominal Khiraj (tax), called Jiziyah. In those times the military service was compulsory for every Muslim. The Arabs, then called those Muslim non-Arabs, *Mawali* (i.e friends), whom they merged in their tribal system.

From the beginning of the Caliphate of Hadrat Abu-Bakr, the Arabs came to grips with the Roman Christians. At that time, Syria, Palestine (Chaldea) and all the territories in the west of Iraq were under the Eastern Roman (or Byzantinian) Christian empire. The Muslim armies, that were sent from Medinah, for the conquest of Syria, Palestine and Transjordan were under the respective commands of Hadrat Abu-'Ubaidah, 'Amru Bin Al-'Aas, Yazid Bin Abi-Sufyan and Sharabeel. Abi-Sufyan's both sons, Yazid (elder) and Mu'awiyah (younger) were in command of Islamic forces in these expeditions. Under the Byzantinian Roman Empire of Constantinople were, then, all the countries of Asia-Minor (Anatolia), Syria, Phoenicia (Palestine), Egypt and the whole of North Africa upto the shores of the Atlantic Ocean. The Roman Emperor of Constantinople, Hercules, too, sent Roman armies to face the Arabs at the banks of the river Yarmuk (which flows from the Hauran mountains and falls into the river Jordan in the south of the Sea of Galilee. This battle was fought near it at Jaulan), but, for two months, no encounter happened. In the battle of Yarmuk (30 August, 634 C.E.), Hadrat Khalid inflicted a terrible defeat on the Romans and captured the entire southern Syria. Hadrat Abu-Bakr had died about this time.

With his accession as the Second Caliph, Hadrat 'Umar had

demoted Hadrat Khalid Bin Waleed from the high rank of the Commander-in-Chief of the Islamic forces in Syria, placing him under the command of Hadrat Abu-'Ubaidah, and the valiant soldier, as he was, Khalid accepted this order of the Caliph without demur, and continued to fight for the Islamic glory as a common combatant. In a short time, however, all Syria was conquered, and Hadrat Khalid was allowed to resume his original position, as the Supreme Commander. Hadrat 'Umar, likewise, had also suspended, once, the Conqueror of Qadisiyah, Hadrat Sa'd Bin Abi-Waqqas, from the Governorship of Kufah.

After Yarmuk, the Roman armies were totally defeated in their last conflict with the Muslims, in the battle of Ajnadeen (in the east of Jerusalem), when Hadrat 'Amru Bin Al-'Aas captured the entire Palestine. But, the Christian Prelate of Jerusalem, Sofronius, insisted to hand over the keys of the holy city only to the Caliph in person. Therefore, Hadrat 'Umar undertook the arduous journey from Medinah, unceremoniously, on the back of a camel, with a lone slave to accompany him, and received the keys of Baitul-Maqdis himself. Thereafter, the Arabs conquered both Armenia and Kurdistan, followed by their conquest of Cilicia (Tarsus), and, after ravaging the entire Asia-Minor, reached the shores of the Black Sea. The Arabs constructed their navy and defeated the Romans also in the naval warfare. In 19-20 H.E./ 640-41 C.E., Hadrat 'Amru Bin Al-'Aas conquered the entire Egypt. The Melchite (Coptic) Christians of Egypt always sided with the Arabs.

The prejudiced anti-Islam Jewish and Christian historians of the West have, most unhistorically, accused Hadrat 'Umar Farooq and Hadrat 'Amru Bin Al-'Aas for "having burnt" the famous ancient Alexandrian Library, which is an utter canard. The facts, however, are that, the major portion of this invaluable ancient library was destroyed, before the birth of Jesus Christ, by the barbarous Roman forces of Julius Caesar, and the remnant was totally burnt down in the 4th Christian century, during the reign of the Christian Emperor, Theodosius, by the pious Christian priests themselves, who considered everything, that was not related to their bible, as profane and worth to be destroyed.

Hadrat 'Amru Bin Al-'Aas had founded the ancient city of Fostat (near present Cairo) in Egypt. All the three Arab commanders in Syria, Hadrat Abu-'Ubaidah, Yazid bin Abi-Sufyan and Sbarabeel,

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died there, in 18 H.E., of an epidemic, during which the inimitable Caliph, Hadrat 'Umar, in his old age of 62 years, had travelled to Jerusalem from Medinah, with only a lone slave, and had returned. The first regular judge of the world of Islam, who was paid for properly, was Zaid Bin Thabit, appointed by Hadrat 'Umar. Hadrat 'Umar Farooq lived so simply that, there seemed to be no distinction outwardly between himself and his slave. He was such a just man that, once, when his own son, Abu-Shahmah, took wine, then he, himself mercilessly subjected him to so many lashes that he died. The Caliph's brother-in-law, Qudamah Bin Maz'un, was a respected Sahabi, but, when he, too, was accused of the same crime, Hadrat 'Umar did not spare him and subjected him to the punishment of 80 lashes, publicly. He was so strict in imparting justice that, once, when a Coptic Christian lodged his complaint at Medinah with the Caliph against the Governor of Egypt, Hadrat 'Amru Bin Al-'Aas, he, immediately, summoned him to Medinah and punished him suitably.

Eleven hundred years before the French Revolution, Hadrat 'Umar had made his historical announcement in favour of the human freedom thus: "Don't enslave human beings; their mothers have born them free." His progeny is known as Shaikh-Farooqi. He was the father of 9 sons and a daughter—Hadrat Ummul-Momineen Hafsa. At the time of his death, about 3 million square miles of land was under the Islamic Empire, which included all Arabia, Iraq, Syria, Palestine, Iran and Egypt. Hadrat 'Umar was a great administrator and a strict disciplinarian. He never granted undue favours even to his children. He developed the Caliphate into a methodical Islamic administration. There was no department of a civilized government, that he had not established. He used to go on nocturnal rounds inside the city to acquaint himself, at first hand, of the needs of his subjects for their amelioration. He personally rendered the smallest house-jobs of the widows and the sick. His daily personal expenses amounted to a ridiculously low sum of money. He was averse to the naval warfare. Nevertheless, the period of the Arab navigation had started from his Caliphate. In 18 H.E., during the famine conditions in Arabia, a 69-mile long canal was dug up, connecting the river Nile with the Red Sea to transport the grain from Egypt. Hadrat 'Amru Bin 'Aas had conceived the idea of removing the Isthmus of Suez to connect the

waters of the two seas—the Mediterranean and the Red Sea—but Hadrat 'Umar disallowed it for the reasons of expediency. Hadrat 'Umar got the entire Islamic Empire surveyed, with the fixation of its area, settled the land-tax amounts, founded new cities and opened irrigational canals.

Hadrat 'Umar was martyred by the blows of the poisonous dagger of an Iranian Zoroastrian slave, Feroz or Abu-Lulu, of the Governor of Kufah, Mughirah Bin Shu'bah (who was then in Medinah), leading the *Fajar* (morning) prayers in the Mosque of Medinah, and died after *Maghrib* prayers either on Wednesday, 26 Zul-Hijjah, 23 H.E., or 1 Muharram, 24 H.E./7 November, 644 C.E., at the age of 63 years. His body was washed by his slave, Aflah; his funeral prayers were led by Suhaib, and he was buried, with the permission of Hadrat 'Aa'ishah, inside the tomb of the Prophet at the foot of the latter's grave. Abu-Lulu was disgruntled against his master's imposition of a heavy tax on him, and had sought Hadrat 'Umar's intervention in his favour; failing to receive which, he killed Hadrat 'Umar and before committing suicide, he had killed 6 other persons and wounded 7 more. Hadrat 'Abdur-Rehman Bin 'Auf had led the remaining part of the *Fajar* prayers, after Hadrat 'Umar was fatally wounded, and Suhaib led all the prayers in the Mosque of Medinah, till Hadrat 'Uthman was elected the next Caliph. Before his death, Hadrat 'Umar had appointed a Committee of six Sahabah to elect the next Caliph. They were: 'Uthman, 'Ali, Talha, Zubair, Sa'd Bin Abi-Waqqas and 'Abdur-Rehman Bin 'Auf—all belonging to *'Ashrah-i-Mubashshirah*. Excepting Hadrat 'Uthman and Hadrat 'Ali, all the other four of them withdrew their candidacy for the Khilafat; thereafter, both Hadrat 'Uthman and Hadrat 'Ali gave their authority (to choose the next Caliph) to Hadrat 'Abdur-Rehman Bin 'Auf, who, sensing the popular inclination towards Hadrat 'Uthman, decided in the latter's favour, and, all, including Hadrat 'Ali, took the oath of allegiance on the new Caliph's hands, without hesitation. Hadrat 'Umar had forbidden

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his son, Hadrat 'Abdullah, to participate in the contest.'

3. Ameerul-Mumineen Hadrat 'Uthman Ghani:

(Third Caliph—24 H.E./644 C.E.—35 H.E./656 C.E. : 12 years)

Hadrat 'Uthman Bin 'Affan's ancestry had joined with that of the Prophet five generations upwards with 'Abd-Manaf. Hadrat 'Uthman was born in Abu-Jehl's house at Mecca on Saturday in the month of Rabi'uth-Thani, 5 years, 2 months and a few days after *Waqi'a-i-Ashab-i-Feel* (Attack on Mecca with Elephants). His mother, Urdi, was the daughter of the Prophet's aunt (father's sister), Umm-i-Hakeem Bint 'Abdul-Muttalib, who was born a twin with the Prophet's father, Hadrat 'Abdullah. Under the guidance of Hadrat Abu-Bakr Siddiq, Hadrat 'Uthman had embraced Islam much earlier than Hadrat 'Umar, who, at the time of his death, had appointed a selection committee of six dignitaries to elect the Third Caliph, but had

1. The most prominent Shaikh-Farooqi Islamic missionaries, in the Indo-Pakistan sub-continent, were: 1. Hadrat Imam Rabbani Shaikh Ahmad Mujaddid Alf-Thani Sarhindi, founder of the famous Sufi sect of the Mujaddidiyah-Naqshbandiyah, born in 971 H.E., and died in Safar, 1035 H.E.; his tomb being at Sarhind (Patiala, India); 2. Hadrat Maulana Shaikh 'Abdul-Haq Muhadith Dehlavi, born in 958 H. E. in Turan, and died in 1052 H.E; his tomb being in Delhi; 3. Hadrat Shaikh Baba Fariduddin Mas'ud Ganj-Shakar, born in 582 H.E, in Multan, and died on 5 Muharram, 664 H.E.; his tomb being at Pak-Patan (Pakistan).

Tareekh-Futuh, A'tham Kufi (204 H.E.); *Tareekhul-Umam Wal-Mulook*, Tabari, Egypt; *Tabaqat-i-Ibn-Sa'd*, Leyden; *Sharah Nahjul-Balaghah*, Ibn Abi-Hadeed, Egypt; *Muroojuz-Zahab*, Mas'udi, Egypt; *Tareekh-i-Kamil*, Ibn-Atheer, Egypt; *Al-Akhbar At-Tiwaal*, Dinauri, Leyden; *Al-Imamah Wa-Siyasah*, Ibn-Qutaibah, Egypt; *Tareekh Ibn-Khaldun*, Egypt; *Tareekh-ul-Khulafa*, Siyuti, Egypt; *Asabah*, Ibn-Hajar, Egypt; *Iste'aab*, Ibn-'Abdul-Bar, Egypt; *Tazkiratul-Huffaz*, Dhahbi, Hyderabad, India; *'Umar Bin Al-Khattab*, Ibn-Jauzi, Egypt; *Nasikhut-Tawareekh*, Muhammad Taqi, Bombay, India; *Al-'Aqdul-Fareed*, Ibn 'Abd-Rabbuh, Egypt; *Tareekh Ya'qubi*, Leyden; *Hadrat 'Umar ki aa'chir Zindagi ke chaid Waqi'at*, by Dr. Khurshid Ahmad Fariq. Professor of Arabic Literature, Delhi University, published in *Burhan*, Delhi, January, 1955.

specifically eliminated his own son, Hadrat 'Abdullah Bin 'Umar, from this contest, who attended the committee simply as an observer. Hadrat 'Uthman was elected the Third Caliph in Muharram, 24 H.E./ November, 644 C.E.

Hadrat 'Uthman had made his cousin, Marwan Bin Hakam, his son-in-law and Secretary. Marwan was exiled, as punishment, by the Prophet for hypocrisy and espionage, but was later, pardoned. Both Hadrat Abu-Bakr and Hadrat 'Umar had followed suit of the Prophet in the matter of Marwan. Hadrat 'Uthman had appointed Mu'awiyah Bin Sufyan as the Governor of Syria, 'Abdullah Bin Sa'd Bin Sarrah that of Egypt, and Waleed that of Iraq (Kufa). These appointments proved, later, to be revolutionary in the early history of Islam. During the Caliphate of Hadrat 'Uthman, the extensive territories of Khwarizm, Balkh, Herat, Kabul, Ghazni, Kirman, Tus, Khorasan, Seistan, Asia-Minor, Tripoli and Barca (North Africa), Cyprus Island and Sind (now in Pakistan) were added to the Empire of Islam, and the Arabs inflicted a crushing defeat on the Roman naval fleet at the Egyptian port of Alexandria. Both, the Roman Emperor and the Emperor of Iran, Yezd-Jerd, were defeated and killed during Hadrat 'Uthman's Khilafat.

A Yemenite Jew, 'Abdullah Bin Saba, had accepted Islam only outwardly out of expediency, but had continued his hypocrisy, by surreptitiously sowing the seeds of rebellion among the Muslims everywhere against the established Islamic Government of Medinah, with the result that, before long, large numbers of the Saba'is appeared in Kufa, Basrah and Egypt, who started a well-organised movement against Hadrat 'Uthman. These Saba'is were mainly responsible for all the tribulations, subversions and devastations in the early stages of the history of Islam, and, in fact, for the unfortunate and disruptive division of the two main sects, of the Sunni and the Shi'ah, in the Islamic society. These Saba'is declared themselves to have been the followers of Hadrat 'Ali and the sole monopolists of *Ahl-i-Bait* (the Prophet's family). The Egyptian ruffians and vagabonds of this sect created riots in Medinah and besieged Hadrat 'Uthman in his house, closed the supply of the food and water to him and his household, and, ultimately, raided his house and martyred him, while he was fasting and reciting the holy Quran, on 18 Zil-Hijjah, 35 H.E./17 June, 656 C.E. Before Hadrat 'Uthman's martyrdom, Hadrat 'Ali had abandoned

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him and left Medinah, leaving the Caliph at the mercy of the Saba'i rioters and murderers, but had left behind his sons—Imam Hasan and Imam Husain—to defend Hadrat 'Uthman. The Saba'i rioters severed Hadrat 'Uthman's head, and cut off the fingers of his wife, Hadrat Na'ilah. After his martyrdom, the dead body of Hadrat 'Uthman lay, inside his house, without burial for two days, till, on the third day, some intrepid Muslims, at the risk of their own lives (because of the Saba'is), buried him without any funeral ceremony.

The martyrdom of Hadrat 'Uthman was a most tragic incident in the early history of Islam. He willingly sacrificed his own life, but did not allow his supporters to retaliate, in kind, for his defence, as he abhorred shedding the blood of the Muslims. However, this is an undeniable fact that, ever since his martyrdom, the Muslim world has been so badly shattered that, it has never (not yet) been able to regain the same pristine Islamic integrity and solidarity. His martyrdom, because of its helplessness and calamity, and in view of the disastrous consequences, that ensued from it, was the first irremediable tragedy, that befell the world of Islam. No sooner was Hadrat 'Uthman martyred than all the Prophetic blessings, that had remained after the Prophet in the Millat, were Providentially forfeited from it.

Hadrat 'Uthman's Caliphate lasted, approximately, for 12 years. He was a man of medium height, pious, conscientious, generous and dignified. During Hadrat 'Uthman's regime, his family and Bani-Umayyah prospered greatly. His title was *Dhun-Nurain*, as he had, successively, married the two daughters of the Prophet—Hadrat Ruqayyah and, Hadrat Umm-i-Kulthum; but he had no children from either of them. Hadrat Ruqayyah had died during Ghazwah-i-Badr, while Hadrat Umm-i-Kulthum died in 9 H.E. Hadrat 'Uthman had 11 children from his other wives. His progeny is known as Shaikh-Uthmani. Hadrat 'Uthman was known for his wealth, generosity and humility. He had spent his money ungrudgingly and lavishly on Islamic causes. He never took any money from the Islamic public treasury for himself, or for his family or relations, whom he used to support from his private resources.

Hadrat 'Uthman is respectfully remembered as *Jami'ul-Quran*, as his greatest service to Islam was his collection and preservation of the holy Book, which was already collected together during the Caliphate

of Hadrat Abu-Bakr, in which work Hadrat 'Umar, too, had diligently participated. This collection of the sacred Quran was in the custody of Hadrat 'Umar's daughter, Ummul-Momineen Hadrat Hafsa, which Hadrat 'Uthman sent for and got it made into six authentic copies, which were sent to all the corners of the Islamic State; all the other copies of the holy Quran were destroyed for reasons of its original security. The holy Quran was, at first, written down in the Humairi script, then in the Kufic and, later, in Baghdadi. Hadrat 'Uthman had not placed *E'rab* and dots in the early Quranic scripts, which, 40 years later, Nalar Bin 'Aamir did, at the instance of Hajjaj Bin Yusuf, who, too, had divided the Holy Book into the present 30 *parahs*; prior to it the holy Quran was divided into 7 parts. Hadrat 'Uthman had remained, for a long time, a *Wahi*-scribe, which has been acknowledged even in the holy Book by Allah. Apart from the *Wahi*, Hadrat 'Uthman was also in charge of the Prophet's private correspondence. Like Hadrat Abu-Bakr, Hadrat 'Uthman, too, never stooped to idolatry or drinking wine. For his Islam, he was physically tortured by the Quraish, and had made the first Hijrat to Abyssinia, at the instance of the Prophet, with his wife, Hadrat Ruqayyah, before he finally migrated to Medinah. He used to spend entire nights in the prayers and recited the whole Quran every night during his *Tahajjud* prayers. He used to fast throughout the year; he was fasting even on the day, he was martyred. The period of the Arab navigation started, in real earnest, from the time of Hadrat 'Uthman's Caliphate, when Ameer Mu'awiyah was the Governor of Syria and Egypt, and 'Ala Bin Al-Hadrami of Bahrain. The first Arab Admiral was 'Abdullah Bin Qais Harithi, who fought 50 naval battles against the Romans, starting from 28 H. E., when the Cyprus Island was also conquered. Ameer Mu'awiyah was the Commander of the Syrian naval forces and 'Abdullah Bin Sa'd Bin Abi Sarah of the Egyptian ones. After 'Ala Bin Al-Hadrami, 'Uthman bin Abil-'Aas Thaqafi was appointed the Governor of Oman and Bahrain, who had appointed his brother, Hakam Bin Abil-'Aas his deputy, in Bahrain. Hakam had sent naval expedition towards India, which attacked Thana and Broach (on the western coast of India) and the port of Daibal (Thatta, near present Karachi, in Sind) in present Pakistan. The present port of India Bombay—then did not exist. Thus, the Arab invasions of India were started by the Thaqafi Arabs, till, in 92 H. E. 711 C.E. Sind (Pakistan) was conquered by a Thaqafi youngster, Muhammad Bin Qasim.

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Though Hadrat 'Uthman had not taken part in the Ghazwah-i-Badr, as he had to look after his wife, Hadrat Ruqayyah, in her grave illness, yet the Prophet had included him among the Badr participants and had also given him a share in its war-booty. On the occasion of Hudaibiyah, the Prophet had sent him as his envoy to negotiate with the Quraish of Mecca, and when the rumour of his alleged murder by the enemies was falsely spread, the Prophet had taken the historical *Bai'at-i-Ridwan* (oath for the supreme sacrifice) because of Hadrat 'Uthman. The following great Islamic figures in India were the descendants of Hadrat 'Uthman, i.e., Shaikh-Uthamnis: 1. Hadrat Jalaluddin Kabeerul-Auliya Chishti Panipati, the successor of Hadrat Khwaja Shamsuddin Turk Panipati, who died on 5 Zi-Qadah, 815 H.E., and was buried at Panipat (India); 2. Hadrat Saifullah Al-Maslul Maulana Fadl-i-Rasool Badayuni was born in 1202 H.E., who propagated Islam at Nasik and Bombay. He died on 2 Jamadi-uth-Thani, 1289 H.E. and was buried in Budaun (U.P., India). The famous historian, Maulavi 'Abdul-Qadir Badayuni, was his son.

4. Ameerul-Momineen Hadrat 'Ali

(4th Caliph: 35 H.E. / 656 C.E. – 40 H.E. / 661 C.E.: 4½ years)

Hadrat 'Ali's family-names were Abul-Hasan and Abu-Turab, and titles, Haidar and Murtada. He was physically strongly-built, with light wheatish complexion, short-statured, plump, with a big belly, and his beard was so big as to cover his entire chest under it. In all, his was a handsome and impressive personality. He had rendered invaluable services as a valiant warrior of Islam in all the Ghazwat, save Ghazwah-i-Tabuk, in which he could not participate under the instructions of the Prophet. He was chosen to be the 4th Caliph on 24 Muharram, 35 H.E. / 23 June, 656 C.E. by the Saba'i rioters and murderers, who were led by an Egyptian Saba'i, named Ghafiqi, the murderer of Hadrat 'Uthman and the leader of the Egyptian Saba'i gangsters, who were also allegedly led by Muhammad Bin Abu-Bakr, while Imam Hasan, Imam Husain, Muhammad Bin Talbah, 'Abdullah Bin 'Umar, 'Abdullah Bin Zubair and Marwan Bin Hakam had defended the 3rd Caliph unsuccessfully. 'Abdullah Bin Saba, the supreme leader of the Saba'is—a Yemenite Jew—was known as Ibnus-Sauda', whose mother was from Habashah. He claimed that, as Prophet Muhammad was the last of the series of the Prophets, 'Ali was his last and the only legal heir.

The Egyptian Saba'i rioters also compelled Hadrat Talhah, Hadrat Zubair and other Muhajireen and Ansar of Medinah to take the oath of allegiance for Hadrat 'Ali; still, most of the Sahabah did not accept Hadrat 'Ali's Caliphate, including the people of Syria. That was the moment, from when the internecine wars in the Islamic world started. Hadrat 'Ali was born in Mecca on Friday, 13 Rajab, 28 years after 'Aammatul-Feel (the year of the Elephants). It is said that, his father, Abu-Talib, called him Zaid, while his mother, Hadrat Fatimah Bint Asad Bin Hashim, gave him the name of Haider but the Prophet called him 'Ali, who was the Prophet's cousin and son-in-law. His father, Abu-Talib, did not accept Islam, but his mother, Fatimah, became a Muslim and migrated to Medinah. No sooner had Hadrat 'Ali become the Caliph than he, against the counsels of 'Abdullah Bin 'Abbas and Mughirah Bin Sha'bah, summarily dismissed the governors of provinces and other government officials, appointed earlier by Hadrat 'Uthman, and replaced them by his own nominees. Thus, Hadrat 'Ali appointed 'Uthman Bin Hanif as the Governor of Basra, 'Amarah Bin Shihab that of Kufa, 'Abdullah Bin 'Abbas of Yemen, Qais Bin Sa'd of Egypt and Suhail Bin Hanif of Syria; but none of them could ever succeed to his assignment. Later, he appointed Muhammad Bin Abu-Bakr as the alternate Governor of Egypt, while Ashtar Nakhfi was also favoured with a lucrative post; both Muhammad Bin Abu-Bakr and Ashtar Nakhfi were accused of their direct involvement in the martyrdom of Hadrat 'Uthman. Hadrat 'Ali endeavoured, to a great extent, to continue the system of the government, as was adopted by Hadrat 'Umar, as against that, introduced by Hadrat 'Uthman. Hadrat 'Ali's drastic changes, therefore, caused an uproar against his moves among the Quraish of Mecca and Bani-Umayyah, who were not willing to renounce easily their material gains. Therefore, Ameer Mu'awiyah, whom Hadrat 'Ali had dismissed from the Governorship of Syria, publicly revolted against him.

Ummul-Momineen Hadrat 'Aa'ishah Siddiqah, who, then, lived in Mecca, insisted on avenging the murder of the 3rd Caliph—Hadrat 'Uthman—but Hadrat 'Ali took the plea of expediency, as the time, then, was unsuitable for the action. About the same time, Hadrat Talhah and Hadrat Zubair claimed the Governorships of Kufa and Basrah, respectively, but Hadrat 'Ali refused to oblige them. Therefore, all the aforesaid three persons joined hands to punish the murderers of Hadrat 'Uthman, and the battle of Jumal was the result, which

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was fought in Wadi-us-Saba', near Basra (Khuraibah), in which Hadrat 'Ali won, both Hadrat Talhah and Hadrat Zubair were killed, and Hadrat 'Aa'ishah became a prisoner-of-war.¹

After the battle of Jumal (camel), Hadrat 'Ali suppressed the revolts in Iraq and Chaldea (Palestine) and reached Syria, where, in the west of Raqqah, at a place, called Siffin, a battle was fought between his and Ameer Mu'awiyah's armies, in which Ameer Mu'awiyah's representative, Hadrat 'Amru Bin Al-'Aas, with his strategy and political acumen, converted Hadrat 'Ali's victory into defeat, when, after a ceasefire, a council for the negotiations of peace was held, with Hadrat Abu Musa Ash'ari as the representative of Hadrat 'Ali; but at Dumatul-Jandal, Abu-Musa Ash'ari was hoodwinked by 'Amru Bin Al-'Aas's diplomacy. That was the occasion and the incident, from when a new anti-'Ali sect—Khariji—originated, who, having abandoned Hadrat 'Ali and in revolt against him, retired to Nahrawan. The Khawarij, thereafter, accepted only the Caliphates of the *Shaikhain* (the first two Caliphs, i.e., Hadrat Abu-Bakr and Hadrat 'Umar), and rejected the Khilafat of both the 3rd and the 4th Caliph (Hadrat 'Uthman and Hadrat 'Ali, respectively). This serious political defeat of Hadrat 'Ali, vis-a-vis Ameer Mu'awiyah, was also the result of the intrigues of the Saba'is. Hadrat 'Ali inflicted a severe defeat on the Kharijites at Nahrawan, whereafter they made Bahrain and Al-Hasa their centres. Hadrat 'Ali, subsequently, wanted to attack Syria again, but his Iraqi supporters deserted him. At last, it was decided, in 40 H.E., that,

1. The responsibility of this unfortunate battle lay on the non-Muslim Jewish hypocrite, 'Abdullah Bin Saba, and his Saba'i rioters, who infected Hadrat 'Ali's army. Both Hadrat Talhah and Hadrat Zubair were among *'Ashrah-i-Mubashshirah*; the latter being a cousin of the Prophet, i.e., Hadrat Zubair was the son of Hadrat Safiyah Bint 'Abdul-Muttalib, and his father was the real brother of Hadart Khadijah; his title was Hawari-Rasool-Allah. Hadrat Talhah had almost sacrificed his own life in Ghazwah-i-Uhud by shielding the Prophet by his own body from the enemies' arrows and swords.

Ameer Mu'awiyah would rule over Syria and Egypt, while Hadrat 'Ali would control Iraq and Hijaz.¹

Hadrat 'Ali was martyred by a Khariji, 'Abdur-Rahman Bin Muljim, on his way to the mosque in Kufa, on Monday, 17 Ramadan, 40 H.E./27 January, 661 C.E., when his age was about 63. The duration of his Caliphate was approximately $4\frac{1}{2}$ years. There is uncertainty about the actual place of his grave; some say, he was buried at Najaf, others name Darul-Imarah Kufa (Iraq) for it, and yet others claim that, he was buried at Ghazni (Afghanistan). Hadrat 'Ali was recognized as a great 'Aalim; he was very brave and charitable. On the occasion of the Hijrat, from Mecca to Medinah, the Prophet had left him behind at Mecca, in his own bed at night, when the Quraish enemies had surrounded the house to kill the Prophet. The Shi'ahs believe him to be their first *Imam-i-Ahl i-Bait*. He was converted to Islam, when he was a minor of only 9 years, and was a protege of the Prophet. He married the Prophet's favourite youngest daughter, Hadrat Fatimah, at his age of 24, and did not take another wife for himself so long as Hadrat Fatimah lived. Hadrat 'Ali's title was Asadullah, and he was the recipient of *Hadith-i-Qudsi: La fata illa 'Ali, la saif illa Zulfiqar*. After the death of Hadrat Fatimah, Hadrat 'Ali married several times, and left behind him 14 sons and 18 daughters. The descendants of Hasanain are known as Bani-Fatimah. Hadrat 'Ali's other children, not from Hadrat Fatimah, are called 'Alawis (like Ja'far, Abu-Bakr, 'Uthman, 'Abdullah, 'Abbas, 'Umar and Muhammad, etc.). From Hadrat Fatimah, Hadrat 'Ali had 3 sons—Hasan, Husain and Muhsin—and 2 daughters—Umm-i-Kulthum and Zainab. One of Hadrat 'Ali's sons was Muhammad Ausat, whose mother was Hadrat Imamah Bint Zainab Bint Muhammad Rasool-Allah. His another son, Muhammad Bin Hanafiyah (Muhammad Akbar), was born of Hadrat

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1. Ameer Mu'awiyah Bin Abi-Sufyan was the real brother of Ummul-Momineen Hadrat Umm-i-Habibah, whose ancestry coincided with that of the Prophet 5 generations upwards with 'Abd-i-Munaf. Ameer Mu'awiyah accepted Islam in the year of Hudaibiyah, while his father, Abu-Sufyan, embraced Islam after the Conquest of Mecca by the Prophet. Ameer Mu'awiyah accompanied the Prophet in Ghazwah-i-Hunain and had remained, for some time, the Prophet's scribe for writing down the *Wahl*. Hadrat 'Umar had appointed him the Governor at Damascus.

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'Ali's another wife, Khaulah Bint Ja'far. Hadrat 'Ali's progeny however, multiplied only from Hasanain, Muhammad Bin Hanafiyah, 'Abbas and 'Umar.

Owing to incessant strifes and conditions of chaos and political instability, Hadrat 'Ali, unfortunately, could not find proper time and suitable conditions to serve Islam and the Ummat. Hadrat 'Ali's knowledge of the fiqh (jurisprudence) was unsurpassable; he was an inimitable orator and an illustrious judge. Hadrat 'Umar is known to have said once, in appreciation of Hadrat 'Ali's uncommon mental qualities, thus: "God forbid, if we have a problem, the solution of which is not with 'Ali." After the battle of Jumal, Hadrat 'Ali had shifted his capital from Medinah to Kufah (Iraq). The celebrated Shi'ah authority, Qadi Nurullah Shustari, has, in his *Masa'ib-un-Nawasib*, ridiculed and rejected, with contempt, the canard of the slightest possibility of any distortion in the holy Quran by anyone, affirming that: "The lie, that is attributed to the Shi'ah-Imamiyah that, the latter believe in the expunction of the *Ayahs* of the Quran, in the praise of Hadrat 'Ali, is not believed at all by the majority of the Imamiyahs". A most prominent 'Alawi personality in the Indo-Pakistan sub-continent, who propagated Islam there, was of Sayyad Salar Mas'ud Ghazi Shaheed 'Alavi, whose mother, Satar-i-Mu'alla, was the real sister of the great Islamic warrior of all times, Sultan Mahmud Ghaznavi, and his father was Sayyad Mahmud alias 'Mir Sahu', Sultan Mahmud's brother-in-law and a general of his forces, who was sent by the Sultan to conquer Ajmer in Central India, where Sayyad Salar Mas'ud Ghazi was born on 21 Rajab, 405 H.E., and was martyred, while engaged in a Jihad against the Indian infidels at Bahraich (U. P. India), on 14 Rajab, 424 H.E. where he was also buried.

Hadrat 'Ali had taken the oath of allegiance (Ba'it) to all the three earlier Caliphs (Hadrat Abu-Bakr, Hadrat 'Umar and Hadrat 'Uthman) without any reservations, and had rejected the counsels of Hadrat 'Abbas Bin 'Abdul-Muttalib to have advanced his own claims to the Caliphate over them. Hadrat 'Ali did not convert the Khilafat into Wirasat (heritage), also, as he did not nominate anyone as his successor after him. During the short spell of his Khilafat, he sincerely endeavoured to follow in the footsteps of the Shaikhain, particularly the system of Hadrat 'Umar's administration and the approach to the

problems for their solutions. He condemned the Saba'i rioters of Egypt for having martyred Hadrat 'Uthman, and, though he himself had left Medinah, he had deputed his both sons (Hasan and Husain) to defend the besieged 3rd Caliph. Among those, who had not accepted Hadrat 'Ali, as the successor of Hadrat 'Uthman, were: Hadrat Sa'd Bin Abi-Waqqas, 'Abdullah Bin Umar, 'Usamah Bin Zaid, Muhammad Bin Muslimah (with his Ansar followers), while both Hadrat Talhah and Hadrat Zubair were forced to obey Hadrat 'Ali by the latter himself.

Muhammad Bin Abu-Bakr was also alleged to have been involved in the martyrdom of Hadrat 'Uthman, but he pleaded 'not guilty' before Hadrat 'Ali, and the martyred Caliph's wife, Nai'lah, corroborated it. Muhammad Bin Abu-Bakr was the step-brother of Hadrat 'Aa'ishah and a step-son of Hadrat 'Ali, as, after the death of Hadrat Abu-Bakr, Hadrat 'Ali had married his widow, Asma' Khathmiyyah, the mother of Muhammad Bin Abu-Bakr. Both the Iraqi towns of Kufah and Basrah had taken an active part in the revolt against Hadrat 'Uthman; Basrah was then under the influence of Hadrat Zubair, and Kufah under that of Hadrat Talhah. It was Hadrat 'Abdullah Bin 'Abbas, who had incited Hadrat 'Ali against Talhah, Zubair and Ameer Mu'awiyah. Hadrat Abu-Musa Ash'ari was the Governor of Kufah, when Hadrat 'Ali became the Caliph, and had accepted Hadrat 'Ali's Khilafat. But, when Abu-Musa Ash'ari advised the inhabitants of Kufah to keep themselves aloof from joining in the battle of Jumal, Hadrat 'Ali dismissed him and appointed, in his place, Qarzah Bin Ka'b Ansari, as the new Governor of Kufah. On behalf of Hadrat 'Ali, Ashtar forcibly ousted Hadrat Abu-Musa from Kufah, who retired to Mecca; then Ashtar brought the people of Kufah to join Hadrat 'Ali at Zi-Qaar. The people of Basrah also joined Hadrat 'Ali against Hadrat 'Aa'ishah in the battle of Jumal. Both, Hadrat Talhah and Hadrat Zubair had refrained from fighting against Hadrat 'Ali. However, Hadrat Talhah was killed by Marwan Bin Hakam's arrow, and Hadrat Zubair was killed by Ibn-Jarmuz in Wadi'us-Saba, at the instance of Ahnaf Bin Qais. In the battle of Jumal 'Abdullah Bin Zubair commanded the forces, opposing Hadrat 'Ali.'

1. 'Abdullah Bin Zubair was the son of Hadrat Abu-Bakr's elder daughter, Asma'; thus Hadrat 'Aa'ishah was his aunt.

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In this unfortunate battle, brother killed brother, and many families of Mecca, Kufah and Basrah were completely wiped off. Thus became the tragic beginning of the 4th Caliphate of early Islam, from which the Muslims had expected nothing but goodness, peace and blessings. Hadrat 'Abdullah Bin Zubair was seriously wounded in the battle, after which Hadrat 'Ali repented and felt very sad. He despatched Hadrat 'Aa'ishah, with honour, from Basrah to Medinah under the escort of Hasanain. Later, in the battle of Siffin, between Hadrat 'Ali and Ameer Mu'awiyah, 'Ubaidullah Bin 'Umar had been killed on the side of Ameer Mu'awiyah and 'Ammar Bin Yasir on the side of Hadrat 'Ali. In the battle of Siffin, among the companions of Hadrat 'Ali was a Munafiq, Ash'ath Bin Qais Kindi, who had married Hadrat Abu-Bakr's sister, Umm-i-Farwah. Among the opponents of the arbitration, after this battle, someone in the camp of Hadrat 'Ali uttered the phrase: *La-Hakam Illallah*, which, later, became the slogan of the Kharijites, who condemned both Hadrat 'Ali and Ameer Mu'awiyah as 'Kafirs'. The Khawarij were mostly Kufis, whose leader was 'Abdullah bin Wahab Rasibi. After the battle of Nahrawan, against the Khawarij, both the people of Kufah and Basrah abandoned Hadrat 'Ali, and the Syrians captured Egypt and killed its Governor, Muhammad Bin Abu-Bakr, whose dead body was burnt by them.

Thus, the later days of Hadrat 'Ali's life were spent in great bitterness and disappointment, because of his own supporters and followers. His friends proved to be traitors, and his enemies treacherous. The climax came, when Hadrat 'Ali's own cousin, 'Abdullah Bin 'Abbas, too, turned against him, who had been the commander of Hadrat 'Ali's forces in both the battles of Jumal and Siffin; but after the latter battle, he abandoned Hadrat 'Ali, being thoroughly digusted and dejected, and did not take part in the battle of Nahrawan. He resigned from the Governorship of Basrah and retired to Mecca, where he continued a life of pleasure and moral abandonment with the money, that he had unauthorizedly brought from the Baitul-Mal of Basrah, which he had left in the charge of Ziyad. From the inauspicious day, Hadrat 'Ali had left Medinah on the battle of Jumal, he could never return to it. Now, Ameer Mu'awiyah sent a brutal Quraishite, Busra Bin Artat, to play havoc with Hijaz and Yemen. Busra looted Medinah; in Mecca, he butchered both the sons of 'Abdullah Bin 'Abbas; later, he devastated Yemen, and returned to Syria. After the martyrdom of Hadrat 'Ali, his followers (Shi'aan-i-

'Ali) started a stupendous campaign of eulogising him, turning history into utter fables, and rendering it absolutely impossible for any impartial historian to find out the real facts of his life authentically, separating them from irrational and untrue yarns, based on the pious belief only. Some Iraqis saw Allah Himself physically inside Hadrat 'Ali, and a section of the Kufis, also believed that, Allah Himself had assumed his figure (God forbid). Thus, for them, Hadrat 'Ali was Allah personified, which theory completely nullified the Islamic teachings. Hadrat 'Ali's one another supporter, Ashtar, was also killed by poisoning, while on his way to assume the Governorship of Egypt.

A'immah Ahl-i-Bait-i-Rasool:

2. Hadrat Imam Hasan—the Second Imam, after Hadrat 'Ali, of the *Shi'ah Athna-'Ashri* (Twelvers)—15 Ramadan, 3 H.E / June, 624 C.E.—27 Safar, 50 H.E./January, 670 C.E.

Hadrat Imam Hasan was born in Medinah on 15 Ramadan, 3 H.E./June, 624 C.E. on Tuesday. He was Hadrat 'Ali's eldest son. After his father's martyrdom, he succeeded Hadrat 'Ali at Kufah in 40 H.E./661 C.E. About the same time, Ameer Mu'awiyah invaded Iraq. Owing to the defection and faithlessness of his Iraqi supporters, Imam Hasan concluded the peace with Ameer Mu'awiyah, and, in Rabi'ul-Awwal, 41 H.E./662 C.E., he withdrew his claim for the Caliphate in favour of Ameer Mu'awiyah; the latter, as a compensation, paid to the former an annual allowance of 100,000 Dirhams, and Imam Hasan settled down in Medinah. It was then decided that, Ameer Mu'awiyah would bequeath the Caliphate, after him, in favour of Imam Husain. Thus, Imam Hasan remained the Khalifah for 6 months only. Thereafter, he lived in Medinah for almost a decade, till he died there at the age of 48 years on Thursday, 27 Safar, 50 H.E./January 670 C.E. poisoned by his Jewish wife, Ja'dah Bint Ash'ath Kindi, at the instance of Yazeed Bin Ameer Mu'awiyah, and was buried in the cemetery of Jannatul-Baqi', during the life of Ameer Mu'awiyah. He left behind 14 sons and 6 daughters, out of whom 6 sons were martyred. From his two sons—Zaid and Hasan Muthanna—he had many descendants, who were called Sadat-i-Hasani. His family-name was Abu-Muhammad, and titles, Taqi, Zaki, Sibti and Wali; the Prophet called him Sayyad.

Among Imam Hasan's descendants was Ghauthul-A'zam Hadrat 'Abdul Qadir Hasani Jilani, who was born at Gilan on 1 Ramadan,

470 H.E; he came to Baghdad (Iraq) in 488 H.E., where he died on Wednesday, 11 Rabi'uth-thani, 561 H.E. His followers and admirers are found throughout the Muslim world.

Some historians contend that, not Ja'dah Bint Ash'ath Bin Qais, but Imam Hasan's another Quraishi wife, Hind Bint Suhail Bin 'Amru, had poisoned him.

3. Imam Husain—the Third Imam of the *Shi'ah Ithna-'Ashri*: 4 H.E./625 C.E.—61 H.E./680 C.E.

Imam Husain, the younger brother of Imam Hasan, was born in Medinah on Tuesday, 4 Sha'ban, 4 H.E./June, 625 C.E., and was martyred at Kerbala (Iraq) in the afternoon of Friday, 10 Muharram, 61 H.E./ October, 680 C.E. at the age of about 55 years. The responsibility of his martyrdom lay on Yazid Bin Ameer Mu'awiyah and 'Ubaidullah Ibn-Ziyad. He was killed, during the battle, at Kerbala, and was beheaded by Shimar and Sinan Bin Uns Nakhfi. It is said that, his beheaded body was buried at Kerbala, and his head in Cairo (in the tomb and mosque of Syedna Husain), Egypt. Imam Husain had refused to accept the Caliphate of Yazid Bin Ameer Mu'awiyah and paid the capital penalty, sacrificing his life itself for the preservation of his faith, in the defence of right and truth, and to keep aloft the torch of righteousness. The actual responsibility of his martyrdom, however, lay on his Kufi supporters who, at first, took the oath of their allegiance for Imam Husain at the hands of his cousin, Muslim, and then presented Muslim before the Governor of Kufah, 'Ubaidullah Bin Ziyad, who killed him. 'Umar Bin Sa'd was the commander of the Syrian troops, sent by Ibn-Ziyad against Imam Husain. The family-name of Imam Husain was Abu-'Abdullah, and titles, Rasheed, Tayyab, Zaki, Sayyad and Sibt Asghar.

The most prominent Sadat-i-Husaini, in the Indo-Pakistan sub-continent, were: 1. Hadrat Sayyad Shah Barkatullah Marahravi (born 1070 H.E., died in Marahra, U.P., India, in 1142 H.E.). Maulana Ahmad Raza Khan Brelvi was the Khalifah of Shah Aal-i-Rasool Marahravi (d. 1296 H.E.), the nephew of Shah Aal-i-Ahmad, the great-grandson of Shah Barkatullah; 2. Khwaja Bandah-Nawaz Gesu-Daraz (d. 825 H.E. at Ahsanabad, Gulberga, South India); 3. 'Ali Ahmed Sabir Chishti (d. 690 H.E. at Piran-Kalyar, Roorkee, U.P., India); 4. Khwaja Mo'inuddin Chishti (d. 633 H.E. at Ajmer, India).

5. Khwaja Qutubuddin Bakhtiyar Oshi Kaki (d. Delhi, 634 H.E.); and
6. Sultanul-Masha'ikh Nizamuddin Auliya Chishti Badayuni (d. Delhi, 725 H.E.).

Ziyad became the Governor of Basrah in 45 H.E., and in 50 H.E., after Mughirah's death, he became the Governor of Kufah, too. He was the slave of Bani-Thaqif, and was born of an Iranian or Indian slave-girl of Harith Bin Kaldah, named Samiyyah. Ziyad's father was a Roman slave of Safyah Bint 'Ubaid, wife of Harith Bin Kaldah.

Before his death, at Kufah, Muslim had already sent an invitation to Imam Husain to come to Kufah; the latter was then in Mecca. The Meccans, including Ibn-'Abbas, 'Abdullah Bin Ja'far, and even the Yazid's Governor of Mecca, Sa'id Ibnul-'Aas, all, persuaded Imam Husain not to go to Kufah, because of the Kufans' past treacheries, but he would not listen.

Imam Husain had taken the ladies of *Ahl-i-Bait*, as well as, his children, alongwith him, to Kufah, including his brothers and cousins, and the sons of Imam Hasan, of 'Abdullah Bin Ja'far and of his uncle, 'Aqeel. When Imam Husain reached Iraq, he was intercepted, in the way, by Hur Bin Yazid, by the order of Ibn-Ziyad, whose army was further reinforced by that of 'Umar Bin Sa'id Bin Abi-Waqqas, at the instance of Ibn-Ziyad. Imam Husain's Kufi supporters, true to their tradition of deceit and treachery, flatly denied to have ever invited him to Kufah. Now, Ibn-Ziyad sent a third Syrian army, under Shimar Bin Zil-Jaushan, to oppose Imam Husain. When Imam Husain firmly refused to submit to Ibn-Ziyad, he was attacked, by the Syrian forces, along with his 72 companions and family members. The battle lasted for a few hours till, in the afternoon, all the companions of Imam Husain, as well as the latter, were killed, as the few persons could not naturally fight with huge Syrian army. Only the young and sick 'Ali Bin Husain was saved, alongwith the ladies, whom Ibn-Ziyad sent to Yazid at Damascus, from where they were returned to Medinah.

After Hadrat 'Ali, Imam Hasan and Imam Husain, the rest of the 9 *Imam-i-Ahl-i-Bait* of the Shi'ahs were: 4. Imam 'Ali Zainul-'Aabideen born in Medinah, 9 Sha'ban, 33 H.E./August, 653 C.E., Monday—poisoned at the age of 61, 18 Muharram, 94 H.E./Oct-712 C.E., buried at Jannatul-Baqi, Medinah. His mother was Salafah or Shahrbanu, daughter of the last Iranian Emperor, Yezd-Jerd, who

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was brought to Medinah as a prisoner-of-war, during Hadrat 'Uthman's Caliphate, in 30 H.E., alongwith her two sisters, who were given to 'Abdullah Bin 'Umar and Muhammad Bin Abi-Bakr, respectively. She was present in Kerbala, after which, she is said to have returned to Iran. Imam 'Ali Ausat was 28 years old at the time of Kerbala, and was saved because of his grave illness. He was poisoned at the instance of Waleed Bin 'Abdul-Malik. He left, after him, 11 sons, one of whom was Imam Baqir (from Fatimah Bint Imam Hasan), and the other was Hadrat Zaid, who was the Imam of the Zaidiyah sect of the Shi'ahs. Some historians say that Imam 'Ali Ausat's mother was a Sindhi lady;

5. Imam Muhammad Baqir was born on Friday, 13 Safar, 57 H.E./Nov. 676 C.E. in Medinah. He was a child of 3 in Kerbala; he died at the age of 57, on 14 Safar, 114 H.E./March, 732 C.E. of poison, and was buried in Jannatul-Baqi';

6. Imam Ja'far Sadiq was born in Medinah on Monday, 18 Rabi'ul-Awwal, 80 H.E./March, 699 C.E. of Farwah Bint Qasim Bin Muhammad Bin Hadrat Abu-Bakr Siddiq. He was a contemporary of the Abbasid Caliph, Abu-Ja'far Mansur, and Imam Malik was his famous pupil. He died at the age of 68 on Monday, 15 Rajab, 148 H.E./Feb. 765 C.E. in Medinah, and was buried in Jannatul-Baqi';

7. Imam Musa Kazim was born on Sunday, 128 H.E./Oct. 745 C.E. at Abu-Amyan of Hamidah Barbariyah. He died in the prison of poison at the age of 54 on Monday, 25 Rajab, 183 H.E./Feb. 799 C.E. during Harun-ur-Rasheed's Abbasid Caliphate, and was buried in Madinatus-Salam, Maqabirah-i-Quraish, Baghdad;

8. Imam 'Ali Musa Rida, born in Medinah, on Thursday, 11 Rabi'ul-Awwal, 153 H.E./January, 770 C.E. of Hadrat Ardi, a black lady. He died on Friday, 9 Safar, 203 H.E./July, 818 C.E., and was buried at a village, Sanabad, near Tus (in Khurasan, Iran), close to the tomb of the Abbasid Caliph, Harun-ur-Rasheed;

9. Imam Muhammad Taqi Al-Jawwad, b. Friday 10 Rajab, 195 H.E./Oct. 810 C.E., was poisoned by his wife, Ummul-Fadl Bint Khalifah Mamun-ur-Rasheed, on 1 Ziqad'ah, 220 H.E./Jan. 835 C.E. at the age of 25, and buried at Baghdad;

10. Imam 'Ali Naqi 'Askari, born on 13 Rajab, 212 H.E./April, 827 C.E. of Shamamah Ma'barinah (Ummul-Fadl), daughter of Caliph Mamun-ur-Rasheed, and died at Samarra (Sarman-Rai) in Iraq at the age of 40, on Monday, end of Rajab, 252 H.E./Jan. 866 C.E.;

11. Imam Hasan 'Askari, born at Medinah, on Thursday, 7 Rabi'ul-Awwal, 232 H.E./Aug. 846 C.E. of Susan (Hadith)—was poisoned at the age of 28 on Sunday, 22 Muharram, 260 H.E./Oct. 873 C.E. and was buried at Samarra near his father's tomb; and

12. Imam

Mahdi, born in Samarrah (Iraq) on Friday, mid-Sha'ban, 255 H.E./ Dec. 868 C.E.—died on 7 Muharram, 265 H.E./Sept. 878 C.E., but the Shi'ahs believe in his miraculous disappearance inside the cave of the mountain of Samarrah, alongwith his mother.

Ameer Mu'awiyah Bin Abi-Sufyan :

Bani-Umayyah and Bani-Hashim were mutual enemies in Mecca even before Islam. After the Prophet's Hijrat to Medinah, the leader of the Quraish in Mecca was Abu-Sufyan, who avenged the defeat of Badr in the battle of Uhud: his wife, Hind, had brutally mutilated the dead body of Hadrat Hamzah in the battlefield (as narrated elsewhere in this monograph). Abu-Sufyan had also led the Quraish against the Muslims of Medinah in the battle of the Ditch. He had accepted Islam, after the Conquest of Mecca by the Prophet, when there was no other alternative. But, his son, Ameer Mu'awiyah, after (earlier) embracing Islam, had become a close and trusted companion of the Prophet, so much so that, the Prophet had made him his scribe for writing down the *Wahi*. Ameer Mu'awiyah, with his manipulations to obtain the oath of allegiance from the people for his incapable son, Yazid, unjustly (as his successor to the Caliphate), originated, for the first time in Islam, the innovation of the ancestral heritage and kingship. At first, he fought against Hadrat 'Ali, on the plea to avenge for the martyrdom of Hadrat 'Uthman, then he explained that, the object of his war against Hadrat 'Ali was to entrust the matter of the Caliphate to the Millat for their final decision; but, when Ameer Mu'awiyah came in power and became the Caliph himself, he did just its contrary by soliciting, cajoling and forcing the people for the oath of allegiance in favour of his characterless son, Yazid. However, four persons among the Quraish refused to oblige Ameer Mu'awiyah, in 56 H.E./Nov. 675 C.E. They were: Husain Ibn 'Ali, 'Abdullah Bin 'Umar, Abdullah Bin Zubair and 'Abdur-Rahman Bin Abu-Bakr.

After the martyrdom of Hadrat 'Ali, the activities of the Khawarij continued during the Caliphate of Ameer Mu'awiyah, too. Both, Kufah and Basrah were their centres. After his control over Iraq, Ziyad began a general massacre of the Kharijites. After the death of Ziyad, his son, 'Ubaidullah Bin Ziyad, was appointed the Governor at Basrah who surpassed even his father in the matter of the extinction of the Kharijis. In spite of all his infirmities, Ameer Mu'awiyah was a far better person, as compared with his successors. After his death, the Muslims had to deal with such worthless Umayyad kings that, they

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prayed for the return of Ameer Mu'awiyah's times. 'Abdur-Rahman Bin Abu-Bakr died before Ameer Mu'awiyah's demise. Yazid forced Imam Husain, 'Abdullah Bin Zubair and 'Abdullah Bin 'Umar to accept him as the legal Caliph; 'Abdullah Bin 'Umar wanted to avoid the bloodshed; therefore, he, alongwith the people of Medinah, submitted to Yazid. But, Ibn-Zubair rejected Yazid's Khilafat and this struggle continued even after the death of Yazid. After the martyrdom of Imam Husain, both Mecca and Medinah had turned against Yazid, and the people of Medinah had ousted Yazid's governor from there. In Mecca, 'Abdullah Bin Zubair was against Yazid; so, the latter despatched an army under the command of Muslim Bin 'Uqbah Marri, which captured Medinah, and, for three consecutive days, Madinatun-Nabi was mercilessly plundered and devastated by Yazid's army, which forced the people there to take the oath of allegiance for Yazid. Thereafter, this Syrian force reached Mecca and besieged Ibn-Zubair, during which, the Syrians burnt the holy Ka'bah. During the siege of Mecca by the Syrians, Yazid died at Damascus, and the Syrian army returned to Syria, which saved the life of Ibn-Zubair. Yazid died after the fall from his horse-back, after only 4 years of rule in Syria.'

1. The following Islamic figures of great distinction, in the Indo-Pakistan sub-continent, were the descendants of the Prophet's Sahabah, and did not belong to *Ahl-i-Bait*: (1) Shaikh Shah Saleem Chishti was born at Sikri, near Agra (U.P. India); Indian Kings, Sher-Shah Sur and Akbar, were his disciples, the latter having made his capital, for 12 years, at Fatehpur Sikri - died on 29 Ramadan, 979 H.E./May, 1571 C.E., and buried in Jama' Masjid, Fatehpur Sikri; (2) Mirza Mazhar Janijanan (Shamsuddin Habibullah) belonged to Sadat-i-'Alawi. He was killed by a Shi'ah in Delhi on 9 Muharram, 1195 H.E./Dec. 1780 C.E., who had also conspired to kill Maulana Fakhur Jahan Chishti, Mir Dard and Shah Wali'ullah Mubaddith; (3) Shah Niyaz Ahmad Chishti 'Alawi, died at Bareilly (Rohilkhand, U.P. India) on 6 Jamadi-uth-Thani, 1250 H.E./ May, 1834 C.E.

On 2 Jamadi-uth-Thani, 1396 H.E./31 May, 1976 C.E. an ancient cemetery was discovered, older than a thousand years, in the desert village, named after a grandson of Hadrat 'Ali, Imam Qasim Al-Russi, on the Jeddah/Medinah highway, in which the graves of 28 of Hadrat 'Ali's grandsons were unearthed, some of which bore Quranic verses in Kufic script, including the names of some of them, engraved on their grave-stones. They had presumably escaped from Baghdad to save themselves from the political wrath of the Abbasids.

5. Hadrat Sa'd Bin Abi-Waqqas :

He was one of the ten *'Ashrah-i-Mubashshirah*, as well as a member of the Election Committee, appointed by Hadrat 'Umar, to select his successor as the 3rd Caliph. He had taken no interest in Hadrat 'Uthman's troubles at the end of his Caliphate, as had done 'Abdur-Rahman Bin 'Auf. Hadrat Sa'd was the famous Conqueror of Qadsiyah (Iran), and possessed the coveted title of *Thuluthul-Islam* (i.e., the 3rd of Islam), as he had accepted Islam immediately after Hadrat Abu-Bakr and Zaid Bin Harith. On the critical occasion of the battle of Uhud, he had protected the Prophet upto the end, upon which the Prophet had said of him: *Fidaha Ummi-o-Abi*, the like of which the Prophet had never said for any other Sahabi. He was among *As-Sabtgoon Al-Awwaloon*, and the Prophet had prayed to Allah to accede to Hadrat Sa'd's supplications. Hadrat Sa'd was an unequalled archer. He belonged to Bani-Zuhrah. Hadrat 'Uthman had appointed him the Governor of Kufah, but had dismissed him only after a year.

6. Hadrat Sa'id Bin Zaid Bin Nafeel :

He belonged to *'Ashrah-i-Mubashshirah*, and was a cousin of the Prophet. Hadrat 'Umar had not included him in the Council of Election of six members to elect his successor for the Third Caliph, because Hadrat 'Umar did not want the Caliphate to be held twice by a member of the family of 'Adi, to which he belonged.

7. Hadrat 'Abdullah Bin Mas'ud:

He was the treasurer of Baitul-Mal. He had spent much time in the company of the Prophet. Most of the Prophet's Traditions, narrated by his Sahabah, are ascribed to him. He was also the greatest Hafiz and Raawi of the holy Quran among the Sahabah. It was he, who had severed the head of Abu-Jehl (Abul-Hakam Bin Hisham) in the battle of Badr. He took part in almost all the battles of Islam and remained always with the Prophet in peace or war. He used to help the Prophet in putting his shoes on his feet, and walked in front of the Prophet, with a staff in hand. During journeys, Hadrat 'Abdullah prepared the Prophet's bedding and helped the Prophet during ablutions. He was the treasurer of Baitul-Mal in Kufah, but left the job because of his personal difference with Hadrat 'Uthman. He had opposed the move of Hadrat 'Uthman in collecting and collating the

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holy Quran for the purpose of making its six copies only and the rest to be destroyed. He became a confirmed enemy of Hadrat 'Uthman and incited the people of Kufah against him; whereupon, Hadrat 'Uthman invited him to Medinah, got him severely beaten, and cancelled his living allowance. Hadrat 'Abdullah looked very much like the Prophet in his ways of life, and died before Hadrat 'Uthman's tragic martyrdom.

8. Hadrat 'Abdur-Rahman Bin 'Auf:

Like the Prophet's mother, Aamnah Bint Wahab, he, too, belonged to Bani-Zuhra, and, so, was a close relation to the Prophet through this source. Before Islam, his name was 'Abdul-Ka'bah, but the Prophet renamed him as 'Abdur-Rahman. He was a wealthy merchant, and belonged to '*Ashrah-i-Mubashshirah*. He had forsaken his own claim for the Caliphate, when Hadrat 'Umar appointed him an important member of the 'Election Council of Six' to choose the Third Caliph of Islam. He was a very generous man, and was also a son-in-law of Hadrat 'Uthman. In the end, he had become a serious opponent of Hadrat 'Uthman, but died before him.

9. Hadrat Zubair Ibn Al-'Awwam:

He was a cousin of the Prophet, a near relative of Hadrat Khadijah, and the husband of Hadrat Abu-Bakr's elder daughter, Asma' *Dhatun-Nataqain* (elder sister of Hadrat 'Aa'ishah). Thus, he was a brother-in-law of the Prophet, also. The Prophet called him his *Hawari*. He was among the '*Ashrah-i-Mubashshirah* and had rendered yeoman service in the battle of Badr. He was the son of Safyah Bint 'Abdul-Muttalib, the sister of the Prophet's father. Hadrat 'Uthman had deputed his son, 'Abdullah Bin Zubair, to protect him from his besieging enemies.

10. Hadrat Talhah Bin 'Ubaidullah :

Like Hadrat Abu-Bakr, Hadrat Talhah too belonged to Bani-Tamim, and had accepted Islam alongwith Hadrat 'Uthman. Thus, he was among the earliest converts to Islam. He accompanied the Prophet in all the Ghazwat, and, at Uhud, he had, in his bid to protect the Prophet, used his own body as a shield against the rain of arrows, that was being showered on the Prophet by the enemy, and, in the process, his body was severely wounded. Thus, he had attained the

honour of being Shaheed (martyr) in his life-time, alongwith the martyrs of Uhud. Hadrat Talhah was among the '*Ashrah-i-Mubashshirah*'. Hadrat 'Umar had included him in the 'Election Committee of Six' to choose the 3rd Caliph after him, but he could not attend it, as he was away on a trade mission out of Medinah, and when he did return, Hadrat 'Uthman was already elected as the next Caliph, which annoyed him. But Hadrat 'Uthman, himself, brought him round. He was a rich merchant. He, at first, took the oath of allegiance for Hadrat 'Ali, alongwith Hadrat Zubair, but later retracted and demanded to avenge the martyrdom of Hadrat 'Uthman. He was killed by an arrow of Marwan Bin Hakam in the battle of Jumal.

11. Hadrat Abu-Dhar Ghiffari :

He belonged to Bani-Kinana and had imposed on him voluntary privation and seclusion. He was among the earliest Muslims and a favourite Sahabi of the Prophet. He was a severe critic of Hadrat 'Uthman and Ameer Mu'awiyah; the former had exiled him to Rabdhah, where he died in very straitened conditions before the martyrdom of Hadrat 'Uthman.¹

1, *Al-Fitnatul Kubra*, by Dr. Taha Husain, Cairo (Egypt).

Appendix II

THE CHARTER OF MEDINAH

(As granted by the Prophet of Islam to the Non-Muslims)

I H.E./623 C.E.

For regulating the relationship between the Muhajireen from Mecca and the Ansar of Medinah, shortly after his arrival in Yathrab from Mecca, the Prophet of Islam proclaimed a 'Charter', and, alongwith the same instrument, he signed a 'Peace-Agreement' with the Jews of Medinah, confirming them in their religion and possessions, and imposing on them certain conditions, as mentioned below (Ibn-Ishaq):

The Charter consisted of the two parts: Part I dealt with the Muslims, and part II with the Jews.

Part I

1. This is a 'Charter' from Muhammad, the Messenger of Allah, to regulate the relations between the believers and the Muslims of the Quraish and of Yathrab, and those (non-Muslims), who follow them and join with them, and fight on their side, (affirming) that, they constitute one people, different from the rest of mankind.
2. That the Muhajireen of the Quraish of Mecca shall follow the old practice of paying the blood-money and of ransoming their prisoners.
3. That the Muslim tribes of Yathrab (Ansar) shall do the same.
4. That no believer shall ally with the client of a believer against him.
5. That the God-fearing believers shall stand united against any other believer, who rebels and sins, oppresses, commits injustice, or indulges in corruption against the believers.

6. That a believer shall not slay another believer for an unbeliever (kafir), and will not help a kafir against a Muslim.
7. That the protection of Allah is for all the Muslims, even the lowest of them deserve His Protection.
8. That all the believers are friends, one to another, different from the rest of mankind.
9. That, if any of the Jews follows us, he is entitled to receive our help and sympathy, and no injustice shall be done to him.
10. That an unbeliever (non-Muslim) shall not accord protection to a Quraishite non-Muslim and will not defend him against a Muslim.
11. That all differences among you shall be referred to the Prophet of Islam for the settlement.

Part II

1. That, during the war-time, the Jews will have to spend money like the Muslims in the war-effort.
2. That, the Jews of Bani-Auf are one people with the Muslims.
3. That, the Jews shall have the security of their religion, lives and friends, except those who are the oppressors and sinners—likewise, the believers. The same applies to all the Jewish tribes in Yathrab.
4. That, no Jew shall leave Yathrab without the permission of the Prophet.
5. That, if anyone declares war against the signatories of this document, they shall help each other to fight against him.
6. That, the Jews and Muslims shall maintain good, friendly relations among them.
7. That, no one shall rebel against his ally.
8. That, the oppressed shall be helped.
9. That, the city of Yathrab shall be protected by the signatories of this document.

The Charter of Medinah

10. That, no asylum shall be granted to anyone, save with the permission and concurrence of all the inhabitants of Yathrab.
11. That, all the differences shall be referred to the Prophet of Islam for settlement.
12. That, the Quraish of Mecca and their allies shall not be given asylum in Yathrab.
13. That, if one party enters into a peace-agreement with a third party, the other party can do likewise, but the religious wars shall be exempted from this condition.
14. That, Allah is the Best and the Truest Testimony to this document.
15. That, Allah shall be the Friend of all those, who fear Him and submit to Him, and so shall be Muhammad, the Prophet of Allah.
16. Anyone, who wants to leave Medinah, is free to do so, and anyone, who wants to stay in the city, is equally free to do so.

The above-mentioned Agreement was made, when the Prophet of Islam had already gained the political control of Yathrab (now Medinah). The Charter was granted by the superior authority of the Prophet to the entire community of Yathrab—Muslim or non-Muslim. The Charter was, therefore, not an international agreement, for the Jews were treated as a protected people only. The terms of agreement were the same for both the Muslims and the Jews, there being no extra burden on the latter. The original document was duly signed by the representatives of Jewish community in Yathrab, so there could be no question of any duress, particularly when everybody was free either to leave or stay in the city, as he pleased.

Appendix III

KHUTBAH HAJJATUL-WADA'

(i.e., The historical Address of the Prophet of Islam at his Last Hajj—9 Zil-Hijjah, 10 H.E./6 March, 632 C.E., Friday)

On the Hajj day (9 Dhul-Hijjah, 10 H.E./6 March, 632, C.E., Friday), the great Prophet of Islam arrived at Arafat and stayed there. As the day declined, he sent for his dromedary (camel). He rode on it to the valley, where he alighted from it and delivered his memorable and historic last Hajj sermon, wherein he dwelt upon the basic message of Islam. After praising Allah, the Almighty Creator of mankind, he proceeded with his address thus :

“There is no one to worship except Allah. None is like Him or equals Him, nor has He any co-sharer. He fulfilled His Promise and helped His creatures and Messenger, and He alone defeated and destroyed all the combined forces of evil and falsehood.

“O, ye people, listen to me, as I do not think, we may have another opportunity of meeting again.

“O, people, Allah Almighty says: O mankind, We created you from a male and a female couple and made you into tribes and nations, so as to be distinguished one from the other. Verily in the eyes of Allah, only the most virtuous among you is the most honoured of you.

“All human beings were the offsprings of Adam, and Adam sprang from dust. Hence, all claims to superiority and greatness, all demands for blood or ransom, and all false trends of hegemony are now trodden under my feet. Only the trusteeship of the holy Ka'bah and the age-old right to serve water to its pilgrims will remain intact.

“O, ye the clan of the Quraish, be careful, lest you are resurrected on the Day of Judgement before Allah, laden with worldly weight (of sins) against others, who may be equipped with virtues, deserving salvation. If so happened, I shall not be in a position to elevate you in the estimation of the Creator.

Khutbah Hajjatul-Wada'

“O, the people of the Quraish, Allah has put an end to your notions of false vanity, and there is no room left now for your pride on your forefathers’ deeds. Now, everybody’s blood, property and honour are sacrosanct—they are now of the same significance and sanctity as those of this holy month, particularly in this city.

“Do not go astray and (do not start) killing one another after me.

“If anybody is made the custodian of any thing, he must keep that trust, till the thing, held in his custody, be restored to its rightful owner.

“O, ye people, every Muslim is another Muslim’s brother; thus all Muslims are brothers among themselves.

“Take care of your slaves. Let them eat, what you yourself eat, and let them wear, as you wear for yourself.

“All that prevailed during the pre-Islamic times of ignorance is now trampled under my feet. All blood claims of the former days of ignorance are now written off and, henceforth, no one will wreak vengeance on the other. The first right to retaliate, pertaining to my own family, stands waived. I, hereby, pardon the murder by Bani-Huzail of the suckling baby of Rabi’ah, the son of Harith, who belonged to my family.

“All interest or usurious dues, lingering from the former times of ignorance, stand abolished, and I lead, in this respect, by cancelling the interest payable to the family of my uncle, ‘Abbas Bin ‘Abdul-Muttalib.

“O, ye people, Allah had (through the law of inheritance) fixed the share of every rightful heir; therefore, no other standard be considered valid in this respect.

“Only the child, born of a wedlock, will be considered the legitimate heir to the parents. Adultery proved will be punishable by stoning. All acts of omission and commission will be accountable to Allah hereafter.

“Anybody claiming false ancestry or ascribing untrue bondage against his own master will be accursed by Allah.

“Debts payable should be cleared, all borrowed property is to be returned, while gifts should be exchanged, and a surety must make good the loss on behalf of the assured.

“It is not proper for anybody to take anything from his brother except whatever is willingly given away by him with his consent and pleasure. Do not overstep the limits and allow no excesses whatsoever.

“A wife is not permitted to give away her husband’s property to any other person without her husband’s permission.

“O, ye people, you owe to your wives certain rights and, likewise, you have rights over your wives. Your right is that, your wives should not allow near them anybody, whom you do not like. Their right is to maintain complete integrity and shun indecency. If they falter, Allah allows you to chastise them, but when they behave properly and cooperate, they should be taken care of well.

“Treat your wives nicely, as they are dependent on you and are incapable of managing many of their affairs themselves. Hence, always keep Allah’s Command before you—that you have accepted your wives in the Name of Allah and in His Name have they been made lawful to you O people, understand what I say, I have conveyed to you Message of Allah.

“I leave, among you, a thing, which, if held fast, will never let you go astray. That is the holy Book of Allah. And, beware exceeding the limits, fixed in the matters of religion; races, which preceded you, perished because of their transgression in this matter.

“Satan has no hope now that, henceforth, he will be worshipped in this city anymore. However, the chances still are that, in matters, considered insignificant by you, Satan’s ways may prevail. Even that much may be satisfactory to him. So, be careful, and safeguard your faith and religion against the Satan’s machinations.

“O, ye people, worship your Allah Almighty. Perform punctually 5-times daily prayers. Observe one month’s fasting (during the month of Ramadan). Pay regularly the Zakat on your capital (wealth) with good grace, and perform pilgrimage to the holy Ka’bah, and obey your amirs (rulers). Thus, you will be entitled to enter Allah’s Paradise.

Khutbah Hajjatul-Wada'

"Henceforth, a criminal will, himself, be accountable for his crime. A son will not be responsible for his father's misdeeds, nor will a father be chargeable for his son's actions.

"Listen, those, who are present here, should convey my message to the others, not present here. May be, the one, that is not present here, may prove to be a person of better understanding this message and of preserving it.

"And, O, ye people, you may be questioned (by Allah) about me. What will be your reply?" The people cried in response: "We shall bear witness to the fact that, you conveyed to us the Divine Message, entrusted to you as the Apostle of Allah, and led us on the right path of truth and virtue". Having heard that, Prophet Muhammad (may peace be on him), pointing, with his index finger, towards heaven, turned to the gathering, and repeated thrice: "Be witness to it, O my God Almighty."

Appendix IV

STATISTICAL TABLE OF MUSLIM POLITIES

- BIRTH OF THE PROPHET :** Mecca, Monday, 9/12, Rabi'ul-Awwal/
17 June, 569 C.E., or 20 April, 571 C.E.—53 before Hijrah.
- First Revelation:** 17 Ramadan—13 before Hijrah—Monday/22 December,
609 C.E.
- Hijrah Era Begins :** 1 Muharram, 1 H.E., Sunday/21 March, 622 C.E.
- Prophet's Migration from Mecca to Medinah :** 12 Rabi'-I, 1 H. E.
Monday, 31 May, 622 C.E.
- Battle of Badr :** 17 Ramadan, 2 H.E., Friday/18 November, 623 C.E.
- Battle of Uhud :** Shawwal, 3 H.E./24 June, 624 C.E.
- Battle of the Ditch :** Saturday, 29 Shawwal, 5 H.E./24 January, 627 C.E.
- Sulah-Hudaibiyah and Ba'it-i-Ridwan :** Zul-Qaidah, 6 H.E./627 C.E.
- Battle of Khyber :** 7 H.E./628 C.E.
- Conquest of Mecca :** Ramadan, 8 H.E./January, 630 C.E.
- Last Pilgrimage :** 9 Dhul-Hijjah, 10 H.E./6 March, 632 C.E.
- Death of the Prophet :** Monday, 2 Rabi'-I, 11 H.E./25 May, 632 C.E.;
Age : 63 years, Medinah.

The Islamic Caliphate continued for about 13 centuries, starting from Medinah, in 632 C.E., ending at Ankarah (Turkey), in 1924, by Ataturk Mustafa Kamal Pasha. It had the following various polities :

1. *Khilafat-i-Rashidah*, from 632 C.E. at Medinah, to 661 C.E. at Kufah (Iraq): about 29 years. It had the following four earliest Caliphs:
 1. Hadrat Abu-Bakr Siddiq: 11 H.E./632 C.E.—13 H.E./634 C.E.—about 2½ years.
 2. Hadrat 'Umar Farooq: 13 H.E./634 C.E.—24 H.E./644 C.E.—about 10½ years.

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3. Hadrat 'Uthman Ghani: 24 H.E./644 C.E.—35 H.E./656 C.E.—about 12 years.
4. Hadrat 'Ali: 35 H.E./656 C.E.—40 H.E./661 C.E.—4½ years. (Hadrat Imam Hasan's Caliphate remained nominally for about 6 months only—40 H.E./661 C.E.—Rabi'-I, 41 H.E./662 C.E.—when he was obliged to abdicate in favour of Ameer Mu'awiyah—the first Caliph of the House of Umayyah at Damascus, Syria).
2. Khilafat-e-Bani-Umayyah, Damascus, Syria, continued for about 90 years, from 661 to 750 C.E., and had 14 Caliphs, including the good Caliph, Hadrat 'Umar II Bin 'Abdul-'Aziz.
3. Khilafat-e-Bani-'Abbas, Baghdad, Iraq, continued for 508 years, from 750 to 1258 C.E., and had 37 Caliphs.
4. Khilafat-e-Abbasiyah, Cairo, Egypt, continued for 256 years, from 1261 to 1517 C.E.
5. Khilafat-e-Aal-i-'Uthman, Constantinople (Istanbul, Turkey, continued from 1517 to 1924 C.E. (for over 4 centuries), when it was abolished at Ankara by Ataturk Mustafa Kamal Pasha. The Ottomans traced their ancestry to Ertoghrul; after him, the first 'Uthmani Turk Sultan was 'Uthman I (1290-1326), while the 37th and the last Sultan of Turkey, at Constantinople, was Sultan 'Abdul-Majeed (1922-24). The present Republic of Turkey was proclaimed, at Ankara, on 29 October 1923.

The first Umayyad Caliph, at Damascus, was Ameer Mu'awiyah (661 C.E.), while the 14th and the last Umayyad Caliph, Marwan II, was killed in Damascus by the Abbaside in 750 C.E.

The first Abbasid Caliph, at Baghdad, was Abul-'Abbas Al-Saffah (750 C.E.), while the 37th and the last Abbasid Caliph, Al-Musta'sim Billah, was killed by Halaku (the Mongol), in Baghdad, in 1258 C.E.

The first Caliph of the Fatimid (Shi'ite) Caliphate at Cairo (Egypt) was Al-Mahdi 'Ubaidullah (908 C.E.), whose capital, then, was at Qairuan (Tunisia), while its 14th and the last Caliph, Al-A'did li-deen-Allah, died in 1169 C.E., when Sultan Salahuddih Ayyubi 'the Great' (Saladin) re-established the Abbasid Caliphate at Cairo, Egypt.

The Umayyad Caliphate in Spain at Cordova lasted from 138 H.E./756 C.E. to 422 H.E./1031 C.E. Its first Caliph was 'Abdur-Rahman I Al-Dakhil (756 C.E.), while its 24th and the last Caliph was Hisbam III, Al-Mu'tazz Billah, who died in 1031 C.E.

Then, there were also the Kharijite Caliphate in Morocco, and the Shi'ite Caliphate of Qairuwan in Tunisia, but they were of local importance only.

With the establishment of the Umayyad Caliphate at Damascus started the kingship in Islam with inherited succession; nevertheless, its main object was to uphold the prestige and dignity of the Arabs in the world. On the contrary, though the Abbasids, too, were the Arabs, yet their sympathies were with the Shi'ite Iranians, with whose support they had come in power at Baghdad, where they ruled with great pomp, contrary to the earlier simple rule of the Umayyads in Syria. Though both of them were autocratic kingdoms, yet, during the Umayyad rule, the Arabs were in the ascendancy, while under that of the Abbasids, the Iranians were in the control of the affairs. During the Abbasid period, a philosophical movement, named Shu'ubiyah, was founded to counter the racial superiority of the Arabs, which amassed great literature on the theme of the racial equality in Islam. In the beginning of the Abbasid Kingdom, forceful literary and scientific movements were started and a great intellectual revolution took its roots, and the Islamic scientific progress astounded the world. With the downfall of the Abbasids at Baghdad (Iraq), two rival Caliphates appeared: one, in Cairo (Egypt), known as the Fatimid Shi'ite kingdom, and the other, the Umayyad Caliphate in Spain at Cordova. Besides, many regional kingdoms, in Iran (Safawi), Mosul, Syria, Egypt, North Africa and, later, in India (Pathan Sultanate in North India at Delhi, and the Mughal Empire), were established on the ruins of the Abbasid Caliphate. In the 13th Christian century, the Mughal (Tartar) hordes trampled and ravaged the Islamic domain, and, in 1258 C.E., their leader, Halaku, devastated Baghdad and murdered the last Abbasid Caliph. In 1261 C.E., however, a scion of the Abbasids somehow reached Egypt, where he was accepted as a nominal Abbasid Caliph under the dominance of the Mamlukes, and his progeny ruled in Egypt, only (in name, upto 1538, but this nominal Abbasid Caliphate of Egypt, too, was ended by the Ottoman Turks. At that time, Asia Minor was under the Mamlukes and Morocco under the Berbers. Sultan Saleem I, in 1517, conquered Egypt for Turkey; the last Abbasid Caliph of Egypt died (shorn of any authority), unwept and unmourned, at Cairo, as a private citizen, in 1543, and with him died, for ever, the great Abbasid Caliphate and Empire of Islam.

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The Life and Times of the Prophet of Islam
(Hadrat Muhammad Rasoolullah - may peace be on him)

by

Professor Dr. Mahmud Brelvi

Author of ISLAM IN AFRICA and ISLAM AND WORLD RELIGIONS, etc.

This latest addition to the English literature, on the biography of the great Prophet of Islam, is a very painstaking, laborious and authentic work, undertaken by the well-known Author-Historian of Islam and the Arabs in Pakistan. Professor Dr. Mahmud Brelvi, who has already brought out over 40 valuable studies on the various aspects of Islam and on the Arabs, including his popular books entitled ISLAM IN AFRICA, ISLAM AND WORLD RELIGIONS, ISLAMIC IDEOLOGY AND ITS IMPACT ON OUR TIMES and ISLAM ON THE MARCH, etc.

Prof. Brelvi's present work SEERAT AL-NABI, is the result of his life-long studies in this field, which is based on the original source-material of the Prophet's SEERAT, and whose almost every page is annotated with relevant references. Though comprehensive and elaborate, the book is not unwieldy. It starts with a very illustrative and detailed Preface (with explanatory tables), followed by no less than 81 main and 56 sub-chapters, ending in four thought-provoking Appendices, containing detailed genealogical and statistical tables, Bibliography and a comprehensive and useful Index.

The most commendable features of this excellent book are its PROLOGUE (based on a critical study of the original source-material on the SEERAT in Arabic), the ancient Arab tribal distribution, discussion on the Prophet's ancestry as a descendant of Bani-Isma'il, Prophet's wars for the defence of Islam, his efforts for the spread of Islam, his personal sufferings for the sake of the *Millat*, the establishment of the Divine rule by him, his formulation of *Shari'ah*, his personality, the daily routine of his life, his councils, his religious and moral decorum, his wives and his children.

The author dwells at length on the ways and methods adopted, after the death of the Prophet, to collect and preserve the Holy Quran in its original and pristine form, (as it was revealed by Allah to the Prophet) by his immediate and worthy successors. The book also answers a number of questions, on various knotty Islamic points (like the question of the slave-girls), which agitate and torment the minds of the seekers of truth. The last chapter, on the Prophet's Chief Companions will, it is expected, be read with particular interest, as it occupies almost one-sixth part of the book. Throughout the book, the author has been alive to the necessity of replying to the attacks on Islam and the Prophet by the Western orientalists and of reassuring the so-called modern Muslims of the truthfulness and practicability of the Divine Message that the great Prophet of Islam has left for them.